

*Advance Program (Last Updated June 11, 2009)***[THA1] Things Fall Apart: Postwar China and Korea in the 17th Century**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room A
<b>Convener</b>	Sohyeon Park (Sungkyunkwan University, Korea)
<b>Chair</b>	Jaekyo Jin (Sungkyunkwan University, Korea)
<b>Discussant</b>	Miryong Song (Chonbuk National University, Korea)

**Panel Abstract**

From 1592 till 1644, East Asia was at war. The aspirations of the Japanese, Koreans, Chinese and the Manchu were entangled in a daring race for supremacy and survival, and the primary theatre of conflict was the Korean peninsula and the northeast. While each confrontation has been studied within state borders, a regional approach has been lacking in this field. But the implications of these conflicts, whether it was the Manchu conquest or the Imjin war, had far reaching transnational consequences than belied their geographic limits.

This panel collectively explores the social and cultural ramifications of war in the century that would remake the East Asian region. Seonmin Kim explores the delicate political dance between the Koreans, Chinese and the Manchu in the highly charged Liaodong region and how the control of the border was gradually relinquished to the Later Jin. Saeyoung Park examines the commemoration of Ming and Choson dead through the lens of Ming nostalgia. Narratives of broken bodies, of prisoners of war take center stage in Sohyeon Park's examination of postwar literature. Individually, our papers examine the resilience and vim of people in the periphery, reconciliation through ritual, and the birth of new identities in the scarred postwar landscape of 17th century Korea and China.

**Presenters**

**[THA1-1]** Sohyeon Park (Sungkyunkwan University, Korea)

**Crossing the Borders: Displacement, Family Reunion, and the Formation of National Identity in Postwar Narratives in Late Choson**

It was not until the full-scale Japanese invasions of Choson Korea (1592-1598) and subsequent Manchu attacks in 1627 and 1636 that the Korean people experienced large-scale substantial encounters with the Other. These "transnational" wars in East Asia produced a great number of refugees and prisoners of war, making the experience of displacement ordinary, and irrevocably transformed Korean perceptions of the world and of the self. Changing popular perceptions of other, self, and the world, and search for a new cultural identity, are represented in numerous postwar narratives. For frustrated literati, fiction was the literary platform of choice to explore critical issues that were considered taboo in official discourse. My primary focus is on two stories of war, displacement and homecoming: A Story of Ch'oe Ch'ök (1621) and A Story of Kim Yöngchöl (1680s). These stories trace the popular experience of conflict, following a narrative arc that spans the outbreak of war, the breakup of families, abduction, transnational migration, reunion and homecoming. Through these stories, I will examine the development of postwar discourse of identity, how changing conceptions of the world or the "other" are represented, and how political issues and criticisms against the Choson government, in relation to postwar discourse, are embedded. Furthermore, I will examine whether or not the course of cultural reproduction of stories of war can be linked to that of forming "national memories," or "national narratives."

**[THA1-2]** Seonmin Kim (Sungkyunkwan University, Korea)

**From Wild People to Emperor: Entangled History Between Manchus, Chinese and Koreans in Seventeenth Century Liaodong Frontier**

(KIM) This paper explores the Manchu success story from the late sixteenth to the early



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seventeenth centuries, by focusing on border trespassing in the Liaodong frontier between the Jurchens/Manchus, Ming Chinese, and Choson Koreans. The Jurchens, the long residents in the Liaodong frontier, were unable to provide necessities for themselves, so that had to rely their survival on contacts and exchanges with their neighbors, especially sedentary peoples in Ming and Choson. As a way of controlling the unruly northern neighbors, Ming and Choson allowed the local tribesmen to trade at border market, an economic institution that led the Jurchens to unify all the tribes in the frontier and finally become a serious challenger against the Ming suzerainty in Liaodong. This paper addresses that the power shift in the Liaodong frontier from the Ming to the Later Jin/Qing was best demonstrated in the agonizing transformation of the relationship between the Jurchens/Manchus and Koreans. It was wild ginseng that was largely available in the border area and therefore entangled the relationship between Manchus and Koreans. It was not only a lucrative commodity, necessitated by Jurchen leaders in their state building in Liaodong, but it was also a visible indicator of making the Manchu boundary, which should be distinguished from Choson territory. The changing attitudes of the Jurchen/Manchus about ginseng and border trespassing in the Liaodong frontier illustrated vividly the process of Manchu rise, in which Nurhaci and Hong Taiji were transformed from a chieftain of wild peoples to the emperor of the Qing.

[THA1-3] Ryu Junpil (Sungkyunkwan University, Korea)

**Memories of War and Postwar Reconstruction In The 17Th Century Korea**

After the Imjin war and the Manchu invasions, Koreans were faced with the difficult task of postwar reconstruction in the 17th century. Materially, reconstruction took the form of rebuilding burnt government buildings, devastated homesteads and reclaiming destroyed farmlands. As for cultural reconciliation, the state and local elite led the efforts to craft a perspective of the Imjin war within Choson neo-Confucian norms. A key step in constructing the narrative of Choson wartime experiences was determining who the heroes were, and promoting their virtues through enshrinement.

A distinguishing aspect of Imjin commemoration in the aftermath of the Manchu invasions was the drive to venerate the Ming dead. One of the most basic ways to understand commemoration is to see it as a claim on the dead by the living. The claiming of Ming dead in the aftermath of the Manchu conquest could be seen as a daring subversive move that spoke to larger Choson ambitions. This paper reads the Choson commemoration of the Ming Imjin dead and its political and cultural repercussions within the Confucian universe.

*Advance Program (Last Updated June 11, 2009)***[THA2] South Korean Studies of Modern Chinese History since 1945**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room A
<b>Convener</b>	Dongyoun Hwang (Soka University of America, USA)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

This panel introduces South Korean studies of modern Chinese history since 1945, which, with a few exceptions, have long been unknown to the Western as well as Chinese and Japanese readers, by critically examining the current South Korean scholarship on modern Chinese history to reveal some internal diversities and differences in the approaches of South Korean scholars to modern Chinese history. The papers will emphasize the peculiarities of South Korean historians' approaches to modern Chinese history but, at the same time, more importantly, seek to demonstrate the common concerns and interests South Korean historians have dealt with for the past decades, which were the products of the particular "Korean situation" in scholarly consciousness, educational institutions, etc. The panel will deal with the widely-shared question by South Korean scholars of what it means to examine modern Chinese history in a country where colonialism and the Cold War still play a key role in shaping historians' memories and practices.

**Presenters**

**[THA2-1]** Dongyoun Hwang (Soka University of America, USA)

**What is Modern Chinese History For? Nationalism, Anti-Communism, and (De)politicization of Scholarship in South Korea**

The paper is an attempt to examine how South Korean scholarship of modern Chinese history has been shaped during the past decades by nationalism, anti-communism, and the "(de)politicized scholarship." It will first examine the idea of "making modern Chinese history serve Korean national interest," that has been widely shared by many South Korean historians of modern China, to demonstrate the role of nationalism in South Korean scholarship of modern Chinese history from its inception. The paper argues that the idea intended to "subjectify modern Chinese history" ("Koreanization of modern China") but it usually ended up "objectifying modern Chinese history" because of the belief that South Korean historians must maintain a neutral and objective position, maximizing their alleged geographical, political, historical, and even ideological "advantages" in studying modern Chinese history. The paper also demonstrates the long dependency of the South Korean scholarship on the Japanese and American scholarships, somewhat ironically against its claim to be "peculiar" and independent.

Contesting the argument that the Cold War and anti-Communism prevalent in the South Korean society since the 1950s were two major reasons for the belatedness of South Korean studies of modern Chinese history, the paper demonstrates that anti-socialist attitudes of the "doyen" historians who were the pioneers of the field during the 1950s-80s, are responsible, in many cases, for the "apolitical" direction and research agenda for long of the field. The depoliticization of modern China field, in other words, the paper argues, was due mainly to the politicized (anti-Communist) scholarship of the "senior historians," who chose politically to remain apolitical and, with that, guided the next generations of historians and their research topics, rather than due only to the society's anti-socialist sentiment.

**[THA2-2]** Youngseo Baik (Korea Maritime University, Korea)



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[THA2-3] Yong-tae Yu (Seoul National University, Korea)

**Reconstructing the History of Republican China (1912-1949) in South Korea since the 1980s**

The study of modern Chinese history in South Korea began only after the early 1980s mainly because of the difficulties South Korean historians of modern China had faced during the Cold War period, particularly, in gaining materials from abroad. With the emergence of a group of then-graduate students in history, who chose to major in modern Chinese history, South Korean studies of modern Chinese history began to take its shape. The group, what I call “the first post-Cold War generation of China researchers” in South Korea, had its orientation against the dichotomous, ideologically-driven interpretations of modern Chinese history by both the extreme Rightist and the extreme Leftist historians. The group’s underlying research goals rather were usually geared toward a search for a desirable alternative to both capitalist and socialist orders.

This article intends to introduce and review the major achievements and features of the generation’s works, in particular, on the National Revolution of 1920s China. I will be attentive to the questions they raised in their studies to find an alternative order they sought, by introducing their works on the National Revolution, social movements, the National Congress Movement in the form of an Occupational Representative System, and the pursuit of non-capitalist economic order. I hope to draw a picture of how the history of Republican China has been constructed by South Korean historians’ own interest and perspectives. The paper also examines the relationship between Chinese searches for an alternative order and what I call “Sinocentric nationalism” that arose out of anti-imperialist struggle, which is of cardinal importance to South Korean historians, since, the author believes, the history of Republican China could be better understood when viewed from both inside and outside.

[THA2-4] Sae Bong Ha (Korea Maritime University, Korea)

**A Mapping of South Korean Studies of Modern Chinese History**

In the past 20 years Korean academics and universities have increasingly become interested in and focused upon promoting the study of China. The various results of it have been presented at various international conferences in the name of representing South Korean scholarship of modern Chinese history. However, their representations were quite limited in the sense of missing a very significant question pertinent to the nature of the scholarship. Obviously historians are influenced by their inherited intellectual traditions and the research environments of their own society. In this paper the author analyzes the relationship between the intellectual traditions of South Korean scholarship on modern China and the research environments in South Korea, focusing on the recent studies of Modern Chinese history, in order to identify a “Korean Structure” that the author argues has intellectually shaped the research activities and methods, analysis, etc. of South Korean historians for the past 20 years.

In particular, the author seeks to demonstrate the Korean structure in academia through a close examination of the research tendencies since the 1980s, of the generational gap among historians, of the relationship between power and knowledge in South Korea. The paper will be particularly attentive to the relationship between scholarly perspectives and political positions of historians of modern China, and its impact upon their works. At the same time, the paper will look into the similarities and differences between the general intellectual trend in humanities in contemporary South Korea and that in the field of Modern China studies. The tradition of South Korean scholarship has never been free from the changes and continuities in society as well as academia. Therefore, it is meaningful to find out the change in academic generations of Modern China studies in South Korea. The paper will also examine the meanings of the increased research funds for the last 10 to 20 years available for the promotion of modern China studies, which I suppose have influenced historians’ choice of their research subject and method as well.



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[THA2-5] Moon Sang Chung (Kyungwon University, Korea)

**The Cold War and Modern China: South Korean Studies of Modern Chinese History and the Chinese Revolution**

This paper attempts to identify the distinctive features of South Korean studies of modern Chinese history by analyzing the historical works by three representative scholars during the Cold War era: Min Tu-ki, Kim Jun-yeop, and Lee Young-hee. The former two were scholars, while the latter a journalist. Professors Min and Kim represented the main current of the South Korean academic world of the time. Professor Kim, utilizing “anti-communism” and the “modernization theory,” understood China’s modern history and revolution as a deviation in history. Meanwhile, Professor Min emphasized an ‘apolitical’ and ‘liberal’ approach to modern China but considered China’s modern history and revolution as a process or effort to build a modern nation state, emphasizing the traditional factors in the process, which he thought had continued throughout the political and social upheavals of the time. Finally, Professor Lee, as a “non-mainstream” intellectual in South Korea, kept distance from the main current of the China studies by stressing “actual participation” in the process of modern China’s revolution in his own research. For him, China’s modern history and revolution were considered a mirror to reflect upon Korea’s then-situation and a weapon to evaluate Korea’s social and political situations at the time. He described the modern history and revolution of China as a “battle for national liberation and for a human revolution.”

Korea’s full-fledged research on Chinese history, in general, and modern Chinese history, in particular, began after the Cold War, which signifies the place of the works of the three aforementioned scholars in the formulation of South Korean perception of China up to now. The paper attempts to identify and examine the distinctive features of South Korean China studies as a product of the Cold War era, mostly shaped by the three representative scholars. The author will use a comparative approach to seek to identify their strikingly different approaches to modern China and their views of its history that were instilled into their works, which I believe will help us understand, at least in part, the characteristics of South Korean studies of the Chinese revolution, and the roles of “anti-communism” and ‘modernization theory’ in the historical works since then.

*Advance Program (Last Updated June 11, 2009)***[THA3] New Thoughts on Old Paradigms: Re-assessing the Early Cold War in East Asia**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room A
<b>Convener</b>	Barak Kushner (University of Cambridge, UK)
<b>Chair</b>	To be announced
<b>Discussant</b>	Naoko Shimazu (University of London, UK)

**Panel Abstract**

Our panel aims to rethink key issues confronting the strong historical relationships within East Asia and their relation to politics, culture and the law. While each panelist analyzes the issue from a slightly different angle - be it film, the adjudication of war guilt, or security initiatives - the panel as a whole is an exciting attempt to holistically attack ideas about the posture of East Asia, Korea's role in such an environment, and how Japan and China fit around that as well. Our research will attempt to uncover fissures within these relationships that we assess started during the early Cold War era but which have hitherto not yet been explored by other scholars in English. Because each presentation focuses on one aspect of all three relationships and country within East Asia we believe this presentation opportunity will generate an excellent discussion enabling historians, culture studies and political scientists to find new common ground for debate.

**Presenters**

**[THA3-1]** Barak Kushner (University of Cambridge, UK)

**Legalizing Guilt: Law and Early Cold War Sino-Japanese Relations**

Postwar the Chinese and Americans tried Japanese war criminals at different times and used various legal procedures but the KMT, CCP and the US all keenly broadcast the results and the evidence in a bid to demonstrate how civilized and law abiding their post World War Two administrations were. The Chinese Nationalists originally tried several hundred Japanese, and some Taiwanese, from 1946-48 but these court rulings were later trivialized by both right wing Japanese and Chinese Communists as the wrongful pursuit of justice. The Communists brought the issue back to the forefront when they initiated their own trials in the late 1950s. The memory of those trials plays a key role in international relations today, helping to shape notions of victim-hood and perpetrator in East Asia.

The creation of memory concerning the war crimes, how the crimes and trials were portrayed in the media and then used as fodder within propaganda campaigns to discuss wartime responsibility, fiercely arose in 1950 on the cusp of the outbreak of the Korean War. Examining the media attention in China and comparing this with similar exposure and archives in Japan and the US will be the focus of my talk. I aim to sketch an outline of how memory and politics in the postwar era primed the Cold War agendas of the triangular relationship – China, Japan and America - in East Asia. These assumptions then calcified in Korean War era propaganda, which continue to resonate until today.

**[THA3-2]** John Swenson-Wright (University of Cambridge, UK)

**Synergies Unrealised: US Security Policy in Asia's Early Cold War and Alliance Building with Japan and the Republic of Korea**

Japan and the Republic of Korea have, for much of the post 1945 period, acted as the United States' most critically important political and security allies in an increasingly volatile and tension-fraught region of the world.

However, conspicuously missing from the historiographical record is much by way of comparative studies that set these alliances alongside one another for analytical scrutiny.



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Moreover, there is relatively little work that explores one of the arguably most puzzling omissions from the historical record, namely the issue of unrealised trilateral security cooperation between the United States, Japan and South Korea. Sharing a common foe and united in principle (at least until the early 1960s) behind their commitment to democratic government, the elites of the respective countries nonetheless found it extraordinarily difficult to work together to promote their common aims. International relations theorists (such as Victor Cha) have suggested that the United States has been the critical factor in explaining the limits to such cooperation. Historians by contrast have focused more on the legacy of the past and Japan's colonial experience in Korea to account for the failure of trilateralism.

My paper centres on the two key regional allies to better understand the practical challenges of alliance creation and management. It focuses on two key security arrangements, the US-Japan Security Treaty of 1951 and the US-ROK Mutual Defense Treaty of 1954, as well a series of administrative agreements governing the disposition of US forces in Korea and Japan, and the creation of Japan's Self-Defense Forces in 1954, to explore the strengths and limitations of America's Cold War alliances. In the process, the paper not only casts lights on the challenges of the past, but also some of the practical and political obstacles restricting effective regional security cooperation in contemporary Northeast Asia.

[THA3-3] Mark Morris (University of Cambridge, UK)

**Partisan Films, Cold War Contexts**

The film *Piagol* by director Yi Kang-ch'on was released in 1955. Hindsight allows us to see this point in time as the beginning of a Golden Age for film in South Korea. However, the best-known products of the post-Korean War cinema would be predominantly melodramas and/or period films. *Piagol* attempted something more challenging: a historically informed, balanced representation of leftist/communist partisan fighters left stranded in the south after the main phase of the war ended in stalemate.

Anti-communist films had been made in South Korea before the outbreak of war in June 1950; many would be made after. Yi Kang-ch'on's film caused a significant public debate, even after censorship had altered certain scenes. This paper will examine the film and the critical discourse surrounding it. It will make reference as well to the main producer of Cold War-era partisan films derived from the imaginary of another war: the Soviet Union's film industry and its portrayal of partisans during the war with Germany. Reference will also be made to the belated return of the South Korean partisan film, in the form of two important films from the early 1990s: Chong Chi-yong's *Nambugun* (1990) and Im Kwon-t'aek's *T'aebaek Sanmaek* (1993).

*Advance Program (Last Updated June 11, 2009)***[THB1] Social and Economic Transformations after the Great Bubble**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room B
<b>Convener</b>	Mark Metzler (University of Texas, USA)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

In the late 1980s, Japan was widely regarded as a forerunner in the development of a new kind of capitalism. A decade later it was more widely regarded as a capitalist laggard, even as the representative of a curious kind of developmental cul-de-sac, although this attitude fit oddly with the country's continuing technological lead in numerous core business sectors and its continuing position as the world's number-one creditor and ultimate source of global liquidity. The economic slowdown, initially taken to be a passing conjunctural downturn, came increasingly to be understood as a structural transition and indeed as a manifestation of a fundamental demographic slowdown, the "second demographic transition," in which Japan now seemed to be a forerunner, but now running ahead on a downhill slope. In the wake of the US financial bubble we must ask a further question: Was Japan precisely in its bubble and post-bubble dynamics a forerunner of wider global capitalist developments? Members of this panel, as part of a series of ongoing research projects, approach aspects of these questions from the standpoints of history, society, business, and political economy and take in a range of social processes from the global and macrohistorical to the level of everyday family life. We seek also to elucidate some of the connections between the long, slow deflation of the Japanese bubble and the US-centered global financial crisis, considering the two not only as parallel processes but as moments in a single global process that appears, finally, to mark the end to the neoliberal age that began almost 30 years ago.

**Presenters**

**[THB1-1]** Mark Metzler (University of Texas, USA)

**The Recurrence of Systemic Debt Crises: New Lessons from Japan**

The global financial crisis of 2008 is a systemic debt crisis of a type that can be seen, on a more localized scale, going back centuries. Such recurring debt crises are fundamental events in social, economic, and political history, comparable in their shaping influence to major wars (with which they have often been linked). Nevertheless historians have been little cognizant of them. The current crisis, focused on the big money-center banks, is indeed the biggest ever in terms of sheer scale—that is, it is bigger even than the previous record-holder, the great Japanese banking/bad-debt crisis that unfolded in the 1990s. To the extent that it has been contained, it has been done by a phenomenal surge of credit and money creation conducted by the world's central banks. This too finds a comparable precedent only in the great surge of money creation conducted by the Bank of Japan during the final phase of the Japanese financial crisis. Following from these observations, my paper analyzes Japan's post-bubble experience in macrohistorical and comparative perspective in order to draw out some of its under-appreciated aspects, situating it within the long history of deflationary debt crises and in the immediate context of global debt crisis and disinflation since the beginning of the 1980s. Numerous features that in the 1990s were seen as aspects of Japanese "difference" have now turned out to be more universally significant. Among the differences that reveal, one is especially salient: The demand for structural reform, which US authorities pushed on Japan and then on other Asian countries in the wake of the 1997 crisis, has been conspicuously absent in the discussion of solutions to the current US crisis. In fact it is neoliberalism itself that now begins to be "structurally adjusted," with epoch-making and unpredictable results.



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- [THB1-2] Takaaki Suzuki (Ohio University, USA)
- After the Bubble: Antinomies of Neoliberal Economic Reform in Japan and Implications for the United States**
- Beginning in the early 1980s, a shift toward economic conservatism emerged in Japan similar to those in other advanced industrial democracies. Just as Britain and the United States ushered in new conservative regimes under Thatcher and Reagan, the government led by Prime Minister Nakasone embraced a conservative neoliberal ideology that emphasized privatization, deregulation, and small government. This trend has strengthened since Japan's speculative bubble collapsed in the early 1990s, when the prevailing interpretation of both the cause and cure of Japan's malaise came to be based on neoliberal premises. The cause according to this view was the continued legacy of a strong and activist state inherited from Japan's developmental model. The cure was to conduct structural reform and scale back the state so that the market could efficiently decide how to allocate scarce resources. Hence, even in Japan, neoliberalism became the orthodoxy. In this paper, I question this orthodoxy. My general argument is that it offers at best an incomplete picture of the relationship between the state and the market that obscures the state's ongoing involvement in the economy as well as the potential range and realm of agency the state possesses. Even a market based on laissez-faire principles needs the state for its creation and its maintenance. As the seminal work of Karl Polanyi has demonstrated that the road to the classical liberal market in the 19th century was paved by the strong hand of the state, so recent efforts to recreate and maintain more liberalized markets have entailed greater state activity. To demonstrate this point empirically, I focus on Japan's macroeconomic policies and financial policies from the early 1990s to the present. In concluding, I draw out the implication of my findings for the current financial crisis in the United States.
- [THB1-3] Scott North (Osaka University, Japan)
- Persistent Inequality in the Division of Family Work in the Face of The Second Demographic Transition**
- A sense of demographic alarm has spread among Japan's male policy elites in the wake of the great economic slowdown. Declining birth rates cause politicians to talk of creating an environment in which women can combine paid work with motherhood. But although polls report that women would bear more children if they had more help raising them, next to nothing is actually done to make men's paid work more compatible with fatherhood and family work. The majority of women and nearly half of men now say they disagree with the invented twentieth-century tradition of women at home and men at work. Women, even those with small children, increasingly do remain in the work force after marriage. Social scientists hypothesize that changing gender norms and women's increased income will empower them to negotiate a more equal division of family work. But Japanese women still do about 90% of household labor, and despite an increase men's child-centered activities, their husbands do less than men in other societies. How does Japan's division of family work remain so unequal? This paper presents evidence based on observations of home lives and in-depth interviews that reveal, in the participants' own words, how gender power is manifest in negotiations over who-does-what. The lingering influence of outlawed but customary norms of male domination is related to an under-appreciated demographic dimension of the problem: the long fall in birthrates means that three-quarters of Japanese men between 20 and 49 are first sons, a position that symbolizes the intergenerational transmission of male primacy. In combination with men's roles as "ideal workers," whose home responsibilities are fulfilled via loyal service to their employers, this position justifies minimal participation in housework and childrearing. At the moment, these demographic contradictions appear to be intensifying rather than resolving themselves.
- [THB1-4] Simon James Bytheway (Nihon University, Japan)



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**International Financial and Commercial Relations in Post-Bubble Japan**

As the largest creditor nation with some of the world's largest banks and leading industries, Japan is an economic and financial superpower. Against this backdrop, however, fundamental questions arise as to Japan's ability to adapt, develop and grow in a globalised world economy. How has the Japanese economy transformed itself over the last fifteen years? Has it been slow or quick to change? How do these changes reflect changes in Japan's financial and commercial relations with the world outside its borders? When the Hashimoto cabinet's version of London's 'Big Bang' liberalization was implemented at the end of 1997, the country was in the midst of a financial crisis. The explosive 'big bang' of policy change was thus preceded by a profound, if muffled, financial implosion. For the first time in Japan's post-war history, foreign firms were to be permitted to operate freely in the larger Japanese economy, apparently in the commanding heights of finance itself. The gist of these reforms, in the acceptance and use of foreign capital, was mirrored elsewhere, for example by profound changes in the automotive industry and by the spectacular growth of Western-style chain-store franchises across Japan. Considering the meaning of these changes brings us to the interplay between indigenous internationalisation and exogenous globalisation, and opens questions important to social scientists in a range of disciplines. Quite apart from the perception of a Japan burdened with an ineffective political/bureaucratic leadership, unable to conceptualise outside the boundaries of the old 'Japan, Inc.' and US-style neo-liberalist models, Japan today offers the paradox of a nation where ideological conservatism appears to be serving once again as the principal instrument to organise radical institutional transformation.

*Advance Program (Last Updated June 11, 2009)***[THB2] Regional and Global Influences on the Asian Economy**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room B
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THB2-1]** Shanaka Kavinda Bandara Herath (Vienna University of Economics, Austria)

**The Size of the Government and Economic Growth: An Empirical Study of Sri Lanka**

One of the arguments put forward by the architects of the endogenous growth theory is that governments can manipulate growth. Following these footsteps, Armey (1995) argued that low levels of government expenditure can increase the economic growth until economic growth reaches a critical level; nevertheless excessive increments of government expenditure could harm economic growth. Although numerous previous investigations confirm the existence of the Armey curve, this revisit sheds some light on the paucity of research testing the Armey curve in the context of developing countries. Consequently, this study performs empirical tests of the popular phenomenon of the Armey curve using data for Sri Lanka.

This paper follows Vedder and Gallaway (1998) and models both linear and non-linear relationships between government expenditure and economic growth. First, a data set of 49 observations (1959- 2007) is used to test the non-linear relationship between government expenditure and economic growth. A multiple regression is performed subsequently, using a second data set of 36 observations (1972- 2007) including government expenditure, human and capital resources, and unemployment to validate the non-linear relationship. This study diverges from the work of Vedder and Gallaway in several ways. It uses either moving averages or "Hodrick and Prescott (1997) filters" to control for business cycle effects in the annual data, considers real GDP without the government component to eliminate possible Wagner's Law effects and Baumol's cost disease, includes real GDP per capita as the dependent variable to control for the changes in population, and uses first differences of variables to avoid the problem of "Spurious Regression".

The results will support the existence of the Armey curve (or inverted U-shaped curve) as witnessed by previous studies if the coefficient of the squared term of government expenditure ( $G^2$ ) is negative. On the other hand, the correlation coefficient of  $G^2$  would explain whether it corresponds to a strong or weak relationship with real GDP per capita. If the correlation coefficient of  $G^2$  is very weak and the correlation coefficient of  $G$  is very strong, a linear relationship will be supported. Based on the results, concerns will be raised both about the quadratic construction of the Armey curve and the possibility of calculating optimal government expenditure percentages using the Armey curve in the context of Sri Lanka. If it finds evidence supporting the Armey curve, then it will be recommended to use that as a policy tool to find the optimal level of government expenditure to increase growth in developing countries. If the results do not support the Armey curve, it will indicate that developing economies vary in their structure and the environments that these economies are in, requiring a more careful and in-depth look at different approaches available in analysing optimal levels of government expenditure. In that case, a distinction between developed stable democracies and developing economies will be emphasised. These



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findings will have important implications for the appraisal of government spending and policy design.

[THB2-2] Bimal Sharma (North Eastern Hill University, India)

**Regional Disparities in Agricultural Labour Productivity in the Brahmaputra Valley, Assam, India**

Testing a general premise regarding the emergence of regional disparities in agricultural labour productivity is done by considering agro-ecological zones of the Brahmaputra valley as stable regional frame. Collecting sub-division wise statistics of agricultural attributes such as crop area, crop yield, crop production prices and labour intensity from the Office of Agriculture, Government of Assam, Guwahati, the values of labour productivity are calculated for two points of time (the early as well as late 1990s) and the inter and intra zone variations in the labour productivity are interpreted. It is found that the scenario of low level of labour productivity with its higher inter zone variations which were reduced marginally during the 1990s is prevalent in the areas of lower and middle Brahmaputra valley. On the other hand, the scenario of higher productivity with the fast increase in its high degree of inter as well as intra zone differences is observed in the areas of its Central Brahmaputra valley and Upper Southern plains. The inter zone variations in labour productivity in the zones situated in the lower parts of valley were recorded moderately low in the early 1990s with its marginal decrease during the 1990s as increasing pressure of agricultural work force mounts in these zones.

Key Words: Agro- ecological zones, Labour productivity, Inter zone differences and Intra zone differences.

[THB2-3] Debdas Karmakar (University of Burdwan, India)

**Globalization and the Development of Asian Steel Sector**

Globalization can be defined as the ongoing economic, technological, social, and political integration of the world that began mainly after the Second World War but effectively performing after late 80s. There are several dimensions to this dynamic process, including the increased internationalization of economic markets as reflected in trade and financial capital flows. However, there are also institutional and social changes including modifications in policies for industrialization and in the administration of laws and regulations. Globalization is impacting the institutional framework in both developing and developed nations and it is changing in the way in which governments view their developmental role in society. But the effect is not uniform in all the countries. The economies of Asia are among the world's greatest beneficiaries of globalization. Robust exports and large flows of foreign investment have driven economic growth and rapidly improved welfare, reflected in rising social indices. However, globalization has also brought new challenges to the old order as increasing competition from without and the call for greater economic and political freedom from within.

The Asian steel industry was in great depression in the late 80s and beginning of 90s. Several measures for economic reform has been taken by most of the countries, like abolition of licensing, decontrol of prices, disinvestments of public shares, reduction in custom duty, liberalize Ex-im policy etc., which brought a radical transformation in the Asian steel sector. In last 15 years span Asian steel industry has grown with an average 7.8 % growth rate ( China 14% , India 11%), where world growth rate was 4%. Moreover in the post globalisation era Asian steel sector is enjoying comparative in certain factors like employment cost, raw material cost even some operating cost, as a result all steel giants targeted Asia to expand their business by acquisition, merger or new set up.

The remarkable growth rate in Chinese and Indian steel industry in the last decade playing the leadership role in the global steel sector. China continues to underpin with year-on-year growth in steel demand at 14% up to 2006. Looking ahead to 2015, global demand is expected to grow at an average of around 4.5% pa. China will continue to play an important role as it represents a large portion of the global market and will continue to grow at 7%



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year-on-year to 2015. The Indian steel market is also showing signs of taking off and is expected to grow at 7.4% year-on-year up to 2015. By comparison, European demand for steel will only grow at around 2.0% pa.

It is expected that up to 2020 there will be a steady growth rate in global steel sector, but it is a matter of a fact that the leadership role in this movement will be taken by the Asian steel sector and that would not have been possible without globalization. Though definitely some negative impact was there but the positive effect supersedes the negativity.

[THB2-4] Farah Naaz Gauri (Dr.Babasaheb Ambedkar Marathwada University, India)

**Globalization in Asia and its Effect on Socio-Economic and Cultural Assimilation**

The restructuring of the world economy causes the assimilation of people to cities of labour intensive activity, from the advanced industrial societies to sites of cheap labor economies many of which are in Asia.

This restructuring caused the transformation within Asia. As a result, during the last few decades increasing flow of capital and labour have caused the opening up of India and China the two biggest emerging economies. The rise of IT industries in emerging countries and so called Asia crises in various parts of east and south East Asia and South Asia especially in India. This has increased the flow of poor people and goods across international borders.

Globalizations not only accompany perspective of the worker, the local and regional entrepreneurs, the work experience, the social network but also the social and cultural transformation. But it also considers the legal conditions that define forms of work and the status of workers, and also the condition and forms of migration involved. Under globalization, it is the tribal indigenenous that have had to face the attacks of massive developmental projects. These projects ignore tribal communities. Cases of displacement of tribal population range from countries in South Asia like India, the project affected peoples of the Narmada valley Development projects, to Malaysia, Indonesia and the Philippines. Commercial activities have also introduced alien forces, cultures and influences into the traditionally insulated life and culture of the indigenous people. Deprivation of land and forests are the worst forms of oppressions that tribal people experience. It has not only resulted in the breakdown of community life and a steady cultural death. But also the benefits of development under globalization have not reached the poorest section of the society. The United Nations organization declared the 1960's as the dawn of the global development. Now after five decades of waiting life of the poor has changed, it is harder and getting worse. The development transitional in Asia can be noticed in three ways

1st:- Issues of availability of natural resourses like water and land 2nd Civil order of Asia which are sometime devastating to the society and human right 3rd :- Is the inequity between the gender and cultural groups and the persistence of poverty?

A society or region where several different groups are spontaneously assimilated is sometimes referred to as "Melting Pot" owing a home can be seen as step into assimilations. It is becoming part of community and a neighborhood, and being a part of the daily activities that takes place in a community. It is observed that immigrants usually settle in traditional gateways where there are large populations of the foreign born people.

This paper intends to analyse the effect of socio-economic conditions due to globalization and people who are in their transitional period to adopt the culture of the county where they are working.

*Advance Program (Last Updated June 11, 2009)***[THB3] Quantitative Analyses of East Asian Societies: Using SSM and KLIPS Data**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room B
<b>Convener</b>	Kosuke Hishiyama (Institute for International Advanced Interdisciplinary Research, Japan)
<b>Chair</b>	Yoshiya Shiotani (Tohoku University, Japan)
<b>Discussant</b>	Yoshiya Shiotani (Tohoku University, Japan)

**Panel Abstract**

This panel session is 1st one of a set of sessions organized by the CSSI (Center for the Social Stratification and Inequality). This session is comprised of four speakers who have researched on intergenerational issues and women of East Asian societies using surveyed data such as SSM and KLIPS.

The first speaker, Yusuke HAYASHI introduces a Japanese national surveyed data, SSM (Social Stratification and Social Mobility) which is longitudinal surveyed data collected once every ten years since 1955 to assess the social mobility and stratification. The most recent of these is the 6th survey, which was carried out under the CSSI at Tohoku University in 2005. The 6th survey was conducted in not only Japan but also South Korea and Taiwan. In addition to that, he shows some empirical results of the SSM analysis, especially the current situation regarding social stratification and inequality focusing on the fluidization of the labor market.

The second speaker is Satoshi MIWA. He will talk about intergenerational class mobility in contemporary East Asia using the 6th SSM data and the GSS (General Social Surveys: USA). He used a log-linear model to investigate mobility patterns. His findings are as follows: As for absolute mobility, East Asian societies might be lower percent immobile of big-class compared to the U.S. while East Asian societies might be tend to higher percent immobile of micro-class. As for relative mobility, level of rigidity of the big-class might be same degree in common among these four societies. And there might be a huge variation in terms of social reproduction of micro-class.

The third speaker is Hiroshi KANBAYASHI. He will talk about job satisfaction among women in East Asian societies (Japan, South Korea, and Taiwan) using the 6th SSM data. He focuses on the paradox of women's job satisfaction. Job satisfaction among women has been reported to be higher or equal to that of among men even though women relatively don't have a good working condition compared to men in the labor market. To figure out the reason of this paradox, he analyzed some assumptions: (1) the differential job inputs hypothesis, (2) the differential job values hypothesis, (3) the subjective perceptions of job characteristics hypothesis, and (4) the self selection hypothesis. As a result of his analysis, the differential job values hypothesis is supported.

The fourth speaker is Jikyung KIM. She will talk about intergenerational financial support in South Korea using the 7th wave of KLIPS (Korean Labor and Income Panel Study) data. The KLIPS is representative panel data collected by KLI (Korea Labor Institute) focusing on the labor market, income of households and individuals in South Korea since 1998. To investigate the factors of intergenerational financial support from married women who do not live together with parents to their parents, her study analyzed factors affecting whether there is married women's financial support and the amount of support using Tobit model. As the results of this analysis, the possibility for financial support was determined by the husband's characteristics rather than the woman's ones. However, the amount of financial support was affected by the woman's characteristics and the husband's earned income.

**Presenters**

**[THB3-1]** Yusuke Hayashi (Tohoku University, Japan)

**Fluidization of the Labor Market in Contemporary Japan: Introduction of the Ssm Data and Some Empirical Results**

The National Survey of Social Stratification and Social Mobility (SSM) has been conducted every ten years since 1955 by Japanese researchers of social stratification. The most

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recent of these is the 6th survey, which was carried out under the Center for the Social Stratification and Inequality (CSSI) at Tohoku University in 2005. The survey features a series of questions, including those inquiring about the respondents' and their family's attributes such as academic background and occupation and awareness of stratification. The 6th survey was conducted in not only Japan but also South Korea and Taiwan.

This presentation shows some empirical results of analysis of SSM data, especially the current situation on social stratification system and inequalities focusing on the fluidization of labor market. The main theme of the 6th SSM survey is social fluidity and social inequalities. We can grasp the transformation of the Japanese labor market from 1950's to 2005 in detail because the 6th SSM survey includes occupational careers of all respondents who are 20 years old to 69 years old. This presentation focuses on following two issues on intra-generational mobility and social fluidity; (1) the transformation of the structure of the long-term employment practice and (2) changing jobs. As a result of analysis, the long-term employment practice has been decreased, and changing jobs with the decrease of income have been increased since 1990's. Therefore, we can see the structural change of the Japanese labor market especially since 1990's.

[THB3-2] Satoshi Miwa (University of Tokyo, Japan)

**Micro-Class Mobility in Contemporary East asia**

Research on intergenerational class mobility is one of the traditional themes of social stratification studies. There are two popular approaches so far, those are, categorical form of reproduction of big-class and gradational form of reproduction of socioeconomic status. Jonsson et al.(2007) pointed out that these approaches are insufficient to describe and to explain intergenerational mobility pattern unless taking into account the important role of micro-class in social reproduction. Besides, they revealed extreme occupational rigidity in Japan, which is assumed as "deoccupationalised" country. However, the advantages of micro-class mobility model are not verified late-industrialized East Asian societies except for Japan. The purposes of this research paper, therefore, are to examine whether or not their model is superior to conventional models, and to find commonality and variation in class mobility among East Asian societies.

Four national representative datasets are used, such as, 2005 Social Stratification and Social Mobility Surveys in Japan, Korea, and Taiwan, and U.S. General Social Surveys as baseline. Descriptive mobility table analysis and log-linear modeling are conducted in order to explore mobility pattern.

Expected empirical findings are as follows. First, as for absolute mobility, East Asian societies might be lower percent immobile of big-class in relative to United States. Second, in spite of that, East Asian societies might be tends to higher percent immobile of micro-class. These are based on common characters in East Asia, such as, rapid industrialization and persisting old middle class sector. Third, as for relative mobility, level of rigidity of big-class might be same degree in common among these four societies. Finally, there might be huge variation in terms of social reproduction of micro-class because it may greatly be affected by uniqueness of class system, developmental path, and position in international industrial specialization. These findings will be regarded as starting point for developing new macro-level hypothesis of social mobility.

[THB3-3] Hiroshi Kanbayashi (Tohoku Gakuin University, Japan)

**The Paradox of the Contented Female Worker” In East asia: A Study on the Gender Gap of Job Satisfaction in Japan, Korea and Taiwan**

The paradox of the contented female worker” is the phenomenon that women report higher or equal level of job-related satisfaction (for example, overall job satisfaction or income satisfaction) than men, in spite of lesser women's working conditions than men's one (Crosby 1982). In this study, the paradox in Japan, Korea and Taiwan is examined. Four hypotheses on the paradox are tested:(1)the differential job inputs hypothesis, (2) the differential job values hypothesis, (3) the subjective perceptions of job characteristics



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hypothesis, and (4) the self selection hypothesis.

Findings of preliminary analyses are as follows: (1) “the paradox of the contented female worker” is observed in three societies, (2) only the case of the gender gap of income satisfaction in Taiwan, the differential job values hypothesis is supported. On other cases, any hypotheses are not supported, of meanings of occupation, (3) job values and other subjective variables affect job satisfaction and income satisfaction strongly in all three societies, (4) effects of objective variables such as occupations and employment status are not consistent in three societies. This finding suggests the differences ones or conditions of labor markets in each societies, and (5) the macro-level study on the paradox pointed out that the gender gap of job satisfaction is disappeared in countries which have gender-equalized labor markets (Kaiser 2005) . The findings of this study support this thesis.

[THB3-4] Jikyung Kim (Tohoku University, Japan)

**Determinants of Married Women's Financial Support to Their Parents**

To investigate the factors of intergenerational financial support from married women who do not live together with parents to their parents, this study analyzed factors affecting whether there is married women's financial support and the amount of support using the data of the 7th year (2004) of Korea Labor and Income Panel Study. The results of empirical analysis in this study are as follows.

Firstly, married women's financial support to their parents occurred less than 40% and the average annual amount of the married women's support to their parents was 704,000 won. This is quite low compared to the results of previous researches that analyzed including sons and their parents.

Secondly, the possibility of financial support was higher when married woman visited to their parents frequently and married woman's husband had a high academic qualification and monthly income. The amount of support was affected by married women's academic qualification(+), earned income(+), number of children younger than six years old(+), frequency of visit to parents(+) and husband's earned income(+). That is, the possibility of financial support was determined by husband's characteristics rather than woman's ones. However, the amount of financial support was affected by woman's characteristics and husband's earned income.

Thirdly, husbands' earned income has a positive(+) effect on the possibility of married women's financial support to their parents and the amount of support means that married women, even if unemployed, provide financial support to their parents if their husband's earned income is sufficient. From this aspect, we can understand that women's employment and income are not essential factors for their financial support to their parents.

*Advance Program (Last Updated June 11, 2009)***[THC1] Females in Society: From Comfort women to Educational Leadership**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room C
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THC1-1]** Daraka Chhay (University of Tsukuba, Japan)

**Coping with Challenges: The Quest for Autonomy, Gender Equity and Roles Transformation Amongst Women in Rural Cambodia**

The recognition of equal rights for women along with men and the determination to combat gender discrimination have become a contemporary development challenge in the United Nation Development program as well as a current debate in "Gender Feminist Empowerment Paradigm" on microfinance. Gender inequality is a feature of power and social relations that cut across all other socio-economic forms. In the context of Cambodia, the empowerment of women for economic autonomy, gender equality and emergence of women into public spheres, especially the participation in local governance is considered as a crucial and challenging issue which underlies the complex interrelation between economic factor, socio-cultural perceptions, and gender-based subordinations. This article aims to examine the challenges to women in struggling for economic autonomy and gender equity at household level, and to observe the economic empowerment benefits on the changing roles of women as they have become involved in local governance and how the situation of women's engagement in the public sphere is contributing to a change in Cambodia's traditional gender regimes. However, the core questions remain to be why, in the face of remarkable changes of women's employment and earnings, household works remain women's works. How and why forms of social practices, ranging from formal policies and procedures to informal patterns of everyday social interactions, produce inequalities while gender awareness is integrated in government policy and several of development programs. The article explores that microfinance programs, such as Village Banks is not a miracle solution to the economic empowerment of women. Moreover, simply putting financial resources in the hands of poor women does not enough to beget social empowerment. Though women find economic autonomy and changing roles at household level in most of the cases, women remain struggle hard for gender equity and even equalities among women themselves. The evidence from LWF's microfinance program operated in Aoral District, Cambodia, indicates that with control over financial resources in households, labor and decision making largely vested into the hands of husbands. Although women's access to financial services has increased substantially, their ability to benefit from this access is often still limited by the disadvantages they experience because of their gender. Further, the ability of women to move into public domains has been severely restricted by social norms and the prevalence of perceptions and forms of social practices.

**[THC1-2]** Yolanda Van Ede (University of Amsterdam, The Netherlands)

**Staging Cosmopolitanism: Japanese Women and Flamenco Dance**

Modernity's malcontents often utilize local 'traditions' from afar as social criticism, thereby creating globalizing networks. This paper focuses on one such arena of intercultural



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dynamics: the encounter between young Japanese female apprentices and Spanish flamenco. Within this focus the project combines performance studies, gender studies, and the anthropology of the senses, and the key concepts embodiment, authentication, and performativity.

Music and dance is a prime site for expressing social critique concerning hegemonic perceptions of race, gender, and sexuality. It is a stage par excellence for investigating the interplay between ideas and fantasies of self and other, fuelling processes of heterogenization and hybridization, in this era of globalization.

Flamenco offers an intriguing case. Presented as a 'local' music and dance genre of Andalucía, its reputed passion, pride, and romantic 'bohemian' flair gained world-wide appeal, turning it into a 'world music'.

The majority of Japanese flamenco enthusiasts are female. Based on this fact, the project proposes a relation between womanhood in Japan's public sphere, and flamenco's stereotypes of femininity and masculinity.

So far, Japanese women have received fairly little attention in the context of global music, in spite of their forefront presence in searches for new identities. The central question this paper seeks to answer is: What imageries do Japanese women find in flamenco to be useful for defining their new self, in relation to their personal perception of womanhood in Japanese society? In offering a tentative answer, I will also touch upon Japanese women's contribution to the intercultural dynamics that are developing flamenco into a global, cultural phenomenon, and how it affects the 'definition' of flamenco in Spain. I will explicate how their appropriation and embodiment of flamenco comes about. How do they learn, by what practices and instructors? To what extent does its embodiment change their sense of self also outside the dance studio, and – if so – at what stage of accomplishment?

[THC1-3] Susanne Margret Sofia Asman (Gothenbourg University, Sweden)

**Women in Three Houses; Everyday Life in Practise, Relatedness and Sex Work**

In the central districts of Nepal women have since several generations migrated for sex work to India's brothels to again return to their natal village ten to fifteen years later. Since the end of the 1990's they are defined as victims of trafficking both in an international as well as a national Nepali trafficking discourse. This paper will go beyond the dichotomy between voluntarily migration for sex work or forced prostitution and the "victimized woman" in the trafficking discourse. It will focus on an insider perspective and take its departure from the women's and the villagers own experiences to open doors to new ways of understanding the movement between Nepal and India and its implications for the women in their everyday practise and social relations. As gender and relatedness are made in and through houses and as the house is the social relations of those who inhabit it the "house" will be used as an analytical category. Through this category three different houses of importance for the women will be compared; Natal House, Mumbai House and Returnee House. They will be discussed along lines of similarities and differences when it comes to gender and relatedness in everyday practise. How are these social relations created, maintained and expressed in "Natal House" in the village in the rural area and how could we understand this house compared to the brothel in "Mumbai House" and the strong transnational relations between them? How do the women live their everyday lives back in the village again after several years of sex work in Mumbai? How do they challenge and negotiate gendered relations in "Returnee House"?

[THC1-4] Jin Nye Na (University of Essex, UK)

**The Politics of Vocabularies of Women's Movements: Centring on the Military 'Comfort Women' Movement in South Korea**

My paper aims to examine how women's activists from Asian postcolonial countries employ different vocabularies for women's agendas, depending on audiences. Women's movements in South Korea have negotiated for and generated women's places and voices through discourses. It seems problematic to articulate women's issues with feminist



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vocabularies in a given society because of social and cultural orders. However, the activists adopt more feminist-oriented languages when coming to international arenas. This is because their audiences and availabilities of resources are different. To demonstrate this, I investigate the movement which has been conducted the rights and voices of wartime military sexual slaves by Japan during WWII. This movement has been successfully recognised in domestic, across Asian and international arenas. Therefore, this subject suits to demonstrate the women's activists' different adoptions of vocabularies for women's problems between within national and within international sphere.

[THC1-5]

Eka Srimulyani (State Institute for Islamic Studies Banda Aceh, Indonesia)

**Women's Leadership in Traditional Educational Institution in Indonesia: a Comparison between Pesantren in Java and Dayah in Aceh**

The first part of this project began with my Ph.D dissertation on the leadership of women within Islamic educational institution called pondok or pesantren in Java, by focusing on the leadership of nyais (pesantren female leader) within the pesantren context and challenging the idea of well-known public and private dichotomy, and the discourse of achieved and derivative power. Although in almost all circumstances those nyais gained the chance for the leadership due to the derivative power from either their husband or their father. However, this chance is also supported by their own capacity, struggle to negotiate for a better agency. It means that although initially the chance for the leadership position both in pesantren and community is used to emerge from the derivative power from their male close relative, nevertheless those women's leadership is still effective, particularly in the hands of women that has relevant capacity and qualification.

A quick observation in Islamic educational institution in Aceh suggest some variations or even differences. Dayah institution has no strong familial influences over the system and more particularly in terms of the leadership structure. The family kinship within the leadership is not very strong or dominant. This also means that for some dayahs, the access that women had to the leadership position is not strongly due to the derivative power from either their husband or their father. Some tengku inong (female ulama) of dayah is even came from non-tengku (ulama) family.

Within these two different contexts plus the variations of the dayah and pesantren local culture or tradition, I would like to observe whether this would has particular impacts on the [public] roles they performed further, the nature of their leadership as well as the acceptance of the pesantren or dayah as well as the wider community.

*Advance Program (Last Updated June 11, 2009)***[THC2] Role of Women in China**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room C
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THC2-1]** George Wei (University of Macau, China)

**The Role of Dancers and Women**

An island experiencing centuries of colonialism and invasion, Taiwan was given by the ruling Qing government to Japan in 1895 and the island was ruled by Japan for 50 years. The arrival of the Kuomintang government to Taiwan in 1949 created conflicts between mainland Chinese and Taiwanese Chinese that continued to the present day.

The history of this division is written in the political suppression of artists, after the February 28 Incident in 1947 that resulted in a period known as the white terror. But repression of the 1930s-1950s gave rise to a growing need for rebirth of arts and artistic insurrection and artists began to tentatively create works that expressed and contained their political views and ideas. Especially during the 1970s, the impact of international policy profoundly affected artists in Taiwan. Taiwan's relationship with the United States was greatly shaken as U.S. policy shifted to embrace China and the United Nations recognized China and abandoned Taiwan. A deep psychological blow to the Taiwanese people, these events prompted the rise of modern Taiwanese national consciousness and a growing nationalism calling for reconstruction of their national identity. This is a fertile time to chart the growth of consciousness for a new national identity, beginning with the artistic pioneers and continuing with the new generation, which eventually resulted in the political movement for democracy, human rights and the basic freedoms of speech enjoyed and experienced by the Taiwanese people today.

It was at this time, Mr. Hwai-min Lin, a writer, a journalist and a dance artist, established Cloud Gate Dance Theater in 1973, the first professional modern dance company in Taiwan. The signature work by Lin and his female dancers, "Legacy," chronicled the history of the Taiwan people and its premiere, which coincided with the day when the UN rejected Taiwan, prompted an enormous impromptu public response that signaled the end of Taiwan's willingness to endure repression. This paper will start with an analysis of the social response to "Legacy," its mental and psychological impact, and the role of dance, dancers in particular and women in general, in the rise of the national movement in Taiwan, to show how Cloud Gate Dance Theater and its female dancers gradually grew from politically inexperienced and innocent youth to conscientious searchers with their performing arts as tool for an emerging cultural and national identity and to active participants in political movements for democracy. Modern dance in Taiwan is an excellent mirror of political, social and cultural change, and it also has historically served as a catalyst for change. The hypothesis of the paper is that the activities of Cloud Gate Dance Theater represented the way that state and society interacted, the early formation of a modern civil society and national identity and the development of a democratic nation through selectively utilizing its cultural legacy, as well as the interactions and contention between artist forces for the right to social and cultural discourses and social and political forces for power or human and

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democratic rights in Taiwan. The research approach of this article will be historical and socio-political: to collect the published information as well as writings on personal experience and conduct interviews with many of leaders in arts and government in Taiwan, with which this paper will develop its arguments.

[THC2-2] Jo-Lan Yi (National Taiwan University, Taiwan)

**The Death of Women Dai: Women, Gender and Historiography in Late Imperial China**

Women's biographies became the site of a major scholarly battle in late imperial China. The struggle was over the naming of female subjects – whether to identify them by their maiden names or to use their husband's surnames. This paper looks at one debate between two members of the Qing elite, Mao Qi-Ling and Feng Jin, whose arguments were later reflected on by the high Qing historian Zhang Xue-Cheng. Details of the discussions, which even included how to order the names, reveal that their significance extended far beyond the biographies themselves. Firstly, they show that the Qing elite had a basic theory of writing women's lives in 17th-18th century China. Secondly, they uncover a much wider debate on the construction of women at this time. The Qing government was trying to promote awards for virtuous female behavior. Biographies of women were important vehicles in supporting this. However it was unclear whether writers should emphasize female self-determination or stress the role of women as obedient and faithful wives. Were women in need of names that individuated since the purpose of recording their lives was simply an exemplary one? Or were their lives as unique as those of men and thus worthy of recognition in their own right? In conclusion, this paper will look at other social and cultural factors which might have caused the issue of names to cause such concern at this time.

[THC2-3] Olivia Anna Milburn (Seoul National University, Korea)

**Gender and Authority in Early China**

This paper concerns the effective abdication of Lord Ling of Wei (r. 534-493 BCE) in favor of his wife, Lady Nanzi. Such a transfer of power seems to have been unique in Zhou dynasty China, and these events were discussed at some length in ancient historical and philosophical texts. Throughout the imperial era scholars and commentators continued to study Lord Ling and Lady Nanzi, producing a considerable body of research which reflects changing attitudes to the nature of ruler's rights and authority, and which also documents responses to the couple's apparent rejection of accepted social and gender roles. Although their actions were often portrayed positively in early Chinese texts, the overwhelming majority of scholars who studied their biographies in the imperial era were hostile to the concept of a woman taking control of the government of a state. The tension between the accounts found in ancient texts and subsequent scholarship is the subject of this paper.

The single most detailed account of the life of Lord Ling of Wei found in any ancient Chinese text is given in the Zuo zhuan (Zuo's Tradition). The Zuo zhuan shows no sign of being influenced by later traditions, and the highly nuanced portrayal of Lord Ling of Wei in this text provides a counterbalance to the tales found in other ancient texts. Interestingly, the stories of the life of Lord Ling of Wei found in later historical, philosophical, and moral texts cannot successfully be grouped according to school; any attempt to do so quickly founders on the fact that identical tales are found in texts of a vastly different philosophical persuasion. In the earliest surviving tales about Lord Ling, dated to the mid-Warring States (475-221 BCE) era, he is portrayed as a ruler of exceptional wisdom and ability, the greatest feudal lord of his day. To many scholars in the imperial era, more learned in traditions which denigrated Lord Ling, these early descriptions were deeply problematic. Subsequently, two further biographical traditions developed, one which recorded Lord Ling as an incompetent ruler, who nevertheless was able to employ exceptionally able ministers. The other argued that Lord Ling was profoundly debauched, and his relationships with either women or with his male favourites made him unfit to govern. Recent scholarship on issues of gender in early China has generally focussed on this group of stories, suggesting that Lord Ling was the first recorded homosexual in Chinese history. In the Han dynasty, a further tradition



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developed, recording the deeds of Lord Ling's principal wife, Lady Nanzi. Her role in the government of Wei is stressed in these accounts, as is her importance as a significant patron of Confucius. By the Han dynasty therefore, both Lord Ling and Lady Nanzi had developed profoundly subversive personae. Neither fulfilled the gender and social roles expected of them, as members of the Zhou dynasty ruling elite. Their troubling biographies continue to pose questions about the nature of these roles in early China.

**[THC2-4]** Soon Cheng Tan (National University of Singapore, Singapore)

**The Wives of the Yimin**

Records of Chinese Recluses appeared as early as the pre-Han period. However, it was Fan Ye (398-445) who first gave them a collective identity in the "Yimin Liezhuan" of his work, the Hou Hanshu. It was Fan Ye, too, who drew attention to the wives themselves, - as neither the Shiji nor the Hanshu, before him, had done- by including them in the biographies of their reclusive husbands. Scholars have usually focused on the Recluses themselves: the nature of their lives, their beliefs and writings. This paper, however, proposes to examine the Han Recluses from a different angle: from that of their wives and the important role they played in shaping what came to be known as a reclusive life.

*Advance Program (Last Updated June 11, 2009)***[THC3] Fertility and Sex Ratio in Asia**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room C
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THC3-1]** Poh chua Siah (Universiti Tunku Abdul Rahman, Malaysia)

**The Trend of Sex Ratio at Birth among Malays and Chinese Malaysians**

Studies suggested that preference for a son in Malaysia is moderate, and the preference for a son in Chinese Malaysians was stronger than in Malays. However, as most of these studies did not use Sex Ratio at birth (SRB) as an indicator and were conducted a decade ago, the results may not accurately be describing the preference for a son among Malays and Chinese Malaysians today. Therefore, this study aimed to use vital statistics from 1964 to 2003 in Malaysia to find out the trend of SRB among Malays and Chinese Malaysians. The results showed that the SRB of Chinese Malaysians was higher than of Malays during these 4 decades. In addition, the SRB of Malays and Chinese Malaysians were higher than the biological norm and were increasing during this period. These findings suggested that the policy-makers and program designers should put more efforts to change the son preference culture in Malaysia.

**[THC3-2]** Yoshiki Wakabayashi (Tokyo Metropolitan University, Japan)

**Recent Trend and Regional Differences of Nursery Service Provision in Japan from the Viewpoint of Lowering Fertility Rate**

Over the past three decades, the total fertility rate has continued to decline throughout Japan. As a result, the number of children has been decreasing while that of the elderly has continuously been increasing, accelerating the transition to the so-called aging society (or "population declining society"). The Japanese government has recently enforced various policies to increase the fertility rate and achieve a gender-egalitarian society. One measure promoted by this government policy is childrearing support, which is necessary for working women with children to reconcile jobs and childcare. Although the number of children admitted to daycare centers has been increasing since 1995, the demand for childcare services has grown even faster despite the falling birth rate. As a result, the number of children on waiting lists amounted to 26,383 in 2003, while the total capacity of nursery centers exceeded the number of children actually going to them. This suggests a regional imbalance between the supply and demand for childcare services. The aim of this study is to examine such imbalances from a geographical viewpoint.

The number of children on waiting lists for approved nursery centers is heavily concentrated in metropolitan areas where the majority of households consist of nuclear families and dual-income households who demand childcare services. The shortage of childcare services is extremely serious especially in suburbs where the population has rapidly increased. In contrast, rural areas outside of metropolitan regions have few problems with childcare services because there has been less population increase and childcare support is given by relatives or local communities. Therefore, the shortage of childcare services is a problem unique to metropolitan regions. To solve this, the government has launched a strategic plan



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to reduce the number of children on the waiting list since 2001, deregulating control over childcare facilities. In addition, local governments such as Tokyo and Yokohama certified and financially assisted privately operated daycare centers, including some kindergartens, having extended their opening hours to combine both childcare and educational services.

*Advance Program (Last Updated June 11, 2009)***[THD1] Manga Studies**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room D
<b>Convener</b>	Julien Bouvard (Yamanashi University, Japan)
<b>Chair</b>	Julien Bouvard (Yamanashi University, Japan)
<b>Discussant</b>	

**Panel Abstract**

Recently, manga has become the center of contemporary thought in Japan intellectual discourse. Both seen as a symbol of post-modern (Azuma) and consumerist society (Ôtsuka), manga is now a keyword for rethinking Japanese society. In the West, discourse about manga is still burgeoning. In the 1980's and 1990's, fan-oriented and encyclopaedic perspectives were prevalent. Manga was also used as a tool for showing how Japanese society was different, exotic; in other words, manga was a source for orientalist theories on "japan-ness". Recently, non-japanese researchers on manga and anime culture turned to sociological (Kinsella), aesthetic (Berndt, Lamarre), or political (Bouissou) perspectives.

This panel entitled "manga studies" aims to prove that is possible to create a link between different approaches on manga: study of an author (Tezuka Osamu) and some selected themes (identity, ideology); study of links between manga and sciences in Japan and a history of manga criticism; as well as an analysis on the way manga offers a new translation of the techno-sciences network. Basically, we are using two methodologies: the "inside" of manga: the analyses of drawing, frames, etc., and the "outside": the links between manga and Japanese society and the criticism about Japanese comics.

**Presenters**

**[THD1-1]** Julien Bouvard (Yamanashi University / University Lyon 3 -Initiatives in Educational Transformation Teaching( IETT), Japan)

**A Postwar History of Manga**

In comparison with the West, manga criticism in Japan is flourishing. Since the 1990's, manga has become a source of publications by famous authors (Nastume), manga industry (Nakano), and even philosophy (Azuma). The foundation of The Nihon Manga Gakkai (Japanese Society for Studies in Cartoon and Comics) in 2001 has proven to be a turn point inasmuch as manga was finally acknowledged as a critical genre in the Japanese academic world.

But Manga criticism has a long history, almost as long as manga history itself. In the 1960's, Tsurumi Shunsuke and the others members of "Shisô no Kagaku", a left-wing oriented journal considered manga as a popular culture representing the democratic post-war Japan and made links between manga and 1960's society changes and students movements. The next decade, in the context of the collapse of ideology in Japanese society, a new generation of critics rejected this analyses and emphasised their personal experience of manga reading, remembering with nostalgia their baby-boomer's youth(Murakami). From the mid-1980's, Natsume Fusanosuke and Inuhiko Yomota became leaders in manga studies. They were influenced by semiology and created a new approach named "manga hyôgenron" (studies of manga expression) which consisted in considering manga "as a manga" and nothing else (nor cinema or literature). They created a new terminology and laid particular stress on the analysis of the manga structure, frames and drawings. Since the end of the 1990's, a new wave of manga critics appeared and replaced manga in the larger context of otaku culture and post-modern society (Azuma, Itô). For them, critics of manga from the older generation are prisoners of a nostalgic rhetoric, and the idea of a "golden age" of the 1960's manga prevents them from understanding the contemporary evolutions of manga.

In this paper, I propose to examine this history, and to examine in the same time the



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changes of manga as a medium since the post-war times, focusing on the problem of the place of manga in Japanese society, on the different point of views about this medium. I also argue that the question of the manga criticism is a highly political issue because the definition of a culture, of its origins involves ideology, and national identity problems.

[THD1-2] Vincent Manigot (Tokyo Gaikokugo Daigaku, Japan)

**In Search of Identity – Study of Tezuka Osamu's Works Published During the Occupation**

On the occasion of next year ICAS Convention, I would like to present a paper which deals with the works of the Japanese comic book artist Tezuka Osamu (1928-1989), published just at the end of World War II, during the American occupation period to be more precise, that is to say 1945-1952.

In these works, I would like to focus on the way Tezuka dealt with the quest for identity of the (always young) characters he directed as if they were actors, and on the causes that have driven him to tackle such a theme (a permanent feature of most of those years' works), among which the postwar trauma, the Showa Emperor surrender, the problem of the mixed blood children, etc. are to be found. In the same time, I'd like to show how Tezuka criticized – sometime in a very transparent manner, sometime making uses of subtle allusions – the totalitarianism related to recent troubles and the fear that such frictions (or more) would possibly appear in Japan's neighborhood. I will do so in the works that were published in this period, and will finally unravel the links and common features that can be found among them.

I've been working for years on Japanese comic books that have been published just after the war, with particular interest for Tezuka Osamu's works (I made it my master's thesis theme). Thus, I would like to present this part of my current research theme that – as far as I know – have not been yet studied, and which I am going to further analyze in my PhD thesis.

[THD1-3] Denis Taillandier (University Lyon 3 - Initiatives in Educational Transformation Teaching( IETT), Japan)

**Nanotechnology Through the Lenses of Science-Fiction : How Japanese Manga Acts as a Critical Translation of Science worldviews**

Since Richard Feynman's famous speech "There's plenty of room at the bottom" and Taniguchi Norio's coining of the term in 1974, nanotechnology has emerged as a rapidly growing field whose dynamics and prospects pose many challenges to scientists and society at large. Most of the articles dealing with nanotechnology stress out the fascinating progress made by those who work at the nano scale. Nanophilic perspectives range from the next industrial revolution to a quasi-religious vision of a "post human" future freed from any restriction.

However, in the same speculative way, insofar as Drexler's "nanobots" are yet to appear and the industrial "nanorevolution" has not happened, a Nanophobic rhetoric has come to light, emphatically pointing to the potential harms of nanotechnology.

It is therefore of interest to note that even though (or precisely because) nanotechnology is still in its infancy, its rhetoric revolves around two radically opposed views. As C. Milburn or J. Lopez point out, such a hyperbolic way of presenting a future where the world is recreated atom-by-atom relates on the use of Science Fiction rhetoric, thus blurring the boundaries between "real" science and SF. Basing his reflection on Baudrillard's hyper reality concept, Milburn goes as far as to say that nanotechnology is a "science fiction". Such an analysis, beyond its post modern perspective, draws the attention to the close connections between the imaginary and Science.

Science does shape our every-day life and influence our imaginary, but, and this seems of less concern, the opposite also holds: scientific activity and its technical corollary borrow much from the imaginary, which SF is a part of. SF has always explored the possible consequences of technological innovation, attempting to give meaning to the social transformation related to science and technology. Avoiding to fall into an apologia for



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scientific progress, it is a literary genre which presents an imaginary world where the use of fictitious technology urges the reader to question the principles upon which society order rests.

Japan is a wonderful example inasmuch as manga and animation, as a modern medium for SF, has dealt a lot with the political, economical, social and ethical impact of nanotechnology. Works like Ganmu or Ghost in the Shell provide an interesting base to consider the way Japan apprehend a nanotechnologically modified future. This is what I propose to further analyse in this modest article.

*Advance Program (Last Updated June 11, 2009)***[THD2] Visualizing the Premodern in Films, TV dramas, and Manga: Reimagining the Past and Reflecting the Present**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room D
<b>Convener</b>	Hitomi Tonomura (The University of Michigan, USA)
<b>Chair</b>	Thomas Looser (New York University, USA)
<b>Discussant</b>	Thomas Looser (New York University, USA)

**Panel Abstract**

The four papers investigate how premodern incidents, personalities, social patterns, and beliefs become reimagined and reenacted in the popular modern media, such as films, TV series, and manga (graphic novels.) By reconfiguring the past through narrative and artistic techniques which, for example, emphasize, filter, delete, articulate, overshadow or fictionalize particular aspects of that past, modern media can powerfully impart the images of potentially authoritative knowledge, often irrespective of conscious authorial intentions. The panel focuses on four historical personalities and situations: Mulan, China's legendary female warrior, most famous from an ancient poem "The Ballad of Mulan" and represented as the ideal filial daughter in late imperial period, who came to be reinvented by the Disney production in 1998; Japan's family and love relations of the early age of the samurai (12th c) as they came to be reconstituted in the liberal, postwar film version of the Tale of the Heike, named "New Tale of the Heike (Shin Heike Monogatari)," by Mizoguchi; Chonggum, Korea's female doctor in service of King Chungjong (r. 1506-1544), whose name appeared once in one document but was regenerated into a full blown character of world renown in the TV series, Tae Chonggum; and Japan's world of spirits, villains, heroines and heroes in the chaotic world of civil war (16th c), which was redrawn and outlined in the award-winning manga, Inuyasha of 2000 by Takahashi Rumiko. Together, the papers analyze the ways in which the past becomes reconstructed and claimed by the presentist artistic agenda, which is a process of history-making in and of itself.

**Presenters**

**[THD2-1]** Hitomi Tonomura (The University of Michigan, USA)

**A "New" Tale of Women and Men**

The New Tale of the Heike (1955), directed by Mizoguchi Kenji, is indeed a "new" tale befitting the "new" postwar Japan. The film, which portrays troubles and ambitions of the soon-to-rise Taira family, highlights gender relations as an engine that moves the plot forward. Produced in the liberal heterosexual atmosphere, the film's depiction of the twelfth-century men and women is highly presentist, with a few startlingly inappropriate images of the supposed past. Yet its modern flavor recalls aspects of the real historic time in which gender values were more pliable and unconstrained than they would be in later premodern centuries. The artistic juxtaposition of the historical and the present finds more curious resonance than discord in this story of the rising samurai family.

**[THD2-2]** Ying Zhang (University of Michigan, USA)

**Mulan, in Disney**

The paper critically examines the Disney project to reconstitute Mulan, heroine who went to the war in place of her father during the Northern Dynasties (429-589) and grew in importance since the late imperial period as the embodiment of ideal Confucian daughterhood and femininity, into a multi-layered female figure with personal ambition but compliant with the mainstream heterosexual discourse. The Disney project reflects the "post-feminist" perspective prevalent in American society, a sort of false feminist consciousness at the turn of the century. It also reformulates the representation of "China"



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and "Chineseness" in the new age of globalization.

[THD2-3] So Jung Um (University of Michigan, USA)

**Tae Chaggum, Portrait of a Career Woman**

Tae Chaggum (2003), a TV series about a historical female doctor in the Chosun period, was so popular that it ran twenty-six episodes and aired in sixty countries. The drama transformed a name, Tae Chaggum, which appears sporadically in the Annals of Chosun Dynasty, into a fully constituted narrative history of the reign of King Chungjong (r. 1506-1544) with complex plots and human relations. By considering the process of this extraordinary remaking, I argue that the drama's representation of the female protagonist and her lover idealizes the intelligent but virtuous femininity and the brave but caring masculinity. Most importantly, the drama's success reflects the mass longing for the "career woman," or the middle-class value of women, in Korean society in the early twenty-first century. This TV drama, featuring a premodern historical figure, is a mere modern construct that successfully represents the present rather than the past.

[THD2-4] Thomas Keirstead (University of Toronto, Canada)

**Monstrous History**

Inuyasha, the long-running manga and anime series, offers a startling view of medieval Japan as a world beset not simply by battling warlords but by virulent demonic forces. In turning to the monstrous to represent the middle ages, Inuyasha draws on a vocabulary that may have been more familiar to Edo-period audiences. This paper asks why Inuyasha (and other anime and manga) turns to monsters to evoke the medieval past and, more generally, how Japanese mass media construct the past and signal pastness. It argues, ultimately, that while Inuyasha may not offer much to readers/viewers hoping to catch a glimpse of the past as it really was, its wild tales and even wilder visuals point the way to a revised historical practice. In freeing history from subordination to the referent, in calling attention to the artistry involved in presenting the past, Inuyasha may serve as a reminder of the critical and interpretative character of historical practice.

*Advance Program (Last Updated June 11, 2009)***[THD3] Heroines, Magic Girls, Demon Spirits and Furry Creatures: “Asian” Fantastical Representations**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room D
<b>Convener</b>	Tze-yue G. Hu (University of Oklahoma, USA)
<b>Chair</b>	Tze-yue G. Hu (University of Oklahoma, USA)
<b>Discussant</b>	

**Panel Abstract**

In analyzing fantasy, Rosemary Jackson (1981) points out that it is precisely the “free-floating and escapist qualities” that gives value to the fantastic imagination. In this panel, each paper analyzes the subject of the fantastic within the field of animation. It can be said that animation embodies perfectly an inspirational and technical environment for creating and fulfilling a fantastic narrative.

Park Giryung’s paper discusses the construction of the fantastical heroines in Hayao Miyazaki’s animated films and shows us how he succeeds in creating drawn human characters that do not appear to us “cartoony” but in fact seem rather live-like and real as we would understand when watching live-action films. Akiko S. Shimada’s paper focuses on the rise of the magic-girls and witches genre in Japanese TV anime and how western representations are incorporated into the various fantastic productions. Kotaro Nakagaki examines animistic spirits found in early 20th century Japanese folk literature and their continual recurrences in contemporary Japanese popular culture. Citing manga, TV anime and film animation, he looks into the “heritage” of fantastical thinking that persists in parts of Asia. The fourth paper by Tze-yue G. Hu probes into the popularity of the panda animal figure in the later half of the 20th century. Referring to some film productions, she compares and contrasts the varied fantastic portrayals of the panda in and outside Asia.

In many cases, fantasy expresses desire, hidden or direct. This panel aims to explore underlying meanings (social, literary and more) in understanding the fantastical representations that resulted and what we seem to have taken for granted at the surface. Fantastical imaginations could cross-influence and cross-fertilize and even re-shape into new forms of representation that challenge the original. The Asian fantastic is actively creative; the panel attempts to investigate the “forces” and “angles” from which geo-cultural fantastical communications take place.

**Presenters**

**[THD3-1]** Giryung Park (ChungAng University, MokWon University, Korea)

**The Representations of Heroines in Hayao Miyazaki’s Works**

Hayao Miyazaki has mainly directed feature animated films since 'Lupin III Cagliostro's Castle' (1979) to his latest 'Ponyo on the Cliff by the Sea' (2008). His works have abundant fantasies and are characterized by the enchanted presence of heroines. In this paper, I shall analyze the representations of heroines by considering the fantastical elements that structure Miyazaki’s animated films. The heroines often encountered hardship and uncertainties and they have strong will-power. So they are animated realistically within the fantastical environment. It can be said that they are different from characters often found in cartoon and other animated films. On the contrary, they are similar to heroines portrayed in live-action film.

Miyazaki draws by himself and there is a huge picture continuity in his feature animated films. Each shot (or frame) is composed, and the story of the film is advanced on the continuity. These show the actions of characters. The character’s actions will be completed in a film. Through the analysis of some filmic shots and scenes, I shall show examples and clarify the composition of the fantasy world in his works.

So do Miyazaki’s heroines represent Japanese women or oriental women in general? How

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do we interpret and read his animated works which often paint fantastical images of women.? This paper attempts to discuss his creative imagination of female characters, their supernatural abilities and his films' appeal to international audiences.

[THD3-2] Kotaro Nakagaki (Daito Bunka University, Japan)

**Searching for Lost Neighbors: The Tradition and Transition of Asian Fantastical Imagination as Yokai / Obake / Spirit throu**

Hayao MIYAZAKI's Neighborhood Totoro (1988) was released in 1988 at the peak of the Japanese economic bubble. During that time, ways of life were drastically changing, as modern buildings replaced old sceneries. In the same year, Akira (1988) depicted a 2019 vision of a post-apocalyptic Tokyo. These works show two sides of the same phenomenon. Before receiving acclaim that spanned generations and cultures, Miyazaki was anxious that a Neighborhood Totoro, a small and simple story in an old town, might not attract contemporary audiences. Neighborhood Totoro is set in a rural area before the rapid economic growth and industrialization of the 1960s. It contains old sceneries, superstitions, close bonds of community, and a harmony with nature that are giving way industrialization and urban life. The story's imaginary dust creatures, called soot sprites, or Totoro are based on Japanese folklore.

Since the early period of Japanese TV anime, yokai / obake / spirit characters have been close companions with children audiences. Shigeru MIZUKI's GeGeGe no Kitaro (1968-69, 71-72, 85-88, 96-98, 2007- ) is now in its fifth series. Every decade has new Kitaro series. Fujio FUJIKO'S Obake no Qtarō (1965-67, 71-72, 85-87) is another popular yokai / obake / spirit in Japan.

Recent Kappa no Kaikata (2005) and Summer Days with Coo (2007) both feature the imaginary creature Kappa as the Japanese legendary river-child. Kappa follows the classic folk tale study of Tōno Monogatari (1912) by Kunio YANAGITA as a forerunner of Japanese ethnography, and recalls nostalgic feeling of Japan's pre-industrialized days.

This presentation will reexamine the tradition and transition of Japanese folklore as yokai / obake / spirit through Japanese anime, focusing on viewpoints of urbanization and harmonization with nature. Compared with the Western cultural heritages, some essences of Asian fantastical representations will be pursued.

[THD3-3] Akiko S. Shimada (University of Warwick, Japan)

**Witch Girls with Fancy Familiar Spirits: Asian Female Supernatural Power based on the Western Representations**

Witches are one of the western popular icons which are often seen in films, TV programmes and animated works for children. Based upon the Christian notion, dreadful witches have been represented by old, ugly and malicious women since the 1930s [e.g. Wicked Witch of the West/East in The Wizard of Oz (1939) and Witch/Queen in

Snow White and the Seven Dwarfs (1937)]. Good withes are in contrast, associated with youth, beauty, the slender body, decent demeanour and sunny disposition [e.g. Good Witch of the North in The Wizard of Oz (1939) and a newly-wed wife in I Married a Witch (1942)].

In Japan, content- and religion-void witch figures based on the western representations are associated with little girls (shojo) especially in animated works. They represent stifled but cute and glamorous power of women. 'Magical Girl' (Maho Shojo) animations as a unique subgenre set out with Mitsuteru Yokoyama's Sally the Witch in 1966, featuring a 9-year-old pretty girl, Sally, with her pseudo-young siblings (as familiar spirits) who come from the Magic Kingdom to study the human world. Since then, Magical Girl animations have been continuously produced to highlight mysterious 'girl power' and cuteness. Mascot-like familiar spirits also serve to emphasize fantasized fashionableness of girl power.

I will explore the way in which witches as a western icon and familiar spirits were adopted into Japanese animated works from 1966 to the present. The way in which response to these programmes of Japanese female audiences have been linked in relation to Japanese feminist movements will be also argued.



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[THD3-4] Tze-yue G. Hu (University of Oklahoma, USA)

**Panda Panda I Love You**

The panda, a rather passive and solitary animal figure which originates from the deep forests of China, has been much popularized in the second half of the 20th century as a mass media motif and public icon. Long before the recent American-made Kung Fu Panda (2008) was screened commercially world-wide, in the early 1970s, a series of panda films was already made in Japan by the well-known animation directors, Isao Takahata and Miyazaki Hayao of the later Studio Ghibli's fame. In 1981, another panda animation film, Tao Tao was produced jointly by China and Japan. This paper aims to compare and contrast the "representations" of Asia as portrayed by the panda motif and films made. It also explores the fantastical imagination of its creators and the phantasmagoria of images and desires that cross geo-cultural boundaries and at times their attempts at making some ideological statements. Rosemary Jackson's foundational work, "Fantasy: The Literature of Subversion" (1981) will be used in providing an interdisciplinary analysis of the panda fantastic. "Panda Panda I Love You" – from what positions that evolve us to feel in this way and who are the "sponsors" and "patrons" that commit spiritually and materially to the panda project? The paper also seeks in part to discuss the imaginative attractions of the panda figure within and outside Asia.

*Advance Program (Last Updated June 11, 2009)***[THE1] Trajectories of International Labour Migration in Southeast Asia: From Private Initiatives to Economic Partnership Agreements**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room E
<b>Convener</b>	Maria Reinaruth D. Carlos (Afrasian Centre for Peace and Development Studies, Japan)
<b>Chair</b>	Maria Reinaruth D. Carlos (Afrasian Centre for Peace and Development Studies, Japan)
<b>Discussant</b>	Takeshi Hamashita (Afrasian Centre for Peace and Development Studies, Japan)

**Panel Abstract**

Due to increasing mobility of people, discussions on the governance of international labour migration have been intensified at academic, governmental and business quarters. In the meantime, Southeast Asia is one of the most dynamic centres that encompasses both sending and host countries since the 1980s. Until recent years, the management of international migration had been under the control of ad hoc private dealers but nowadays, more governmental efforts are pursued due to increasing number of labor agents in the sending countries alongside accumulation of information-sharing in the host countries. Although governments have initially pushed for rather regulatory agreements on the management of labour movement between the countries, the growing trend of fostering economic partnership agreements (EPAs) in Southeast Asia has included clauses on the movement of people as well. Hence, this panel aims to look at the evolving trajectory of international labour migration in Southeast Asia by analysing the governance of international labour movements from and to the region. With different case studies in the paper presentations, the panel discusses the spectrum of international labour migration mechanisms in Southeast Asia.

The first paper looks at the theoretical implications of the governance of international labour migration by comparing various levels of control mechanisms - from private to governmental accords - with a special focus on the ASEAN Free Trade Agreement (AFTA) as the regional trajectory of labour migration mechanism at governmental level (Uyar). The second paper investigates the motivations for labor migration within EPA and the problems and issues at its initial implementation from the point of view of the host country, taking the case of Japan's EPAs with the Philippines and Indonesia (Carlos). The third paper asks questions about the augmentation of governmental control mechanisms through bilateral trade and labour agreements in the case of increasing labour mobility between India and Singapore (Yamakawa). The last paper delves into a rather argumentative topic by discussing the position of private recruiters as part of the labour exploitation phenomena in the Philippines (Watanabe). Keeping in the mind that governance of labour migration in Southeast Asia has been on the continuum of shifting parameters between private initiatives and implementation of EPAs under governmental procurements, the panel draws attention to the applicability and sustainability of various mechanisms depending on the scope and composition of labour migration.

**Presenters**

**[THE1-1]** Aysun Uyar (Afrasian Centre for Peace and Development Studies, Japan)

**Asean Free Trade Agreement (AFTA) and Governance of International Labour Migration in Southeast Asia**

Labour migration has been one of the most promising outcomes of regional development in Southeast Asia. Although, there are still political re-considerations at governmental and societal levels, economic development of the region has also led to institutionalisation of regional understanding by bringing states together under different regional frameworks. ASEAN is the most comprehensive regional association that has numerous levels of interaction among the states and non-state agencies in Southeast Asia. When ASEAN Free Trade Agreement (AFTA) was initiated in 1992, it was a mere scheme for trade liberalization. In due time, nevertheless, AFTA has managed to strengthen its technical framework by setting further goals of gradual tariff reduction for its member states, financial

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coordination, harmonisation of trade environment and movement of services with labour migration.

AFTA is recently promoted as being one of the main source mechanisms on how to govern regional as well as international labour migration in Southeast Asia. Being part of the Panel on “Trajectories of International Labour Migration in Southeast Asia: From Private Initiative to Economic Partnership Agreements (?)”, this paper analyses the AFTA framework of regional labour migration and questions whether AFTA can source the governance of regional labour migration as a government initiated economic partnership agreement. Because it is the first paper to be presentation at this Panel, the paper bears the role of “opening the floor”. For this reason, the first part of the paper looks at theoretical implications of the regulation of international labour migration. The second part exemplifies various initiatives from private to governmental labour agreements by focusing on AFTA. The last and the main part questions the AFTA framework of regional labour migration with an inquiry of positioning the “economic partnership” mechanism of AFTA within the linear trajectory of international labour migration between private and governmental initiatives. The methodology of the paper is an argumentative one to be supported with empirical comparisons on country-based analyses.

[THE1-2] Maria Reinaruth D. Carlos (Afrasian Centre for Peace and Development Studies, Japan)

**Japan's Acceptance of Foreign Careworkers within Epas: The Cases of Indonesia and the Philippines**

The main objective of this presentation is to empirically examine Japan's system of accepting nurses and caregivers from the Philippines and Indonesia within their Economic Partnership Agreements (EPAs). After describing the domestic conditions in Japan that led to the inclusion of movement of natural persons, particularly healthcare workers, in its EPAs and describing the terms and conditions within which these workers will be accepted, I will identify the initial problems and issues from the perspectives of the host institutions (nursing homes and hospitals) and the first batches of Filipino and Indonesian “candidates (kouhoshu)” who came under this scheme.

Japan's decision to join the global care system as a host country for this category of workers from Asian countries like Indonesia and the Philippines (and probably Thailand and Vietnam in the future) took place amidst lack of consensus among the domestic stakeholders. What are the arguments for and against the acceptance of foreign care workers in Japan? How did the conflicting interests and concerns of domestic stakeholders influence (1) the decision to accept these workers only within the relatively new trajectory of bilateral EPA and not through private recruitment, and (2) the terms and conditions in which they will be trained and employed? Nevertheless, the first batch of foreign candidates for nurses and caregivers from Indonesia came in August, 2008, and those from the Philippines are expected to come in early 2009 despite mixed feelings of resentment from some labor groups and high expectations and anxiety from the elderly care giving sector, especially the host institutions. What are the issues and concerns that those on the ground encountered during the initial stage of the implementation of this scheme within the EPA?

Using empirical data gathered from questionnaire surveys, interviews and field visits, this presentation will provide answers to these key questions and attempt to give suggestions as to how EPAs can be a viable, beneficial and sustainable strategy for this country in which the migration policy seems to be in dire need for a redirection due to demographic, social and institutional transformations in recent years.

[THE1-3] Kimiyo Yamakawa (Ryukoku University, Japan)

**The Professional Labour Mobility under India-Singapore CECA by Government-Private Partnership Initiative**

This paper concerns with this panel discussion on the governance of international labour migration (ILM) in migrant mobility of professional workers of host and sending countries in the context of trade agreements. The paper approaches the labour mobility issue within the



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context of ILM flows consisted of different levels according to skill. This report contributes to this panel by considering the governmental control mechanism and focus on the role of intermediaries to contribute to the temporary migrant mobility and the growth of migration industry in India and Singapore.

First, this paper examines the institutional arrangement, especially the treatment of Indian professional immigrants under the Chapters 7 and 9 of the India-Singapore Comprehensive Economic Cooperation Agreement (CECA), signed in June 2005. Second, it focuses on the progress of labour mobility negotiations during the launch of Mutual Recognition Agreements (MRAs) regulated by the Track 1.5/2 diplomacy. Now MRAs guarantees access to the total of 127 professional categories in each market without and licensing cost and qualification requirements. The India-Singapore CECA targets the temporary movement of professional service suppliers and would enhance this movement with MRAs. Hence, the India-Singapore professional labour mobility places on the medium range of the governance of ILM spectrum. This means that it has been formulated by combined initiative of the government and private sectors. The government and private partnership contributes to the absence of Mode-4 (movement of natural persons abroad to supply services) under the General Agreement on Trade in Services (GATS).

This presentation attempts to analyse the following three points from the institutional viewpoint, (1) describing the development of India-Singapore labour mobility to promote launching of negotiations for a CECA in service trade, (2) discussing the labour mobility issues related to the reflection of temporary labour mobility for the main four actors; stakeholders, labours, recruiters and employer on the receiving society, (3) examining the significance of facilitating role of the government-private partnership to manage labour flow

*Advance Program (Last Updated June 11, 2009)***[THE2] Labour Migration I**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room E
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THE2-1]** Anindita Dasgupta (Sunway University College, Malaysia)

**A Bumpy Ride to Democracy: Analysing Malaysia's Political Transformation post-March 2008 Elections**

While Asia's recent economic development has enormously improved the quality of life of its people, it is undeniable that such development has come at a cost that some may consider rather steep. The West has been increasingly critical of what it sees as a 'haphazard' and 'irresponsible' economic development of Asian countries that spares little thought of its long term impact on society, environment, international relations, and even the economy itself. Malaysia, located in the heart of Southeast Asia, has by now seen near three decades of robust economic growth and a startling rise in the standard of living. This prosperity has drawn a large number of foreign labor to its shores from different parts of South and Southeast Asia. Malaysia's post 1980 developmental mega-projects, like the new capital at Putrajaya, the Petronas Twin Towers, the KL International airport, the Formula One track etc., have depended almost entirely on the strength of a pool of foreign labor, as have the country's numerous restaurants, farms, construction, retail and several other sectors. Over the years, even the Malaysian home has not been able to do without the helping-hand of the foreign worker in the form of the quintessential Indonesian maid, of which there are about 200,000 in Malaysia at this time. This paper will discuss the impact of the entrée of the foreign labor from the largely 'public' to a 'private' space in Malaysian society, with a particular focus on how it has changed the position of women, both Malaysian ( employer) and Indonesian( maid). The methodology will be largely qualitative, including participant-observation, interviews and secondary published data. Giving examples from the experiences of both the employer and the maid, the paper will argue that economic development has its own gender-bias, and while it may enhance the position of the woman in one sector, it weakens her position in another sector, in this way 'leveling', as it were, the gains that accrue from economic development.

**[THE2-2]** Yaghoob Foroutan (The University of Mazandaran, Iran)

**Asian Female Migrants' Employment Differentials: Multicultural Analysis**

This paper analyses the employment participation of Asian female migrants in the multiethnic and multicultural context of Australia from a comparative perspective. It examines the patterns and determinants of employment status and occupational levels of Asian-born migrant women and highlights their differentials with both non-Asian-born migrants and native-born women in this multicultural context. As the status and success of migrant groups in the labour market has been observed to be a key indication of migrants' settlement in the destination country (VandenHeuvel and Wooden, 1996; Bouma, 1994), the multivariate findings of the present study provide a basis for settlement assessment of Asian migrant women.



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[THE2-3] Joan Gardner Roland (Pace University, United States)

**The Preservation and Transformation of Indian Culture and Identity Among Indian Jews in Israel**

The three Jewish communities in India, the Bene Israel of Maharashtra, the Cochin Jews of Kerala, and the Baghdadi (or Iraqi) Jews of Bombay and Calcutta never experienced any anti-Semitism at the hands of their hosts in India. Numbering no more than 30,000 at their peak, they constituted a microscopic component of the vast Indian population. Yet they were able to survive and maintain their identity as Jews over a period of 2000 years. Starting in the 1950s, the Jews began to leave India. Many went to the United Kingdom, Canada, USA and Australia, but the vast majority went to Israel. The emigration peaked in the 1960s and 1970s, and continues today.

Today, with only 5000 Jews remaining in India, the preservation of the unique Indian Jewish heritage may rest mainly with the 50,000-60,000 Jews of Indian descent currently residing in Israel. And yet, the persistence of Indian cultural markers among these Jews has impeded at times their full integration and absorption into an Israeli society which initially valued and privileged only European culture. After a discussion of the immigration to Israel and the initial reception of Cochin and Bene Israel Jews there, and the problems that the latter had with the Chief Rabbis, this paper examines the extent to which these immigrants, known as a “quiet community,” have retained Indian languages, values and culture, social and religious customs, family relationships, dress and cuisine. The attitudes of second and third generation Indian Jews toward their heritage, as well as their frequent intermarriage with non-Indian Jews in Israel, are also explored.

The paper concludes that having been Jews in India, their “motherland”, where they fared well, they are now Indians in Israel, their “fatherland”, and in some ways have experienced more prejudice and marginality in their new home than they ever did in India because of their “Indian” characteristics. Whether the resolution will be the proud assertion of an Indian-Israeli identity by the younger generations within the context of new, more tolerant, Israeli perceptions of ethnicity, multiculturalism and pluralism, or the shedding of Indian identity through intermarriage is still an open question. The impact of the establishment of full diplomatic relations between Israel and India on the Indian Jewish communities in Israel is also examined.

This paper is based on an analysis of questionnaires completed by Indian Jews in Israel and interviews with many of the respondents, interviews with Indian Jews from Israel who have immigrated to New York, a study of Indian Jewish newsletters and other publications in Israel, and participant-observer experience. I believe this paper could fit into panels in either the “society and identity” or the “religion” category. It would fit particularly well into a panel concerned with Asian diasporas or trans-nationalism.

[THE2-4] Habibul Haque Khondker (Zayed University, United Arab Emirates)

**Global Economic Crisis and the Overseas Migrant Workers: Views from the Gulf**

The global economic crisis of the 2008-09 has affected the working class, especially the migrant workers adversely. Migration of overseas contract workers has been a key dynamic of globalization. This paper explores the impact of the global economic crisis

[THE2-5] Mary Rose Geraldine Amancio Sarausad (Asian Institute of Technology, Thailand)

**Women Crossing Boundaries**

This paper discusses two important concepts that are basic to our perception of a group, community or society; these are marginalization and integration. Although these terms can often be confusing and context-specific, they can be used to discuss how people interact with each other while at the same time, distinguishing themselves from others. Migration, which is a continuous phenomenon in many countries around the world, is used as the main subject of discussion in this paper. Moreover, this paper shows how marginalization and



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integration are simultaneously experienced by women migrants in specific countries in Southeast Asia. How do women negotiate and make sense of their positions in various power relations and structures? This question is also explored in this paper illustrating the different survival strategies employed by women migrants and showing their resilience against the contradictions of their mobility.

*Advance Program (Last Updated June 11, 2009)***[THE3] Labour Migration II**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room E
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THE3-1]** Mary Jane Ditton (University of New England, Australia)

**Migration as a Social Movement for Human Rights and Labour Rights: Studying Burmese Migration into Thailand**

Burma-Thai migration is a permanent phenomenon in the geo-political landscape of the two countries. Migrants living in the Sangklaburi area were studied and results indicate that their migration process has the signs of a global social movement for human and employee rights. They escape ethnic cleansing to seek dignity of living and working but meet with oppression that is structurally determined. Ethnic identity supports their survival. With united beliefs and collective action their survival is enabled by formal and informal networks, and protests against stigma, systemic injustice, and discrimination in the home and host country.

**[THE3-2]** Bubbles Beverly Neo Asor (University of the Philippines, The Philippines)

**The Construction of Asian Identity in Filipino Workers through Intra-Regional Migration: Case Study of Filipinos in Malaysia and South Korea**

The Asian identity in Filipinos is said to be not well-founded. Due to its colonial past, the Philippines had identified too much of itself to its colonizers namely Spain and the United States. In fact, it may have been regarded as an “odd man out” in Asia during the Cold War period for its proud announcement of alliance with the democratic faction, thus alienating the Communist and neutral blocs in the region. It was only in the 1990s that the Philippines began to turn toward its Asian neighbours especially in the advent of Newly Industrialized Economies (NIEs) in the region. With this backdrop at hand, Filipinos could hardly feel their Asian-ness in the way their counterparts in other Asian countries do. Filipinos’ worldview and ways of life have always been closely associated to the western approach. In fact, there is deep dilemma in the way Filipinos look at their identity.

At the dawn of globalization, regionalism and nationalism began to take different shapes along with the emergence of various trends and patterns brought about by intra-regional migration. This paper looks into how migration in Asia helps construct an Asian identity among Filipino workers. It explores the impact of Asian culture and way of life into the Filipino workers’ worldview after years of working in Malaysia and South Korea. These two newly-industrialized economies in Asia are hosts to a number of Filipino workers. The cultures of these two countries are so different from the Filipino way of life, yet they might represent the Asian-ness that the Filipinos have been missing for so long.

The results of the present study show that those workers who have been working in South Korea and Malaysia for a long time get a good sense of the culture of the host countries. They have good impression of the Malaysians and South Koreans respectively, and they actually try to imbibe the best of the way of life from both – work ethics, food culture, language, philosophies in saving money, public behaviour. On the other hand, a number of migrant workers who stayed in the host country under a 2-year contract have remembered

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many bad experiences due to the inability to cope with the cultures. They would most of the time conclude that the ways of life in the host countries are so different from what they got so used to, thus, undesirable for them. Some of them believe that they are merely there for earning money.

The present study entails that intra-regional migration in Asia can be a chance for Filipinos to open themselves up to Asian identity with Asian worldview no matter how diverse the region is. A more defined Asian identity among Asians can give rise to a possibility of a more unified Asia.

[THE3-3] Joseph Ryan Indon (Osaka University, Japan)

**Experiencing Social Inclusion and Exclusion: Day-to-Day Social Interaction of Filipino Migrants in Osaka, Japan**

Migration is an increasingly common phenomena in today's globalized world. Filipinos are increasingly leaving their home country and moving to other countries for many reasons, often economic, but also for personal fulfillment. Inevitably, relocating into another society and culture involves problems of adapting to the new social reality. Previous research tends to emphasize the social isolation migrants experience in their adopted society without acknowledging that they also experience social inclusion.

This paper uses interview data from Filipino spouses married to Japanese and living in Osaka, Japan that focuses on their experience of social inclusion and exclusion. It aims to identify instances in the interviewee's daily lives areas where they feel socially included, as well as identify other areas where they feel that they are excluded or that they find challenging. It also seeks to describe the reasons behind their inclusion or exclusion from these areas. Finally, it describes how areas of inclusion can allow these migrants to cope with their experiences of exclusion.

[THE3-4] Rita Afsar (Bangladesh Institute of Development Studies / University of Western Australia, Bangladesh)

**Gender, Migration and Health: A Case Study from Bangladesh and Sri Lanka**

The flow of women migrants in the Gulf region from South Asia has been on the increase in the last two decades opening up better opportunities in terms of employment and incomes compared to those available in the home countries; yet posing many challenges. Researches in the region have clearly demonstrated that women migrants tend to remit a larger share of their incomes back home thus contributing to family's income and poverty alleviation. However, being both female and foreign, migrant women often face double discrimination in the labour market e.g. lower wages, more limited access to employment, social security and health programmes compared to male migrants, having important implications for the health, psychological and psycho-social well-being of women migrants and their families. The main purpose of this paper is to focus on the major issues involved with regard to impact of women's migration, particularly health and family predicaments of migrant women drawing on a large number of empirical research materials.

It argues that women's migration from the South Asian region is far too complex and complicated to comprehend under the neo-classical demand and supply driven model. The context of women's migration is also dominated by relative deprivation emanating from gender inequality that pervades both at the productive and reproductive domains of life. Higher unemployment rates and lesser options for remunerative jobs; income erosion due to death/sickness of main bread-earner, divorce/widowhood/separation; escape from an abusive spouse; indebtedness; responsibility for family maintenance including pay for children's education related costs, care of sick, unemployed, or elderly relatives along with high wage-differentials between home and host countries and demonstration effects of migration are some of the major reasons for women's migration.

The paper argues that despite economic direct gains some women face deprivations and maltreatment in work situation causing various physical and psychological disorders involving substantial cost for the treatment and together with accident at work abroad can



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deplete energy, creativity and even lead to disability jeopardising work prospect both at home, and thus may be considered as one of the major reasons for failed migration. However, loss in one situation may not necessarily mean all round losses and the same thing applies for gains.

The paper finds mixed impacts on psychological wellbeing, health and education of children left behind by migrant mothers. Women may find disintegration of family upon return. Women left behind suffer from stress, heavier workloads, conflict, emotional distance, loneliness and isolation, divorce and extra marital affairs. On positive note, women left behind accorded greater autonomy and greater decision-making power over land issues, children's education and household finances.

*Advance Program (Last Updated June 11, 2009)***[THF1] The Theory and Practice of Examining Colonialism in Asia and the Pacific**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room F
<b>Convener</b>	Yoshiaki Katada (Nagoya University of Commerce, Japan)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

Our panel will shed light upon the theory and practice of examining colonialism. In so doing, it will discuss major theories for analyzing colonialism, and apply them for exploring the natures of some colonial expansions.

First, Yu Yamamoto will elaborate on Japan's conventional theories, and then present new theories for colonialism. Then, he will show how these theories are effective in investigating the characteristics of Japan's semi-colonial presence in Manchuria by discussing industrial and business histories of this region. Secondly, Kim will refer to U.S. colonial theories and examine the nature of U.S. colonialism. Thereafter, she will investigate how the medical management of Filipinos as labor migrants from the Philippines to Hawaii during the early 20th century established epidemiological ties across U.S. empire. Her introduction of the U.S. theories is expected to supplement the Japanese theories introduced by Yu Yamamoto.

Third, Katada will explore Japan's military and economic expansion into Manchuria around the time of the Manchurian Incident. His presentation will characterize the nature of trade relationships between Japan, China, and Manchuria in the context of Japan's colonial expansion in Asia.

Fourth, Yuasa will discuss about Japan's colonial regime in Korea by considering the suffrage issue. In contrast with the examinations in which Kim and Katada will engage from a global perspective, he will cover the internal characteristics of colonial administration.

Finally, Masahiro Yamamoto will analyze how the Article 11 of the San Francisco Peace Treaty has become a rallying point for some historians of Western and Asian nations in their endeavor to have Japan redress her war responsibilities including her colonial past. His paper will contribute to examining the meaning of prewar colonialism in current terms.

Hence, our presentation will investigate theories of colonialism and explore colonial expansion not only from a regional but from a global perspective through various geographical and time frames.

**Presenters**

**[THF1-1]** Yoshiaki Katada (Nagoya University of Commerce, Japan)

**[THF1-2]** Yu Yamamoto (Kyushu International University, Japan)

**[THF1-3]** Jean Kim (Stanford University, USA)

**U.S. Late Colonial Sovereignty and the Intra-Colonial Medical Repatriation of Filipinos from Hawai'i**

During the first third of the twentieth century, Warwick Anderson suggests that colonial modalities underwent a shift that other researches have failed to adequately address across contemporary colonial contexts. Anthropologists and historians of colonialism and culture have both gestured toward, but ultimately overlooked the subtleties of imperial power in a



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period Anderson refers to as “late-colonial.” By the 1920s, this late colonial period was characterized by a new “mode of population management and identity formation” that accompanied changes in the ethos of empire, the growing saturation of political discourses with references to health, and the embrace of allopathic medicine by Western-educated indigenous elites.

These transformations were accompanied by a liberal shift in the functions of science and medicine in colonial states. Under the new liberalized paradigm of late colonial governmentality, indigenous targets of colonial rule were no longer completely excluded from civic membership, while their full inclusion was simultaneously suspended as they became candidates, albeit often unsuccessful, for a more racially inclusive “sanitary citizenship.” Anderson further explains that this late colonial period of shifting imperial practices bridges earlier exclusive colonial modalities of governance genealogically with the post-World War II emergence of the idea of modernization and the promotion of the developmentalist, colonial state.

In this paper, I examine further the unique characteristics of this late colonial political mode through Hawaii’s plantation medical regime. In particular, I examine how the medical management of Filipinos as labor migrants from one U.S. colony (the Philippines) to another (Hawaii) between 1906 and 1932 established epidemiological ties across U.S. empire. Filipino medical repatriation shows how the political economy of health and illness in Hawaii and the Philippines became entangled and produced unequal citizenships that marginalized Filipinos due to their status as U.S. colonial subjects. This case study further complicates Anderson’s observations regarding U.S. late-colonial governance.

[THF1-4] Harumichi Yuasa (Kyushu International University, Japan)

**Political Participation in Korea under the Japanese Imperialism**

The Japan-Korea Annexation Treaty was signed on August 22, 1910 by the representatives of the Korean and Japanese imperial governments, and Korea was put under Japan’s colonial rule (1910-1945).

Soon after the annexation, Japanese imperial government gave some Korean Yangban (ruling elites within Korea) the titles of peerage of the Empire of Japan. 6 were given marquises, 3 were earls, 22 were viscounts, and 45 were barons.

However, they were distinguished from Japanese peerage, and they had no seats at the House of Lords. (Japanese peerage could send their representatives elected by their own mutual votes.) Generally, the Japanese imperial government gave little political and social privilege to Yangban.

In 1925, the Japanese government introduced universal adulthood male suffrage, and male commoners were given the chance to cast their ballots. As a result of the annexation, male commoners of Korean-origin living in the inlands of Japan could also exercise their voting rights at the election of the House of Commons. In the election in 1932, a Korean-origin person won the election ---- Park Choon-Geum was the first Korean to be elected to the House of Commons, and re-elected in 1938.

Under the colonial rule, why were Japanese imperial government’s policies toward Koreans’ political participation were divided into two ---- one applied to the personnel of peerage and one to commoners? Why did the Japanese imperial government denied that peerages of Korean-origin participated in political activities in the House of Lords?

My presentation will examine the reason why the Japanese imperial government gave Yangban negligible role, although many Japanese leaders tried to use former vassals of the colony in their colonial rule.

[THF1-5] Masahiro Yamamoto (The University of Wyoming, USA)

**Japan’s Unsettling Colonial Past: Article 11 of Peace Treaty & Its Ramifications**

This presentation will analyze how the Article 11 of the Treaty of Peace with Japan (San Francisco Peace Treaty) has become a rallying point for some activists as well as historians of Western and Asian nations—among whom are even some Japanese nationals—in their



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endeavor to have Japan redress her “war responsibilities,” including her colonial past. The Article 11 of the Peace Treaty stipulates Japan’s acceptance of the “judgments of the International Military Tribunal for the Far East and of other Allied War Crimes Courts both within and outside Japan . . . .” Although strict and careful interpretation of this passage—which is merely a part of a provision for the dispositions of war criminals—does not warrant such a claim, several factors have combined to give a new life to this half-a-century-old treaty provision. First, in contrast with the end of Western colonialism, which progressed in the context of the Cold War, Japan’s colonialism ended with her own defeat in World War II—and formally with the conclusion of the Peace Treaty, which, in the eyes of some activists and historians, can stand as a legal ground on which to base their claim. Second, the treaties Japan signed with her former colonies thereafter left the settlement of her colonial past obscure, leaving a room for the latter to advance their cause. Third, the end of the Cold War and the subsequent easing of super-power rivalry heralded the re-evaluation of post-World War II settlements. The subsequently created agitated environment surrounding the historical discussion of Japan’s so-called “unsettled” past has been “unsettling” enough to prevent even Japanese leaders from establishing a uniform interpretation of this treaty provision, and has added impetus to the redress movements.

*Advance Program (Last Updated June 11, 2009)***[THF2] Southeast Asian Studies in the Ateneo: Assessing Colonial and Postcolonial Experiences**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room F
<b>Convener</b>	Francis Alvarez Gealogo (Ateneo de Manila University, The Philippines)
<b>Chair</b>	Francis Alvarez Gealogo (Ateneo de Manila University, The Philippines)
<b>Discussant</b>	

**Panel Abstract**

The Ateneo Center for Asian Studies sponsors this panel that provides examples of the current state of academic studies on Southeast Asia in the Ateneo de Manila University. The papers included in the panel examine both the colonial and post colonial experiences of the region and the various nation states that constituted Southeast Asia. The topics cover a broad range of focus – from the evolution of colonial health policy, to social and demographic policies, regional integration, human rights, and political development. The diversity of the topics reflect the many approaches, the different perspectives, the many theoretical and methodological tools and the divergent issues that emerging scholars in Southeast Asian studies had to contend. In the end, the panel represents this diversity and corresponds to the growing interest of Southeast Asian studies in the Ateneo de Manila University.

**Presenters**

**[THF2-1]** Francis Alvarez Gealogo (Ateneo de Manila University, The Philippines)

**The 1918 Influenza Pandemic in Southeast asia:**

The influenza pandemic of 1918 was one of the most virulent and deadliest ever to hit human history. While studies on the medical, clinical and epidemiologic nature of the epidemic has been substantial, the social and demographic history of the disease as it affected various parts of the world has not been given equal attention by historians and demographers. Moreover, the majority of studies were basically focused on Western societies of Europe, North America, Canada, New Zealand and Australia that experienced extremely high levels of mortality and morbidity rates during the outbreak. There is an obvious dearth of attention being made to study the impact of the epidemic on Southeast Asian societies like the Philippines, Indonesia, and the Malay states that were equally affected by the contagion.

**[THF2-2]** Aaron Rom Olimba Moralina (Ateneo de Manila University, The Philippines)

**Disease Etiology and Public Health Measures In**

The paper is a preliminary attempt to comparatively assess broad stroke disease control measures implemented in the American Philippines and British Malaya. By identifying trends and elucidating divergences, the idea is to shed light in the character and logic of how public health and medicine were instituted in these colonial polities. Official understanding of disease causation is significant in this regard, due to the gradual etiological shift created by the emergence of germ theory during the late nineteenth century. Still, adherence to bacteriology may have been revised by the need to comply to colonial impulses, thus it was not uncommon that health bureaucrats had read illness as having to do with “superstition,” “primitiveness”, and “inherent filthiness” of the colonial subjects. Therefore, sustaining health and attaining non-illness had to do with compliance to colonial ideas of “hygienic reformation.” Finally, the paper presents points which could be used for further studies on colonial public health and medicine in the Southeast Asian region.



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[THF2-3] Meynardo Mendoza (Ateneo de Manila University, The Philippines)

**Historical Closure and the Politics of Reparations in Southeast Asia**

Just how does post-conflict societies come to terms with the past? Over the years, many post-authoritarian and even post-apartheid regimes have grappled with this phenomenon. Trials of former dictators and perpetrators of gross human rights violations, truth commissions, apologies, financial compensation and lustration are only some of the mechanisms by which these societies effect closure of dark pasts and hopefully achieve national reconciliation and face a more certain future. Yet, these processes are fraught with dilemmas - the issue of national sovereignty vis-a-vis demands of the international human rights regime, promoting justice but at the same time preserving internal stability etc.

The paper looks at three examples of transitional justice mechanisms in the region. First is the genocide trial of former leaders of the Khmer Rouge in Cambodia that was established by the United Nations and the reluctant Hun Sen regime. The second examines the truth commission established both by Indonesia and East Timor in searching for answers behind the gruesome rampage of East Timorese militia members in the aftermath of a popular referendum in 1999. And thirdly, the pending claim for compensation by the Marcos human rights victims after securing a landmark victory in 1994.

[THF2-4] Pilar Preciousa Pajayon Berse (Ateneo de Manila University, The Philippines)

**The Decentralization Experiences of Post-Colonial Southeast Asia:**

The paper attempts to assess the decentralization experiences of post-colonial Southeast Asia, particularly of Indonesia, Malaysia, and the Philippines vis-à-vis their colonized past. It looks for patterns of parallelism between the colonial experiences of these countries and the success of their respective attempts to empower local government units by using various strategies such as deconcentration, devolution, and privatization. Though the success or failure of the transfer of powers from the central government to the local government is more anchored on the issues of financial competence, geographic make-up, and the local community's social readiness, the foreign influences on these countries' bureaucratic structure may still have a bearing on how decentralization is being envisioned and practiced within their respective areas. The paper ends by closing in on (1) the issues that decentralization confronts at present in Southeast Asia and (2) the possibility of capitalizing on the region's colonial experience for better decentralization practices.

*Advance Program (Last Updated June 11, 2009)***[THF3] Plants into Commodities: The Social History of Cash Crops in Asia, 18th to 20th Centuries**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room F
<b>Convener</b>	Willem van Schendel (International Institute of Social History, The Netherlands)
<b>Chair</b>	Ratna Saptari
<b>Discussant</b>	

**Panel Abstract**

This panel considers the social impact of three major cash crops (tobacco, sugar and indigo) that emerged in Asia in the last 200 years. We compare how these crops, which had previously been produced for European markets mainly in the Americas, embedded themselves in local societies and ecological niches in British India and the Netherlands Indies, how labour was mobilised, how they were transported and which social, economic and political afterlife they had. The papers in this panel address three important contemporary debates that are rarely taken together: histories of globalization, ecology and labour.

**Presenters**

**[THF3-1]** Anil Persaud

**The Best that Only Money Can Buy: The Role of the Warehouse, the Garden and the Mint in Making Commodities of Things in 18th Century Bengal**

While searching for sugar in them, this paper will explore the connections between the three most important institutions of the British in India at the end of the 18th century, namely its warehouses and the newly established Mint and Botanical Garden. It

**[THF3-2]** Ratna Saptari

**The Politics of Tobacco in Late Nineteenth Century Indonesia: Sumatra, Central and East Java Compared**

Unlike sugar and indigo which played a large role in the cultivation system, tobacco became an important commodity only by the second half of the nineteenth century after undergoing various phases of trial and errors in the past. Following the commodity

**[THF3-3]** Kathinka Sinha-Kerkhoff (Asian Development Research Institute (ADRI), India)

**Science and Improvement of Crop Production in British India: The Case of Tobacco in Bihar**

The two species of the genus *Nicotiana* that are now cultivated extensively all over the world are *tabacum* and *rustica*. India grows both species, but the largest area is under *N. tabacum* used for making cigarettes, cigars, cheroots, bidis, hookah and snuff

**[THF3-4]** Willem van Schendel (International Institute of Social History, The Netherlands)

**How to Start a Global Commodity Chain: Asian Indigo for European Consumers**

For 200 years the Americas had supplied European markets with tropical indigo (a blue dyestuff) when, around 1800, new production systems in colonial Asia rapidly replaced American indigo on the world market. This paper uses this remarkable shift to exami

*Advance Program (Last Updated June 11, 2009)***[THG1] Singapore in World History I**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room G
<b>Convener</b>	Derek Thiam Soon Heng (Ohio State University, USA)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

It has become commonplace to describe Singapore as a 'Global City' and a conduit for the trade, tourism, technology and the arts. While such observations have generated a considerable body of research from a variety of disciplines such as political science, economics, and sociology, very little inquiry has been made by historians to uncover a plethora of historical processes, ideologies, institutions, personalities and events that carved Singapore's place within the global sphere. The key consequence of such a dearth in historical analyses is the appropriation of Singapore's global prominence to a single overarching factor – the vision and efficacy of the colonial and postcolonial bureaucratic states.

This panel hopes to fill the lacuna in the literature concerning 'Singapore in World History'. By interrogating crucial nodal points, approaches and perspectives into the island's past (no restrictions on historical period), we hope to give primacy to other unexplored factors and processes that propelled Singapore into the global arena. Additionally, the workshop also seeks to unravel seismic events in world history that had influenced developments on the island.

**Presenters**

**[THG1-1]** Derek Thiam Soon Heng (Ohio State University, USA)

**International Forces or Human Agency?: The Genesis and Formation of a Coastal Malay Port Polity in the Pre-Modern Era**

The genesis, and formation, of a polity in the coastal Malay region has so far been argued as the result of human agency, abetted by the ability of the political progenitor to attract trade and people to settle at the newly founded port-city. This argument has been applied to Singapore's success as a port-city-state not only in the pre-modern era, but also from 1819 up to the present.

The present paper seeks to shift the emphasis away from the pre-eminence of the human agency factor, to elevating the role that the regional and international forces buffeting Southeast Asia, particularly China and India, had on predisposing port-polities in the Malay region to be formed, as well as affecting the nature that these port-polities took on, in the aspects of political structure, population demographics, economy and culture. This paper will seek to argue for the notion that, even though states and port-polities are social entities, and therefore there is the need for human agency to provide the seed that germinates the development of such social entities, it is ultimately the prevailing external forces and circumstances that determine the nature that these social entities take on in the Malay region context.

**[THG1-2]** Khairudin Syed Muhd Aljunied (National University of Singapore, Singapore)

**Global Effects of an Ethnic Riot: Britain, Muslims and the Maria Hertogh Controversy in Singapore**

Scholarship on riots and rebellions in British colonial territories in Southeast Asia has been dominated, to a large degree, by the study of the causes, development and eventual suppression of these violent forms of popular resistance, seen through the lenses of national histories. In providing detailed analyses of the role of religious beliefs, anti-colonial ideologies, and political structures, as well as economic systems and social organizations, Southeast Asian historians have paid very little attention to investigating the effects and



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consequences of mass violence in a given setting, particularly so during the period of decolonization. Although there has been some discussion of the consequences of mass violence, such accounts have generally been shallow and descriptive. There has been no comprehensive examination of the reactions of regional and international organizations, interest groups and personalities. The critiques and commentaries published in metropolitan newspapers in response to the disorders in the Southeast Asian colonies remain relatively under-explored.

This paper hopes to fill such lacunae in the available historical literature by exploring the global effects of the Maria Hertogh riots in colonial Singapore. I find it useful to develop Tony Ballantyne's conception of the British Empire as 'a complex web consisting of 'horizontal' filaments that run among various colonies in addition to 'vertical' connections between the metropole and individual colonies.' It will be demonstrate that both the horizontal filaments and the vertical connections of the British Empire proved to be vital in ensuring that there were swift reactions to the protests of the various parties who were concerned with the riots. Paradoxically, in an age of decolonization, the communication links and political networks established by the British also functioned as avenues of resistance and critique for politicians in newly-independent countries, as well as anti-colonial activists and news agencies in the colonies and in Britain itself. The first part of the paper will explore how news agencies and politicians in England reacted to the events that unfolded in the aftermath of the riots. This will be followed by an analysis of the diplomatic fissures and the exchange of views regarding the riots between British and Dutch officials, as well as their Australian and American counterparts. In the final section, I will review the variety of responses by Muslim personalities and organizations on an international level. The main body of my analysis begins with the cessation of mass violence in Singapore on 13 December 1950, and ends towards the close of the year 1953, which saw a decline in activity among those parties which were involved in escalating and politicizing the Maria Hertogh controversy.

[THG1-3] Keng We Koh (Ohio University, USA)

**Between Empires: Singapore and the Re-making of the Malay World in the First Half of the 19th Century**

The history of Singapore has long been told within the frames of national and colonial histories. These teleologies have largely centered upon the notions of innovation and change, as well as development and progress, under the auspices of the colonial and the nation-state. The nineteenth century history of Singapore, in particular, has focused on its commercial success and development as a major entrepot in the region under British rule. This "success" was seen as the foundation and precursor for its post-colonial economic success as a city-state after 1965, as well as the uniqueness of this history vis-à-vis the surrounding region.

This paper attempts to ground the 19th century history of Singapore in its broader regional and global environments, and asks the fundamental question of what difference did it make in the changing 19th-century political economy of the Malay world. How different were the roles and significance of the port from earlier European port-towns in the archipelago, such as Batavia and Penang? In what ways was it an innovation or conversely a continuation of earlier European imperial forms? It does so by locating the history of the port in regional as well as global frames, and especially in the transformation of the archipelago in the nineteenth century by European imperial expansion, on the one hand, and the dialectical interactions between the emergent European systems and the dynamics and structures of diasporic trading and raiding networks in the archipelago, on the other.

An important dimension of this approach would be the process of border formation in the first half of the 19th century. While Eric Tagliacozzo's definitive book on the making of the Anglo-Dutch border in the late nineteenth century has shown how "porous" this imaginary line was, the first half of the nineteenth century, despite being labeled a period of "regime change" by Blusse, remains little studied in terms of how this change was brought about. By taking into account Singapore's position in these structural changes in the region during the



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first half of the 19th century, the 19th century historiography of Singapore can be detached from its national and colonial moorings, and located within the global and regional processes of nineteenth century European imperial formation as well as the long-term historical forms and roles of port-settlements in the archipelago.

**[THG1-4]** Joey Shi Ruey Long (S. Rajanatham School of International Studies, Singapore)

**Decolonization of Singapore during the Cold War**

This paper examines Singapore's decolonization experience from an international perspective. The narrative is informed by an awareness of international forces that impacted on developments in Singapore during the 1950s and early 1960s, a period when Cold War tensions were at their height and when the superpowers intensified their involvement in the late-colonial world to win adherents to their cause. Decentering the study of the island's political development, this paper looks beyond the roles played by domestic actors in shaping the island's affairs and analyzes how the influence of foreign actors such as Cold Warriors from the United States heightened nationalist attitudes, provoked domestic conflicts, and contributed to the state-making process in Singapore.

*Advance Program (Last Updated June 11, 2009)***[THG2] Singapore in World History II**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room G
<b>Convener</b>	Derek Thiam Soon Heng (Ohio State University, USA)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

It has become commonplace to describe Singapore as a 'Global City' and a conduit for the trade, tourism, technology and the arts. While such observations have generated a considerable body of research from a variety of disciplines such as political science, economics, and sociology, very little inquiry has been made by historians to uncover a plethora of historical processes, ideologies, institutions, personalities and events that carved Singapore's place within the global sphere. The key consequence of such a dearth in historical analyses is the appropriation of Singapore's global prominence to a single overarching factor – the vision and efficacy of the colonial and postcolonial bureaucratic states.

This panel hopes to fill the lacuna in the literature concerning 'Singapore in World History'. By interrogating crucial nodal points, approaches and perspectives into the island's past (no restrictions on historical period), we hope to give primacy to other unexplored factors and processes that propelled Singapore into the global arena. Additionally, the workshop also seeks to unravel seismic events in world history that had influenced developments on the island.

**Presenters**

**[THG2-1]** Derek Thiam Soon Heng (Ohio State University, USA)

**[THG2-2]** Huei Ying Kuo (Rose-Hulman Institute of Technology, USA)

**Singapore Chinese in Japan's Southward Expansion, 1915-1941**

Southeast Asia in the early twentieth century witnesses the decline of the British imperial power and the rising Japanese force. As a leading business group in the region, the Chinese bourgeoisie in Singapore adjusted their business strategies to accommodate with the changing political-economic structure. Existing literature has emphasized how leading Chinese bourgeoisie supported anti-Japanese boycotts to rescue their business interests. Based on Japanese intelligence reports, British colonial archives, and newsletters of Chinese business associations, this paper examines the connection between Chinese merchants and Japanese imperialism from World War I to the eve of the Japanese colonial rule in Singapore. It argues that the development of Chinese subethnic cleaves in Singapore in these years not only represented the stubborn growth of Chinese dialect and native-place identity. The cleavages also represented the Chinese divergent responses to the approaching Japanese power.

In the first stage (1915-1928), Japan competed with the British over the support of the Hokkien dialect group in Singapore. Ethnic Chinese living in Taiwan (then a Japanese colony) with Hokkien origins were recruited to take in charge of Japanese ad hoc business organizations for southward expansion (such as the South China Bank and South Seas Godown House). Connection between the Hokkien from Taiwan and Singapore Hokkien elites was interrupted in 1928, when Chinese anti-Japanese feeling surged after the Jinan Incident (of which the Japanese army clashed with the Chinese army in Jinan, Shandong). In the second stage (1929-1936), the Cantonese merchants selling Japanese goods became the Japanese alignments. They were targeted by the Chinese anti-Japanese



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nationalist campaigns led by the Hokkien. In the third stage (1937-1941), alongside the Japanese territorial expansion in China, the Hokkien in Singapore became the leader of Chinese anti-Japanese nationalism in Southeast Asia. Japanese intelligence organs began to construct the racial discourse to differentiate major Chinese sub-ethnic group. The racial discourse became an important strategy of the Japanese incorporation of Singapore in the Greater East Asian Co-prosperity Sphere in 1940.

[THG2-3] Jason Lim (National University of Singapore, Singapore)

**The Overseas Chinese Tea Merchants in Singapore and the Fujian-Singapore Trade, 1920-1960**

The paper will look at the value of the China trade for the Chinese tea merchants in Singapore. It will look at why these merchants from Fujian province chose to open tea firms in Singapore when the overseas demand for China teas was declining. In addition, the paper will also examine the various government policies on the Chinese (and Fujian) tea trade and how they had an impact on the merchants. The time period chosen means that the Fujian-Singapore tea trade will be analysed in the light of the Sino-Japanese War and the Cold War.

[THG2-4] Rachel Leow (Cambridge University, Singapore)

**Speaking Truths to Different Powers: A Comparison of the Roles of Intellectuals in Britain and Singapore**

The paper examines an unwritten history of intellectuals in Singapore and Malaya in the early twentieth century: one that is less concerned with individual ideologies than with interrogating more closely the position of an intellectual in Singapore and Malayan societies, as perceived from the outside, and envisioned -- as well as lived out -- from the inside. Using local, colonial and British sources, the paper explores and raises some unasked questions about the curious relationship between the British's perception of their own intellectuals and those of their colonies' intellectuals, and the variance in the semantic content of the term 'intellectual' as applied to the former and latter groups; The paper provides several tentative speculations on the reasons for these disjuncts. It also situates these questions within deep-set stereotypes about the general roles of intellectuals in societies, including the notion that men of ideas are not (or should not be, or do not wish to be) men of action, and vice versa, and the notion that intellectuals should (or do, or wish to) 'speak truth to power.

[THG2-5] Bonny Tan (National Library, Singapore, USA)

**The Gibson-Hill Collection: A Malayan Treasure Trove**

Carl Alexander Gibson-Hill (1911 – 1963) was the last expatriate director (1957 – 1963) of the Raffles Museum (later renamed the National Museum). A highly regarded amateur ornithologist, Gibson-Hill is also well-known for his contributions as editor to the Journal of the Malayan Branch of the Royal Asiatic Society. His collection of books reflect both his interests and work responsibilities with a strong focus on the natural heritage of the region as well as on early travelogues to Southeast Asia. With the rule of Britain in Asia on the decline and Malayan independence on the rise in the 1950s, the Gibson-Hill collection also straddles the best of British scholarly works on the region as well as the earliest Malayan articulation of their own histories. This paper seeks to examine the strengths of the collection as a whole with highlights of some of its unique titles.

*Advance Program (Last Updated June 11, 2009)***[THG3] Singapore in World history III**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room G
<b>Convener</b>	Derek Thiam Soon Heng (Ohio State University, USA)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

It has become commonplace to describe Singapore as a 'Global City' and a conduit for the trade, tourism, technology and the arts. While such observations have generated a considerable body of research from a variety of disciplines such as political science, economics, and sociology, very little inquiry has been made by historians to uncover a plethora of historical processes, ideologies, institutions, personalities and events that carved Singapore's place within the global sphere. The key consequence of such a dearth in historical analyses is the appropriation of Singapore's global prominence to a single overarching factor – the vision and efficacy of the colonial and postcolonial bureaucratic states.

This panel hopes to fill the lacuna in the literature concerning 'Singapore in World History'. By interrogating crucial nodal points, approaches and perspectives into the island's past (no restrictions on historical period), we hope to give primacy to other unexplored factors and processes that propelled Singapore into the global arena. Additionally, the workshop also seeks to unravel seismic events in world history that had influenced developments on the island.

**Presenters**

**[THG3-1]** Kong Leong Yew (National University of Singapore, Singapore)

**A Brief History of the Hub: Locating the Geographical Centre of Singapore's Knowledge Capitalism**

During the past decade, the emergence of new institutions as well as the refocusing of existing ones collectively sought to bolster Singapore as the centre for Asian area knowledge production. The universities and their schools were increasingly re-invented as Asian area specialists while ARI, EAI, and ISAS joined pre-existing ISEAS as research institutes interested in Asian studies. Similarly commercial entities like Channel NewsAsia and DBS Bank also sought to provide informational and financial services with an Asian focus. If this development is an attempt to designate Singapore as the regional hub for Asian area knowledge production, what then might be at stake?

Furthermore, the term "knowledge economy" has been adopted by the state discourse in rationalizing the new interest in Asia knowledge, but given its conceptual ambiguity, what particular use might it have? In this paper I argue that the "knowledge economy" is the state's official solution to a number of regional and global developments, such as the increasing labour competitiveness of Singapore's neighbours as well as perceived changes that under this phase of global capitalism, old capital like money, labour, and physical infrastructure is giving way to knowledge. Thus Asian area knowledge can now be seen to be both a commodity as well as a form of exchange. By doing so the state reworks and redeploys its imaginative regional geography and to secure Singapore's place in it.

However, unlike other forms of technical interests (to borrow from Habermas) that shape Singapore's knowledge economy such as in biotechnology and engineering, area studies and the critical theories they utilize can also be practical and emancipatory, reforming, invalidating, denying, undercutting, and reshaping the meanings of Asia that the state needs to secure its particular imagination of the region in the first place. For instance, this paper is cynical about the "Asia" that is intrinsic to state discourse, but is ironically also written under the auspices of a Singaporean university. In examining these disjunctures in Asia knowledge production and the knowledge economy, the paper further argues how such



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contradictions are more a consequence of global capitalism that has come to be founding logic of the state's spatial imagination.

[THG3-2]

Lai Chee Kien (National University of Singapore, Singapore)

**Rambutans in the Picture: Han Wai Toon, Lim Mu Hue and the Construction of Overseas Chinese Space in Singapore**

Among the later Southern Chinese immigrants in turn-of-20th century Singapore were distinct groups of literati who sought employment in artistic, literary, educational and other academic fields upon arrival in the new host country. The common imagination and tracings of diasporic ties with mainland China concurrent with the need to acclimatize and acculturate to everyday existence in the equatorial locale, required constant rendering, translating, and shuttling between their former and present lived spheres; in particular, hermeneutic interpretations and transformations of their textual contexts, frameworks and practices were necessary to make sense of new and emergent identities / positions.

This paper examines a crucial site that provided space for the experimentation and formation of such hybrid identities in Singapore – the Han Rambutan Orchard. Originally a migrant plantation laborer, its owner Han Wai Toon educated himself to become a leading public intellectual and scholar in both English- and Chinese-language worlds. To the semi-rural two-acre site outside the main town converged visitors engaged in scholarly discourses in art, poetry, archeology, and literature. Through these cultural practices, the landscapes and geographies of the overseas Chinese in Southeast Asia (Nanyang huachiao) became cognized in relation to social networks involving the British colonial elite and the formative Chinese world of other “sojourners” in the “South Seas.”

The hybrid forms of tropical fruits produced in the orchard, especially the rambutan, found their way into academic scholarship, as well as became the subjects and mediums through which new modes of rendering art, literature and poetry were possible. A painting by Lim Mu Hue, a Singapore artist, is the only overall image of this garden, which is used in the paper to contextualize space-making by the garden's visitors and the ideas and imaginations of Southern Chinese space.

*Advance Program (Last Updated June 11, 2009)***[THH1] Asia in the Eyes of Europe I**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room H
<b>Convener</b>	Peter Ryan (Asia-Europe Foundation, Ireland)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

The Asia-Europe Foundation (ASEF) will organise a public panel discussion to examine the perceptions of “Asia in the Eyes of Europe”. The public panel will bring together four to five high-level experts from Asia and Europe to present the key findings on the issue of European perceptions of Asia. The presentations will tackle the topic from a cross-disciplinary approach through expert analyses from a variety of backgrounds, offering cultural, economic, political and media based perspectives. This merging of expertise across disciplines and regions will provide a great avenue to open dialogue and facilitate better understanding to counter existing stereotypes of Asia in Europe created by media and public discourses. As Asia and Europe become more intertwined and interdependent in ever increasing ways, a strong impetus has developed to open discussions to spur debate on the origins and the current societal implications of how they perceive each other. These perceptions have far reaching repercussions on how the two regions interact with one another affecting various aspects of Asia Europe relations.

This unique convergence of Asian and European cross-disciplinary experts offers a significant opportunity to share ideas and create strong synergies in a research area that is extremely important but is still lacking a concerted inter-regional research platform. It is this platform, which can support policy makers, media gatekeepers and a broad range of cross-sectoral stakeholders to better understand each other.

The public panel will provide a platform for this very timely and important research topic. The panel organisers will also seek to create an expert advisory panel meeting to take place on the sidelines of the ICAS event to create a structure for further research and development of this topic. The meeting will bring up to 10 high level experts (including public panel participants) together to discuss the planning for the inception of a “Asia through the Eyes of Europe” perceptions research project. The project will seek to examine the perceptions of Asia in Europe by providing scientifically valid feedback drawn from Public opinion surveys, key stakeholder interviews and media analysis.

**Presenters**

**[THH1-1]** H.E. Rosario Manalo (Ateneo De Manila University, The Philippines)

**[THH1-2]** Sebastian Bersick (German Institute for International and Security Affairs, Germany)

**[THH1-3]** Kanishk Tharoor (Open Democracy, India)

**[THH1-4]** Bernadette Andreosseo O’ Callaghan (University of Limerick, Ireland)



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**[THH1-5]** Sophie Boisseau du Rocher (Sciences Po, France)



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**[THH2] Asia in the Eyes of Europe II**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room H
<b>Convener</b>	Peter Ryan (Asia-Europe Foundation, Ireland)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

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**Presenters**

**[THH2-1]** TBA

*Advance Program (Last Updated June 11, 2009)***[THH3] Towards 'Asian Way' of International Relations Theory: From the Perspective of the 'Japanese School'**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room H
<b>Convener</b>	Shimizu Kosuke (Ryukoku University, Japan)
<b>Chair</b>	Shani Giorgiandrea (Ritsumeikan University, Japan)
<b>Discussant</b>	Shani Giorgiandrea (Ritsumeikan University, Japan)

**Panel Abstract**

Is it possible, and fruitful, to say that there is a group called the 'Japanese School' in International Relations theory, and if answered positively, what is it? The central aims of this panel are (1) to propose the 'Japanese School' of IR theory, (2) to delineate its scope, character, and basic assumptions, and (3) to seek for an 'Asian way' of IR theory in order to shake the discourse of the traditional Western IR theory. Overall, the 'non-western' tradition of IR scholarship has been largely underestimated. Yet as Raúl Prebisch or Edward Said demonstrated, there seems to remain much to see for creating new intellectual vista about the world and politics. Such inclination was again confirmed by recent special issue in the journal of International Relations of the Asia-Pacific.

Japan does seem to belong to such emerging non-western tradition with country's unique history. However, its own academic activities has long been limited to domestic context, and therefore not shared internationally. Thus exploring the country's expertise on IR may contribute future development of the discipline as a whole.

As a subsequent project in International Studies Association 2008 discussion, asking whether there exist any 'Japanese IR', this panel will move one step forward. Each paper will purport to scrutiny conventional understandings on IR, and to explore the 'Japanese School' through clarifying basic theoretical assumptions and leading figures. In so doing, we will try to find an 'Asian way' of IR Theory.

**Presenters**

**[THH3-1]** Ikeda Jousuke (Ritsumeikan University, Japan)

**The Japanese School of International Relations Theory: Its Scope, Figures and Main Agenda**

The central aim of this paper, as a kick-off presentation of this panel, is to give an overview of the "Japanese School", presenting its notable character, leading figures, and main agenda.

Current tendencies to challenge Anglo-American International Relations show the plurality of scholarship in the discipline. Thus the beginning part of the paper will point out that the Japanese School occupies herself as one stream of non-western tradition of IR in a broad sense. Such characterization will be made firstly by the critical scrutiny of American IR and the English School, and secondly by the comparison of other possible alternatives such as "Chinese", "Indian", or "African" schools.

Then the paper will argue that the Japanese School is a complex of four different academic disciplines: history, international law, politics, and sociology. Here the list of leading figures will be presented to show "who belongs" and "who do not".

And finally, with using major academic expertise, the paper will list up five types of "axes", as the school's central agenda. They are: (1) sovereign states – society; (2) society – community; (3) the colonizer – the colonized; (4) western philosophy – eastern philosophy; and (5) politics – policy science.

**[THH3-2]** Kamino Tomoya (Kobe University, Japan)

**The Anarchical Society: A Study of Regional Order in the Pre-War Japanese School**

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Hedley Bull insists in the Anarchical Society that states form international society with common interests and common rules in spite of no centralized world authority. Bull also refers to the possibilities to break the international society and to build a new world order, for example, the New Medieval Order through regional integrations.

If states transfer their own sovereignty to the political association of the regional community, the sovereign state system would be maintained. However, if a leading state monopolizes regional power and the other member states concede their sovereignty to the leading state, a hierarchical international order would appear on behalf of the contemporary international order.

Such regional order might come into being in the future, but in fact it existed before 1945 --- the Monroe Doctrine, German's Lebensraum and Japan's Dai Tōa Kyōei Ken. The theory to support the Japan's ambitious foreign policy was a theory of East Asian Community.

In this presentation, I will examine the theory of East Asian community and argue the possibilities and the limits of the regional order replacing the sovereign state system.

[THH3-3] Sato Shiro (Ryukoku University, Japan)

**After Defeat: Realism vs. Marxism in Japanese IR**

The purpose of this paper is to identify a particular feature of Japanese IR, the Realism-Marxism debate, in the Post-War period with a focus on the San Francisco Peace Treaty. Whereas the United States tried to re-build the international order After Victory (G. J. Ikenberry, 2000), Japan 'after defeat' had to re-consider what kinds of international arrangements would ensure her peace and security. In the 1950s, there was a debate over whether Japan should conclude the San Francisco Peace Treaty with the Western powers or all the Allied powers. The Japanese IR scholars and students have labelled the former as "Realism" and the latter as "Marxism". The Realism-Marxism debate of the 1950s had gradually turned into the "Realism-Idealism" debate of the 1960s over whether Japan should re-consider the revision of the Japan-U.S. Security Treaty. This paper examines the Realism-Marxism debate of the 1950s and tries to find a particularity of Japanese IR in the study of IR theory.

[THH3-4] Shimizu Kosuke (Ryukoku University, Japan)

**Converging Diachronicity and Synchronicity: Relevance of History and Location in Kyoto School's World History Theses to IR**

The Third Debate of international relations, between positivism and post-positivism has been regarded as reconciled largely by the dramatic emergence of constructivism. However, to me, constructivist literature appears somehow lacking a sufficient attention to the power relations between the self and others, or more precise between the West and the rest. Although, for the researchers of the rest of the world, the arbitrarily drawn line lying in front of them which demarcates them from the mainstream Western metaphysics is always present, it seems that constructivism is concentrating too much on the norms and values of international society which presumably constitutes the identities of the actors, and this consequently directs itself describing the world without focusing on the relationship between the international order and the imperial order which has been underlying the world for a long period. I will argue, in this paper, that despite the fertility which constructivism contains in its theoretical horizon, it is still incomplete to understand the subject and object division embedded in contemporary world affairs. Thus it should incorporate with, or at least reflect more, the arguments of post-colonial critique of the West. One of the typical attempts of this sort can be found in the arguments of the Kyoto School which was already developed surprisingly 70 years ago.

*Advance Program (Last Updated June 11, 2009)***[THI1] In Asian Hands: Technology and Modernity in the Late Colonial Asia**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room I
<b>Convener</b>	Henk Schulte Nordholt (KITLV, The Netherlands)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

Daniel Headrick in his classic *Tools of Empire* showed how Western technological inventions, such as steam-powered ships and railways enabled European powers to acquire colonies. Michael Adas linked European scientific and technological advances to concepts of moral superiority a justification for colonial rule in *Machines as the Measure of Man*. More recently, Rudolf Mrazek's *Engineers of Happy Land* studies the development of technological modernity within the Netherlands East Indies. This panel explores "technology transfer" in terms of Asians who took up new inventions and made them their own, and how modernity was propagated by colonial authorities and appropriated by indigenous middle classes.

**Presenters**

**[THI1-1]** Jean Gelman Taylor (University of New South Wales, Australia)

**Cameras, Sewing Machines and Telephones and in the Netherlands Indies**

Using the KITLV photo collection as a starting point this paper aims to explore the spread of the sewing machine and the telephone in the Netherlands Indies and what impact these new technologies had in terms of ethnicity and gender. Eurasian women operate the sewing machine for domestic use, but indigenous men operate machines in tailor shops that appear, from shop signs, to be owned by Chinese. Why would a Dutch family in Batavia invest in a sewing machine for servants to operate in the colonial household, when servants were cheap and plentiful and time wasn't pressing as in a factory? Interesting is the rapid uptake of sewing machines by Javanese women who acquired their own machine and set up home-based businesses in their village. Clearly, these Muslim women were not apprehensive about foreign technology, no condemning the sewing machine as an instrument of Satan, as happened with radios, telephones and the like in Saudi Arabia well into the 1960s.

New technology touched the body of the other in taking measurements. Indigenous tailors had to gain the skills of measuring (I think they called it Dutch numbers), adjusting patterns, working in a shop to the demands of the clock, which of course they had to learn to read. The sewing machine can be seen as part of a larger complex of dynamic uptake of the colonials' technology: Indonesian men are driving cars at least by 1910 and other photographs show them as telephonists and typists.

**[THI1-2]** Sue Groenewold (Kean University NJ, USA)

**The Social Life of the Singer Sewing Machine in Asia**

**[THI1-3]** Henk Schulte Nordholt (KITLV, The Netherlands)

**Independence or Modernity?**

The nationalist interpretation of Indonesia's history has for too long monopolized Indonesia's picture of the transition from the late colonial period to independence. At the same time the Dutch interpretation of the late colonial period has overestimated for too long the role of the



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Dutch in maintaining colonial control. Both approaches either misinterpret or ignore the central role played by the indigenous (lower) middle classes in sustaining colonial rule. The majority of the indigenous middle classes was not automatically drawn into the nationalist movement. Instead, they were more interested in achieving modernity, which implied instrumental loyalty towards the colonial state. This, on its turn helps to explain why so few Dutchman managed to maintain control over such a large archipelago.

An analysis of the quest for modernity leads us into an investigation of everyday life of Indonesian middle classes. As a first stage of this research I suggest to see how a colonial education of desire tried to persuade Indonesian middle classes through advertisements and educational illustrations to achieve a nonpolitical sort of modernity in which the nuclear family appears as the key vehicle to happiness.

*Advance Program (Last Updated June 11, 2009)***[THI2] Transportation Technology, Urbanism and Social Life**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room I
<b>Convener</b>	Anru Lee (City University of New York, USA)
<b>Chair</b>	Janet Ng (City University of New York, USA)
<b>Discussant</b>	Kate Crehan (City University of New York, USA)

**Panel Abstract**

In their pursuit of globalization and urbanization from the late 20th Century to the early 21st Century, many cities in East Asia have dedicated tremendous public resources in developing and upgrading their mass transportation and communication systems. Successful entry to the status of a world-class city depends on the availability of highly efficient transit and communications infrastructures. For the citizens, access to high mobility in turn signifies class and cultural privilege. High speed technology thus becomes a definer of urban identity and a measure of a polity's cultural sophistication. The efficiency of mass transit and logistics and communication systems, and more importantly, the activities and deportment of the citizens in, and the relationships structured through, the deployment of such technology have all become necessary indicators of urbanization.

In this panel, we propose to explore the intersection between transportation technology and the experiences of urban life. We will examine how technology affects the social life of the people and how it captures and inspires particular social discourse and imaginations. Our panel consists of four papers examining four different polities in East Asia: Taiwan, Korea, Japan and Hong Kong. Each of these papers examines a means of transportation or a form of communications technology, from commuter trains to airplanes, to cell phones. The networks of places and the formed regulations of people as a result of these technological infrastructures, lead to the creation of social imagination and civic identity. In short, the panel examines the relationship between the development of technology and the technology of governance.

**Presenters**

**[THI2-1]** Anru Lee (City University of New York, USA)

**From Subway To High Speed Railway: A Preliminary Exploration Of Modernity And The Imagination Of Social Life In Taiwan**

This paper explores the change in social life and the imagination in social life brought about by two newly built public transportation systems: the Mass Rapid Transit System (MRT) in Taipei and the High Speed Railway (HSR) that runs from north to south across the country. The presence of these two systems has greatly shortened the time of traveling for many Taiwanese and thus enhanced their mobility. The impact of these transportation systems, however, goes beyond this "time-space compression" effect. They have transformed not only the Taiwanese's sense of physical space, but also the way they look at themselves as well as their place and the place of Taiwan in the world around them.

Two theoretical frameworks of global urbanization inform the analysis in this paper. First, Taiwan is not the only country that invests heavily on urban infrastructure, but is a part of the larger trend occurring both globally and in the Asian Pacific region in recent times. The parallel development among major cities across the Asian Pacific region – and the inter-urban competition instigating and, in turn, aggravated by this parallel development – has helped to create "a single imaginary space" against which the Taiwanese identify and measure themselves. However, even though this recent global urbanization process entails a common tendency in aspiration among many cities and their residents, the position that a city occupies in the global economic ordering is determined by the combination of multi-layered factors, including global niche, regional formation, national development model, and local historical context, within which this city participates. As such, as constituent elements of the global order, cities both facilitate the globalization process and follow their own



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trajectories. These two theoretical points are illustrated in both the shared meanings and differential readings that the Taiwanese give to the Taipei MRT and the HSR.

[THI2-2] Janet Ng (City University of New York, USA)

**Railway Citizenship: Hong Kong's KCR and MTR**

On December 2, 2007, the historic Kowloon-Canton Railway (KCR) of Hong Kong officially merged with the MTR (Mass Transit Railway), Hong Kong's underground railway. The event was accompanied by a massive advertising campaign to celebrate this union as well as to announce the end of the KCR era.

The KCR and the MTR each occupies a unique social imaginary in Hong Kong. The KCR that runs from Kowloon to Canton (Guangzhou) started operation in 1910 in the British colony and 1911 in Mainland China. Despite and because the connection between the two places was severed from 1949 till 1994, the KCR symbolized Hong Kong's tenuous connection with China, and also contained a potent imaginary of longing and home. The MTR, on the other hand, began operation in 1979, during Hong Kong's era of rapid economic growth and urbanization. It is indelibly associated with progress and wealth. The contradictory and complementary imagination conjured by these two railway companies in Hong Kong embodies Hong Kong's complex societal sensibilities and political conditions vis-à-vis China. The ad campaign that accompanies the merger of KCR and MTR was precisely to invoke and then repackage these sentiments.

In my paper, I propose to analyze the ideological construction of a Hong Kong narrative through the ad campaign, and the images of the railways in the city. I discuss the ideological place railways occupy in the daily life of the people of Hong Kong and how the daily experience of the mass transit form a particular notion of citizenship in Hong Kong.

[THI2-3] Yoshiko Nakano (University of Hong Kong, China)

**The First Trip Abroad, 1965-1970: Teaching "Western" Manners to Japanese Package Tourists**

This paper examines how Japan Airlines tried to teach "Western" manners to Japanese first-time travelers to the United States and Europe, when it greatly expanded its services following the introduction of jumbo jets in 1970.

Japan Airlines launched Japan's first commercial service in 1953. This was two years after the Supreme Allied Commander, General MacArthur, had left Japan, and one year after Japan had regained its sovereignty. The American armed forces, however, remained in Japan, and Americans were Japan Airlines' most frequent customers after it launched its first international service to San Francisco via Honolulu in 1954 and its second international service to Hong Kong via Okinawa in 1955. Japan Airlines chose kimono-clad women for its 1950s advertisements to target American men whose romanticized vision of Japan often included geisha girls.

In the late 1960s, however, Japan Airlines' customer focus began to shift from international travelers entering Japan to Japanese businessmen and package tourists departing Japan. In 1964, the Japanese government relaxed regulations for overseas travel, and Japanese citizens were allowed to travel overseas once a year taking with them a maximum of 500 US dollars. As a result of this policy, Japan Airlines introduced package tours in 1965, and Hawaii and Hong Kong became two popular destinations. This policy also marked a shift in emphasis within the tourism industry away from attracting international travelers to Japan and onto Japanese travelers to visit overseas destinations. With the introduction of 747 jumbo jets in 1970, overseas travel became more accessible to the Japanese middle-class. Mass tourism called for a mass education in "Western" travel manners for Japanese first-time travelers. Using records and films from the Japan Airlines Archive Center in Tokyo, I will examine how the introduction of 747 jumbo jets changed the way the Japanese middle-class traveled and constructed new norms of behavior.

[THI2-4] Samuel G. Collins (Towson University, USA)



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**Subways and Cell Phones: Seoul as a Network City**

Although commonly associated with Korea's "N Generation," networking is a pervasive practice throughout Korea and, particularly, in Seoul, where a vast assemblage of technologies and techniques are utilized to maintain, sort and terminate connections between people living apart in the vast city. That is, quite apart from their original intentions as transporters of people or voice transmitters, these (and other) urban technologies allow Seoul's residents to "network"—that is, to finely discriminate between different levels of relatedness and social interaction. Indeed, more and more these technologies have become crucial to the performance of urban lives. This paper sketches the ways subways and cell phones act as what Michel Serres has called a "partial object," i.e., a non-human agent that possesses the ability to weave networks of sociality around it through its circulation. In this paper, I develop models of subways and cell phones as quasi-objects in Seoul using materials drawn from movies and television miniseries in order to build typologies of social networks. When do these technologies allow people to connect? When do they facilitate disconnection? Chance encounters? When do they facilitate/ impede intimacy? When do technologies substitute for people? When are they relegated to the background? The second part of this paper involves checking these typologies against informants' experiences, eliciting their own narratives of technological connection in order to affirm or contest media representations.

*Advance Program (Last Updated June 11, 2009)***[THI3] Dynamics of Children Livelihood at Urban Area**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room I
<b>Convener</b>	Widyawati Sumadio (University of Indonesia, Indonesia)
<b>Chair</b>	Hafid Setiadi (University of Indonesia, Indonesia)
<b>Discussant</b>	Tuty Handayani

**Panel Abstract**

Children as a larger inhabitant in urban area, have necessity to required to supporting their growth period. Their needs connecting with their ages that absolutely different with adults, such as spaces for play in housing area, equipment and curriculum for their formal education and also needs of neighbourhood that can fully supporting their growth period.

Our effort to fulfill children's needs influencing their formatting behaviour. As next generation, it completely our responsible to prepare their needs, so that in the future they know how to maintain and threat well their's urban as locally, regionally and globally.

Besides the following condition, physical and cultural characteristic of region also influencing children's behaviour. As a part region in Asia, heterogenity of culture and physical region in Indonesia forms unique variety of children's livelihood in Indonesia. So that, the aim of these study is to find out the way how children in different culture and physical region satisfy their needs of amusing them selves. Latest, hopefully in the future they can increase welfare for their living and makes sustainable urban area.

**Presenters**

**[THI3-1]** Rudy Parluhutan Tambunan (University of Indonesia, Indonesia)

**Children's Playground in High Rise Dwelling**

vJakarta is the most favourite city as a destination for most of Indonesian migrants. This phenomenon reflected in the population increase which is ...% per annum. At the same time, housing building were not enough for all of them. It only rise ...% per annum. To fulfil this requirement, high rise buildings were built by the government as well as the private sectors which were spread all over the city.

Beside to meet the people's need of housing, high rise building were build to minimize the distance between housing space and commercial space. Therefore most of the high rise building was built in a density area where land use intensity is very high. The consequent of this phenomenon is that the surrounding area was very poor in open space and playground. On the other side, children who inhabit high rise building still have requirement of open space as their playground. This requirement is not easy to fulfil by spaces that are remain in the high rise building it self and in the surrounding area.

The aim of this study is to find out the way how children satisfy their needs of amusing them selves. In completing the data, the methodology that we use are by observing and participating while the children are playing, developing media communication such as drawing and writing, and also developing discussion. The data were matured by behaviour and content analysis. At the end of the study we came into conclusion that children exploit all part of the city as their playground, as well as their other activities. Playground means every part of the city because they have vast area as their space of exploration.

Keywords: playground, space of exploration

**[THI3-2]** Syarifah Syaukat (University of Indonesia, Indonesia)

**The Influence of Physical and Cultural Setting in Children's Spatial Behaviour**

Children have different perception of environment compare to adults. Environment



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sensitivity that children have depend on how they introduce to physical phenomenon and how they were bring up. With their sensoric and motoric ability which are not mature, often arise spontaneous spatial behaviour which is unpredictable. This phenomenon indicate that understanding and space behaviour manipulate by three factors, that are individual condition, environment situation, and knowledge transfer.

The aim of this study is to elaborate the relationship of children spatial behaviour and the three factors that mentioned above. Focus of the study is the children behaviour in their neighbourhood, within in their home as well at the surrounding area. The approach of the study are qualitative approach by implementing spatial cognitive model.

The discussion came out that the environment situation which consist of certain physical and cultural settings give different influence to the way how adult transfer their knowledge. In the situation that have organize physical setting and culture that are more receptive, knowledge were transfer in many kinds of ways. In the contrary, in the environment that are not well organize with relative obstruct culture, the knowledge transfer in a dogmatic way and very tight. Therefore the children's spatial behaviour tend to be more aggressive.

Key words: physical setting, cultural setting, spatial behaviour

[THI3-3]

Irene Sondang Fitritinia (University of Indonesia, Indonesia)

**Attitude of Fishermen'S Children in Remote Area on Effort to Reduce Unfinished Basic Education by Curriculum Improvement**

Kepulauan Seribu is a group of coral Islands in front of Jakarta, consists of 105 islands, but only eleven islands are occupied, the other islands are National Park status.

Fishermen is the mainly occupation in these islands, commonly they have low income and low education. To increase professionalism of human resources in fishery occupation and marine tourism, the government provides fund for the young fishermen to get higher education. But the fund is some times un absorbed, because many children had failed to finish their basic education, therefore they are not fulfill the requirement to get more higher education. The objective of the research was to identify the attitude of fishermen on effort to reduce unfinished basic education by curriculum improvement. The research method used was the participative approach and qualitative survey, with the respondents were housewives fishermen. The result showed that in several islands closed to the local government office with the heterogeneous community, fishermen community feel that the improvement formal education – what ever the curriculum used - will not increase their welfare pessimistically.

While in the islands farther from the local government office with the homogeneous community as fishermen, they need extra curriculum which support their occupation as fishermen and assume its technical knowledge will be able to develop their professionalism.

Key words :curriculum, basic education, fishermen's children, remote area

*Advance Program (Last Updated June 11, 2009)***[THJ1] Shifting Asian Power Realities : Security Relationships in the Post-Bush Era**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room J
<b>Convener</b>	Joel R. Campbell (Kansai Gaidai University, Japan)
<b>Chair</b>	Byoung Jun Song (Korea Institute for Industrial Economics and Trade, Korea)
<b>Discussant</b>	Hieyeon Keum (University of Seoul, Korea)

**Panel Abstract**

The world is undergoing sea changes in the Asian security environment since the September 11 Incident and the Iraq War. What will the Asian security environment look like in the post-Bush era? Globalization of Asian economies has brought new challenges to the state, such as nuclear proliferation, environmental disasters and piracy undermine the carefully constructed international consensus. The great powers also have important roles to play as the constellation of security and economic issues has recently shifted. This panel will focus on the evolving security relationships and new frameworks in Asia, and explore how cooperative and competing interests among countries in the region, as well as their alignments with outside powers, pose significant future security challenges for both Asia and the world. The panelists will employ current international relations theory to explain four vital Asian cases.

This panel will address the kaleidoscopic changes engendered by the 9/11 Incident that are affecting Asian great power relations. As chair, Song will begin the session with a brief discussion on an important topical theme relating to the changing Asian security environment. Campbell will consider the changing nature of security conflicts in Southeast Asia and their impacts on ASEAN. Lim will analyse naval strategy in the Northwest Pacific with the rise of China and possible retreat of U.S. power. Hong will assess the changes in Chinese foreign policy decision making since the advent of China's new leaders and the changing nature of U.S.-China relations. Torbert will examine Japan's emerging military role in East Asia, and its effect on China and the Koreans. Finally, as discussant, Keum will critique the papers in light of the themes introduced in his opening discussion.

**Presenters**

**[THJ1-1]** Joel R. Campbell (Kansai Gaidai University, Japan)

**Reinventing ASEAN in a Global Era: Can Non-intervention Survive?**

Regional free trade communities are often cited as premier examples of advancing globalization. The post Cold War debate on ASEAN's role in regional community building has focused on the need for institutional reform. Policy failures in response to transnational threats whether they be politico-military, economic or environmental, has raised questions as to the efficacy of non-intervention in the face of global change. This paper will evaluate ASEAN efforts to reinvent itself in the aftermath of the Asian Financial Crisis, and consider whether the demise of non-intervention will facilitate greater regional cooperation. It also assesses the nature of the security threats in East and Southeast Asia, and examines regional responses and actions of ASEAN and member nations, with special reference to Japan. Finally, it considers the implications of Asia's changing security dynamics for the development of both globalization and regional integration theories.

**[THJ1-2]** Jeong-Pyo Hong (Miyazaki International College, Japan)

**China's Crisis Decision Making Process: A Case Study of the 2001 Hainan Island Incident**

This is a study of how China found a way out of the standoff with the United States after the April 1, 2001 midair collision near Hainan Island. A diplomatic crisis normally produces winners and losers, but who "won" in this case? After the collision between a United States

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Navy's EP-3E surveillance plane and a Chinese F-8 fighter, the American plane made an emergency landing at Lingshui air base on Hainan Island, and twenty-four American servicemen and women were detained for eleven days. The Chinese side angrily stated that the U.S. side had total responsibility for this event, while the U.S. declared that "[we] have nothing to apologize for." Suddenly, on April 11, China decided to allow the Americans to leave China.

How could China find a way out of the standoff? What was most important to China was to accept an apology for the incident from the United States. What was most important to America was to bring the crew home quickly on the island, and there was no room for making a diplomatic concession on the Chinese side. Both USA and China stressed the importance of the good relationship, and they needed to maintain that relationship for various political reasons. Examining public exchanges during the incident, we find that Beijing wanted to end this episode without losing face. Finessing Beijing's demands without an 'apology,' the U.S. got China to release its crew members relatively quickly. The incident also illustrated the maturing of China's crisis management skills, and adds an important chapter to understanding of crisis theory that goes back to Paige and Allison in the Cold War.

[THJ1-3] Su Hwan Lim (Institute for National Security Strategy, Korea)

**Changing Oceanic Politics in the Northwest Pacific**

For Japan and South Korea, the Northwest Pacific had been a "blue ocean," open to them but far beyond their power to control, during the second half of the 20th century. The U.S. Navy has dominated the area since the end of World War II. China under Mao remained a continental power pursuing inward oriented development policies. Japan and South Korea exploited U.S. military dominance of sea lanes to pursue export-led economic development. In turn, Japanese and South Korean economic growth supported a major U.S. military presence in East Asia.

However, the opening of Chinese economy under Deng Xiaoping transformed China from a continental country into a maritime power, with forty percent of the Chinese population living along the seaboard area and producing sixty percent of its GDP. Chinese security strategy is oriented to the protection of sea lanes and maritime development. Naval competition in the northwest Pacific could thus turn the "blue ocean" into "red ocean" for Japan and South Korea.

U.S. military presence in the region may be reduced due to the declining economic power related to the recent financial crises. It will remain the task of East Asians to keep the peace in the northwest Pacific in a way that manages both a fast rising China and a gradually retiring America. This paper examines current strategic changes in terms of Neorealist theory, and suggests ways to keep peace and order in a transitional era.

[THJ1-4] Anthony C. Torbert (Kobe Gakuin University, Japan)

**Normal Nation, Normal Military? Japan's Military Role in East Asia and its Impact on Relations with China and the Koreans**

The backbone of the Japanese constitution throughout the postwar era has been Article 9, which renounces war and maintenance of a military. Japanese will often point to it with pride as evidence that Japan is a peaceful nation and no longer subscribes to war. However, at the same time there is acceptance of the Self Defense Forces as a necessary evil. Many conservatives believe that the SDF should be upgraded to a full military. Many Japanese have little understanding of the SDF's role now and potential future roles it may play in overseas deployment. This paper will look into the constitutional questions raised by the existence of the SDF (both from legal and theoretical standpoints), discuss the current status of the movement to revise Article 9, and examine the likelihood of future foreign deployments given the most recent installation of conservative Prime Minister Taro Aso. Equally importantly, it will assess reactions of China and the two Koreas to the SDF's recent higher profile, and consider if the recently warmer bilateral relations under Prime Ministers



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Abe and Fukuda will continue.

*Advance Program (Last Updated June 11, 2009)***[THJ2] Dynamics and Processes of Philippine State-Building**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room J
<b>Convener</b>	Kazuhiro Ota (Kobe University, Japan)
<b>Chair</b>	Frederico Magdalena (University of Hawaii at Manoa, USA)
<b>Discussant</b>	

**Panel Abstract**

This session will discuss different issues of the Philippine state building from the American colonial period to the present. All four papers will focus on the interplay between state-building/formation of the Philippines and significant influences from the United States and Japan. In particular, the session will consider the historical, economic and political experiences (e.g., internal and external /trans-local and trans-national circulation of money, human-beings, knowledge and technology) under bilateral or multi-lateral relationships that have shaped colonial/post-colonial state-building processes in the Philippines. Magdalena and Suzuki will examine the interaction in Mindanao among these actors: Japanese colonists and foreign capitalists under the American colonial administration, who played a vital role in the development as well as the incorporation (or insulation) of Mindanao from the Philippines. On the other hand, Kwon and Ota will consider the impact of external relations with the United States and Japan on the Philippines through the analysis of key issues: military bases and economic aid under the post-colonial state.

**Presenters**

**[THJ2-1]** Frederico Magdalena (University of Hawaii at Manoa, USA)

**Wild Tribes, Christian Settlers and Japanese Colonists: Winning the Southern Frontier and State Building**

This paper examines the unique interactions among three groups of people in Davao province, of Mindanao, at the turn of the 20th century, and the policies of the American colonial government (1900-1945) and the Philippine Commonwealth (1935-1945) that later shaped Mindanao relative to a growing Filipino nation. It particularly discusses the role of the Japanese colonists, who were invited by the American government to help develop Davao, and the subsequent deployment of Christian settlers not only in Davao but also in nearby areas. The meaning and impact of these development policies will be analyzed in the context of winning the southern frontier (Mindanao) and building a modern Philippine state.

**[THJ2-2]** Nobutaka Suzuki (University of Tsukuba, Japan)

**Making Mindanao a U.S. Territory: Zamboanga Business Community under the American Colonial Government, 1905-1913**

An overseas colony may have a great potential to attract many political actors, with different interests and desires, who gain acceptance from the colonial master. At the turn of 20th century, the Philippines became a colony that attracted American capitalism and ushered in business expansion. Philippine colonial government, military personnel, and foreign capitalists, all of whom were concerned about growing economic opportunities of Mindanao, had been in conflict with one another that, in turn, hindered Mindanao's progress. This paper will explore how this debacle resulted from the complex colonial policies over Mindanao under the American colonial administration. It will pay special attention to the American-led political movement, carried out under the auspices of the Zamboanga business community, that attempted to insulate and eventually separate Mindanao from the Philippines.



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- [THJ2-3] Oh-Shin Kwon (Kangwon National University, Korea)  
**The Renegotiation of the Military Base Agreement between U.S.A. and the Philippines during the Eisenhower Administration**  
This paper presents the military relations between the United States and the Philippines during the Eisenhower administration (1953-1961). In other words, it will portray Eisenhower's military policy toward the Philippines during his two terms as president of the United States. Simultaneously, it will see the Filipino leaders' responses to Eisenhower's initiatives. The implications of certain provisions of the MBA became a "boiling point." The situation was dramatized by the complaints of many Filipinos. All this has produced an increasing outcry against the bases. Under this situation, both countries had a common desire to revise the agreement. Among many apparent points, the ownership of the bases will be emphasized extensively in this paper.
- [THJ2-4] Kazuhiro Ota (Kobe University, Japan)  
**The Philippine Post-Colonial State and External Factors: The Impact of Aid Programs**  
Every state should take both domestic and external factors into account when political decisions are made. The latter has a significant impact in the case of developing countries such as the Philippines in this globalizing era. This paper will consider how the Philippine state is influenced by some international institutions and donor countries, focusing on the aid programs. It also discusses how the aid programs are implemented and taken advantage of, as well as their consequences in the domestic political structure. (Ota)

*Advance Program (Last Updated June 11, 2009)***[THJ3] Aspects of Philippine Foreign Relations**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room J
<b>Convener</b>	Ricardo Trota Jose (University of the Philippines , The Philippines)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

Formal Philippine external affairs began only in 1946 when the country gained independence. However, even under the colonial framework, patches of Philippine foreign relations can be gleaned. This panel presents selected dimensions in Philippine foreign engagement ranging from the Spanish, American to the contemporary periods of the nation's history. The papers highlight the indispensability of both state and non-state actors in the history and historiography of Philippine foreign relations. Jose's paper deals with the World War II Japanese stragglers in the Philippines and their impact in the Philippine-Japanese foreign relations. Pagunsan discusses Filipino images and values in the eyes of the British Consuls at the time of Spanish colonialism. Finally, Lopez explains the clamor for a closer Philippine-Latin American relation in the projected context of Philippine independence.

**Presenters**

- [THJ3-1]** Ricardo Trota Jose (University of the Philippines, The Philippines)  
**Japanese World War II Stragglers in the Philippines and the Philippines-Japanese Relations 1952-1974**  
Lt. Hiro Onoda was the last recognized Japanese straggler to surrender in the Philippines. Prior to his surrender, several other Japanese had surrendered in the 1950s. This paper seeks to examine the impact and role played by these stragglers in Philippine-Japanese relations.
- [THJ3-2]** Ruel Vacio Pagunsan (University of the Philippines, The Philippines)  
**Britain and the Philippines in the Nineteenth Century: Views and Observations of British Consuls on the Filipinos**  
The British Consulate in the Philippines was established in 1844. Since the year of its foundation until the end of the nineteenth century, the London Foreign Office sent a total of eleven consuls in Manila. In addition, a number of vice-consuls were assigned in the principal provincial ports. The chief function of these consular agents was the promotion and supervision of British trade activities in the Archipelago.  
Although British interests in the Philippines were primarily economic, consular dispatches were not at all times apropos commercial concerns. Reports by British official representatives also contain commentaries about the Philippine environment, people and everyday life. This paper presents the observations and views of the British consuls on the Filipinos in the nineteenth century. The consular agents' commentaries were derived from their own experiences and interactions with the native inhabitants. This engagement manifests an early and informal relation between Britain and the Philippines.
- [THJ3-3]** Ariel Cusi Lopez (University of the Philippines, The Philippines)  
**Relieving the Anxieties of Independence: Orientaciones Diplomaticas (1939) and the Invocation of Hispanidad in Philippine Foreign Relations**  
In 1939, Jose Lopez del Castillo published *Orientaciones Diplomaticas* (1939) to sponsor the idea of a closer Philippine-Latin American relations after the projected lapse of the Philippine Commonwealth. Lopez del Castillo believed that forging ties with Latin America



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would be the best diplomatic orientation due to a common Hispanic cultural identity (Hispanidad).

This paper aims to explain his turn to Hispanidad in the context of a tensioned relationship with the outside world—the still indefinite role of the United States in a post-Commonwealth (i.e., independent Philippines) scenario coupled with the fear of Japanese expansionism.

*Advance Program (Last Updated June 11, 2009)***[THK1] Decentralization as a Strategy for Resolving Conflict?**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room K
<b>Convener</b>	Marit Haug (Norwegian Institute for Urban and Regional Research, Norway)
<b>Chair</b>	Marit Haug (Norwegian Institute for Urban and Regional Research, Norway)
<b>Discussant</b>	

**Panel Abstract**

This panel proposes to discuss how decentralization has been applied as a strategy for conflict management in three Asian countries: Sri Lanka, the Philippines and Nepal. For several decades governments in developing countries have placed spatial decentralization of responsibilities and resources to lower levels of government high on their political agenda. The principal objectives of decentralization have been down-sizing of central governments, responsive service delivery and increased popular participation in community development to facilitate development of poor and disadvantaged areas. Over the last decade, however, decentralization as a conflict management tool, particularly in multi-ethnic societies, has come to the forefront not only in the form of federal solutions, but also in the form of local government reforms and regional autonomy schemes in unitary states. At the same time external powers and donors have increasingly been involved in reconstruction of failed and conflict ridden multi-ethnic states and have therefore played a role in deciding on institutional approaches to decentralization. Nevertheless a number of recent academic contributions have argued that decentralization in ethnically divided states is a high-risk strategy that often produces unstable solutions (Roeder and Rothchild 2005, Brancati 2006, Siegle and Mahony 2005, Kymlicka 2002). These recent developments call for studies of decentralization as a measure to resolve conflicts. The panel proposes to discuss findings from the first phase of an ongoing comparative study funded by the Norwegian Research Council and involving research institutions from the Philippines, Nepal and Sri Lanka.

**Presenters**

**[THK1-1]** Miriam Coronel Ferrer (University of the Philippines, The Philippines)

**Decentralisation and Conflict in the Philippines: Regional Autonomy Solutions and Minority Rights**

The reallocation of power and resources that is implied in decentralisation generates power struggles in sub-national arenas. Decentralisation may evoke dormant conflicts, intensify existing conflicts and even contribute to their violent escalation. Devolution of key resources to sub-national layers of government, such as responsibilities for taxation and land allocation may increase the conflict potential. Moreover, because decentralisation may imply reallocation of resources between regions some groups may feel left behind in terms of development and service delivery. Lastly, because decentralisation may lead to the opening of new political spaces it may provide an opportunity for locally embedded political and religious opposition groups to increase their political power. On the other hand decentralisation may serve as a way of increasing government legitimacy, allow for state penetration of rural and remote areas and start a process of deepening the national democracy and to allow for regional for autonomy. However, when central government allows for autonomy they may also create a situation where minorities within this entity also claim separate rights.

The challenge of minority rights has recently been highlighted both in connection with Kosovo's independence and in connection with the aborted negotiations (in august 2008) about a Memorandum of Understanding between the Moro Islamic Liberation Front (MILF) and the Philippine government about the establishment of a Bangsamoro Juridical Entity (BJE). However, the question of minority rights was also a heated issue in connection with the signing in 1996 of a Final Peace Agreement between government and the Moro

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National Liberation Front (MNLF) which led to the Autonomous Region in Muslim Mindanao (ARMM).

This paper has three objectives. First, to give an overview over minority right solutions in regional autonomy arrangements identified in the academic literature. Second, on the basis of this review to make a critical investigation of the minority rights solutions that have been proposed under the two “agreements” mentioned above. Third, to examine the weaknesses of these solutions in the light of some other approaches that has been proposed for the solution of the Mindanao conflicts; i) the federalist approach, the ii) two autonomous regional approach and the iii) single regional approach as spelled out in the ‘Tangool Proposal’ from 1993.

[THK1-2] Arild Schou (Buskerud University College, Norway)

**New Perspectives on Multiethnic Federalism in Developing Countries**

The conflict management potential of federalism in multiethnic developing countries is an ongoing academic debate. Even though there is ample evidence that multi-national federations have a terrible track record in such countries, there are still attempts to mitigate conflict in such states by introducing federalist solutions, the most recent examples are in Bosnia, Iraq and Nepal. The bad track record of can be traced to four major reasons; i) they were pseudo-federations that were forced together (in some cases by colonial powers) and were in fact autocracies such as the former Soviet Union and Yugoslavia ii) they did not genuinely accommodate national minorities iii) their failure was not due to the federative set up per se, but due to the fact that certain ethnic groups tended to centralise these federations, and finally, iv) the instability of communist federations resulted from their extreme ethno-national diversity. Besides the problem that federalism in multiethnic societies may provide ethnic groups with a spring board to session, it is also frequently claimed that this solution rarely resolves all minority fears as it may help to create new minorities. The problem of minorities within minorities is well known, and it has been to refuse demands for decentralisation. More recently, however, there has been a focus on the socio-economic conditions under which federalism may lead to i) sustainable peace and ii) conditions that may lead to more conflicts. Moreover, there is a growing literature that emphasises the merits of federalism as “peace preserving”. The purpose of this paper is to use the findings from this recent literature as a framework for identifying the stabilizing and destabilising elements of the recent Nepalese federalist approach.

[THK1-3] Dwarika Nath Dhungel (Institute for Integrated development Studies, Nepal)

The Constitutional Assembly (CA) declared Nepal a federal state in May 2008. This paper discusses lessons learnt from the design and implementation of the Local Self Governance Act (1999) and their relevance to the debate on federalism in Nepal. Although the Interim Constitution has pronounced that provisions on local self governance will be as provided by the law, the bill for such a law is yet to be prepared and presented to the CA for approval. In the absence of such law, the Local Self Governance Act (LSGA) 1999 is still effective. This law intends to 'make provisions conducive to the enjoyment of the fruits of democracy through the utmost participation of the sovereign people in the process of governance by way of decentralization, institutionalize the process of development by enhancing the participation of all the people including the ethnic communities, indigenous people and down-trodden as well as socially and economically backward groups in bringing out social equality in mobilizing and allocating means for the development of their own region and in the balanced and equal distribution of the fruits of development...constitute local bodies for the development of the local self-governance system in a manner that they are able to make decisions on the matters affecting the day-to-date needs and lives of the people, by developing local leadership'. Interestingly, these intentions also reflect the aspirations held by people who mobilized to overthrow the monarch and to bring the Maoists to power. Therefore, a review of how these intentions were translated into institutional design and



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policy implementation is timely.

**[THK1-4]** Veeravagu Thamilmaran (University of Colombo, Sri Lanka)

**Provincial Councils as a Mechanism for Resolving Conflict?**

In Sri Lanka, agreement on a mutually acceptable package for effective decentralization of powers to the Tamil areas remains illusive and one of the main stumbling blocks to a political settlement to the conflict. The 13th Amendment to the Constitution introduced jointly by India and Sri Lanka in 1987, stipulated the creation of Provincial Councils. The key Tamil demand for a contiguous unit to include Tamils of the north and east was to be resolved through a referendum. This paper proposes to discuss the circumstances that led to the recent 'de-merger' of the north and the east and the results of government efforts to introduce democracy and development in the east after the government regained military control of the area in 2007. Consisting of a population of Tamils, Muslims and Sinhalese in near equal proportion control over the east has always been a contentious issue between the government and the LTTE. Our research has identified five dimensions of decentralization that may lead either to conflict reduction or conflict escalation: service-delivery, allocation and generation of resources, popular participation, and systems for conflict management and dispute settlement. This paper discusses changes on these five dimensions after the government gained military control over the east.

*Advance Program (Last Updated June 11, 2009)***[THK2] Resolving Conflicts: Politics of Accommodation in China**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room K
<b>Convener</b>	Joseph Tse-Hei Lee (Pace University, USA)
<b>Chair</b>	Thomas DuBois (National University of Singapore, Singapore)
<b>Discussant</b>	Thomas DuBois (National University of Singapore, Singapore)

**Panel Abstract**

Accommodation constituted an integral part of the state-building process in late imperial and modern China. Both the imperial government and Communist state adopted accommodating tactics to manage conflicts and to mobilize different social groups and religious communities. The three papers highlight the state- and party-initiated accommodating policies which involved government officials and commoners in Qing Guangdong province, landlords and peasants in early 20th-century Henan province, and Christian communities in the Maoist era. This panel focuses on the politics of accommodation as a window onto larger issues of state-building and state-society relations in China during a time of profound change.

Robert J. Antony argues that the late imperial state purposefully disseminated knowledge of the laws in order to instruct commoners on proper behavior and to prevent crime at the local level. This top-down approach of popular legal education was a powerful mechanism of maintaining law and order in Guangdong throughout the Qing dynasty. Odoric Y. K. Wou examines how the Chinese Communist Party succeeded in employing accommodation to advance its interests and control the local society in early 20th-century Henan. Joseph Tse-Hei Lee analyzes how the leaders of the Three-Self Patriotic Movement attempted to mediate between the Seventh-Day Adventists and the Maoist state in order to integrate the church into the socialist order. These studies highlight the complexities of the state- and party-initiated accommodation tactics in Chinese politics.

**Presenters**

**[THK2-1]** Robert James Antony (University of Macau, Macao)

**Instructing the People and Disseminating the Laws in Qing Dynasty Guangdong**

Unlike some earlier dynasties, which intentionally kept their subjects ignorant of the laws, the Qing government actively promoted methods to disseminate knowledge of the laws and other official announcements. The Qing Code, in fact, had a statute encouraging commoners to study the laws. Qing rulers were serious in their concerns about publicizing the laws throughout the land. Educating the people about the law was a vital preliminary step in crime prevention. Officials therefore distributed throughout the empire copies of the law code and imperial injunctions and required that each community establish semi-monthly community lectures (xiangyue) to explain them. Important laws and local regulations were routinely posted in markets and at city gates. Officials also encouraged lineage and family elders to teach their members about what conduct was appropriate and legal.

Qing emperors and officials firmly believed in the importance of instructing commoners on proper behavior and making the laws clearly known. The state was interested in maintaining order through both law and moral suasion. Officials and literati had the momentous task of educating commoners in order to control unwarranted, illegal behavior. Since the written laws were abstruse officials had an explicit duty to elucidate them so that everyone would avoid infringements and punishments. Popular education therefore ultimately meant imparting in the people respect for authority and obedience to the law. Without such education public morals would decline and crime would increase. Officials insisted that when officials and scholar-gentry earnestly promoted local education social customs would improve and crime would diminish.



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[THK2-2] Odoric Y.K. Wou (The State University of New Jersey, USA)

**Cooptation and Accommodation Tactics: The Chinese Communist Party in Henan Province, 1937-1940**

Before the Sino-Japanese War, the Chinese Communist Party (CCP) had relied heavily on a militant tactic of social leveling through coerced land redistribution to appeal to the peasants in the revolutionary movement. During the early phase of the Sino-Japanese War, however, a change in the political landscape necessitated a reorientation of party policies. After reaching an agreement with the Nationalist Party on a united front against the Japanese, the CCP adopted an “upper level united front” program to co-opt the “enlightened” elites into the movement. This required a dramatic switch from its previous outright confrontational policy to a new concessionary strategy based on compromise, mediation, bargaining, accommodation, and inclusiveness. The party, however, faced a dilemma. How could the CCP alleviate the suffering of the peasantry and retain mass support without destroying the united front that broadened its elite base and gain legitimacy in a resistance war? The first part of this paper explores the CCP tactics of negotiating and co-opting Li Dechun, the Xinyang county mayor in southern Henan. The second part examines the reformulation of the party policy of class struggle and the reinvention of the peasant association as a way of accommodating the elites in the resistance war.

[THK2-3] Joseph Tse-Hei Lee (Pace University, USA)

**Co-opting the Church: The Three-Self Patriotic Movement and the Seventh-Day Adventists in Maoist China**

This paper explores the Chinese Protestants’ responses to the Three-Self Patriotic Movement, a state-controlled mass organization designed to sever the churches’ ties with the Western missionary enterprises and to co-opt native church leaders into the socialist state during the early 1950s. It focuses on the Seventh-Day Adventist Church in Shanghai, which was the first Protestant institution to be co-opted and denounced by the state in the Three-Self Patriotic Movement. When the state launched the Three-Self Patriotic Movement to intervene in the Seventh-Day Adventist Church’s affairs, the Three-Self Patriotic leaders and pro-government Adventists played a dual role in the church-state interaction: an implementer of the Communist Party’s designs as well as a moderator against some anti-religious policies. They mediated between the Adventist communities and Communist officials in order to bring the church closer to the state’s revolutionary agendas. But most Adventists resisted the state’s mediating attempts and organized themselves into a diffused network of religious groups for mutual support.

*Advance Program (Last Updated June 11, 2009)***[THK3] Identity, Conflict and Development: Case Study of North-East India**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room K
<b>Convener</b>	Shalina Mehta (Panjab University, Chandigarh, India)
<b>Chair</b>	Shalina Mehta (Panjab University, Chandigarh, India)
<b>Discussant</b>	Nongmeikapam Inaoba Singh (Panjab University, Chandigarh, India)

**Panel Abstract**

The North-east India is in social and political turmoil since independence of India. The political boundaries of north-east India are defined a redefined time and again to accommodate the nuance of various domains of identity formation. These demands have complex histories that have mostly been examined in a piece meal manner. There is hardly any concerted effort to locate them in a holistic perspective. Political insurgencies and cultural wars in the region are fought at different levels. There are local chapters funded by international agencies without any direct involvement or interest other than creating instability in the region. Cultural conflicts between Meitei, Naga and Kukis are based on regional consideration of each of its indigenous sub population in the region. Experts sitting outside the region have imposed their own categories of examination without comprehending local histories and local moods. Economic backwardness of the region that has rich ecological and natural resources remains a difficult question for every analyst. This paper is an attempt to review various interpretation of the ongoing conflict in the region. It attempts to examine the problem from an interpretative perspective avoiding subjectivities of disciplines or interpretative narratives.

**Presenters**

**[THK3-1]** Khwairakpam Premjit Singh (Panjab University, Chandigarh, India)

**Marketing History: A New Substance of Economic Reform of Tribals of the Northeast India**

Time changes the way of learning, reading and teaching of history as a subject. Because, many doubtful questions creeps up and the masses believes that it is rather, a subject which is useful only for preserving of our past memoirs and events rather than applicable as a means of earning or resources development of human beings. It would of course be a fallacy on my part to mean that the present writing of history is wrong or there is no hope for further development of historical writing, however there is a question that is there no scope for marketing of history through the way of giving knowledge and entertainment to the mass. In this Before giving the answer, there is one more question that what are the basic infrastructures and all these are available resources out there. The most important reality and pragmatism of this concept is that resources which are required for running this kind of marketing is only available in their specific areas and in somewhat sense they are immovable or lost its value and beauty if it is moving to other places especially for marketing. So the trend of marketing of history here I use to articulate is very different from marketing or economic circulation of other type of business deals.

Basically in common business demand and supply and its development are based on collection of sources as much as possible to expand their business whether concerning about ecology and environment or not. Here the cycle of business of history is totally reverse from the other business though all are based on demand and supply. The strategy of marketing of history is to be starting from the grassroots level.

What are the basic infrastructures of this kind of business? The basic infrastructures of this business are all what had have been possessing items since the immemorial time of history. Man and his environment is the main infrastructure of this marketing business. So the features are a) the artifacts, b) performing art and culture, c) traditional crafts and industries, d) housing and village structure, e) food and festivals, etc. These features are

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already available and practicing now and then so here needs no transformation of it instead of that it is a course of action of reviving the fear extinguishing sources and maintaining the existing sources with a conscious thought and practice of postmodernist, subaltern, orientalist application in empowerment of local people. By and large the business will always remain as a transaction of human society and its environment and their existing ecological environment. In this business the major concern is to be on sustainable development of anthro-historical and natural environment.

The study will be based on the questions, what is marketing of history and how to do marketing of history? Who are the buyers and consumers? Is the Northeast India right place for this type of business or not?

The northeast is one of the most suitable place for this kind of business in India, because all the features and infrastructures those are required for establishing this kind of business are already available in this region. The seven states of northeast India have more than 100 tribes and sub-tribes, and many different communities and different cultures people. In India, this region has conceived as the laboratory of Anthropology. Above that northeast states have still enough natural resources, like tropical forest, waterfalls, lakes, and many other resources so for the attraction of foreign tourist is not to be a big issue in futures except having problems of insurgency problems in two states.

The paper will try to find out some generous ways not only preserving the artifacts for historical and museum purposes but also using them by general public as a means of entertainment cum income earning business.

[THK3-2] Ripudaman Singh (Panjab University, Chandigarh, India)

**Regional Disparities in India in Post Reforms Period: a District Level Analysis**

India is characterized not only for a low level of development, but also for wide regional inequalities. Within the country, the per capita income of its most developed state (Punjab) was four times higher than that of the least developed state (Bihar) in 2003. The regional disparities are supposed to be further accentuated in the post-reforms period as the states having better infrastructure and good governance are receiving higher investments and their growth rates are also higher than the backward states. The present paper will be looking into the patterns of regional disparities in India in the post reforms period. District wise data on four indicators namely, population above poverty line, female literacy, rural non-agricultural workers and degree of urbanization have been picked up for determining the level of socio-economic development. All these indicators represent the economic progress, social advancement, rural prosperity and overall development. The Z-score method and principal component analysis will be used to standardize, the aggregate score of development level for each district. The emerging patterns of regional disparities will be discerned from the development index generated from data analysis. It is also hypothesized that regional disparities increased after the adoption of new economic policy. The validity of this will be checked with the help of data.

[THK3-3] Moibungkhombam Damudor Singh (Panjab University, Chandigarh, India)

**Development and the Environment in a Developing Country: A Case Study of India's North-East**

Development without destruction,' is a major concern in current thinking on economic development. Earlier, development was considered synonymous with the materialistic achievement of the people. Consequently, natural resources were used on an unsustainable basis, causing extensive damage to the environment. Ecologically vulnerable hill areas all over the world fell in this category and the hill areas of India were no exception. High altitudinal ranges with rugged and steep terrain, weak geology and heavy rainfall are also responsible for the occurrence of frequent natural catastrophes in the Himalayan region. With rapid growth of population and pace of development process in post Independence India, there has been a consequential over-exploitation of the environment; and the carrying capacity of the ecosystem is being strained too much in the hilly states of



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Northeast India. In recent decades, the face of the hilly regions of India has undergone an accelerated process of development activities and has not only accelerated the ecological problems but also pose a serious threat to the biodiversity in the region.

The present paper attempts to focus on the following research questions: What are the main environmental problems and the causes of the Northeast region of India? How do the ecological problems differ comparatively from one ecosystem to another? Whether the nature and intensity of the ecological and environmental issues and problems have changed over the period.

**[THK3-4]** Naorem Bobbi Singh (Panjab University, Chandigarh, India)

**Population Change in India's North-East Since 1951: a Spatial Analysis**

The study of population has always been useful in many areas like development planning, educational planning, planning for hospital facilities, future transport and communication. All social scientists including economists, sociologists, political scientists, historians, anthropologists, demographers and geographers study the subject from different perspectives. The study of population is of utmost importance in a developing country like India, which has the second largest population in the world. Despite such significance, the studies on population characteristics of the hilly, mountainous, remote, tribal areas like the North-Eastern hilly region are still neglected due to high degree of inaccessibility, insurgency and remoteness.

The present work is an attempt to spatially analyse the patterns of following dimensions of population change: Distribution and Density of Population, Growth of Population, Sex Ratio, Literacy, Religious Composition and Workforce and Occupational Structure in North-East states of India. And the focus of the study will remained to understand the cause and effect relationship between the data and the emerging spatial patterns. Thus the main focus of the study remains in explaining the spatial pattern that emerges from the figures.

*Advance Program (Last Updated June 11, 2009)***[THL1] Exporting China's Development to Africa and Southeast Asia: Aid, Investment, Migration I**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room L
<b>Convener</b>	Pal Daniel Nyiri (Macquarie University / National University of Singapore, Hungary)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

The emergence of China as a source of international investment and development aid donor has been preoccupying policy analysts and development professionals for the last two years. China's emergence in this arena, which in some places has edged out traditional (Western and Japanese) donors, is said to undermine efforts to promote good governance and fight corruption in poor countries. In addition, opponents charge that Chinese-led development brings with it a host of environmental and health threats, violations of local residents' and workers' rights and a large number of Chinese migrants who compete with locals in business and the labour market. On the other hand, a growing number of actors in these countries – not just officials but also businesspeople and farmers – argue that China is bringing tangible benefits and that the “Chinese model” of development is a more appropriate and attractive one than that promoted by Western organizations.

Despite this highly publicized debate, we know very little about whether and how the arrival of Chinese capital, workers, and technology is actually affecting the lives of people in recipient countries; how it is changing the relationship between Chinese and locals; and to what extent the realities on the ground are in line with China's policy goals and the intentions of various Chinese actors. This panel intends to address this gap by asking questions such as:

- What is the actual, demonstrable impact of Chinese aid and investment on the lives of local people?
- To what extent is China seen, in recipient countries, as a model of modernization/development distinct from that offered by the West; and to what extent does experience bear out such a distinction?
- To what extent are Chinese-led projects, Chinese managers, investors, traders, and workers are seen to represent a particular kind of modernity?
- How does this impact the perception and status of both new Chinese migrants and (where they exist) established ethnic Chinese populations?
- How does the emergence of China as a source of aid and investment affect power relationships between ethnic groups as well as between states?

In contrast to much of what has been written on the subject, we would like to focus not on the potential risks or benefits of China's development export, but on what is actually happening on the ground. The panel will thus privilege ethnographic methods of inquiry, although we are also interested in shifts in media representation and government discourses.

**Presenters**

**[THL1-1]** Pal Daniel Nyiri (Macquarie University / National University of Singapore, Hungary)

**[THL1-2]** Christopher Westcote Lyttleton (Macquarie University, Australia)

**Selective Gambles: Casino's and Other Pit-Stops in China's Development Push South of the Border**

In 2008, Route 3 section of the Northern Economic Corridor was officially opened, ushering in what the Asian Development Bank terms a 'harmonious and prosperous future for the region'. This road now links Southern China efficiently and directly with Thailand: it is part of



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a push to make Laos land-linked rather than land-locked. China was not the only donor supporting this new road in Laos, but to date R3's impact and that of the newly straightened nearby Mekong River has largely been judged by the prevalence of Chinese traders, travellers, gamblers and investors. Although China's development aid in NW Laos is framed as economic and technical assistance to alleviate the social dilemmas created by opium cultivation, the most obvious infrastructure to date is the construction of casinos in so-called free-trade zones that promote a far different notion of market benefit than crop-substitution. This paper will look at Chinese influence in Upper Mekong border areas that crystallise around the building of casino's and the implications these pleasure palaces have for local communities just coming to terms with new thoroughfares at their doorstep.

[THL1-3] Johanes Herlijanto (Macquarie University, Australia)

**China as Harbinger of Development? Changing Representation of China in Indonesia**

This paper is about "the discourse of Chinese development in Indonesia". It aims at finding an understanding of how China's ideas and practices of giving assistances/aids to other countries have been represented in one of its recipient countries, that is, Indonesia, and how this representation has been interconnected with a general changing view of China in the post-Cold war Indonesia . Since this changing view has taken place as a process, this paper will also set as its task an investigation of how various parties with diverse backgrounds and interests have been involved in this process and how their involvement has in turn been significant for the proliferation of "the discourse of Chinese development". This paper will be divided into several sections. The first one will be devoted for a general introduction about how China was represented in Indonesia, especially during the New Order era, in which the relationship between the two countries had deteriorated in the mid of the 1960s and has re-established by the beginning of the 1990s. The second section will focus in a discussion of how the representation of China in Indonesia has changed during the turn of the twentieth century and how as a result of this change a discourse that emphasizes the close and friendly relationship between China and Indonesia has developed, particularly by re-imagining the history of the two regions. It is within this discourse that Chinese ideas and practices of giving assistances/aid to Indonesia in the past are re-cultivated in the present time. The third section will be devoted to analyze how various parties with diverse backgrounds and interests have been involved in developing the above discourse and how their involvement has been significant in promoting the discourse of "China as the harbinger of development" among Indonesian people. Finally, this paper will be closed with a section containing concluding remarks.

[THL1-4] Merriden Elizabeth Varrall (Macquarie University, Australia)

**While We're Thinking About Asia, What Does China Think About?**

There is currently a prolific discussion about China's 'rise' onto the international stage. Policy makers in the west are faced with dilemmas - what should we do? Should China be contained? Balanced? Its every activity, including its foreign development and investment program, is scrutinised by foreign experts as if by seers reading entrails for prophecies of the future – is China's rise a threat? Is it an opportunity? Is its overseas development program an extension of Chinese soft power that undermines western international norms and threatens stability? What does China think? What does it want?

Much of this heated debate about what China hopes to achieve from its overseas development and investment program is premised on pre-existing notions about China; assumptions of how China feels about the outside world; and conjecture about Chinese goals and motivations based on patterns and trends observed from the outside. However, western commentators and analysts know next to nothing about why China's overseas development and investment policy are the way they are, by whom they are made, or the system in which they are formulated. We understand little about how Chinese people frame and conceptualise foreign development, international relations, or China's role in the world. This paper aims to alert foreign (mainly western) political commentators and policy makers



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to the fact that frictions could be created, tensions escalated, and wrong decisions made in the international arena without a more accurate knowledge of Chinese overseas development policy. By means of ethnographic fieldwork in Beijing and in Papua New Guinea (as a little-studied recipient of Chinese development and investment, and as a country of considerable policy interest to Australia), this paper raises the possibility of a more genuine understanding of Chinese foreign development and investment policy and challenges the existing discourse about China's goals in the international sphere.

[THL1-5] Yunxia Li (Macquarie University, Australia)

**Social Impacts of Chinese-Invested Rubber Plantations in Northern Laos**

One form of China's development engagement in post-socialist Laos has been rubber planting in its northern periphery. As for China, the rubber planting is one part of a long-standing opium replacement project in the Golden Triangle Area, aiming to eliminate the source of drugs, help the local people develop their economy and establish regional security. This strategy is welcomed by Lao government which persistently seeks regional and international economic collaboration to speed up its domestic economic transformation. Under this broad framework where China and its neighboring Laos seek regional cooperation and encourage cross-border labour mobility and investments. By drawing on the rubber planting project, this study examines how the people in the periphery are integrated into state control and exposed to the uncertainties of the global market in the modernisation process in Laos. Through ethnographic fieldwork in northern Laos among Akha (an ethnic group engaged in the rubber planting), this study will focus on the ways in which concentration of household resources invested in rubber affects both social relations and land use within the Akha communities and how their livelihoods are shaped as they become more reliant on a market economy as well as to what extent it is creating processes of marginalisation and social hierarchy that haven't existed prior to its introduction.

*Advance Program (Last Updated June 11, 2009)***[THL2] Exporting China's Development to Africa and Southeast Asia: Aid, Investment, Migration II**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room L
<b>Convener</b>	Pal Daniel Nyiri (Macquarie University / National University of Singapore, Hungary)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

The emergence of China as a source of international investment and development aid donor has been preoccupying policy analysts and development professionals for the last two years. China's emergence in this arena, which in some places has edged out traditional (Western and Japanese) donors, is said to undermine efforts to promote good governance and fight corruption in poor countries. In addition, opponents charge that Chinese-led development brings with it a host of environmental and health threats, violations of local residents' and workers' rights and a large number of Chinese migrants who compete with locals in business and the labour market. On the other hand, a growing number of actors in these countries – not just officials but also businesspeople and farmers – argue that China is bringing tangible benefits and that the "Chinese model" of development is a more appropriate and attractive one than that promoted by Western organizations.

Despite this highly publicized debate, we know very little about whether and how the arrival of Chinese capital, workers, and technology is actually affecting the lives of people in recipient countries; how it is changing the relationship between Chinese and locals; and to what extent the realities on the ground are in line with China's policy goals and the intentions of various Chinese actors. This panel intends to address this gap by asking questions such as:

- What is the actual, demonstrable impact of Chinese aid and investment on the lives of local people?
- To what extent is China seen, in recipient countries, as a model of modernization/development distinct from that offered by the West; and to what extent does experience bear out such a distinction?
- To what extent are Chinese-led projects, Chinese managers, investors, traders, and workers are seen to represent a particular kind of modernity?
- How does this impact the perception and status of both new Chinese migrants and (where they exist) established ethnic Chinese populations?
- How does the emergence of China as a source of aid and investment affect power relationships between ethnic groups as well as between states?

In contrast to much of what has been written on the subject, we would like to focus not on the potential risks or benefits of China's development export, but on what is actually happening on the ground. The panel will thus privilege ethnographic methods of inquiry, although we are also interested in shifts in media representation and government discourses.

**Presenters**

**[THL2-1]** Pal Daniel Nyiri (Macquarie University / National University of Singapore, Hungary)

**[THL2-2]** Giles Mohan (Open University, UK)

**Redefining 'Aid' in the China-Africa Context: Renewed Relations through Old Ties?**

The debates on the politics of Chinese engagement with African development have been infused with increasing concern over Chinese use of aid in exchange for preferential energy deals. Normative liberal discourse criticizes the Chinese for disbursing 'rogue aid' and undermining good governance in the African continent. These criticisms not only ignore the

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longer term and more diverse aid relations between China and various African countries, but the criticism itself is part of an ideological attempt to present western aid in a more favourable light. This paper aims to develop these debates through an historical and deconstructive analysis, focusing both on general trends and case studies of Ghana and Angola. Through a deeper historical analysis of China's aid to Africa, the continuities and differences in relation to other donors' approaches and over time are explored. We will also discuss how different ideologies and practices of governance were used by both the Chinese and the western donors (who are critical of China) to conceal their own interests and political discourses. We will then conclude with an agenda for future research around grounded analysis of the unfolding of politics in African countries affected by Chinese aid.

[THL2-3] Hairong Han (Hong Kong University of Science & Technology, Hong Kong)

**In “The Real Africa”: the Impact of the New Chinese Presence in Zambia**

Its government promotes Zambia as the most “typically” sub-Saharan African country. In the last decade or so, Chinese aid, investment and trade has substantially impacted this “Real Africa.” Where previously there were almost no Chinese, there are now 6,000-7,000, in a country of 12 million. Most are managers, professionals, traders, and skilled workers. While political and media attention has focused on their presence in Zambia’s dominant mining industry, Chinese are involved in a wide variety of economic endeavors, including mining, construction, telecommunications, manufacturing, farming, medicine, and catering. Some Chinese activities have both aid and for-profit aspects, most notably infrastructure building and health care.

Based on extensive interviews in Zambia in 2007-2008 and documentary evidence, this paper will discuss how Chinese participation affects Zambia’s economy and society. The Chinese presence in Zambia has also been a major domestic political issue, more so than in any other African country, resulting in Chinese activities in Zambia receiving hugely disproportionate attention in the international discourse of China/Africa links. That in turn has hyper-politicized discussions in and about Zambia that concern China as a model of modernization/development, the Chinese presence as a particular form of modernity, and the Chinese population as contributors to or exploiters of the local community. We will analyze the effects of this national discourse on the mutual perceptions of Zambians and Chinese, as well as on Zambia/China and Africa/China relations, and consider how “typical” Zambia might be in terms of the Chinese presence in Africa.

[THL2-4] Barry V. Sautman (Hong Kong University of Science & Technology, Hong Kong)

**In “The Real Africa”: the Impact of the New Chinese Presence in Zambia**

Its government promotes Zambia as the most “typically” sub-Saharan African country. In the last decade or so, Chinese aid, investment and trade has substantially impacted this “Real Africa.” Where previously there were almost no Chinese, there are now 6,000-7,000, in a country of 12 million. Most are managers, professionals, traders, and skilled workers. While political and media attention has focused on their presence in Zambia’s dominant mining industry, Chinese are involved in a wide variety of economic endeavors, including mining, construction, telecommunications, manufacturing, farming, medicine, and catering. Some Chinese activities have both aid and for-profit aspects, most notably infrastructure building and health care.

Based on extensive interviews in Zambia in 2007-2008 and documentary evidence, this paper will discuss how Chinese participation affects Zambia’s economy and society. The Chinese presence in Zambia has also been a major domestic political issue, more so than in any other African country, resulting in Chinese activities in Zambia receiving hugely disproportionate attention in the international discourse of China/Africa links. That in turn has hyper-politicized discussions in and about Zambia that concern China as a model of modernization/development, the Chinese presence as a particular form of modernity, and the Chinese population as contributors to or exploiters of the local community. We will analyze the effects of this national discourse on the mutual perceptions of Zambians and



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Chinese, as well as on Zambia/China and Africa/China relations, and consider how “typical” Zambia might be in terms of the Chinese presence in Africa.

[THL2-5] Nina Sylvanus (Reed College, USA)

**Chinese Counterfeits in Togo's Parallel Economy**

Based on recent research in Togo (March/April 2008) this paper explores the motivations and constraints of a set of women entrepreneurs involved in the importation and trade of Chinese knock-offs of so-called African prints. The paper focuses on the analysis of different generations of Lomé's women textile entrepreneurs to shed light on the micro-dynamics of the region's booming China trade while simultaneously reflecting the trajectory of the Togolese postcolonial state. If women traders increasingly establish business relations in China today, and therefore actively engage in economic globalization, their involvement in these new networks also reflects their long-established entrepreneurial know-how with foreign agents. In tracing these interconnections over space and time, the paper provides nuance to contemporary Africa-China trade relations at two levels. It puts into perspective the myth of a highly efficient, yet essentialized, notion of Chinese market adaptation by foregrounding that it is the specificity of the local context which has produced Chinese competence in the Lomé market. Togo's socio-political context, of which Chinese entrepreneurs have only a limited understanding, has been particularly beneficial for Chinese network deployment on the Coast of Guinea. Yet it is also this context that makes the Chinese particularly vulnerable to local reversals, such as increasing anti-Chinese movements.

The case of Togo, a microscopic country of roughly 22,000 square miles and a population of five million is particularly illuminating because of its historic and contemporary function as a trade hub to the region. Moreover, Lomé's central market is the famous stronghold of a group of women textile traders who monopolized the region's textile trade for several decades, the famous 'Nana-Benzes'. Surnamed West Africa's 'little Switzerland' in the 1970s, the Togolese entrepôt state has a long history in attracting international economic networks into its port-city. With the region's deepest harbor and lowest re-exportation tariffs, the Lomé port and market constitutes a privileged entry point for Chinese knock-offs into West Africa, as it did previously for European goods.

*Advance Program (Last Updated June 11, 2009)***[THL3] Exporting China's Development to Africa and Southeast Asia: Aid, Investment, Migration III**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room L
<b>Convener</b>	Pal Daniel Nyiri (Macquarie University / National University of Singapore, Hungary)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

The emergence of China as a source of international investment and development aid donor has been preoccupying policy analysts and development professionals for the last two years. China's emergence in this arena, which in some places has edged out traditional (Western and Japanese) donors, is said to undermine efforts to promote good governance and fight corruption in poor countries. In addition, opponents charge that Chinese-led development brings with it a host of environmental and health threats, violations of local residents' and workers' rights and a large number of Chinese migrants who compete with locals in business and the labour market. On the other hand, a growing number of actors in these countries – not just officials but also businesspeople and farmers – argue that China is bringing tangible benefits and that the “Chinese model” of development is a more appropriate and attractive one than that promoted by Western organizations.

Despite this highly publicized debate, we know very little about whether and how the arrival of Chinese capital, workers, and technology is actually affecting the lives of people in recipient countries; how it is changing the relationship between Chinese and locals; and to what extent the realities on the ground are in line with China's policy goals and the intentions of various Chinese actors. This panel intends to address this gap by asking questions such as:

- What is the actual, demonstrable impact of Chinese aid and investment on the lives of local people?
- To what extent is China seen, in recipient countries, as a model of modernization/development distinct from that offered by the West; and to what extent does experience bear out such a distinction?
- To what extent are Chinese-led projects, Chinese managers, investors, traders, and workers are seen to represent a particular kind of modernity?
- How does this impact the perception and status of both new Chinese migrants and (where they exist) established ethnic Chinese populations?
- How does the emergence of China as a source of aid and investment affect power relationships between ethnic groups as well as between states?

In contrast to much of what has been written on the subject, we would like to focus not on the potential risks or benefits of China's development export, but on what is actually happening on the ground. The panel will thus privilege ethnographic methods of inquiry, although we are also interested in shifts in media representation and government discourses.

**Presenters**

**[THL3-1]** Pal Daniel Nyiri (Macquarie University / National University of Singapore, Hungary)

**“Basically controlled by us”? Chinese Aid and Migration in Cambodia**

In some respects, Cambodia is the China-threat devotee's nightmare: lots of new migration; a Sino-Khmer business elite that is a client of the Cambodian People's Party and has strong ties with the Chinese embassy, acting as a conduit of state-to-state relations; Chinese tied aid and investment flowing in through these patronage networks, including an almost complete domination of the power sector. In this respect, Cambodia is unique in Southeast Asia and perhaps in the world (and the revival of Mandarin among its Chinese population is probably also unparalleled). But aside from the entrenchment of the political patronage system, the consequences of Chinese investment have so far been largely positive: jobs

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created, roads built, skills transferred, and little negative impact so far on the strong labour protections adopted under Western pressure (though an erosion is possible). Interestingly, Chinese migrants are increasingly associated with special skills rather than trade. Most of the negative environmental and social consequences, emphasized by the NGO sector (which in Cambodia is vibrant) remain a potentiality. Mixing between different types of migrants (labour vs entrepreneurial and state managerial) seems limited.

[THL3-2] Michal Lyons (London South Bank University, UK)

**Cultural and Social Meanings in SSA of the Trade in Chinese-Manufactured Goods**

The import of Chinese-manufactured goods has increased dramatically, much faster than GDP in all sub-Saharan African (SSA) countries over the past decade against a background of globalization and liberalization and increasing ties with China. Impacts on manufacturing have been widely documented (Kaplinsky et al 2002), but impacts on commerce have been little studied. With the rapid increase in street-trade - for some years the largest source of new urban jobs in SSA - this article focuses on the multitude of petty, informal traders in SSA cities. Previous work demonstrates that traders' entry and progress in street or market trade

(Lyons and Snoxell 2005a) and the determination with which they are pursued by authorities (Brown and Lwholesalers. These links are facilitated and moderated by ethnicity and family ties, culture and faith practices, place of origin (Lyons and Snoxell 2005b). The paper explores the cultural and social meanings

attributed to the impact of the influx of Chinese goods in African markets, and their impact on the social capital of street traders, and on the perceptions among traders and consumers which drive the trade. The paper is based on research carried out by the authors in China and in East and West Africa. Findings support the hypothesis and are theorized in terms of value chains, social awareness and social capital.

[THL3-3] Antonella Diana (Australian National University, Australia)

**Expectations of Chinese Modernity and Rubber Development in an Akha Village in Muang Sing, Lao PDR**

Since 2004, Chinese companies, investors and migrants have been the main actors in the rubber boom in north-western Laos' Luang Namtha province. Western aid agents, socio-economic analysts and academics working and researching in the region have expressed cries of alarm of a Chinese economic and cultural take-over driven by rubber planting. The most pessimistic have argued that Chinese-led investments "consolidate a political economy based on arbitrariness, increased inequalities and violence, as well as the overlapping of positions of power and accumulation." (Menguin 2007). Yet, in Ban Samu, an ethnic Akha village

in Muang Sing, rubber development has taken place with less arbitrariness than the "experts" claim and is expected to have less negative outcomes than they foresee. In this village, rubber cultivation has spread on the spontaneous initiative of the farmers through strong cross-border links with peers and relatives in China. Despite obscure investment arrangements and abuses of power by the village headman, Samu villagers have placed in rubber planting much hope for escaping their economic and social marginalization as ethnic Akha within the Lao socio-political context. Rubber is expected to materialize a Chinese-style modernity embodied in lavish mansions, karaoke sets, motorbikes and mobile phones. Bringers of advanced technologies and farming methods, the Chinese are perceived of by Samu villagers as harbingers of this modern dream.



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**[THM1] States and Violent Actors in Southeast Asia since WWII: The Dynamics of Transnational and Intra-state Violence I**

**Date** Aug. 6, 2009  
**Time** 10:00 ~ 12:00  
**Room** Room M  
**Convener**  
**Chair** To be announced  
**Discussant**

**Panel Abstract**

To be announced

**Presenters**

**[THM1-1]** Eric Frecon (Indonesia Programme, Singapore)

**[THM1-2]** Elsa Clavé-Çelik (Centre, etc. Ecole des Hautes Etudes en Sciences Sociales (EHESS), Centre Asie du Sud-Est (CASE), France)

**Social Organisation, Settlements and Violence in Mindanao and Sulu: Toward a Social Science Approach of the Conflict**

The island of Mindanao and the Sulu archipelago have been part of a wide Southeast-Asian network very early, linking them to different points of the Malay world, in particular to the north of the actual Borneo. Since the beginning of the sultanates in the region, around the 14th century, political organization and intensive trading have been based on the interaction of several ethnic groups, all interdependent from each others at different level, with seas working as bridge. Two sultanates, with various sovereignties working inside, were recognized in Mindanao and Sulu thanks to a flexible concept of sphere of influence. In this context, strict geographical borders were hardly conceivable.

The production of maps by Spanish conquistador, the creation of the Moro Province in 1903 by the American government of the Philippines, then foundation of the Autonomous Region of Muslim Mindanao (ARMM) in 1990, were different attempts to divide and control a territory which was managed in another way before the intrusion of Europeans in the region. This explains, in some extent, why these realisations couldn't create a peaceful environment for the population and help to solve the armed conflict. It either created new problems.

In this paper we propose to examine Mindanao and Sulu conflict reviewing the changes undergo by the region in terms of spatial and social organization, from the pre-colonial times to the contemporary ones. Changes through times, more than a progressive evolution, have played a major role in the shaping of today historical misunderstanding of Mindanao and Sulu as political entities. Division of ancestral domain being the key of the peace negotiations between the MILF (Moro Islamic Liberation Front) and the GRP (Government of the Philippines), it is highly important to understand the dynamic between society and territory in the southern Philippines.

**[THM1-3]** Chiara Formichi (School of Oriental and African Studies - SOAS, UK)

**Shifting Relations between Kartosuwiryo's Islamic State and Sukarno's Republic**

After the Japanese capitulation Sukarno's Nationalist party had achieved political supremacy becoming the official interlocutor for Indonesia's independence talks;



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nevertheless, since the 1945 proclamation more than one competitor challenged his authority as legitimate.

In 1948 two other leaders proclaimed separate Republics in Java: Musso staged a Communist coup in Madiun (Central Java) and Kartosuwiryo formed an Islamic Republic in Garut (West Java). Whilst the Communist attempt was immediately crushed, the Darul Islam maintained its presence on the territory – even expanding onto Aceh, South Sulawesi and South Kalimantan – until 1962; also, whilst Musso's movement had been immediately stigmatised as oppositional, the Darul Islam had a more complex relation with the Government.

Kartosuwiryo's Darul Islam had been established in 1948 at the aftermath of the Renville agreement (January 1948) as an attempt to defend West Java from Dutch invasion and not as a movement of resistance against the Yogyakarta government; in fact, there is sufficient documentation to prove that DI and Republic's regular troops (which had been expelled from Dutch-controlled areas) were cooperating in weakening the colonial army throughout 1948 and 1949.

Bringing back to the mind memories of similar variations in the support/opposition dynamics occurred in more recent times, the scenario changed in December 1949 when the Dutch are forced to recognise Indonesia's independence and to withdraw from the Archipelago; the Archipelago is free of foreign domination, the government can move to Jakarta and surely does not see positively any contender to power. At the same time it seems the Darul Islam has no intention to dissolve its state and army.

The Masyumi – originally connected to the DI establishment – vilified Kartosuwiryo's Islamic state as a rebellious movement endangering the new born Republic's unity and the condemnation was followed by the creation of a committee aimed at terminating the movement. Parallel to the military operations, great effort was dedicated to discrediting the figure of Kartosuwiryo as an Islamic leader, so to avoid the identification of this 'rebel' with a 'martyr'.

This paper will focus on the relation between the Darul Islam and the Indonesian Republic between February 1948 and December 1949 and the New Order's portrayal of its leader Kartosuwiryo after his capture and execution by the Army in 1962.

*Advance Program (Last Updated June 11, 2009)***[THM2] States and Violent Actors in Southeast Asia since WWII: The Dynamics of Transnational and Intra-state Violence II**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room M
<b>Convener</b>	Eric Frécon (Indonesia Programme, Singapore)
<b>Chair</b>	Weichong Ong (Institute of Defence and Strategic Studies, Singapore)
<b>Discussant</b>	

**Panel Abstract**

In the years following the Second World War and decolonization, Southeast Asia has been characterized by an emergence of violent actors threatening the stability of the region's emergent states. These include: the communist insurgency in Malaya(sia), maritime piracy in Indonesia, Islamic and separatist movements in the South of Thailand, the Malay Archipelago and Southern Philippines.

The situation transcends popular literary images. Police reports replace the chronicles of Joseph Conrad while hoodlums and other marginalized groups take the place of the proud 19th Century Bugis heroes. Petty bandits and organized crime syndicates employ similar methods, from theft, and hijacking, to kidnapping. As a result, government authority has been challenged, and the pillars of state undermined.

Does this plague of violence pose a potential threat to the state powers in place? By challenging on land, or at sea, the model of political organization inspired by the Treaties of Westphalia, and adopted by the governments of the region, what do these violent actors reveal about the modern post-colonial states of Southeast Asia of today?

On the surface, the State may appear to have lost ground and no longer have control over either its territory, or the means of combating these diverse threats which increasingly have been wielded by foreign, non-state, competing or private actors. However, over the long term, insurgents, separatists, terrorists, religious groups, pirates, criminal gangs have offered states in Southeast Asia an opportunity to reinforce their presence on the local and regional stage. Pressed from all sides, states have succeeded in equipping and organizing themselves to impose their authority on land as well as at sea. Better yet, through regional cooperation, states have tapped new sources of legitimacy and effectiveness.

In many ways, the actions of violent actors in Southeast Asia have been fundamental in shaping the post-colonial Southeast Asian State, its institutions, values and world views. At the conclusion of this Southeast Asian fable which stages the violent actor against the state, the more weakened of the two protagonists is perhaps not the one most would expect.

**Presenters**

**[THM2-1]** Patric Strefford (Kyoto Sangyo University, Japan)

**Insurgency and the Never-ending Burmese Independence Movement**

Sixty years after the declaration of Independence, the Myanmar state is yet to achieve real independence. It is instead locked in a perpetual struggle, striving to build a viable and unified state. For all of its post-independence history, Burma has been so ravaged by widespread internal conflict that it has been the main factor shaping political, economic and social developments. The Tatmadaw (Burmese military), having their origins in the fight for independence against the British colonizers, and then fighting against the Cold War-era insurgencies that so threatened the Union of Burma, see themselves as the vanguard of the nation. In this way, the insurgency shaped the collective mindset of the Tatmadaw to such an extent that they perceive the survival of the Union of Myanmar to be impossible without their leadership. For this reason, even sixty years after formal independence, the Tatmadaw, and therefore the State, are still fighting for independence, and this has locked Myanmar into the infancy of state-building. The insurgency has thus provided the Tatmadaw with its "raison d'être" and has allowed it to monopolize power in the territory under its control.

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[THM2-2] Alexis Marez (Institute of East Asia, France)

**The Situation in the Southern Provinces of Thailand: Opportunity or Disability to Bangkok?**

In Southern Thailand, the simultaneous attacks in several schools and a military camp on 4 January 2004 have revived the colours of a conflict that has started more than a century. Between 2004 and 2008, we estimated about 3000, including Buddhists and Muslims, the number of victims of daily violence in the region.

Today, the separatists must share the ground with the proponents of a link with Malaysia, with radical Islamists and finally with the mafia groups that benefit the general confusion to grow their traffic. The confusion is such that we can ask the question: Is this conflict, originally separatist, going into the process of criminalization?

In Bangkok, no government seems to have been able to contain this conflict. The repressive policies of former Prime Minister Thaksin are still felt in the collective memory. The local population is caught refusing to support one side or the other.

The policy of dialogue initiated by the provisional government of Prime Minister Surayud, from the coup of 19 September 2006, struggling to materialize due to lack of consensus among the "insurgents". This failure on the ground is compounded by the political crisis that has rocked the country since many years.

However, the situation in the south represents a great opportunity for the new government. At the national level first, its management of the terrorist threat could establish its legitimacy which is difficult to consolidate. At the regional level, strengthening its cooperation with Malaysia in order to bring political and economical issues to the cross border troubles (illicit trade, migration ...) would enable it to play leading roles especially through ASEAN. At the international level last or the management of this conflict allows it to maintain a privileged relationship with the U.S. in the fight against terrorism first, and facing the rise of China and the India then. But on the other hand, southern Thailand is also a pretext for rapprochement with the two emerging super regional powers. The many trade agreements, economic and political testify to the Bangkok strategy to deal with the new players in regional politics and international game as India and China.

[THM2-3] Muhammad Tito Karnavian (RSIS, Singapore)

**Bali Bombing 2002: Hurting Or Helping?**

On 12 October 2002 Indonesia suffered the worst bombing attack in its history. Two subsequent explosions took place in the tourist island of Bali. One was due to a vest-bombed suicide attacker and the other originated at an explosive-laden van. The bombings brought about massive losses: 202 lives, more than 300 injured, and buildings within their vicinity were leveled down.

This tragedy has galvanized Indonesian government to stand against terrorism. Prior to this incident Indonesia had not taken serious measures in dealing with terrorism although a number of attacks had occurred. E. g: Christmas Eve bombings of 2000 in which simultaneous bombings happened in 11 cities in Indonesia, bombing at the Philippines ambassador in Jakarta, Atrium mall bombing Jakarta etc. Indonesian government was perceived in the state of denial to the virtual terrorist network on its soil. This country had in fact no specific strategy in countering terrorism. Its military that used to deal with this matter sit back and watched only since most of its political powers and privileges were removed by the newly civilian government. The police that was expected to address this issue was lack of experience as it had just been separated from the Armed Forces (ABRI/military). As such, no wonder if most of terrorist attacks prior to the Bali bombing 2002 remained unsolved and undermined the legitimacy of Indonesian government both domestically and internationally. The UN even issued a specific resolution to bring the perpetrators to justice and hence it put Indonesian government under pressure.

Realizing the state's credentials is at stake, Indonesian government responded quickly by taking some measures: Indonesian National Police was assigned to conduct a full scale



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investigation, an anti terrorism act was passed for providing more powers to law enforcement agencies, a mechanism for law enforcement agencies' international coordination was set up etc. As a result, the case was revealed within around a month. Most of perpetrators were ensnared and the terrorist group of Jemaah Islamiyyah was unveiled. This revelation has later driven Indonesian government and international community to improve Indonesian capabilities in countering terrorism and formulated better strategy in dealing with terrorist networks. Since then, Indonesia were able to have a clear map of the networks, prevent attack, solve quickly all major incidents that took place and have enjoyed no more attack since 2006.

This paper is to argue that aside from its hurting impact, Bali bombing 2002 has served as the milestone for Indonesia to develop its capability in countering terrorism.

*Advance Program (Last Updated June 11, 2009)***[THM3] Approaching Southeast Asian Politics: Trends and Variations in a Global Context**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room M
<b>Convener</b>	Meredith Weiss (State University of New York - Albany, USA)
<b>Chair</b>	Edward Aspinall (Australian National University, Australia)
<b>Discussant</b>	

**Panel Abstract**

The publication in 2008 of *The Study of Politics in Southeast Asia: Region, Method, Theory* (Kuhonta, Slater & Vu, eds.) marks a step forward in thinking critically about the place of Southeast Asian studies in political science. At the same time, the volume raises questions about the influence of place in Southeast Asian studies and political science alike. The book is consciously written from the perspective of American political science, yet the study of Southeast Asian politics is a far broader enterprise. The issues raised in the book may not resonate with the concerns of readers outside the U.S. about the conjuncture of discipline and region. Major centers for the study of Southeast Asia are in Europe, Australia, Japan, and Southeast Asia itself, as well as North America. In this roundtable, we will contextualize the study of Southeast Asian politics across these regions. Political-economic priorities, institutional incentives, and academic cultures vary across these core regions and produce distinct approaches to Southeast Asian politics in terms of thematic concerns, methodological proclivities, ideas about expertise, and preferred outlets for and language and style of scholarly production. The roundtable participants represent mid-level political scientists taking a critical lens to the study of Southeast Asian politics in their respective regions—though the panel will focus more on spurring debate than offering pronouncements. We hope to show the global diversity of Southeast Asian studies, raise discussion on future directions, and point the way toward more fruitful inter-regional border-crossing among scholars of Southeast Asian politics.

**Presenters**

- [THM3-1]** Andreas Ufen (GIGA Institut für Asien-Studien, Germany)  
**The Study of Southeast Asian Politics in Europe**
- [THM3-2]** Yoshimura Mako (Hosei University, Japan)  
**The Study of Southeast Asian Politics in Japan**
- [THM3-3]** Suzaina Kadir (National University of Singapore, Singapore)  
**The Study of Southeast Asian Politics in Singapore**
- [THM3-4]** Julio Cabral Teehankee (De La Salle University, The Philippines)  
**Southeast Asia**  
Southeast Asia

*Advance Program (Last Updated June 11, 2009)***[THN1] Hard and Soft: Chinese Propaganda Before and After 1949**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room N
<b>Convener</b>	Christopher A. Reed (The Ohio State University, USA)
<b>Chair</b>	Xiaoming Chen (Ohio Wesleyan University, USA)
<b>Discussant</b>	Xiaoming Chen (Ohio Wesleyan University, USA)

**Panel Abstract**

This panel, made up of a multinational group of scholars (American, Australian, Chinese, and German) from a variety of disciplines (art history, history, literature, and philosophy), examines hard and soft versions of Chinese propaganda prior to and after 1949 to reveal both continuities and discontinuities between the two periods. Studying political posters from the early Republican era (1912-49) and continuing her analysis into the early PRC (1949-present), art historian Shaoqian Zhang examines the changing ways in which the governments of the Republic of China shaped a new public body via political imagery with the goal of mobilizing social energy for national reconstruction. Drawing on Guomindang propaganda texts and manuals, historian Christopher A. Reed examines official Republican governmental political agitation following the establishment of the Nanjing government in 1928 to suggest that GMD propagandists regarded their mission as somewhat less mobilizational and more elitist, educational, and palliative even as they stridently opposed the activities of the Communist Party. Literary scholar and historian Nicolai Volland then suggests that Chinese Communist propagandists in the critical Yanan era from 1937 to 1945 broke with this GMD mould to recast China's propaganda press along lines of mass involvement and class struggle. Finally, philosophy and religion specialist Peter T.C. Chang studies latter-day official Confucianism as part of a Communist "charm offensive" that echoes in significant ways themes of harmony and world order that would have made sense to GMD propagandists of the late 1920s. In this way, different disciplinary methodologies reveal the evolving contrasts and similarities between the "hard," agitational goals, methods, and content of early ROC and PRC propaganda and the softer, less confrontational objectives of mid-ROC and late-PRC propaganda. The result is a tightly organized, highly coherent but well-rounded panel that will be of interest to those researching twentieth-century East Asian media, propaganda, politics, art history, and philosophy.

**Presenters**

**[THN1-1]** Peter T.C. Chang (La Trobe University, Australia)

**China's Soft Power: Why Confucianism?**

China's imprints are readily felt in the 21st century geo-political and economical spheres. In recent years the PRC has acted to cushion her global reach with a gentler footprint. Central to this image enhancement effort is the careful rehabilitation of Confucianism, invoked to underpin the PRC's exhortation to a harmonious world order. This paper is an analysis of China's soft power campaign. I begin by showing that Beijing's exaltation of the 'harmony' theme is derived from the quintessential Chinese religious symbol, i.e. the Dao. It represents humankind quest for the 'the middle path', espousing the virtues of 'moderation' and 'balance'. The study then explores why Confucianism, among the various Chinese schools of thoughts, i.e. Legalism, Daoism, and Buddhism, etc, is the PRC's tradition of choice. First I will show this preference has long historical precedence. Since the Han dynasty Confucianism has been the Imperial Courts governing ideology. I then present some conceptual explanations. In the quest for the Dao the Chinese are mindful of the need to harness the competing powers of reason and sense. Indeed the various moral traditions seek to reconcile these dialectical forces yet not all are successful. I plan to show that historically China's ruling elites have been critical of the Legalists' overly reliance on the rational while the Daoists and Buddhists were faulted for excessive dependence on the sentiments. The Confucianists were the one deemed as generally successful in reconciling



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reason and sense contrasting authorities. Therefore the PRC present day promotion of Confucianism is base on the perception that it (Confucianism) is the most adept Chinese tradition to actualize the Dao and bring about a harmonious global order.

[THN1-2] Christopher A. Reed (The Ohio State University, USA)

**Textbooks of Revolution: Normative Practices among Guomindang Propaganda Units, 1928-31**

In 1919, the Chinese Nationalist Party (Zhongguo Guomindang, GMD) led by Sun Yat-sen and numerous others, was reestablished. A year later, reflecting Sun's views that propaganda would now be more important than force of arms in sustaining the party, a party propaganda ministry (Xuanchuanbu) was created in Canton. Following Sun's death in 1925, the Guomindang government was moved from Canton to Nanjing, where it sought to assert GMD influence over the entirety of China. The party's Ministry of Propaganda was now consolidated and centralized, drawing on resources and personnel from Canton, Wuhan, Shanghai, and other locales, to become a core part of the new national government. At the same time, a curriculum was created to school recently enrolled or returning propaganda activists. How were such activists trained and what was the curriculum they used? Using propaganda manuals from the Guomindang Archives in Taipei, this paper will attempt to answer these and other questions, including those about the ministry's organizational characteristics and logic, the relationship between the central ministry and the provincial ones, content of GMD propaganda in this period, etc.

[THN1-3] Nicolai Volland (National University of Singapore, Singapore)

**The Formation of the CCP Press Theory, 1937-45**

Propaganda had been one of the core portfolios of the Chinese Communist Party's (CCP) structure since the very days of its founding in 1921. For the first two decades, the Party's conception of the press was shaped chiefly by Leninist ideas about propaganda and organization. During the CCP's war-time retreat to Yan'an in the far Northwest, however, the institutional setup of the Party's propaganda apparatus and its theoretical approach to the press in general underwent decisive changes. Most of these must be attributed to Mao's direct intervention, who focused his struggle against his intra-party adversaries on the key press and propaganda outlets. Drawing on both Stalin's radical philosophies and the Chinese autochthonous experiences, Mao outlined a vision of propaganda that stressed unity, cohesiveness, mass involvement, and class struggle. This new theory of the Party press, I argue, became the cornerstone for the rebuilding of the Chinese press after the CCP's takeover in 1949. In this paper, I take a close look at the evolution of the CCP's conception of press and propaganda during the 1941-43 "Yan'an Rectification Campaign." Drawing on archival documents and on a reading of the chief Party paper Liberation Daily, I will extrapolate the arguments that eventually led to the formation of an implicit consensus concerning the fundamental character of the press, its mission in the larger struggle of the CCP, and its social function. The CCP's press theory that emerges from the debates in Yan'an has had a major influence on the press landscape of the People's Republic of China.

[THN1-4] Shaoqian Zhang (Institution: Northwestern University, USA)

**Remaking the Public: The Nation and the Body in the Political Posters of Republican China (1912-37)**

This paper analyzes the varying ways in which political posters drew upon a newly emergent public body during the Nationalist Government Regime of the Republican Period (1912-49), and demonstrates how historically and theoretically a modern Chinese populace was shaped and mobilized through political imagery in an age of mass production. My research considers how these posters became a means to define and objectify an ideal belief or behavior for presentation, corresponding to public consciousness, by studying the ways in which the pictorial representations were exhibited and consumed through the public



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sphere in modern China.

The Moment of 1912 symbolized the liberation of individual people from feudal Confucian hierarchies and private familial space, and also initiated a new epoch of struggle in which new ideas of the “public” and “modern” were formed. As propaganda, political posters were able to export a desired set of subjective ideologies during differing stages of the development of Chinese nationalism.

This paper adapts methods derived from Susan Buck-Morss’s theories of body politics, concerning a modern human body, rendered “sense-dead” and re-shaped into a social body, and the promotion of modern nationalism through physical discipline, or “body engineering.” These political posters demonstrated an association between the use of iconographic language and the corporeal exercise of political power. Augmenting the theory of the “modern body,” this paper addresses the issue of a Confucian body which is a productive force and principal of ethical, gender and social relations. In contrast, the culture of the post-1912 nation-state promoted an idea of the body as a vessel for objective knowledge in the construction of a politically desired order.

What were the visual traits from traditional Chinese prints that are imbedded in these modern posters? How did their symbolic expressions demonstrate various solutions for the direction of Chinese identities? What is the connection between the posters from the Republican Period and those from the early PRC period? By answering these questions, this paper demonstrates how these posters configure a process of struggle in which the body of a Republican citizen is formed through advertisement and promotion.

*Advance Program (Last Updated June 11, 2009)***[THN2] The Internet in China: Culture, Politics, and Community**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room N
<b>Convener</b>	Guobin Yang (Columbia University, USA)
<b>Chair</b>	Christian Schafferer (Overseas Chinese Institute of Technology, Taiwan)
<b>Discussant</b>	Christian Schafferer (Overseas Chinese Institute of Technology, Taiwan)

**Panel Abstract**

This panel consists of four papers that explore various aspects of Chinese internet culture, politics, and community from multidisciplinary perspectives. Two panelists are sociologists, two are media scholars. The four panelists come from three different countries -- USA, China, and Australia. They study different aspects of the internet in China - blogs, bulletin boards, online nationalism, online dating, online protests. Together these papers illuminate important new developments in the social transformations associated with the internet. Theoretically these papers break new ground by exploring such issues as the new forms of collective action and community formation in the information age.

**Presenters**

**[THN2-1]** Guobin Yang (Columbia University, USA)

**The Culture of Online Activism in China**

This is a study of the cultural aspects of online activism in China. These cultural aspects include rituals, genres, and styles of online expression, interaction, and protest. Through case studies of major cases of online activism in recent years, this paper argues that online activism is assuming some new features different from "traditional" forms of protest such as represented by the student movement in China. The paper explores the significance of these new features for understanding the mobilization of collective action in the age of information.

**[THN2-2]** Xu Wu (Arizona State University, USA)

**"A Wild-Weird-Wired (WWW) Card": The Trend and Impact of Chinese Cyber Nationalism in the Year of Rat (2008)**

By all standards, the Year of Rat (2008) will be remembered as the watershed moment in China's modern history. Natural disasters, man-made crises, foreign pressure, domestic turmoil, all lined up and piled on China's freshly renewed national pride. The collective nerve of 1.3 billion people was tested, tortured, elevated, and slumped within an insanely short period of time, like riding a gigantic roller-coaster without a safety belt. Sitting on the front seat of this rolling monster are the new generation of "Chinese cyber nationalists." As a cohort group with similar demographic and psychographic characteristics, they thrust onto the world stage and flashed their collective ID card in an impressive and certainly distinctive fashion. In the paper, the author first reviewed Chinese cyber nationalists' overall reaction toward several eye-catching events in 2008 (Olympic torch rally, earthquake, Beijing Olympics, poisonous milk scandal). Moreover, in comparison with the characteristics of online Chinese nationalism movement over the past decade, the author pointed out some major changes in Chinese cyber nationalistic movement in terms of its strategies, tactics, participants and mission. The implications of this shift in structure and approaches to China's decision-making process were also discussed.



*Advance Program (Last Updated June 11, 2009)*

**[THN3] Internet Politics in PRC and Taiwan**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room N
<b>Convener</b>	Guobin Yang (Columbia University, USA)
<b>Chair</b>	Guobin Yang (Columbia University, USA)
<b>Discussant</b>	Guobin Yang (Columbia University, USA)

**Panel Abstract**

This panel consists of three papers that analyze different aspects of the politics of the internet in mainland China and Taiwan. One paper focuses on the role of the internet in election campaigns in Taiwan. Another paper focuses on internet control in China. The third paper analyzes e-government development at the provincial level in China. Together, they illuminate important new aspects of the politics of the internet. The authors come from diverse backgrounds.

**Presenters**

**[THN3-1]** Guobin Yang (Columbia University, USA)

**[THN3-2]** Christian Schafferer (Overseas Chinese Institute of Technology, Taiwan)

**The Utilization of the Internet in Electoral Campaigns in Taiwan**

Democratization not only causes the creation (expansion) of new institutions, such as elections, but also fundamentally changes the relationship between the political actors--- political parties and candidates---and the populace (electorate). One of the most often cited and globally recognized phenomena is the increasing utilization of the Internet in electoral campaign in advanced and newly established democracies. Although there has been carried out extensive research on e-campaigning in advanced democracies, the scientific community has published comparatively little on East Asia.

In this paper, the author would like to focus on the development of Internet politics in Taiwan, one of the region's most vibrant democracies.

**[THN3-3]** Kay Hearn (University of Canberra, Australia)

**Circumnavigating the Great firewall**

Hacking is circumnavigating the great firewall or any firewall for that matter. It is a direct challenge to any information management strategies that the Chinese Communist Party (CCP) use to contain the consequences of the development of the Internet. The most spectacular hack attacks were carried out by Falun Gong in 2002 when they hacked into satellite and cable networks to broadcast messages in support of the sect. There have also been claims of officially sanctioned hack attacks against the sect's websites in the USA, Canada, the United Kingdom and Australia. In 2001 there was a spate of tit for tat attacks between the USA and China following the spy plane incident. This paper will focus on the kinds of hack attacks that have been reported in both the Western and Chinese press and the strategies employed by the PRC to deal with hacking.

Reports on hacking fall into two kinds of stories, those that suggest the hacking has been officially sanctioned or hacking that is unofficial. There were suggestions during the hack attacks associated with the spy plane incident that they were officially sanctioned. The hack



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attacks carried out by Falun Gong were beyond the control of the government and therefore unofficial. The strategies employed by the CCP to manage the flow of information in regards to hacking are regulation, surveillance using the code that is used to build the Internet, the promotion of self surveillance, and content development. In order to do this I will look at some of the hack attacks on China, and some that were generated within the PRC and how they have been reported by both the western and Chinese media. More specifically this paper will focus on the relationship between nationalism and hacking and how this is played out in news stories. Hacking in this context represents another forum in which centre/margin relationships between the PRC and other countries and are visualised through media reports of these incidents. In addition to this I will look at democracy dissidents outside of China and their use of hacking.

[THN3-4] Yuehua Wu (Michigan State University, USA)

**A Comparative Analysis of E-government Development at the Provincial Level in China--Determining Key Factors in E-government development**

E-government is one of the important components of China's informatization development strategy. Despite the rapid growth of e-government in China, very few studies systematically or empirically examine China's e-government development, especially the status of e-government development at the provincial level. This study fills a gap in the literature by comparing the provincial-level e-government capacities of the 27 provinces (not including the four municipalities) in China and exploring the factors behind the disparities among the provinces. To evaluate the e-government performance of the different provinces, content analyses were conducted on the 27 provincial-level governments' portal web sites. Economic development (per capita GDP), internet infrastructure (online population), province location, and province population size were hypothesized to be significant predictors of the e-government development status of the provinces. Due to the high correlations between the hypothesized factors of economic development (per capita GDP), internet infrastructure (online population), and province location, especially the multicollinearity between the first two factors, multiple regression equation with all four factors yielded significant equation yet non-significant predictors, while test on the multicollinearity-controlled model (chose either per capita GDP or online population, plus the other two factors) showed that online population was a significant predictor of e-government development, yet not the other factors. Meanwhile, however, the separate regression analyses on the individual factors found that per capita GDP, online population, and province location individually all can serve as a significant predictor of the status of e-government development at the provincial level in China, with the only exception of population size. The eastern provinces, which are economically more developed and have higher internet population percentages, had an overall better performance than the inland provinces, especially the western provinces.

In addition to the analyses on the overall e-government performance (aggregate analyses), the study also distinguished five stages of e-government services, each reflecting different degrees of sophistication. Using a five stage e-government model of increasing sophistication, the study found that the variances explained by the factors increased for the first four phases yet decreased for the 5th phase (citizen participation stage), which indicated that the explanatory variables had different impact on the e-government development across the five stages.

*Advance Program (Last Updated June 11, 2009)***[THO1] Provincial Globalisation: Transnational Networks, Backward Flows, and Social Transformations in South Asia II**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room O
<b>Convener</b>	Carol Upadhy (National Institute of Advanced Studies, India)
<b>Chair</b>	Carol Upadhy (National Institute of Advanced Studies, India)
<b>Discussant</b>	Michiel Baas (University of Amsterdam, The Netherlands)

**Panel Abstract**

The papers in these panels are concerned with the formation, functioning and social consequences of transnational networks in South Asian countries, with a focus on backward flows of resources. Such flows may consist of remittances to families at home, philanthropic activities such as donations to religious or social causes, or business investments. The papers investigate the social, economic, political and cultural consequences of such transnational connections and flows for societies and communities in South Asia, focusing in particular on specific regions.

**Presenters**

**[THO1-1]** Edward Simpson (University of London, UK)

**Fathers, Sons, Aging and Changing Your Mind: The Politics of Home and Away Among Muslim Men in The Western Indian Ocean**

This paper explores the changing horizons of trans-national Muslim seafarers from Gujarat, western India. Over the last ten years, many seafarers have changed their minds (in different ways) about the symbolic and moral worth of international travel. In order to explain how and why these changes have come about, the ethnography enlivens intimate relations at home between fathers and sons, to show how local structures of patriarchy and authority come to bear on patterns of international migration.

**[THO1-2]** Mario Rutten (University of Amsterdam, The Netherlands)

**Provincial Globalization: Towards a Research Agenda**

This paper, written jointly with Carol Upadhy, provides an overview of the current literature on migration, transnationalism and development in South Asia, focusing on the variable social, economic and cultural impacts of backwards flows of resources, peoples and ideas across different regions. It then outlines a new research programme entitled 'Provincial Globalisation', which will be a comparative study of transnational networks and flows in three regions of India and their influence on political and economic transformations and on the formation of cultural or religious identities in those regions. and highlights several questions and issues that have been raised in the recent literature on transnationalism and globalisation in South Asia.

*Advance Program (Last Updated June 11, 2009)***[THO2] Provincial Globalisation: Transnational Networks, Backward Flows, and Social Transformations in South Asia I**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room O
<b>Convener</b>	Mario Rutten (University of Amsterdam, The Netherlands)
<b>Chair</b>	Mario Rutten (University of Amsterdam, The Netherlands)
<b>Discussant</b>	Xiang Biao (Oxford University, UK)

**Panel Abstract**

The papers in this panel are concerned with the formation, functioning and social consequences of transnational networks in South Asian countries, with a focus on backward flows of resources. Such flows may consist of remittances to families at home, philanthropic activities such as donations to religious or social causes, or business investments. The papers investigate the social, economic, political and cultural consequences of such transnational connections and flows for societies and communities in South Asia, focusing in particular on specific regions.

**Presenters**

**[THO2-1]** Pablo Shiladitya Bose (University of Vermont, USA)

**Mobilizing and Contesting Transnational Identities**

The focus of this paper is on the dynamics of diasporic involvement in processes of development in ancestral or putative homelands. There is a burgeoning interest on the part of national governments and international institutions in harnessing the potential of diasporic capital, especially in the form of remittances and investments, and redirecting it towards development efforts. Such initiatives have themselves for the most part been represented through the lenses of altruism and patriotism, yet there may be a considerable potential for harm in such diasporic involvements. What kinds of development -- political, economic, social, and cultural -- might diasporas help to enable in their other homes? Is such development sustainable or equitable? Equally, what impacts on diasporic groups might these processes in turn engender? In particular, how might the diversity and richness of migration experiences be obscured by the interpellation of monolithic or unitary diasporic identities? This paper will examine such questions with particular reference to the experience of the global Indian diaspora and both historical and recent developments within the states of Gujarat, Kerala, Punjab and West Bengal.

**[THO2-2]** Anant Maringanti (National University of Singapore, Singapore)

**Wired Localities: Rethinking Regional Development and Transnational Connectivity**

Using the case of Andhra Pradesh, this paper acknowledges the new optimism about transnational connectivities in development debates, but seeks to suggest to fully account for local development outcomes, the relational geographies of places as well as the broader territorial policy frames need to be taken into account. In that context, the paper suggests that 'wired locality' as a potential candidate for an appropriate object of study. Through examples, the paper will outline what such an object of analysis might entail.

*Advance Program (Last Updated June 11, 2009)***[THO3] Masculinities and Feminities**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room O
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THO3-1]** Christine de Matos (University of Wollongong, Australia)

**Occupation Masculinities: Australian and Japanese Men in Hiroshima, 1946-1952**

Stephen Garton (1998) has claimed that 'war masculinity' is both diverse and contradictory, and that war both constructed and problematised masculinity. John Horne (2004: 22) writes that "hegemonic masculinity" provides a conceptual tool for examining how other relations of power and authority—racial, colonial, economic, geographic, international—may also be expressed in terms of sexual identity, including antagonistic or subordinate versions of masculinity'. Masculinity, like femininity, is relational, and its constant negotiation is measured against an "Other"—via gender, race or age (Roper & Tosh, 1991: 1). Sinha (1995:1) has argued that colonial masculinity 'points towards the multiple axes along which power was exercised in colonial India: among or within the colonizers and the colonized as well as between colonizers and colonized.'

These observations also apply to the occupier and occupied in the Allied Occupation of Japan (1945-1952). The Occupation was a transitional space where asymmetrical power relations resembled the colonial context. In this occupation/colonised space, Japanese masculine identities were challenged—a crisis in masculinity brought about by defeat in war—and the reconstruction of Japanese masculinity was intricately entwined with the reconstruction and rehabilitation of the nation. In the discourse of the occupation forces, Japanese masculinity was constructed as deformed, in turn reflecting a deformed nation that justified Japan's defeat in war and subsequent occupation. The hegemonic masculinity of the Australian occupier—white, middle-class and heterosexual—was therefore discursively constructed as superior, but also challenged by perceptions amongst both Japanese and Americans that the US was the 'real' victor and a hostile Australian press that portrayed them as seditious and immoral in their 'fraternisation' with the enemy. But hegemonic masculine identities could also be subverted. Many Japanese men worked for the occupation force, and thus the Occupation created a space where masculinities could be performed (Dasgupta, 200:191) or contested in everyday interactions between the occupier and occupied, and also between occupier and occupier. As an example of the latter (occupier-occupier), racially-based antagonism often manifested as brawls between Australian and Indian troops. As Australian and Japanese men came to know each other over the course of the Occupation, one perhaps paradoxical outcome was the undermining of the racial verities around which national identities and the discourses of war had been constructed.

This paper briefly explores Australian and Japanese masculinities as linked to "race" and whiteness, nation and power in the military occupation context in order to contribute to a more gendered understanding of identity, war and peacemaking.

**[THO3-2]** Swee Lin Ho (University of Oxford, UK)



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**The Making and Re-Making of Korean Masculinities and Japanese Femininities through Television Dramas**

This postdoctoral research examines the dialectical relationships between the cultural production and distribution of Korean TV dramas ('the Korean Wave') on the one hand, and, on the other, the consumption of these dramas and related goods and services in Japan. More specifically, this study focuses on the complex interwoven processes between the production and marketing of images of masculinities in Korean popular culture and the consumption of these images by women in Japan.

The production of desire indeed lies at the heart of global processes (Rofel 2007). South Korea is today a key driver of inter-Asian and global cultural flows, and the images generated by the country's media industry are mediated by divergent consumption practices in different localities. In Japan, for example, the popularity of Korean actors is promoted through goods and services largely catered to the needs of middle-aged Japanese women. The question that drives this research (to be conducted in South Korea) is how manufacturers of souvenirs, organizers of fan events, and managers who groom and 'market' Korean actors, interpret and fulfil the needs and desires of these fans? How do future makings and re-makings of masculine images in Korean TV dramas in turn affect consumption practices in other countries?

While the Korean Wave has drawn an immense amount of academic and media interest, scholarly works have largely focused on the consumption aspects of the Korean Wave in various Asian countries (Cho 2005; Chua 2008; Kim 2005; Mori 2008; Shim 2008). By analyzing the production and marketing processes, this research thus extends existing discussions by providing a fuller understanding of the 'transnational dialogues' and commercial processes through 'popular culture connections' (Iwabuchi 2008). In doing so, this proposed research also provides better insights into understanding the implications of the processes of production, distribution and consumption of popular culture have on discourses and practices of gender, intimacy, sexuality, culture and class relationships in postindustrial Asian societies (Ilouz 1997).

This study will be based on fieldwork in both Japan and South Korea. I have so far conducted four years of fieldwork in Japan 2003-7 on the consumption practices of women, which include interviews with 60 Japanese women and participant-observation of numerous events in Japan and South Korea that were related to the Korean Wave. I am currently awaiting the outcome of my application to the Korea Foundation for a fellowship to finance my fieldwork in South Korea. I plan to spend 6-8 months from January 2009 to conduct fieldwork to interview people in media production and distribution companies and to conduct participant-observation of various drama production and fan events in South Korea. I would have completed my fieldwork in South Korea at the time of the ICAS conference in Daejeon on 6-9 August 2009, which would provide an excellent opportunity for me to present my findings and gather valuable feedback to help me in the writing up process. I would most probably still be in South Korea or Singapore at the time of the conference.

[THO3-3] Ying Ying Tan (Nanyang Technological University, Singapore)

**Ghosting Power and the Nation-State: Kelvin Tong's "Men in White"**

This paper is interested in the conjuration of specters or spectrality in the Singaporean film, "Men in White", directed by Kelvin Tong, who we acknowledge not only to be one of the prominent figures of contemporary Singapore cinema, but also, as we would point out, one who deploys cinema as an aesthetic counter-political force against Singapore's State politics. With regard to "Men in White", Tong has often deflected critical discussions of it by regarding it as a mere spoof of the horror genre. However, we will demonstrate that underneath the veneer of spoof, the filmic narrative is in fact a parody, if not a veiled critique, of the history of Singapore's institutional politics. For any keen observer of Singapore politics, it would be almost without doubt that the film's title immediately gestures towards a parodic reference to the all-white uniform of the People's Action Party, the political party that has monolithically held State power since the independence of Singapore in 1965. The spectral figures in "Men in White" trace a parallel narrative of the rise to power of



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Singapore's State political party, a narrative which also bears or implicates the narrative of nation-building in Singapore, since the history of this postcolonial city-state and the narrative of its national construction and identity can only be forged under the dictates of this political party. But what we would say to be the critical significance of "Men in White" is that the narrative of the history of Singapore's State power, and alongside it the narrative of Singapore history, is a narrative of specters. In "Men in White", characters that represent both figures of the political party and the people of the nation-state of Singapore are generally ghosts. This is interesting because the political party that has been holding on to State power is not yet dead. And the construction of a nationality, national-identity, or nation-state is always an on-going project in Singapore – and to reiterate – under the dictates of the State political party. What does it mean then to represent the history of State politics and the history of the nation-state as a history of ghosts, or as spectral history? Let us follow conventional understandings of specters and assume that what is ghostly is that which does not belong. And if, as in Tong's "Men in White", the history of State power and the history of the nation-state is a narrative of the ghostly, then it could be said that the history of State power and the history of the nation-state is the history of that which does not belong. We would like to argue then that ghosting the history of State power constitutes a radical critique of State politics, precisely by rendering what is in power as that which does not belong. And just as the entire history of the nation-state as it is scripted by the State so far is also evacuated of its essentiality or living force, one could think that a space is subsequently cleared up such that other narratives or histories, articulated otherwise of a State's perspective, can be inscribed there.

*Advance Program (Last Updated June 11, 2009)***[THP1] Development of Democracy in Asia I**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room P
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THP1-1]** Hossain Sharwar Lae Alauddin (0, )

**Asian Values and Democracy**

The concept of Asian Values has turned to be a focal point of global intellectual debate when Japan, closely followed by South Korea, Taiwan, Singapore and Hong Kong, emerged as important actors in the global economy. The study of Asian Values has reached its high watermark in the late 1990s when major economic powers of the west stagnated against effective and courageous handling of financial crises by several East Asian countries. Furthermore, the emergence of China as a major global economy added new strength to Asian power. Asian values have primarily been identified as some specific orientations, ethics and beliefs of people in the Confucian cultural region. These politico-cultural traits – authority and obedience – and the basic principle such as hierarchical order between rulers and ruled, administrators and staff, superiors and subordinates, parents and children, teachers and students, are considered to be less supportive of western notion of freedom, human rights and civil liberties. The main features of Confucian cultures have been ‘rulers’ absolute leadership, strong politico-ethical morality, patriarchal authority and unconditional fidelity which are, however, claimed as incongruent with democratic praxis as practiced in Europe and America. Most western scholars have argued that eastern social values generate an allegiance to authority which appears inconsistent with the democratic norms while a few others suggest limited potential for democratic polity in Confucianism.

Apart from East Asia, there are such regions as Indo-centric South Asia and Muslim majority Central and West Asia where social values and political orientations are not only different from each other but also from those of East Asia. Social values in South Asia are generally derived from a converging trend of Hindu Upanishad, Buddhist thoughts and Islamic tradition. In Central and West Asia, social values are deeply soaked in Islamic ethics, apparently different from Confucian values and yet with some commonalities in the value systems prevailing in the region. Most of the societies in Asia suffered humiliation and subjugation under western imperialism. It is no wonder, therefore, to see that the champions of traditional Asian values show reservation in accommodating democratic norms, perceiving them as yet another form of western hegemony.

The political ideology of the west is the liberal democracy, which the western scholars claim to be their proud heritage. To them, democracy is a synonym for “market place” or “free market society.” Free market economy, however, did not alone produce democracy; rather it requires democracy for its continued sustenance. A global agenda of the promotion of free market economy can lead to the full blossoming of democratic ideals, freedom and human rights across societies. It may be noted here that the wave of globalization has encouraged the Asian political actors whether in the east, south or central or west, to liberalize state policy, to promote economic growth and open up market economy as a step forward to advance democracy in its own social setting and ensure better living.



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This paper analyses the nature and political functions of Asian values and attempts to bring out continuing interactions of Asian values with the processes of globalization, and tries to throw some light on different dimensions of democratic practices.

[THP1-2]

Ulla Fionna (The University of Sydney, Macquarie University, Australia)

**Commitment, Capacity, Cadres: Building Political Party's Contribution to Indonesia's Democratic Transition**

In more than ten years after the fall of Indonesia's authoritarian regime in 1998, the country's political parties have been able to play an unprecedented active role in its democratic transition. The parties have been granted freedom to establish, to choose their own ideology, and to develop organisational capacity. However, party's success in performing their functions seems only limited still to the incumbents, while new parties generally still struggle to increase their presence. This article explores and compares the stages of development of four Indonesian political parties, Partai Golkar, Partai Demokrasi Indonesia Perjuangan, Partai Amanat Nasional, and Partai Keadilan Sejahtera; by looking at their local organisations. Focusing on the importance of building stable roots of political parties at the local level, this article argues that organisational capacity is crucial to ensuring parties' fulfilment of their functions at the grassroots level. Party capacity depends on the resources that the parties have. The execution and effectiveness of party organisation at the local level relies heavily on the commitment of the cadres.

Keywords: Indonesian politics, democratic transition, political parties, party organisation, party capacity, party cadres

*Advance Program (Last Updated June 11, 2009)***[THP2] Development of Democracy in Asia II**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room P
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THP2-1]** Ploy Suebvises (National Institute of Development Administration, Thailand)

**The Making of the 2007 Thai Constitution: Reconfiguring the Election System**

When Army Commander-in-Chief General Sonthi Boonyaratglin, in September 2006, toppled the elected government headed by Thaksin Shinawatra, he abolished the so-called "People's Constitution" of 1997. Therefore, one of the urgent tasks of the National Security Council (NSC), the official name of the coup group, was the design of a new constitution. This paper deals with the redesign of the election systems for the House of Representative and the Senate.

According to the 1997 Constitution, the House comprised 400 Members of Parliament elected in single-member constituencies (SMC), and 100 national-level party list MPs. The NSC-initiated Constitution Drafting Assembly (CDA) considered to return to the pre-1997 system of multi-member constituencies (MMC), including the abolition of the party list system. A reduction of the number of MP was also proposed. After the first draft had been disseminated for the conduct of public hearings, a small number of CDA members pushed for the adoption of a German-style proportional election system. However, the final draft of the constitution, presented to the people for a referendum, provided for 400 MPs elected in MMC, and 80 separate MPs elected proportionally from eight regional party lists.

Concerning the Senate, the 1997 Constitution stipulated 200 senators directly elected in Thailand's 76 provinces that, for this purpose, served as constituencies. This was a fundamental and highly controversial change of the previous system, in which the prime minister alone would handpick the senators. The CDA of 2007 discussed many options, ranging from an abolition of the Senate, an appointment of senators by a selection committee, a complete election of senators, and a combined system of appointment, and election. In the final draft, a mixed system for the Senate was adopted. Voters in each of the 76 provinces would elect one senator, while a selection committee would choose 74 additional senators.

This article analyses the issues discussed by the CDA and its Constitution Drafting Committee with regard to the options mentioned. Particular attention is paid to the projected electoral and representational impacts of the various systems, and the reasons for the final choices.

**[THP2-2]** Brian Carl Shaw (University of Hong Kong, China)

**Bhutan - democracy with Bhutanese Characteristics: First Adult Steps**

In this paper I review the development of aspects of institution-building in Bhutan in recent years, especially the adult-franchise election of 24 March 2008 for a National Assembly as the lower house in a bicameral Parliament. The new ways of selecting people's representatives through a fledgling party system stand in some contrast to the traditional

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practices (especially in the rural areas), and will take time to be assimilated and adjusted. The "old ways" stressed development of a consensus on matters affecting the community, and many processes and techniques came about as a reflection of and perpetuation of this decision-making style. This paper seeks to sketch what the traditional practices were, and what were the major strengths and weaknesses; and also to review the new factors that operate today, and the response in strengthening or weakening older ways of public decision-making and popular participation. In the wake of growing influences from globalisation, foreign tourist presence, monetisation of the economy, extension of the envisioned world through education, development of motor-roads in place of mule tracks, and many other recent trends, the "old ways" and institutions have to quickly and extensively adapt or perish. This process of review and accommodation is just under way, and the articulation of "democracy with Bhutanese characteristics" is a process that seeks to meld those efficient principle and institutions of social and political organisation from the past into the new party-driven (and western-oriented) notions of a new and "better" set of circumstances that will better and more transparently serve the interests of the community.

[THP2-3] Christian Schafferer (The Overseas Chinese Institute of Technology, Taiwan)

**Self-dramatization and Constructed Crises: A Foreigner's Perception of the Limits of Democratic Development in Taiwan**

In 2000, the international community appraised Chen Shui-bian's electoral success as a major step towards a consolidated democratic Taiwan. In Taiwan itself, different interpretations surfaced soon after the election and have dominated the domestic and international intellectual discourse since then. In 2004, Taiwan witnessed the so-called rise of "fascist dictator" Chen Shui-bian and the birth of the so-called new democracy movement. Two years later, the movement reached a new momentum when the Red Movement spread through the island, vowing to restore democratic order and to bring society back to its "core values." In this paper, I would like to answer the question whether there has ever been a crisis in Taiwan's political development as suggested by the domestic intellectual discourse or whether the highlighted crises have been nothing but self-dramatization and constructed political events that in the end have harmed Taiwan's political and social development far more than the proclaimed crises themselves. From this analysis, I would like to draw several tentative conclusions about the barriers of democratic development in Taiwan.

[THP2-4] Dominik Mierzejewski (University of Łódź, Poland)

**Shenzhen Experiment with Democracy**

The major point that would be discussed is on the impact of economic reforms in China on the political system at the local level. The economic reforms will provide a changing in Chinese people mentality and thoughts on their political participation. In the paper the various type of elections in China will be described. During the past decade, village elections regularly took place in more than 680,000 villages. In May 2008 the municipal government in Shenzhen published a special guidelines for government reforms. The guidelines noted that the delegates of the district or municipal congress in Shenzhen would elect heads of districts through multi-candidate elections (cha e xuanju 差额选举). As Li Chang remarked this type of elections refers to an election that has more candidates than seats available. This, as a local government in Shenzhen remarked, was only a starting point of the further deepen reform. Within three years – as it was declared – this method will be applied to the elections of the mayor and vice-mayor of Shenzhen. Shenzhen plays an important role in Chinese experiment with open market and Special Economic Zone. The major problem to discuss in the paper will be on the impact of SEZ (jingjitequ 经济特区) on SPZ Special Political Zone (zhengzhi tequ 政治特区) and to which extent the direct elections at the local level (zhijie xuanju 直接选举) are possible and acceptable for a central government?

*Advance Program (Last Updated June 11, 2009)***[THP3] Development of Democracy in Asia III**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room P
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters****[THP3-1]** Anula A.S. Attanayake (University of Ruhuna, Sri-Lanka, Sri Lanka)**“Coming Full Circle?” –Third-Generation Democracy and Re-making the State in South-Asia**

The globalization analysis since the late 1990s had attracted some scholars to predict two interrelated trends in the developing South: (i) new social contract in the making—not vested with the legal legitimacy of a social clause but formulated in the streets; and (ii) existing institutions' inability to judge or jury and their limitation to facilitate the dialogue/negotiation between the real actors and other civil institutions that are setting the conditions for those activities. Not surprisingly, this prediction has seen the light in South-Asia, particularly in shaping 'collective social consciousness' for the 'politics of social justice' ..Recent developments in South-Asia have accordingly, given the democracy debate further momentum; and, the debate about what 'political/social justice' comprises and how it should be achieved has become increasingly complex. Considering only the political, in most parts of the region, it is now clear that the State-run 'liberal democratic values' have been dumped from their priorities; and, project for the re-imagination of the State is taken as one of their key objectives. For instance, Nepal has realized that she no longer considered anti-systemic insurgency or its 'last effort' to be the greatest threat to the State—accepting the same rebel leaders as vanguards of constitutional democracy. It has been the first step towards remaking the State. Different cases of Pakistan, Bhutan or the Maldives bring similar objectives to the fore. The rationale should be understood as an outcome of twin origins: sum total of the 'historicizing State' and realities of the political life in contemporary South-Asia.

The aim of the present Paper is to break new theoretical ground by exploring the above context and discussing its validity in social-scientific matrices. For the purpose, our primary concern will be the type of State which in the South-Asian context, has to do with far more than the system of government. Efforts will therefore be made to examine the post-modern conceptualization of State and basic ethics of 'third generation' democracy within which the idea of justice is socially constructed.

- (i) Reception Theory, Armchair Democracy and Social Reality,
  - (ii) Language Games, Cognitive Centrality and the Critical Criterion,
  - (iii) Conflictual Modernization Paradigm and the Process of Social Engineering, and,
  - (iv) 'Stabilizing Factor' and Price of the Project
- will shape the analytical scope (tentative).

It is hoped that our aim will help in the development of 'Asian thinking' for dealing with political justice— regionally as well as globally.

**[THP3-2]** Karol Mieczyslaw Zakowski (University of Lodz, Poland)**Kōchikai of the Japanese Liberal-Democratic Party and Its Evolution After The Cold**



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**War**

"Kōchikai, a political group created in 1957, has been one of the most influential factions of the Japanese Liberal-Democratic Party since its establishment in 1955. Together with the Satō Eisaku group it constituted a "conservative mainstream" (hoshu honryū), and its politicians were frequently elected leaders of the party (Ikeda Hayato, Ōhira Masayoshi, Suzuki Zenkō, Miyazawa Kiichi, Kōno Yōhei). Kōchikai has been considered one of the most moderated groups in LDP. In my paper I would like to examine how the Kōchikai leaders' ideas evolved in time, following the major changes in the global politics and inter-factional rivalry. I will especially focus on the end of Cold War as a turning point in the international position of Japan.

The founder of Kōchikai, Ikeda Hayato, inherited much of his political program from prime minister Yoshida Shigeru. The so-called "Yoshida Doctrine" constituted a foundation for the Japanese foreign policy during the Cold War period. It proclaimed that Japan should focus on economic development, leaving the region's military defense to the United States Army. The politicians of Kōchikai clearly adhered to this point of view, and the "Yoshida Doctrine" was even regarded as an important part of the faction's identity. Together with the former Satō faction, Kōchikai managed to keep the "conservative side-stream" (hoshu bōryū) in check for long time. Even if the supporters of remilitarization and revision of Constitution came to power, they were unable to fulfill their plans.

The situation changed considerably in the 1990's. After the end of Cold War Japan had to respond to new regional challenges and revise its security strategy. Discussion over the contribution to the Gulf War, as well as an increasing sense of threat from North Korea and China, revived national debate on the amendment of Article 9 of the Constitution. Japan was gradually moving away from "Yoshida doctrine", assuming more responsibility for the regional stability. Also the politicians of Kōchikai had to adapt to the needs of the new period. It was the leader of this faction, Miyazawa Kiichi, that enacted the International Peace Cooperation Law in 1992. Meantime, the factional system in LDP was largely deregulated due to an electoral reform of 1994.

Both changes have weakened the influence of Kōchikai within the party. Because of the evolution of Japan's geopolitical position nationalist ideas became more popular in the society, at the expense of moderate groups. Also the decline of factionalism in LDP was detrimental to Kōchikai. Many of the members of this faction are former bureaucrats, good at administering the country, but not at political marketing, which became more important with the fading of factions. In these circumstances Kōchikai was more prone to external pressures. The faction broke into two groups due to the "revolt of Katō" (Katō no ran) in 2000. They reunited in May 2008, but it remains to be seen if Kōchikai is really able to regain the status of one of the most powerful LDP factions."

*Advance Program (Last Updated June 11, 2009)***[THQ1] Historiographical Issues in the Study of Song Period China: Making Use of Letters and Other Original Sources**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room Q
<b>Convener</b>	Patricia B. Ebrey (University of Washington, USA)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

Because of the advent of printing, many more types of sources survive for the Song period than for any earlier period in Chinese history. In the thousands of extant collected works (wenji) are many thousands of personal letters and government documents, especially memorials and appointment papers. Gazetteers also include hundreds of inscriptions and other original documents. This panel will address some of the basic questions historians must ask in making use of such original sources: When can we assume that a document has not been altered or forged? How do we see beyond the conventions of the genre to understand what would have been considered the significant elements by readers of the time? What else do we need to keep in mind when we analyze the political and intellectual work done by a document?

**Presenters**

**[THQ1-1]** Patricia B. Ebrey (University of Washington, USA)

**Letters to and from the Emperor**

Tosaka is rightly famous for his unforgiving, blistering attack on intellectual fascism in pre-war Japan in his *The Japanese Ideology* (1935). As this paper will show, much of this attack on the Japanese right was based on his theoretically sophisticated concept of everydayness, a theory based on the inescapable materiality and historicity of the present moment. This philosophy, developed in two texts, "On Space" (1931) and "The Principle of Everydayness and Historical Time" (1934), allowed him to attack the metaphysics of history and the Japanese empire of the Kyoto School and enabled him to place Japanese fascism within a global context, specifically the abandonment of liberal economics amidst the collapse of the global capitalism.

**[THQ1-2]** Hilde de Weerd (Oxford University, UK)

**[THQ1-3]** Johannes L. Kurz (Universiti Brunei Darussalam, Brunei)

**Song Attitudes to the Southern Tang Imperial Genealogy**

After the dynastic designation of Tang had become available with the fall of the Later Tang in 936, the state of Qi adopted it at once. In Song writings this 'restored' Tang dynasty became known as the Southern Tang. Soon after its founding the first ruler Xu Gao adopted the name Li Bian and had a genealogy created that linked him directly to the original imperial family of the Tang. This has come down to us in different versions, namely the actual one accepted by Li Bian and those created by Song historians. I will argue that the latter genealogies were faked in order to demonstrate firstly the ignorance and naivety of Southern Tang officials, and secondly, and more importantly, that the faked fabricated genealogy took the legitimation of rule away from the Southern Tang the original had established.



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[THQ1-4] Ping-tzu Chu (National Tsing Hua University, Taiwan)

**A Case Study of the Letters between Zhu Xi and Zhang Shi**

It is well known that in the Daoxue tradition personal correspondence played a very important role in the intellectual culture of the time. Almost all the Daoxue masters left numerous letters that are regarded as important intellectual contributions. Why were these letters such an important intellectual genre in this tradition? This essay addresses this question by examining two Daoxue masters in the Southern Song, Zhu Xi (1130-1200) and Zhang Shi (1133-1180). Even though letters are, by nature, a private exchange between two persons, in the Daoxue tradition they definitely went beyond the personal. This essay analyzes the broader range of subject matter of these letters beyond their intellectual content and the various logistical features of this means of communication, such as the means of delivery, delays in delivery, etc. The essay will be a case study of letters as a means of communication in the Southern Song and as an important medium in the evolution of the Daoxue movement.

[THQ1-5] Byounghee Min (Sungkyunkwan University, Korea)

**Men of "Letters": Zhu Xi's Letter Writing and the Emergence of New Public Dimensions in Southern Song China**

Throughout his life, Zhu Xi (1130-1200) wrote and received thousands of pieces of correspondence among which many still remain in his and other literary collections. Zhu Xi's letters, variously edited and compiled, have had serious intellectual and cultural influences on East Asian societies. This paper examines Zhu Xi's letter writing as a crucial indicator which signifies the emergence of new public dimensions taking place in Southern Song society. Through examining and analyzing Zhu Xi's letters and figuring out the processes through which letters were preserved, this paper shows how new public dimensions emerged from very personal and private practices like letter writing and how literati used letters in order to create and legitimize their new identity in a public way. It also reveals how the notion of an integrated self was manifested in those records of fragmented relationships. By so doing, in addition to gaining a better understanding of the relationship between the modes of communication and the construction of new public dimensions in the Daoxue tradition, this paper will also cast a fresh light on the complex relationship between the public and the personal/private (gong and si) and individual/self and community/network in Chinese history.

*Advance Program (Last Updated June 11, 2009)***[THQ2] Historical Phenomena in Northeast Asia**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room Q
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THQ2-1]** Mihwa Choi (University of North Carolina, USA)

**Ritual Critiques and State Formation during the Reign of Emperor Renzong in Northern Song**

Under Emperor Renzong (1022–1063), Confucianism was established as the orthopraxis of state rituals through a consensus of court officials and the emperor himself. This not only reoriented Song China culture and society, but also ushered in a new dynamic between officialdom and monarchical power. This paper examines how the Confucian officials' criticism of the emperor's ritual practices advanced their goal of rearranging power relations between bureaucracy and monarchical power. It also illuminates the emergence of neo-Confucianism and the shift away from Buddhist and Daoist ritual practice in the imperial court.

Emperor Zhenzong (998–1022) favored Daoist ritual practice in the belief that it would bring about divine protection for the state, which faced imminent military perils. He launched various programs that instituted Daoist rituals as the primary rituals of the state at all levels of society. A small number of Confucian officials objected to this Daoization, noting that such rituals were not only impractical but also were not grounded in the Confucian canons. Since the influence of these officials was limited, they were unable to prevent the shift to Daoism.

After Zhenzong's death, however, the proponents of Confucian rituals gained the upper hand while pro-Daoist officials saw their power base erode. Empress Liu, regent of the eleven-year-old boy emperor Renzong, established the Office of Remonstrance in 1032 seeking institutionalized political advice for her governance. This measure in turn created a cultural environment in which criticism could be offered freely and institutionalized a mechanism for the censuring of the conduct of officials and emperor. The Academy of Ritual also emerged as the leading institution with regard to oversight of various imperial rituals; it played a key role in the revival of Confucian classical ritual practice at the court. Some prominent Confucian officials even went so far as to call for an end the regency of Empress Liu in the hopes of implementing their ideas more speedily.

Coincident with the beginning of Renzong's reign, Confucian officials began to make harsher and more comprehensive attacks on the court's indulgence in non-classical and non-Confucian ritual practice, the legacy of Zhenzong. For example, Ouyang Xiu contended that textual precedents found in the Confucian classics were the authority for what constituted proper rituals, not the emperor's will. In 1035, a consensus was reached within the court that Confucian canonical rituals would be recognized as the sole legitimate state rituals, and that the Academy of Ritual would examine the legitimacy of those rituals. Those who advocated increasing the power of the bureaucracy as opposed to monarchical power relied on the authority of ancient Confucian ritual laws and pressured the emperor to abide by them. Recurrent sanctions against royal death rituals caused additional power to flow to the bureaucracy dominated by Confucian officials during the Northern Song era. The oversight of ritual affairs helped Confucian officials gain the upper hand politically and

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institute neo-Confucianism as the dominant value system of Chinese society.

[THQ2-2] Hyun-ho Joo (University of Chicago, USA)

**Reconceptualizing Tributary Chosŏn: The Representation of Chosŏn Korea in the Qing Court Gazette**

Through a reading of the Qing Court Gazette (the Jingbao, 京報), my paper examines the views and representations of the Qing court and government toward Chosŏn Korea in the period from the 1870s to the 1890s. My specific interest is to demonstrate how the Qing Empire endeavored to transform itself into a modern state, while at the same time tried not to lose its long-standing posture as a traditional empire in East Asia, in particular with regard to its political and diplomatic relations with Chosŏn. The process of modern transformation of the Qing Empire during this period inevitably entailed a change in its Korean policy, from the laissez-faire policy based on tributary principles to the policy of direct intervention driven by expansionist motives. The Qing Court Gazette played an influential role in the process by reproducing the official view of the Qing court toward Chosŏn one-sidedly as Qing's everlasting tributary state and circulated this official standpoint inside and outside of the officialdom. In examining how the late Qing China tried to re-conceptualize and re-represent the Sino-centric worldview as influenced by incipient nationalist ideas, I will try to unravel the intertwined workings of the traditional Sino-centric culturalism and the emerging Chinese nationalism in late nineteenth century.

[THQ2-3] Seon-hye Choi (The Research Foundation of Korean Church History, Korea)

**Ethnic Groups in Pre-modern Korea from Japan, China, and Beyond**

The purpose of this paper is focused on the "ethnic group" in pre-modern Korea : 1392-1636, motive for their coming, their identity and life, and how the Korean government's policy towards them changed.

According to historical materials, many people came from China, Japan, and Jurchen (Northeast China, 女眞), Mongonlia, the Netherlands, and Arabia became naturalized people of pre-modern Korea. This study of ethnic groups shed new perspective on the identity of the Korean as 'a racially homogeneous population'.

In pre-modern Korea, there were two kinds of aliens : the Chinese and the barbarians. Barbarians meant the northern people such as Kitan[Ch'itan, Khithai], Mongol, and Jurchens and Japanese. Quite a few of them and even some of the Dutch were naturalized to pre-modern Korea, Choson.

They were 'the ethnic group' but called 'edified people' in that they were edified by the grace of the king of the Choson Dynasty. There was a feeling of cultural superiority of the people of Choson behind their calling those naturalized people in such a way. It was believed that they were naturalized to Choson because they admired the king as a righteous and virtuous ruler.

The Dynasty's policy towards the naturalized was quite favorable. They were trying to embrace those aliens as new people without regarding them as objects to take advantage of, even though they had different cultural background.

The naturalized people played various roles in different fields : they acted as persuaders or espionage when the Dynasty was in war with their own countries, and they were mobilized as border defence troop and security guards. In return for their service, the government provide them with commodities and salary and land, and even helped them get married with Korean.

No trace of racism was found in Choson Dynasty's policy towards the naturalized at least before 17C. It seemed that the only difference between them were cultural difference which meant they could assimilate into the society of the Dynasty pretty easily.

However, the Dynasty changed its attitude towards the naturalized aliens after a couple of wars with the Japanese and Jurchens at late 16C and 17C, who used to be inferior but harmless barbarians, but now the were threats to the Dynasty and so it followed that the Dynasty's feeling of superiority to the aliens was replaced by animosity. The hostile attitude



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was not just to the Japanese and the Jurchens, but to the Westerners as well.

Now the opportunity for the aliens to become the people of the Choson Dynasty could hardly be gained and they were just different and uncomfortable people. Ethnical difference was something very hard to be got over, and on top of it, cultural difference was added, which was mingled with animosity and hostility. Now it became very hard for ethnic and cultural minority to be embraced into Korean society.

[THQ2-4] Raymund Arthur Gadin Abejo (Academy of Korean Studies, Korea)

**Conflagrations in the Palace: A Study on the Occurrence of Fires in the Palaces of Seoul**

Today, Joseon palace complexes provide a sharp contrast to the modern high-rise concrete, glass and steel structures around metropolitan Seoul. They are popular destinations among local and foreign tourists as a respite to the hustle and bustle of city life and as a window to Korean history. With the peopgung system of principal and secondary palaces, Joseon monarchs constructed and reconstructed five palaces around Seoul. In varying importance and splendor, the Gyeongbukgung, Changdeokgung, Changgyeonggung, Deoksugung and Gyeonghuigung palaces served as residences of the king and the royal family and as the administrative centers of the country. As architectural relics of Korea's glorious past, these palaces represent the history of Korea from the 14th century up to the present. A testament to this is the inclusion of Changdeokgung Palace in the list of UNESCO World Heritage site as an example of East Asian palace architecture and garden design.

This study will explore the occurrence of conflagrations of the palaces, foremost among them was the 1592 burning of the palaces caused by the Japanese invasion. Other major and minor fires occurred in 1623, 1636, 1830 and 1866, to name a few. Through historical methodology of examining primary and secondary documents this paper will attempt to examine the political and economic effects of the fires and the reconstruction of the palaces after such destructions. The burning of the palaces can be considered as turning points in Korean history that mark the political situation in Joseon Korea. The attempts to reconstruct the palaces, on the other, may yield economic burden to the people and to country as a whole. Thus, this paper seeks to contribute to further understanding of history of Korea through the cycle of fires and reconstructions of the five Joseon palaces in Seoul.

*Advance Program (Last Updated June 11, 2009)***[THQ3] Historicizing School Education in Asia**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room Q
<b>Convener</b>	Taihei Okada (Chubu Gakuin University, Japan)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

School education is a highly constructed system in modernity. What is taught at school is a reflection of its society. From this standpoint, school education must be properly characterized in history. In this panel, four approaches to historically contextualizing school education will be presented. Mariko Okada will present transition of geisha school in modernization of Japan. This transition also shows change on appropriation of geisha in modern Japan. And she will also report comparative consideration between school education and premodern educational system. Taihei Okada will discuss how the memories of the Philippines Revolution have impinged on history education under US colonialism. From this case study, he provides new insight concerning utilization of history by nationalism. Kim Hyun Shin will argue how Japanese culture has been taught in the Japanese language education in Korea, reflecting complexity and changes of political relations between both countries. Based on documentary sources and interviews to the teachers, she will present how the personal interest to teach culture has worked in school education. Hiroyuki Hashimoto will discuss how the school education operates in handing down of folk traditions. From his experience of teaching folk culture to elementary school students in the integrated learning period, he will indicate its historical background, problem, necessity and possibility.

**Presenters**

**[THQ3-1]** Taihei Okada (Chubu Gakuin University, Japan)

**History Education in the Philippines under US Colonialism and Memories of the Philippine Revolution**

Nationalism uses history for its legitimation. In this light, nationalism is frequently criticized for its misuse of history. In the colonial societies of the 20th century, nationalism served as a popular as well as intellectual counter force against colonialism. Given that colonialism not only militarily destroyed the colonial society but instilled the consent of the colonized through its hegemony, colonialism tended to accompany education as its major project, because education was supposed to forge the consent. Education in this light can be considered an important locus where opposing historical interpretations clashed between colonialism and nationalism. In this presentation, I will analyze use of history in the colonial education in the Philippines. Given that the Philippines had the first national revolution in Southeast Asia and US colonized the Philippines by defeating this revolutionary movement, the suppression of the memories of the Philippine Revolution and the writing-over of its history were essential for its legitimacy. I will look into history textbooks, survey rather scarce symbols and memories of the Revolution expressed in different languages and the interaction between the American teachers and the Filipino students specifically regarding the Revolution.

**[THQ3-2]** Mariko Okada (The Open University of Japan, Japan)

**School Education for Geisha in Japanese Modernization**

School education is a significant invention of modernity. Starting with the Meiji era, as Japan began undergoing modernization, the government established an integrated educational system. The system was promulgated in 1872. Among those newly-constituted schools in Kyoto, several schools were especially established for geisha. In this presentation, I will

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discuss how this school education has operated on geisha itself. Modernity embraces a paradox and geisha schools have also been loaded with contradiction. These schools were originally aimed at instructing skills which would help them to get out of geisha business and to make an honest living. The government prohibited trafficking in humans and established laws which release those women. At the beginning, subjects which were taught at those schools were arithmetic, calligraphy, needlework, knitting and others. However, those subjects have been changed in several years and teachers have started to teach pragmatic skills such as dance and music. The school turned its object into encouraging geisha to fulfill themselves instead of releasing. Some of these geisha schools are still in existence and one of them is legally authorized to be an educational organization. Compared to the ordinary schools, I can designate many differences. The most characteristic differential is that geisha schools do not provide graduation system. The students, namely geisha, attend schools until retirement from their geisha business. From the same reason, the schools hold appealing opening ceremony in January but no closing ceremony. This suggests that there are no bounds to skills which are taught at geisha school. Is school system appropriate for offering such skills? What has school system brought to geisha? What was the difference between school system and feudalistic teaching system? I will analyze curricula offered at those geisha schools, and I also present historical perspective on geisha school in Japanese modernization.

[THQ3-3] Hyun Shin Kim (Chuo University, Japan)

**Japanese Language Education in Korea since 1973: Perceptions on Japan Culture seen in Textbooks and Experiences of Japanese Teachers**

Perceptions on Japanese culture have been tortuous in the Japanese language education at high school level in Korea. Complexity and changes of these perceptions as seen in textbooks have been discussed in detail in my book-length study *Japanese Language Education in Korean High Schools from Cross-Cultural Perspectives*. (Tokyo: Hitsuji-Shobo, 2008). These images in the textbooks were sanctioned by the Korean educational authorities. As general trends, there were very little representation of the Japanese culture in the 1970's, some traditional Japanese culture in the early 1980's and realistic scenes from Korean-Japanese interactions after the Seoul Olympics. In this presentation, I will analyze how these perceptions were consented, opposed and/or modified by the Japanese teachers of the Japanese language who were sent to Korea primarily for teachers' training. Based on documentary sources and personal interviews, I am planning to present the prosopography of these Japanese teachers and analyze the changes of the Japanese teachers' reactions to the images of the Japanese culture in the textbooks, or lack thereof. I look into different pedagogical methods as part of the teachers' reactions to the officially sanctioned Japanese images. In this analysis, I will also pay attention to their own assessments of teaching Japanese to the Koreans and see how they changed under different official policies.

[THQ3-4] Hiroyuki Hashimoto (Morioka College, Japan)

**Learning and Teaching Folklore at School: An Appreciation of Integrated Learning Period in Japan**

School education in Japan has replaced the previous educational system in a variety of areas, such as manners, dietary education, experiences in a natural environment and social experiences. In particular, today's school education is expected to make large contributions in dissemination of folk culture. In this presentation, I will present how people have carried on the tradition of folk culture to the next generation and I will argue if the school education can substitute for education in regional community and family education. Since 2002 the integrated learning period has been established in every public elementary school in Japan. In this period, schools can decide what they wish to teach regardless of the framework of subjects in order to encourage voluntary and creative learning. After the integrated learning period's launch, every year, I was asked to give 2 hours lecture at Mimi Elementary School



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in Mihama town, Fukui prefecture, where I have continued a research on the festival of the Mimi Shrine. The festival is held on every May 1. Children in the sixth grade, who are 11 to 12 years old, have studied the festival with books in advance and they go out to make research on preparation of the festival on April 30. May 1 is the festival holiday for the area and children spend a day at the shrine. The integrated learning period gives children an opportunity to know the meaning and the function of the traditional festival. Precisely the folk culture used to be taught at home and in regional community and not at school. However today's declining has lessened the number of children in the region and spread of the nuclear family has removed the resourceful elderly from the family home. Under the circumstances how do children learn about the folk culture?

*Advance Program (Last Updated June 11, 2009)***[THR1] Remoulding the Past: Shades of Literary Adaptation and Appropriation in Twentieth-Century China**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room R
<b>Convener</b>	Jennifer Altehenger (University of Heidelberg, Germany)
<b>Chair</b>	Nicolai Volland (National University of Singapore, Singapore)
<b>Discussant</b>	

**Panel Abstract**

Appropriation and adaptation of literary works has been a continuous theme in the study of Chinese literature and literary culture: from the examination of transient and often unnoticed moments of appropriation to the study of more lasting and influential appropriations of popular fictional or historical themes. Despite (or maybe because of) social and political changes, certain literary works and figures are repeatedly revived and reinterpreted. Investigating such revivals and the contexts that promote them may reveal a lot about Chinese society at a given time. This panel thus returns to this inquiry in the attempt to address changes in Chinese methods and techniques of appropriation across the twentieth century. Panelists will examine agents, contents, strategies, and influences that have guided and continue to guide Chinese literary production. Starting in Republican China, the first paper traces China's most prominent and notorious femme fatale, Pan Jinlian, through a variety of contexts to her most recent (transnational) revival staged this year in the US. Moving on to the early years of the People's Republic of China, two papers will examine first the national and trans-Asian impact of one of China's most popular romantic tragedies, the story of Liang Shanbo and Zhu Yingtai, and then the manner in which this story as well as two other literary themes were adapted and employed for propagandistic purposes to further the implementation of China's first Marriage Law. A paper on contemporary literary appropriation will conclude the panel investigating traditional tropes of femininity that permeate Wang Anyi's and Zhang Jie's literary works in China today. Cumulatively, these papers point to changing significances and agendas represented through adaptation and appropriation into the (re-)envisioning of Chinese society.

**Presenters**

**[THR1-1]** Enhua Zhang (UMass Amherst, USA)

**Golden Lotus (Pan Jilian) Reincarnated: A Femme Fatale and Her Theatrical Spirits**

As allegedly No. 1 femme fatale in China, although a fictional creation, Golden Lotus (Pan Jinlian) has enchanted many (male) producers in her afterlife. Her debut with double sin in adultery and murder in "Water Margin" (Shuihu Zhuan) established her as an evil woman beyond pardon. Her prominence in "The Plum in the Golden Vase" (Jin Ping Mei) reinforces her foundation to be a crowned femme fatale with unrestricted dissipation and scheming manipulation. Thereafter, Golden Lotus has been a favorite character of Chinese production of eroticism in all kinds of media, especially quasi-adult videos and even hardcore pornographies.

Besides being an entertainment industry object, Golden Lotus has also served as an inspiration for the enlightenment cause since the twentieth century in China. She welcomes her first waive of vindication in the May Fourth era with Ouyang Yuqian's hailed drama "Pan Jinlian". In the mid-1980s, Wei Minglun writes another Pan Jinlian with absurdities. At this time, Wang Yansong is working on staging a new version of Golden Lotus, collaborating with the Smith College Theater Department Smith College, to be premiered in October, 2008.

Based on the aforementioned three theatrical productions and occasionally referring to Pan Jinlian films, this paper will investigate the following issues: What is the charm of Golden Lotus which makes her an unflinching topic throughout the twentieth century and beyond?

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How is Golden Lotus brought to life by sympathetic male producers to be a spokeswoman of contemporary ethos? What is the common core among her reincarnations? What do these reincarnations reveal to us about transforming gender politics in China and beyond over a body of femme fatale? As a carrier of Chinese elements, how does Golden Lotus act out Chineseness on a world stage?

[THR1-2] Lanjun Xu (National University of Singapore, Singapore)

**“Liang-Zhu Fever”: Socialist Rhetoric and Sentimentalism in 1950s China**

My paper will study the case of the re-telling of the fable of Liang Shanbo and Zhu Yingtai – the lovers who died to spend eternity together as butterflies – in 1950s China. More than thirty different adaptations of the Liang-Zhu story appeared in the early 1950s. One of these, called “The Sorrowful Legend of Liang Zhu” (梁祝哀史), swept first prize in all five categories in the first national competition for “old drama” in 1951. A “Liang-Zhu fever” ensued. Debates in schools, newspapers, and elsewhere in society asked “How should we regard Zhu Yingtai?”, “Is changing into butterflies superstition or legitimate romantic expression?” and so on. In 1953, the story was made into the new government’s first color film and it caused a great sensation in mainland China, Hong Kong, Taiwan and other regions.

I will aim to explain what caused this story to “take off” as it did and examine how this romantic love story interacted with the new political and cultural forces in the first few years of the People’s Republic of China. The conscious efforts of writers and “remolders” are of course part of the explanation; but so are issues of reception—how and why young people in a “revolutionary” mood, with the new 1950 Marriage Law in the background, might want to think differently about romantic ties, gender equality, marital loyalty, and so on. More importantly, through examining the reception of the 1953 film in Hong Kong, South East Asia, and also different international festivals, as well as political meetings of the time, I will argue that the “Liang Zhu fever” was inextricably connected with the manner in which the new regime identified itself in the global community.

[THR1-3] Jennifer Altehenger (University of Heidelberg, Germany)

**Using Literature to Serve Law: The Case of the 1953 Marriage Law Campaign**

In February 1953, the government of the People’s Republic of China called out a nationwide campaign to implement the Marriage Law. While this law had already been promulgated in May 1950, the party centre announced that the grassroots implementation had been far from satisfactory: freedom of marriage, gender equality, mutual love and respect were all still abstract terms that needed to be brought to life and to their application. As a remedy, the month of March 1953 was dedicated to the intense study of the Marriage Law across the country. For this purpose, a plethora of materials pertaining to the law was published and disseminated both to urban as well as rural communities. To supply one of the central agents of popularisation – drama troupes – with educational but entertaining Marriage Law material, the Ministry of Culture and regional drama boards edited traditional and contemporaneous dramas, operas and novels dealing with love and marriage, and propagated their staging as an apt method to convey the new key legal concepts and compare marriage in the “old feudal society” to marriage in the “liberated new-democratic society”.

Three pieces figured prominently in this effort: the fable of the “Butterfly Lovers” Liang-Zhu (Liang Shanbo yu Zhu Yingtai); the “Tale of the White Snake” (Baishe Zhuan); and the story of “Luo Hanqian” (an adaptation from Zhao Shuli’s novel “Dengji”). On the example of their numerous adaptations and the debates that surrounded their making, this paper will examine both the different strategies of remoulding literature for the purpose of the Marriage Law campaign and the legitimisations editors offered to the public as well as to their superiors for the changes made. By appropriating China’s literary past, (new) socialist male and female legal subjectivities were constructed which were legitimised through association with their re-invented traditions.



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[THR1-4] Jennifer Thackston Johnson (University of California, USA)

**Stabilizing Subjectivity: Writing Contemporary Women through Tradition**

Despite the Mao era's extensive use of women's social position to maintain hegemony, the 1980s saw a move away from "woman" as state subject. Campaigns to solve the economic crisis of a surging labor force by "returning women to the kitchen" reflected a sidelining of women as the public face of government achievement concurrent with the development of a post-Socialist state. But the push to improve global image after the violence at Tiananmen Square by hosting the 1995 UN Fourth World Conference on Women restored the centrality of women as an indicator of the health of the nation by exhibiting achievements on women's issues under Mao for world approval.

Against this climate of reflection upon the historical journeys of women through China's tumultuous twentieth century, women writers began to produce narrative attempts to understand the effect of this journey upon subjectivity in the contemporary. This paper turns to Wang Anyi's "Song of Eternal Sorrow" (changhenge) and Zhang Jie's three volume "Without Words" (wuzi) in an examination of the use of pre-modern thought systems and tropes of femininity as a means of framing the feminine selves featured in these narratives. By couching the experience of social turmoil in seemingly apolitical terms, the authors direct the attention of their readers to the experience of womanhood itself at these varying historical moments in an alternative attempt to understand women's subjectivity.

*Advance Program (Last Updated June 11, 2009)***[THR2] The Making of the Global Genji: The Tale of Genji and "World Literature" of the Past, Present, and Future**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room R
<b>Convener</b>	Catherine Youngkyung (Michigan State University, USA)
<b>Chair</b>	Catherine Youngkyung (Michigan State University, USA)
<b>Discussant</b>	Esperanza Ramirez-Christensen (University of Michigan, USA)

**Panel Abstract**

This panel attempts to theorize the terms of negotiation indispensable for newly laying a conceptual foundation for world literature, in this case by undertaking a study of The Tale of Genji—the masterpiece of Japanese literature and the first psychological novel in the history of world literature.

Kim's study traces the translocation of The Tale of Genji to German-speaking cultures via the English translation of the work so as to illuminate the critical apparatus of cultural negotiation and transformation itself as a constitutive part of the material body of world literature. Wang shifts the critical terrain of world literature to South Korea to demonstrate a different notion of world literature at work—one in which the global is inflected with the postcolonial—through a diachronic study of three iterations of The Tale of Genji in Korean during the past four decades. Ryu examines the positionality of The Tale of Genji in the main anthologies of world literature in English, as well as in a set of available world literature course syllabi, to argue that the representation of politics thus revealed constitutes an integral part of the signifying system understood as world literature. Takahashi undertakes a comparative analysis of the structure of power in the rear courts of Asia to contextualize The Tale of Genji as a production of the rear court of Heian Japan written by women in kana, the female hand, largely for a female readership. Through the poetics of linking as theorized by the renga (linked verse) practitioners of fifteenth-century Japan, Ramirez-Christensen, the panel discussant, formulates the ethics of translation for world literature by examining the issue of language and translation brought out in the various English translations of The Tale of Genji, as well as in the presentations by the four panelists.

**Presenters**

**[THR2-1]** David D. Kim (Michigan State University, USA)

**Constructing a Modern Novel as World Literature? Intra-European Translations of the Tale of Genji**

Written for a narrow circle of Heian aristocrats in the eleventh century, Murasaki Shikibu's The Tale of Genji did not reach European readers for another 800 years. Suematsu Kencho's first, yet partial, translation in the English language appeared in 1882. The anonymous German translation of 1937 was heavily based upon a more complete, though still loose, English translation by Arthur Waley between 1925 and 1928. In other words, the German audience encountered The Tale of Genji by way of British imperial culture and the English language.

In this paper, I shall be examining the impossible, yet necessary work of translation that has been done to make sense of The Tale of Genji in modern German-speaking cultures. By translation, I mean the work of transposition from Japanese to English, and then to German, as well as the work of transforming the original with commentary additions and literary transformations. My focus will rest on the deliberate and deviating usage of German idioms, explanatory footnotes, and generic features to allow German readers to understand Murasaki Shikibu's representation of the social and political spheres of the eleventh-century Japanese court. To what extent do those transformations remain faithful to the original text written in Japanese? In what sense does the German translation (fail to) provide the German reader with an intelligible intercultural and multilingual translocation to the Japanese court life of the Heian period? What is at stake here is, as Wai Chi Dimock has



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demonstrated, the genre of the novel not simply as a linguistic-literary construction across time and space, but also as transnational vehicle for translocating world communities.

[THR2-2] Sook Young Wang (Inha University, Korea)

**World Literature Imagined Otherwise: Translocating The Tale of Genji in Korea**

Against the backdrop of the conceptualization of world literature and its link to the reception history of The Tale of Genji in the West, this paper investigates the same issue from a different geopolitical location, South Korea, in which the critical imagination of the global and world literature is inflected by the postcoloniality of Asia vis-à-vis the West overall and by that of Korea vis-à-vis Japan in particular. Specifically, this paper analyzes the production and consumption of Genji Iyagi, the Korean translation of The Tale of Genji, which has undergone three iterations within the past four decades—the earliest one by Yu Jeong (1975), the second one by Jeon Yongsin (1999), and the third one by Kim Nanju (2007). Each iteration—employing a different set of translation strategies—carries the imprints of Korea's national ethos of the time, which was in itself a crystallization of the complex negotiations that Korea undertook to advance its nation-building project, a project that necessitated an economic alliance with Japan, while forging new Korean national identities for the domestic and international stages.

This study illuminates how Korea's imbrication within the world order since the late nineteenth century has effected the very use of such categories as national and world literatures in Korea as a constitutive means of the nation's self-fashioning, assimilation, and resistance vis-à-vis the hegemonic world order. This has in turn complicated the enterprise of translocating Japanese literary works such as The Tale of Genji in Korea as an instance of either foreign literature or world literature, although Korea's changed self-perception as a key global player in the last two decades has begun to alter the terms of cultural negotiation with Japan and other major polities worldwide.

[THR2-3] Catherine Youngkyung (Michigan State University, USA)

**The Tale of Genji Anthologized and Taught: The Politics of Representation in World Literature**

By investigating how The Tale of Genji is represented in the main anthologies of world literature in English, as well as in a set of sample world literature courses syllabi used at universities in the U.S., this paper analyzes the politics of representation in producing world literature as a concrete unit of knowledge that can be contained within a volume of anthology and taught generally as a one-term course. This analysis is driven by a set of critical questions such as: Is there a hierarchical ordering of the works gathered under the rubric of "world literature"? If so, what is the nature of this hierarchy, and how is this hierarchy imagined, practiced, and sustained? What is the placement of The Tale of Genji within such a hierarchy and why? To what extent does the position of The Tale of Genji whether in an anthology or in a course syllabus delimit the import of this work vis-à-vis other works anthologized and disseminated specifically as world literature? If there is no organizing principle that can effectively bring together disparate literary works of the world, is this absence due to the failure of imagination on the part of scholars and critics, or due to the fundamental invalidity of the very notion of world literature? If the conception of world literature remains as a fantasy with no possibility of being represented in concrete terms, what then is the symbolic function of this fantasy called "world literature," one that has gained new currency in the era of globalization? This paper attempts to address these issues through a case study of The Tale of Genji, a staple of world literature anthologies and courses.

[THR2-4] Toru Takahashi (Nagoya University, Japan)

**The Rear Court Politics in World Literature: An Investigation of the Sexual and the Political in the Production of The Tale of G**

This paper proposes to investigate The Tale of Genji as an instance of the literary



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productions of the Heian rear court, a structure of power that had literally sustained the imperial lineage, and hence the institution of the emperorship itself, through the reproductive bodies of imperial consorts. While the existence of the rear court is not necessarily unique to Heian Japan, the one to which Murasaki Shikibu, the author of *The Tale of Genji*, belonged nevertheless differentiated itself from its counterparts in other areas of the world including China, Korea, and the polities located in Arabic and Islamic cultural spheres. For instance, neither did the Heian rear court constitute a domain controlled by eunuchs nor was it forbidden to men. These factors take on new signification when analyzing the narrative of *The Tale of Genji*, which unfolds by forces of uncontrollable magnitude generated specifically by the veiled paternity and the hidden illegitimacy of the tale's characters—that is to say, the issues that are intimately tied to the sexual and textual politics of the Heian rear court.

Analyzing *The Tale of Genji* in relation to the critical notions of cultural production and reproduction; the vernacular and cultural authority; and the birth of women's kana narratives in Heian Japan and the rebirth of *The Tale of Genji* in world literature, this paper will bring into focus the newly calibrated position of *The Tale of Genji* not only on the East-West axis, which has been the dominant mode of illuminating the significance of this masterpiece, but also most pertinently along the axis of Japan-Asia, thereby contextualizing the conditions of production within the rear courts of Asia.

*Advance Program (Last Updated June 11, 2009)***[THR3] Nature in Chinese Prose, Poetry and Philosophy**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room R
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THR3-1]** Gonzalez España Pilar (Universidad Autonoma de Madrid, Spain)

**The Symbols of Nature in Wang Wei's Poetry**

The antiquity of the poet Wang Wei, belonging to the Tang dynasty, and his mysterious simplicity, have contributed to generate everlasting debates during generations in China as well as in the Western world. Many studies have intended to clarify the meaning of his verses, opening new enquiries as they focused their analysis. For a better understanding of Wang Wei's poetry, it has been necessary to get a new insight of his works, using an analytical and symbolical approach that provided better tools to clarify some obscure aspects of his poems written a long time ago. It seems clear that the methodology of the School of Investigation of the Imaginary that I used for my study, with its emphasis on symbolic analysis, has allowed a much better understanding of some of the most well known and controversial Wang Wei's poems in the West. That was the case with most of the Poems of the Wang River, specially those belonging to the jueju category, but also with some lüshi that had not been properly commented and understood from a symbolic point of view by most of the western sinologists. The new insight provided by that School has given prominence to the symbolic elements acting in the poems as part of the imaginary world of the author : the bamboo, the mountains, the water, the birds, the moon, the perfumes, the lute, etc. On the other hand, this type of analysis not only keeps close to the Chinese symbolism through a great number of references related to numerous archetypes and symbols, but also provides a precise interpretation of the lexicon and the syntax used by the poet through the symbolic elements.

**[THR3-2]** Yim-tze Kwong (Lingnan University, Hong Kong)

**Ziran in the Zhuangzi: Naturalness, Natural Humanness and Nature**

s cosmic domain, source and setting of terrestrial life and ultimate ontological principle that cuts humanity down to size, ziran offers a comprehensive frame of reference illuminating the human condition in the Chinese vision of existence. Literally "self-so", ziran is the Chinese term for Nature, used first in Daoism for a cosmic principle of naturalness informing the spontaneous dynamic of the world, then to describe original (and fully realized) human nature before being applied to the physical world. Thus ziran acquired three interrelated areas of meaning in the Chinese conception in the course of time, as literati came to relate ontological naturalness and human nature to the natural world.

The proposed paper will outline these three senses of ziran mainly as seen in the Daoist text Zhuangzi, and to a lesser extent in the Laozi. There is no doubt that early Chinese poets and philosophers (including Confucius) feel a moral resonance between man and Nature, while the Zhuangzi itself makes extensive references to Nature, from infinite time and space to a small butterfly and leisurely fish: it is in blending into the environment and

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spirit of Nature that Zhuangzi becomes one with the transformational flux. Without being explicitly stated, the implication is that the natural environment is the purest embodiment of the natural Dao untarnished by human values and artifice.

[THR3-3] Yi Jou Lo (Wenzao Ursuline College of Languages, Taiwan)

**Neo-Estrangementism: Nature Writing in Taiwan**

This paper endeavors to determine the Nature Writing in Taiwan based on the Collection of Taiwan's Nature Writing edited by Wu Ming-yi. Twenty three articles are classified chronologically into three sections in Collection: Summon of the Land, 1980-1985; Evolution of Diversitification, 1986-1996; Probing of the New Ethics and New Writing, after 1996. However, by deliberate, explicit disquisition and reconnaissance, the paper presenter finds that among the twenty-three articles, (1) seven of them are entitled with bird nomenclatures; (2) as far as the writing technique is concerned, there are more simile than metaphor in these articles and that visual and auditory images are frequently exerted but olfactory, tactile, gustatory images are rarely employed; (3) history reviews are more popular than allusions in this Collection. Another famous writer for Nature Writing in Taiwan, Liu Kexiang (1995:9), declares such a writing style is an amputation of poetic essence. However, since the aesthetics of a Nature Writing article is not lessened with these writing skills, consequently, the paper presenter will coin such Nature Writing with the term, neo-estrangementism. The idea is similar to Shklovsky's estrangement or *ostranenie* (1917) which helps prolong the aesthetics of art by "make objects 'unfamiliar'" (12). In Nature Writing, unfamiliarity is created by "keeping distance" –almost a best policy for nature observers. Henceforward, words as loneliness and/or even soberness, and dolefulness can be exploited sporadically. It is, none the less, under this neo-estrangementism that the existential, survival, and elegant singularity of Nature is better depicted and manifested.

This paper will be mainly divided into three parts. After a brief introduction of Collection, the second part will pose its analysis on the writing styles of articles and the Nature-Writing-orientation. Section three lays an emphasis on the term, neo-estrangementism and how it is applicable in the manifestation and appreciation of the Nature Writing in Taiwan.

[THR3-4] Mohamad Nasrin Nasir (University Brunei Darussalam, Brunei)

**Merging the East and West : The Cosmological Thought of Shams al-Din al-Sumatra'i**

This paper will attempt to formulate and present the metaphysical teachings of Shams al-Din al-Sumatra'i (d.1630). He was the highest ranking scholar at the court of the illustrious Sultan Iskandar Muda of Aceh (d.1634). His teachings here are based upon a newly found manuscript *The Certified Truth in the faith of the Verifiers* (Haqq al-Yaqin fi Aqidat al-Muhaqqiqin) in which he wrote with the aim of helping the Acehnese in their movement towards achieving realization or the station of the verifiers. The text which is probably the most intricate metaphysical treatise ever written in Malay represents the peak of Malay metaphysical thought. The method al-Sumatra'i had utilized were a mergence together of eastern wisdom with western mysticism. He had taken from various texts in Arabic and Persian and molded them together in a coherent narrative to explicate the intricacies of cosmological and metaphysical thought. The studies on al-Sumatra'i till now had been relying on a 62 years old study published in Dutch. In the light of new manuscripts findings there is a need for a reappraisal on the study of al-Sumatra'i. My aim here are fourfold, one to present al-Sumatra'i's views on the cosmos which he had taken from the west i.e. Ibn 'Arabi and other scholars of similar orientation e.g. Sadruddin Qunawi, Abdul Razak Kashani, Abdul Rahman al-Jami, Mahmud Shabistari and Abdul Razak Lahiji. Second to show how he had creatively used his own wisdom i.e. wisdom from the east and had merged it with wisdom from the west. Third to show the influence of his teachings upon the cosmology of latter Malay scholars. The method that had been employed here has been textual i.e. a close reading of the main text of the Haqq al-Yaqin supplemented with reliance upon primary sources of the thinkers noted above in Arabic and Persian. Cosmology or knowledge of the cosmos deals with the understanding of the world and its relationship to



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the individual human being. Though being attacked by western cosmology, nevertheless Malay cosmology and metaphysical thought still survive in the thoughts and writings of contemporary Malay authors.

[THR3-5] Bi-Yu Chang (University of London, United Kingdom)

**The Nationalisation of Nature: Yushan, Modern Myth and Taiwanese Identity**

In recent years, Yushan —the highest mountain in East Asia—has been promoted by the Taiwanese government as the ‘sacred mountain’ symbolising Taiwan’s nationalist spirit. Yushan has been portrayed as the ‘spiritual homeland of Taiwan’ and its importance for the Taiwanese has been compared with that of the Mount Fuji for the Japanese. This paper examines the construction of Yushan myth, the making of a ‘Holy Mountain’, the iconology of symbolising a new Taiwanese identity, and the appropriation of the mythical landscape.

This Yushanxue (the studies of Yushan) discourse is formulated through landscape and landmark construction to foster Taiwanese nationalism. After five years of official promotion, organised pilgrimages to Yushan are regularly arranged; newly formulated Yushan rituals are performed yearly to reinforce the mountain’s sacredness; politicians have also used Yushan to assert their loyalty to Taiwan, proving their love for Taiwan by climbing the mountain.

In contrast to this modern invention, Yushan’s mythical significance to the aboriginal peoples (including Bunung & Tsou peoples) has been intentionally ignored. Instead, a new cultural ownership has been constructed, and declared, making Yushan the mythical origin of the ‘new Taiwanese’. Through the investigation of Yushan’s historical relationship with the indigenous aborigines and the state, this paper exposes layers of residues of past practices, knowledge and history in the making of Yushan myth. Using Yushan as the icon to construct a ‘Taiwanese identity’ for the majority Hans is the true intention. However, the Yushanxue movement also reveals an act of colonial appropriation rather than merely a process of identity construction.

Note: Yushan is also known as Jade Mountain, and sometimes referred to in the West as Mount Morrison.

*Advance Program (Last Updated June 11, 2009)***[THS1] Unfree Asia: Hubs of Footloose Production and Labour Singapore, Johore, Riau**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room S
<b>Convener</b>	Gerben Nooteboom (University of Amsterdam, The Netherlands)
<b>Chair</b>	Gerben Nooteboom (University of Amsterdam, The Netherlands)
<b>Discussant</b>	

**Panel Abstract**

In spite of massive economic growth and societal development, unfree labour remains a widespread phenomenon in Asia. In 2005, the International Labour Office estimated that there were 12.3 million forced labourers worldwide, of which three quarters can be found in Asia and the Pacific. New forms of unfree labour emerge and intensify - often in and around new-fangled transnational sites of production and capital such as Singapore and Hong Kong. While the phenomenon declines in 'traditional' and historically well-studied sectors such as plantations, the sex industry and construction, it re-emerges in places associated with progress and development. Interestingly, in these zones, production and labour have become increasingly footloose, fluid and dynamic. Why do new forms of unfree labour especially emerge in these areas? How are unfree forms of labour related to footloose production, transnational labour relations and globalisation? How do people get engaged in unfree labour? And what are the strategies and stakes of nation states in these transnational processes?

An important area where Asian flows of capital and labour have emerged is the larger Singapore region. Singaporean and transnational investments in production for the global market flow into Malaysia and the Indonesian Riau islands. Since the last decades, large production facilities have emerged in the free trade zones of Batam and Johore attracting massive flows of labourers to the borderlands of Singapore while the marketing, planning and coordination as well as shipping and distribution of final products remains in Singapore. The labour to fuel this transnational production comes largely from poorer areas in Indonesia and Malaysia - often illegally. The flows of labour consist of mainly young unmarried women as domestic workers, for manufacturing and for the sex industry and young males for transport, manufacturing, and the construction sector. Workers' rights and legal safeguards are very limited and while not universal, unfree aspects of labour relations are widespread.

Elaborate studies have been conducted in the past on various forms of slavery and indentured labour in pre-colonial and colonial settings, as well as, on unfree labour in the context of (newly) independent developing states. Forced migration, indebtedness, maltreatment, exploitation, gender and ethnicity were part and parcel of the expansion of global trade and development, as was the transnational movement of capital, goods, production and people. Has global capitalism changed since then? Are the new forms of unfree labour essentially different? Do they occur along similar lines in different centres of global production?

This panel is part of a cluster of three panels, which aim to study the emergence and re-emergence of unfree labour relations in transnational production hubs in an historical and comparative way. Shared questions address 1) the characteristics of unfreedom (what forms of unfree labour and labour exploitation are found), 2) the conditions, mechanisms and processes under which unfree forms of labour emerge and re-emerge (where do we find forms of unfree labour, under what circumstances and why?), and 3) the experiences of the labourers themselves; their circumstances, motivations and strategies of involvement in unfree labour.

Research will be carried out in the margins of three hubs of transnational production and capitalism all characterised by urban centres embedded into rings of 'footloose' production attracting massive flows of labour where production is placed in neighbouring countries or provinces (Indonesia, Malaysia, Guangdong) avoiding strict labour rules and regulations. The major hubs studied are 1: Hong Kong, Macau, South Guangdong, 2: Singapore, Johore, Riau and 3: Mauritius. Mauritius is a special case, as Chinese and Indian companies invest in labour intensive production facilities, such as the garment



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industry and construction, to access and serve the African and European markets. For this production, Chinese young women are transferred on contracts of two years or longer to work to these factories. These forms of labour show remarkable resemblance with forms of labour mobility in previous periods of expanding world capitalism. It is an extreme example of the processes taking place in other major hubs such as Singapore and Hong Kong. A comparative study of changing labour relations in historical and contemporary perspective, through the lens of unfree labour and exploitation, will yield us insights in the production of unfree labour and its transnational linkages in the age of Asia.

**Presenters**

**[THS1-1]** Frans Husken (Netherlands Institute for Advanced Sciences, The Netherlands)

**[THS1-2]** Gerben Nooteboom (University of Amsterdam, The Netherlands)

**[THS1-3]** Pujo Semedi (Gadjah Mada University, Indonesia)

**[THS1-4]** Anoushka Derks (University of Bern, Switzerland)

*Advance Program (Last Updated June 11, 2009)***[THS2] Chinese Urban Governance: Social Relief in Crises and Normalcy**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room S
<b>Convener</b>	Lauri Paltemaa (University of Turku, Finland)
<b>Chair</b>	Joseph Yu-shek Cheng (City University of Hong Kong, China)
<b>Discussant</b>	

**Panel Abstract**

The panel sets out to discuss modes of urban governance in contemporary China. Governance is here loosely defined as the processes through which interaction between official, public and private actors in society are arranged in order to provide social relief. Both the times of normalcy and disasters shall be covered in the papers that map out the changing nature of urban governance in a society that is under a rapid transformation. The topic therefore captures wide range of topics from charity organizations to disaster relief and urban social policies. To this end, the panel asks how have the different arrangements on providing social relief at the times of normalcy and distress changed from Maoist period to post-Maoist socialist market economy. What have been the political and social aims and implications of different social relief regimes of Maoist and post-Maoist times? What has been the role of individual and organized societal actors in providing public services? Can the third sector respond at the present to the growing need of social relief and services?

**Presenters**

**[THS2-1]** Lauri Paltemaa (University of Turku, Finland)

**The Urban State and Crisis – Crisis Management and the Maoist State in Tianjin Natural Disasters 1963 and 1976**

The paper analyses the processes of urban disaster management in China during the Maoist period by focusing on the metropolis of Tianjin and the two major natural disasters that hit it in 1963 and 1976. In 1963 the disaster came in the form of the great Hebei province floods and in 1976 the Tangshan earthquake caused considerable damage in the City proper. The paper compares organization of disaster relief work and the propaganda efforts taken by the government in the two cases. The paper shows how disaster relief was organized according to specific organizational models of the Maoist state relying on danweis, dictates of command economy, maintaining hukou-system and trying to turn disaster into a triumph through propaganda effort. Yet there were also differences in the two cases due to different nature of disasters and political context of the times.

**[THS2-2]** Outi Luova (University of Turku, Finland)

**The Provision of Social Relief in Contemporary China - The City of Tianjin as a Case**

There is both coherence and fragmentation in the provision of social services in today's China. Social policy has been an integral part of China's overall development plans, but the governance of social services has remained fragmented, because of regionally uneven access to resources and the diverse traditions in the management of public affairs in different parts of China.

This paper looks at the provision of social relief in Tianjin, a large coastal city east of Beijing. It studies the interplay between national policies, and local preferences and practices of social relief work during the past thirty years. Tianjin has displayed clear local features with its strong emphasis on social issues (at the expense of economic development), and support for community volunteers' associations already in the late 1980s. However, the governance of social relief in Tianjin is now absorbing new types of elements because the



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central government pays increasing attention to social policy issues, and there is a vibrant nationwide debate on different models of social service provision in China. The expanding international interactions also play a role here, but to what extent are the local features of social relief governance fading in favour of a more coherent national model?

[THS2-3]

Yuan Ren (School of Social Development and Public Policy, China)

**Social Security System Reform For Floating Population In Urban China**

After economic reform and opening in contemporary China in 1980s, a rapid increase of migration and population mobility become a prominent phenomenon. The floating population in 1982 was 6.5 million, and the number has reached 210 million in 2007. This population lacks social security in cities, and faces various social exclusions, which has already aroused wide concern from academia and from public opinion. Exclusion from social security system makes floating population's livelihood precarious, and adds to the lack of opportunity to moving upward and to be assimilated within the city. Meanwhile, floating population has a tendency to live in the city for a long term / even permanently, and has much stronger demand for acquiring social security. The paper will discuss following points on social security reform for floating population in urban China. (1) to illustrate the general situation of social security for floating population in urban china, and the urgent necessities for advancing related reform; (2) to conclude some practical pattern on floating migrants' social security in various cities, and to analyze the validity, successful experience, difficulties in their practices; (3) to analyse main institutional constrains for establishing social security system for floating population, and to make some suggestions on pushing forward the institutional reform, e.g. reform of hukou system and disentangle the linkage between hukou identity and social security, reform of local public administration and public finance system, joint scheme on link-up of social security system among various locations, etc.

*Advance Program (Last Updated June 11, 2009)***[THS3] Sino-African Relationship: Past, Present, and the Multilateral Possibility of the Future**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room S
<b>Convener</b>	Guangyi Li (University of California, USA)
<b>Chair</b>	Guangyi Li (University of California, USA)
<b>Discussant</b>	

**Panel Abstract**

Sino-African relationship was brought to the academic forefront recently, for China's rapidly expanding influence on African continent. Once a prestigious supporter of anti-imperialism struggle and socialist movement across the continent, PRC now to a great degree focuses on business only and is soon involved in new controversies. In an era when China assumes a leading position in the world while a west-dominated and neoliberal globalization is increasingly problematic, it is time to explore the way to reframe the collaboration between China and Africa, upon careful reevaluation of Sino-African relationship since the rise of anti-colonial movement.

**Presenters**

**[THS3-1]** Guangyi Li (University of California, USA)

**The Fading of Third-World Socialism and Sino-African Relationship**

This paper intends to reconsider Sino-African relationship along the rise and fall of socialism, focusing on 1960s and present.

After Premier Zhou Enlai's ten-country tour in 1963-64, China offered comprehensive aid to many African countries, including infrastructure construction, volunteer experts and direct financial aid, the most famous of which is the Tanzam Railway. No less important is the theoretical and spiritual support from China, to be exact, Maoism. A comparative reading of Mao and Franz Fanon will help us to understand how the third-world socialism came into being.

Forty years later, China is rapidly expanding its influence in Africa, though in a much depoliticized, mercantilism way. Almost everywhere in Africa Chinese companies compete for raw materials, especially oil. Cheap Chinese goods also pour into African market. Some critics regard today's China's presence in Africa as neo-colonialism. Having no political or economic dominance on any African country, however, China cannot be categorized into colonizers. Huge investment on infrastructure and national industry system may further distinguish China from neo-colonialism.

Various criticisms taken into consideration, however, Sino-African relationship is less a win-win than claimed to be. The highly capitalismized Chinese economy reproduced all its flaws in Africa: environmental damage, maltreatment of workers, poor equality goods, etc. Moreover, China sometimes feels at ease to take advantage of the structure of economic dependency caused by real (neo)colonialism. Not unlike the indifference to African countries' political construction, China's economic duality also forespeaks an end of 'Beijing Consensus', from which some developing countries are eager to benefit. Therefore, the reintroduction of socialism into Sino-African relationship is simply a must-do.

**[THS3-2]** Yahia Mohamed Mahmoud (Lund University, Sweden)

**The Impact of China's Economic Rise on Africa**

China's economic rise and its consequent implications for international relations have attracted increasing attention in recent years. The outcomes of this development are numerous, complex and involve a wide range of issues. These go from the economic and

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political influences that China might attain to the ecological consequences that this quick economic growth might generate. There is strong disagreement among scholars about the consequences of this development not only for the Chinese society itself but also for the rest of the world. However, most agree that it represents threats and opportunities. Likewise, there is uncertainty about what all this might mean in the long run for other developing economies. As a developing country that reached an impressive economic growth in a relatively short period of time, China is becoming a model for many countries in the South. What is more, China's successful political networking in the past and its recent economic success put it in a special position to disseminate some ideas about and practices of development. Based on its own developmental experience, tainted by pragmatism and focus on basic issues first, China has implemented for the past forty years a variety of development projects in Africa. The diverse results of these efforts have unfortunately been widely ignored and underestimated by western academia. Taking as a starting point my own empirical studies in several West African countries, this paper attempts to map and evaluate the meaning and developmental consequences of China's involvement in the continent. The study focuses on several topics that are central for economic development in the African context such as agriculture, foreign direct investment, infrastructure development, natural, trade, health care and education.

[THS3-3] Miwa Hirono (University of Nottingham, UK)

**China's Peacekeeping Operations in Africa**

Since the end of the Cold War, the People's Liberation Army (PLA) has tended to look beyond traditional war-fighting operations to peacekeeping operations. Its involvement in such operations has expanded steadily since its first peacekeeping deployment in 1990. Despite the size of its contribution, the importance of the operations to China's international status, and the geo-strategic influence it may exert on the countries to which it sends its personnel, there is scant attention to the topic of Chinese peacekeeping. Against this background, this paper asks two central questions: How has the Chinese peacekeeping policy evolved since 1990, and what are the implications of China's engagement in peacekeeping for China's great power status in Africa? More specifically, the first question aims to understand whether the PLA has been engaged in 'traditional' peacekeeping (static observation), or in what are known as multifunctional peace support operations that involve a more comprehensive set of 'activities.' I take a chronological approach to analyze the evolution of China's peacekeeping policy from 1990 to date. The second question of this paper concerns the implications of the evolution of peacekeeping policy for great power politics in Africa. I explore how China's peacekeeping operations have led to increases in China's geo-strategic influence in host countries and surrounding regions, and how such operations may have led to the expansion of China's trade and investment relationships with the host countries. The relevant literature often assumes that China's peacekeeping operations are indicative of China's willingness to gain increased geo-strategic and economic advantage but few if any studies provide clear evidence of causal relationships between such operations and subsequent material gains. In so doing, this paper intends to contribute to a broader IR debate on the Sino-African relations as to whether China is the second imperialist on the continent.

[THS3-4] Duncan McEachern Yoon (University of California, USA)

**Aporia, Violence and National Consciousness in Lu Xun and Frantz Fanon**

The ambit of this paper lies in two historically distinct responses to the tension between revolution and evolution in the formation of national consciousness: Lu Xun (1881-1936) and Frantz Fanon (1925-1961). In analyzing their respective roles as vanguard intellectuals in twentieth century post-imperial/post-colonial national movements in China and Algeria, I seek to understand how depictions, representations, and/or narratives of violence, serve as a purging mechanism for the society in an attempt to create, or "imagine" (Benedict Anderson) a new community. The unification of a people around these concepts allows for



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them to form an identity that attempts to deal with the contradiction of the “old ways” and the invasion of European Enlightenment values. By applying a tripartite interpretative matrix of violence that purges physically, psychologically, and linguistically to selected writings of both Frantz Fanon and Lu Xun, this paper will demonstrate an “ambivalence” (Partha Chatterjee) in each of their works that serves to answer two questions: What is the role of violence in the formation of national consciousness? And how does this politics of violence interact with and enhance the definition of nation?

*Advance Program (Last Updated June 11, 2009)***[THT1] Religion and Social Space: Anthropological Studies in Asian Communities II**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room T
<b>Convener</b>	Tetsu Ichikawa (National Museum of Ethnology, Japan)
<b>Chair</b>	Tetsu Ichikawa (National Museum of Ethnology, Japan)
<b>Discussant</b>	

**Panel Abstract**

Panel abstract:

This panel will focus on the relation between religion and social space in Asian societies. As globalization has become a prominent characteristic of the present world, anthropologists who research Asian societies have to consider the increasing size of local societies. The small-scale societies that anthropologists have traditionally studied are now linking up with each other and integrating with nation-state, regional economies, and the world system. The interconnectedness between macro and micro level societies cannot be ignored by anthropologists now. This has led many anthropologists to consider the hierarchy of social spaces around their field sites in order to understand local processes. For example, a migrant's community includes people in their home country and destination country. Those who do not migrate to foreign countries also interact with the outside worlds in various ways.

This session will discuss how religion bridges gaps between local, or micro level community and macro level society. By comparing the participants' research findings, we will analyze how to understand the relationship between small scale field site and larger level society. The session will have two parts: we will present case studies of Asian migrant communities outside Asia, and second one will deal with local communities remaining in Asia. In both sub-sessions we will discuss the role of religion in communities. While comparing migrant and non-migrating communities, we will also analyze the relationship between religion and social space in Asian society. The following specific case-studies will be discussed: Chinese Christians of Papua New Guinea, Chinese Christians in South Korea, Korean immigrants in the Japantown of San Francisco, Iranian immigrants in Los Angeles, a Goddess cult in West India, worship of a village deity in North India, Caodaism in Vietnam, and a Buddhist temple activities in Thailand.

**Presenters**

**[THT1-1]** Mizuho Matsuo (Research Fellow of Japan Society for the Promotion of Science, Japan)

**The Community of Sufferers: Goddess Cult as a Loose Solidarity in Rural India**

How religious space contributes to create solidarity and communicative relations for marginalized people? What are their experiences as sufferers in their daily lives?

Women in pronatalist societies such as India, where motherhood is mandatory, the implications of childlessness do not merely concern physiology, but create a sense of lacking or missing 'femininity' (stṛitva) and 'motherhood' (mātrutva). This may result in their continual suffering, stigmatization, social exclusion, and a profound crisis of husband and wife relationship. By concerning these situations, it is important to understand that people interpret and treat childlessness according to their cultural and social context. There are plenty of non-medical treatments for childlessness and people seek various practices to overcome their sufferings.

The folk goddess called as 'Sati Asra' is one of those deities related to childlessness in rural Maharashtra, Western India. Childless women frequently visit traditional healers who possess the deity, and perform rituals according to their introductions. As the process moves on, they come to interact with others who also have problems in their lives at the healers' places. It can be said that the goddess cult creates religious space as well as a loose solidarity for childless women who are socially marginalized within Hindu society. By focusing on the goddess cult performed by childless women, this paper will discuss how the religious space creates a loose solidarity for sufferers.



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[THT1-2] Hidenobu Komatsubara (Rikkyo University, Japan)

**Folk Deity's Shrine as Social Space of Ideological Conflicts in Popular Hinduism: An Anthropological Study on Dih Baba**

Belief in folk deities occupies the core part of the ordinal religious practice in the Indian villages. The folk deities are usually enshrined in small temples or shrines in the village and worshipped by the villagers. However the importance of the folk deities has been ignored by Indian philologists who tend to regard traditional Sanskrit doctrine as orthodox religion of Hinduism. The folk deities are not well researched nor recognized its importance in the Indian village communities. This understanding of Hinduism is based on the notion that hierarchical caste structure is the characteristic of the Indian society. But when we look into the life world of Indian villagers, we can find out the various aspects of villagers religious practices which do not correspond with the assumption of orthodox Hinduism.

This presentation will take 'Dih Baba', one of the most peculiar folk deities in Varanasi, for case study and discuss the problem mentioned above. Dih Baba is believed that he guards a village boundary and controls any supernatural force that influences the health and wellbeing of villagers. In Varanasi area, every village has each Dih Baba's shrine. Usually those shrines are built in habitations of lower castes, especially "Untouchables". In this point, Dih Baba is ranked the lowest level in the orthodox Hindu pantheon which ranks Shiva as the highest god. However Dih Baba is called 'King of Village (Gaon ka Raja)' and worshipped by every villager, including higher castes people such as Brahman and Thakur.

The villagers explain that Dih Baba is the lowest deity, while he is also the greatest deity in the village. This ambivalent recognition of the villagers suggests that the shrine of Dih Baba is interpreted from two different ideological positions. This presentation will discuss that the shrine of Dih Baba stands on the social space in which different interpretations conflict each other.

[THT1-3] Mariko Sato (Ito) (National Museum of Ethnology, Japan)

**Singled women, Religious Practice, and Social Space: The Case Study in Contemporary Vietnam**

In this presentation, I will discuss that religious community offers to people the kind of intermediate social relationship between individual and society in the urban of contemporary Vietnam.

The rise of women's formal role is one of the most notable characteristic of recent revival of religion in East Asian and South East Asian societies. That is the case to the traditional religious life at the Vietnam community shrine dinh. However, in Vietnam society, especially northern Vietnam where the patriarchy has maintained great influence on society, the public space like community shrine is the space for women who retain the traditional kinship, so women localized on the outskirts of kinship who have singled, divorced, or widowed have alienated from those community beliefs. If that is the case how do those women have connected the self to the society?

I will take up as an example a sectarian of new religious community, Caodaism in detail. Caodai is one of the named religions in Vietnam society, and disseminated rapidly in the middle of 20th century in the southern Vietnam. I will pay particular attention to the local people that pertains to the Hanoi church (Thanh that thu do Hanoi). This is the unique Cao Dao church in Hanoi, Vietnam. Most of adherents of the Hanoi church are aging women who have experienced single, divorce and widowhood. They have formed peculiar social relations within the Hanoi church through religious practice. The Hanoi church has provided a social space open to some women alienated from social structure based on the patriarchy. I will clarify how the religious community Hanoi church as social space to intermediate between individual and society unfolds for those women in urban of contemporary Vietnam.

[THT1-4] Mayumi Okabe (The Graduate University for Advanced Studies, Japan)

**Why Do They Migrate to a Buddhist Temple in Contemporary Thailand?**



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The aim of this presentation is to clarify what a Buddhist temple means as social place in contemporary Thailand, with special consideration on a formation process of informal settlement within a temple land and the migrants' life histories. Then it explores the role of religion in relation with migration and expansion of social space in contemporary societies.

So far, most of the former studies on Thai society have explained from a functionalistic viewpoint that Buddhist temple is a center of local community around it. A temple, however, has been not only a center for religious rituals performed by local community members, but also a dwelling place for both monks and lay people beyond local community with various backgrounds such as religion, ethnicity, and locality. In other words, a temple has been a place of crossroad, through which people, things, and information has been coming in and going out.

This presentation takes up a particular case of informal settlement within D temple's land in the suburb of Chiang Mai, the largest city of Northern Thailand. The correlation between the dwellers, the monks, and the people living in local community will be examined from a micro viewpoint based on ethnographic study. This settlement has been formed gradually in a context of rapid economic and social changes over Thailand since 1970's. The dwellers migrated there because of seeking for "a place to live" in a similar way, but their life histories show cultural diversity of their backgrounds. For example, some of them are Muslims, ethnic minorities from mountainous area close to the border, and the day laborers from Central and Northeast Thailand. Thus they ingeniously use a multiple character of a temple as social place to make their migration possible and construct their everyday lives smoothly.

*Advance Program (Last Updated June 11, 2009)***[THT2] Religion and Social Space: Anthropological Studies in Asian Communities****I**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room T
<b>Convener</b>	Tetsu Ichikawa (National Museum of Ethnology, Japan)
<b>Chair</b>	Mizuho Matsuo (Research Fellow of Japan Society for the Promotion of Science, Japan)
<b>Discussant</b>	

**Panel Abstract**

This panel will focus on the relation between religion and social space in Asian societies. As globalization has become a prominent characteristic of the present world, anthropologists who research Asian societies have to consider the increasing size of local societies. The small-scale societies that anthropologists have traditionally studied are now linking up with each other and integrating with nation-state, regional economies, and the world system. The interconnectedness between macro and micro level societies cannot be ignored by anthropologists now. This has led many anthropologists to consider the hierarchy of social spaces around their field sites in order to understand local processes. For example, a migrant's community includes people in their home country and destination country. Those who do not migrate to foreign countries also interact with the outside worlds in various ways.

This session will discuss how religion bridges gaps between local, or micro level community and macro level society. By comparing the participants' research findings, we will analyze how to understand the relationship between small scale field site and larger level society. The session will have two parts: we will present case studies of Asian migrant communities outside Asia, and second one will deal with local communities remaining in Asia. In both sub-sessions we will discuss the role of religion in communities. While comparing migrant and non-migrating communities, we will also analyze the relationship between religion and social space in Asian society. The following specific case-studies will be discussed: Chinese Christians of Papua New Guinea, Chinese Christians in South Korea, Korean immigrants in the Japantown of San Francisco, Iranian immigrants in Los Angeles, a Goddess cult in West India, worship of a village deity in North India, Caodaism in Vietnam, and a Buddhist temple activities in Thailand.

**Presenters**

**[THT2-1]** Tetsu Ichikawa (National Museum of Ethnology, Japan)

**Religion and Locality in Transnational Social Space: Subethnic Identities of Papua New Guinean Chinese**

While the Chinese have a common identity and culture as a whole, they also include many particularities within that whole culture. The Chinese communities outside Mainland China also show this combination of unity and diversity. Chinese migration and settlement are one of the main factors that diversify the Chinese overseas. It is often observed that some Chinese migrate to a particular area to reside, and then emigrate to another area. These re-migration patterns influence not only the lifestyle of Chinese migrants but also their identities. When Chinese migrants from the same area emigrate to several countries and settle there for a few generations, these Chinese migrants may acquire different local culture and identities.

This presentation discusses the dynamic nature of Chinese ethnicity by analyzing the relationship between their religion and locality. To understand this problem, this presentation takes Papua New Guinean Chinese for case study.

Chinese immigration to PNG started in the colonial period in New Guinea Island. Under the influence of German and Australian colonial rules in this region, the Chinese converted to Christianity. After World War II, the Australian government allowed the Chinese in Papua and New Guinea to acquire Australian citizenship. After that, PNG Chinese started sending their children to Australia for higher education, and PNG Chinese have used English as their

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common language. Before the independence of PNG in 1975, the PNG Chinese started migrating to Australia. They established Christian associations in Sydney and Brisbane. The PNG Chinese have interacted with the Chinese from other countries through these associations. But because of the differences in their languages and religions, the PNG Chinese aware of their subethnicity based on their locality and religion.

[THT2-2] Kye Yeon Kim (The Graduate University for Advanced Studies, Korea)

**Establishment and Development of Chinese Christian Communities in Korea**

The migration and settlement of Chinese in Korea started about 120 years ago. The Chinese in Korea have suffered contentious social difficulties, such as the colonization of Korean Peninsula, the Cold War in East Asia, chauvinistic policy toward foreigners taken by the Korean government, and so on. On the contrary, nowadays the Chinese Overseas have attracted the Korean people's interests because of the recent economic development of the Peoples Republic of China. However, the Christian communities of the Chinese are not well researched, although they have existed in Korea for over 100 years. This presentation will report history and contemporary situation of the Chinese Christian communities, and also analyze the position of the Christian communities in the Chinese Overseas in Korea.

[THT2-3] Sachiko Kotani (Kyoto University, Japan)

**Korean Christianity as a Spiritual Base for Entrepreneurship in Japantown: Korean American Marketing and Religious Activities**

From the 1980's on, San Francisco's Japantown has attracted more and more Asian people and businesses of non-Japanese origin. Notably, a significant number of them are post-1965 immigrants from South Korea.

What brought these people to the place known from its symbolic significance to those who identify with Nikkei heritage?

What are their lived experiences like in Japantown?

How is Japantown related to the development of Korean American imaginary collectivities?

Why and how has this speaker developed her relationship with them as a student from Japan?

With these questions in mind, this presentation directs attention to the interplay of entrepreneurship and religion in the everyday construction of social space.

Today, Korean immigrant merchants' presence in Japantowns is nothing new. It is becoming increasingly common to find Korean-owned businesses in urban enclaves of ethnic and global Japanese retailers and restaurants worldwide, including north American cities like San Francisco and Los Angeles and other world cities like Liberdade, Brazil and Vancouver, Canada.

This paper views these Korean merchants in Japantowns as de-territorializing and re-territorializing postcolonial agents who are part of constructing the world's Japanese marketing space. Based on my fieldwork research in San Francisco Japantown, I will elaborate on how their business activities in Japantown intersect with their engagement with ethnic Korean churches. In so doing, the following two globalizing contexts are to be emphasized: 1) Asian-ness as a racial marker for global consumption and 2) Korean Christianity as a site for the transnational co-ethnic imaginary.

[THT2-4] Atsuko Tsubakihara (Osaka University, Japan)



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**Emerging Space of Iranian Muslims in Los Angeles**

Iran has a tradition of at-home gatherings for kin and acquaintances. These include religious gatherings such as hay'at and sofreh, as well as salon-style gatherings called dowreh. These gatherings flourished in urban areas in 1970s' Iran along with the rapid increase of the population. Nowadays, Iranian migrants in Los Angeles maintain this tradition while transforming its style. This presentation focuses on one Iranian Islamic center in Los Angeles. This center – as many others like it – has its origins in a private religious gathering. In this presentation, I will explore how the center overcame objections and criticisms from both Iranians and Americans in Los Angeles, and how it managed to unite under its roof Iranian Muslims with quite different expectations.

At-home gatherings and religious institutions tend to be regarded as opposing entities, the first belonging to private and the second to public sphere. However, the center in question is not quite "public" in the sense of the term espoused by the theorists of public sphere, its emergence better perceived as a consequence of "emergent coalition" described by J. Butler.

Because of the diversity of religious and political standpoints among Iranians living in Los Angeles, it has always been difficult to organize institutions with concrete objectives derived from open discussion. But quite a few institutionalized Iranian organizations evolved from private gatherings such as dowreh and hay'at in recent years. These organizations didn't formulate their goals and regulations through discussions, and perhaps – even though many controversial issues remained unsolved – this very lack of organization enabled them to become organized.

*Advance Program (Last Updated June 11, 2009)***[THT3] Hermeneutics and Strategy in the study of Chinese Daoist texts**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room T
<b>Convener</b>	Friederike Assandri (University of Heidelberg, China)
<b>Chair</b>	Friederike Assandri (University of Heidelberg, China)
<b>Discussant</b>	

**Panel Abstract**

Early medieval and medieval Daoism and its texts collected in the Daoist Canon (Daozang) remain terra incognita in many ways. While general surveys of the Daozang have done much to open this field of research, detailed studies of most of the texts remain to be done.

This panel aims to examine and demonstrate different ways in which hermeneutics can be employed – or not – in analyzing religious Daoist texts.

Hermeneutic theory of understanding postulates understanding the whole in terms of the detail and the detail in terms of the whole, implying a circular movement of understanding within a text, but also between text and its context, etc.

Concerning Daoism, this approach is particularly challenging, because, unlike the European context in which hermeneutics originate, some characteristics of the texts, namely their esoteric nature and claims to divine revelation and/or celestial origin, seem to defy interpretation – and understanding.

This panel presents four papers that explore hermeneutics in terms of different strategies of reading and writing in early medieval and medieval Daoist texts.

Two papers explore the hermeneutical strategies of two different 13th century commentators of a short Daoist sutra, the Qingjing jing, which enjoyed great popularity in medieval China and is still widely read in modern Taiwan.

They elucidate two distinct strategies of creating understanding used in the commentaries, namely graphic commentaries in analogy to cosmological diagrams, discussed by J. Gentz, and extemporaneous sermonizing, analyzed by YK Lo.

G. Raz examines the narrative structure of an influential early medieval text, the Taishang lingbao wufuxu (DZ 388). He explores the complex metaphor of journeys, caves and the position of the Daoist in the circular relationship which is established between the narrative of the texts celestial origin and the practice of its transmission according to rituals prescribed in the same text. Relating his findings to Greek mythology, he argues that in this circular relationship between narrative and transmission, the Daoist adept could be seen as Hermes himself, while the hermeneutic of Daoist texts is intrinsically hermetic.

Discussing a short early medieval text Huming miaoqing (DZ 19), together with its Daoist and Buddhist forerunners (DZ 356 and P 1326), F. Assandri proposes a strategy of reading to overcome the lack of access to the socio-historical background, caused by the narrative of celestial origin and the esoteric transmission (described as hermetic by G. Raz). This strategy employs the concept of the intended reader, borrowed from hermeneutic literary criticism, as well as analytical tools borrowed from marketing analysis. Together the presenters hope to open up new perspectives the field of hermeneutic study and interpretation of texts from religious Daoism.

**Presenters**

**[THT3-1]** Joachim Gentz (University of Edinburgh, UK)

**Daoist Hermeneutics: Wang Jie's 王玠 (Yuan dynasty) Taishang Laojun Shuochang Qingjing Miaoqing Zuantu Jiezhushu 太上老君說常清靜妙經纂圖解注**

Due to the highly specific terminology and exegetical structure of Chinese commentaries readers are often confronted with problems in their attempt to reveal the systematic order which the commentary develops in regard to the text. Commentaries especially since Song times have reacted to this difficulty by mapping text structures in analogy to drawings of cosmological diagrams (such as the Taiji tu). The topic of the talk is Wang Jie's 王玠 (Yuan



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dynasty) Taishang Laojun shuochang qingjing miaojing zuantu jiezhu 太上老君說常清靜妙經纂圖解注 in which exegetical text and graphical representation both are used to comment upon the Qingjing jing 《清淨經》. Function and aim of such graphical commentaries will be analyzed and explained in their Daoist context.

[THT3-2] Gil Raz (Dartmouth College, USA)

**Into Caves: Daoist Hermeneutics as Hermetics**

The emergence of institutional Daoist religion in early medieval China entailed a new set of mythological and cosmological claims. Each of the new Daoist lineages constructed distinct cosmological and ritual synthesis by adapting and manipulating elements from local cults, traditions of divination, exorcism and healing, and imperial ritual and ideology. Simultaneously, Daoist lineages distinguished their ritual praxis from the traditions they were co-opting by situating their ritual system as a response to individual, social, and cosmological problems engendered by following the improper rituals of these very traditions.

Narrating their own appearance in the world, Daoist texts assert their primordial existence as celestial script that has to be translated and transcribed into writing that comprehensible to humans. The human recipient of the text, the Daoist, then continues to transmit the text by the correct rite of transmission, which is often included in the text itself. There exists a circular relationship between narrative and praxis; the narrative frames the ritual instructions, and the basic ritual is a transmission rite of the text. The Daoist as recipient and transmitter of esoteric knowledge is thus at the center of an “hermeneutic circle,” which is not one of interpretation but the core of Daoist cosmology and ritual.

The Array of the Five Talismans (Taishang lingbao wufuxu DZ 388), of the late third-century, is critical to the development of Daoism as it was a model and inspiration for the various scriptures that appeared during the Six Dynasties. In this paper, I examine the narrative structure of the Array of the Five Talismans, with a particular emphasis on the complex metaphor of journeys, caves, and the position of the Daoist as transcriber and ritual actor. Intriguingly then, the Daoist adept may be seen as Hermes himself, while the hermeneutic of Daoist texts is intrinsically hermetic.

[THT3-3] Yuet Keung Lo (National University of Singapore, Singapore)

**Looking into the Buddhist Mirror: Simulated Daoist Sermonization in Mr. Anonymous's Commentary to the Scripture on Perpetual Purity and Tranquility**

Dated to no later than the mid-ninth century, the Taishang Laojun shuo chang qingjing jing (Scripture on the Venerable Lord Speaking on Constant Purity and Tranquility, hereafter, Qingjing jing) was a religious Daoist scripture whose central doctrine of nondualism was inspired by and indeed borrowed from the Buddhist Madhyamika, which was introduced to China around the fifth century. Since its completion the Qingjing jing had enjoyed tremendous popularity in medieval China and continued to wield extensive influence on Chinese religiosity even until today as it is still widely read and propagated in modern-day Taiwan. The scripture does not stand alone but survives with its commentaries in the Daoist Canon since the fifteenth century. Despite its short length of 391 characters, it boasts eight commentaries since the ninth century.

Hermeneutically, these commentaries use different strategies to achieve their own exegetical ambitions. This paper examines the commentary probably from the thirteenth century by Wuming shi (Mr. Anonymous) as a form of hermeneutic expression. The exegetical ambition of this commentary is evidently homiletic, and it is unique in routinely employing storytelling to instruct and persuade. This rhetorical practice appears to have been inspired by the Buddhist method of preaching with transformation texts. Of particularly note is that the allegedly “historical” stories that highlight the religious import of the commentary are not historical at all and that some of them were actually adapted from Buddhist stories of proselytization. This paper argues that some kind of extemporaneous sermonizing might be at work in Wuming shi's commentary, and that the commentary may



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well be a record of sermonizing to a live audience rather than a textual exegesis written for reading.

[THT3-4] Friederike Assandri (University of Heidelberg, China)

**Marketing, Hermeneutics and Six Dynasties Daoism.**

Daoist texts from Six Dynasties and early Tang are challenging for hermeneutic interpretation: claims of divine revelation and esoteric transmission entail lack of reference to a historical author and bibliographical registration. With the absence of historically concrete references, the obvious strategies of background study of author and time fail.

I propose to address this dilemma by shifting the focus of interpretation from the author/text to the 'intended reader' (Jauss). In a time where manuscripts had to be copied painstakingly by hand, we assume that if they were copied, they must have found the interest of the intended readers – otherwise their chance of survival would have been minimal.

While historical distance excludes identification of actual reader and historical reader, we can interpret a text as an implicit dialogue of the author with an 'intended reader' as part of his horizon. In particular for many of the short and highly obscure Daoist texts from the later Six Dynasties and Tang, I propose to use analytical concepts from marketing analysis, namely the concepts of 'needs and wants' and 'positioning', as interpretational tools to gain information about the intended reader.

I will show with the example of the 'Sutra for protecting the body' (DZ19), and its Buddhist and Daoist forerunners (P1326 and DZ356), how these texts can be read as answering different needs and wants (and concerns) of an intended reader. This facilitates a reconstruction of the 'intended reader's socio-historical background – as part of the horizon of the author. Combined with a careful analysis of the positioning of the text in respect to other teachings or practices, this approach can add much information about the socio-historical context of the text, and thus be a first and essential step towards a hermeneutic understanding.



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**[THU1] Aspects of Islam I**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room U
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THU1-1]** Mohd Farid bin Modh Sharif (Universiti Sains Malaysia, Malaysia)

**The Rise of the Liberal Muslim in Contemporary Malaysia**

The paper seeks to shed some light on liberalism in contemporary Malaysia with special reference to the issue of women, Islamic law and theology. It examines the intellectual origins and also addresses an important alternative topic at a time when most scholarly research on Muslim contemporary is focused on the phenomenon of Islamic terrorism and fundamentalism. Preoccupied by the issues of liberal Islamic movement in a neighbouring country, Indonesia; some intellectual Muslims in Malaysia are also having a similar interest to study and discuss Islam in a similar methodology, does not seem to be so much academically focused. This paper will argue that Liberal Muslim in Malaysia is a product of dynamic local, national and international ambiances that lead to intellectual dynamism among the younger and vocal generation of Malaysian Muslims. The paper is divided into two parts: the first is the origin of liberalism discourse in Malaysia; and the second is the refutation against the Liberal Muslims' opinion on some selected issues.

**[THU1-2]** Shi Xueqin (Xiamen University, China)

**Madrasa in Southeast Asia: Transition and Challenge**

In the muslim society of Southeast Asia countries, Madrasa (Islamic primary school) constitute a very important part in national education system, and it plays a significant role in maintaining and protecting Islamic culture and tradition in muslim societies. With Southeast Asia society's transition towards modernization and secularization since 1900s, madrasa changes itself correspondingly. On the one hand, in the muslim-dominant countries such as Indonesia and Malaysia, the reformation of madrasa kept the track of modern Islamic movement and produced a significant impact on national education system and society. On the other hand, in the Philippines and Thailand where muslim people are ethnic minority group, madrasa schools was gradually integrated into national system by government. With the rise of Islamic revival movement in Southeast Asia since 1960s, madrasa, as the core of Islamic cultural institution and tradition, has been coming to renew and meanwhile face newly rising challenges, especially the Islamic fundamentalism is penetrating into madrasa. The penetration of Islamic extremism in some madrasa of Southeast countries undoubtedly not only defame the madrasa, but produce negative impact on the Islamic culture and society in Southeast Asia.

**[THU1-3]** Mohd Rushdan Mohd Jailani (Islamic Science University of Malaysia (USIM), Malaysia)

**A Study on the Doctrine of Insan al-Kamil (Perfect Man) in the Selected 17th Century Malay Sufi Literatures**

This paper will focus on both the historical background of the transmission of the doctrine of

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Insan al-Kamil to Malay Archipelago and the intellectual discussion of this doctrine among the Malay Sufis in 17th century which is based on the selected manuscripts of Hamzah Fansuri (d.1606), Shamsuddin al-Sumatrai (d.1630) and Nuruddin al-Raniri (d. 1658). The discussion of this paper will embark on the discussion on how the doctrine of Insan al-Kamil was transmitted to this part of the world and to what extent it influenced the development of Malay Sufis teachings. The exposition of the originality of this doctrine (i.e Insan al-Kamil) focusing on how this doctrine had been discussed or interpreted by earlier Malay Sufis mainly Hamzah Fansuri (d.1606), Shamsuddin al-Sumatrai (d.1630) and Nuruddin al-Raniri (d. 1658) and its relation to other Sufis existing concept at that time, is another important aspect of this part. Here, few things become our main concern; first of all how we should study the adaptation or the adjustment of this doctrine (i.e Insan al-Kamil) among the Malay Sufis at that period of time, to what extent have they adhered to the teachings of the earlier Sufis. Even though it was generally accepted that both Hamzah and Shamsuddin were the kin followers of Ibn Arabi and Abdul Karim al-Jili who were known as the founders of the notion of Insan al-Kamil, the issue whether both Hamzah and Shamsuddin were the followers of Ibn Arabi and Abdul Karim al-Jili directly or adherents to Ibn Arabi's and Abdul Karim al-Jili's commentators is an important part of this study. The issues whether both Hamzah and Shamsuddin had a correct understandings of both Abdul Karim al-Jili and Ibn Arabi or Ibn Arabi's commentators will be also viewed in this paper. Thus, this paper will look into Hamzah's and Shamsuddin's metaphysics in its concurrence with that particular school. Then one should also study whether the doctrine of Insan al-Kamil did contribute to the rising of other main concept of Tasawwuf such as the doctrine of seven grades of being and fana.

On the other issue, this paper will discuss the relation of this concept to the kingship system in that period of time. To what extent this concept influenced the practice of the kingship system in the Malay Sultanate reign. Finally, this paper will discuss the influence of the doctrine of Insan al-Kamil in the establishment process of the Malay Sufi literature. In this part we will investigate whether the doctrine of Insan al-Kamil had provided an integrated system in the Malay Sufi literature and become the central idea in the development of intellectual among the Malay Sufis. On the other hand, this part will also study to what extent this doctrine had lost its place in the major discussion in the Malay Sufi literature especially after the attack of Muslim orthodox scholars. Finally the problem on how to articulate the accusations made by the opponents of Insan al-Kamil which most of their arguments were based on a literal understanding of this concept is another concern of this research.

[THU1-4] Muhammad Azizan Sabjan (Universiti Sains Malaysia, Malaysia)

**The Concept of the People of the Book in Malaysia**

The issue of the People of the Book has long been of central significance to Islam and later to the study of comparative religion. Many Muslim and European scholars have hence taken close heed of the People of the Book and their role as the holders of sacred books. The question of the People of the Book becomes more crucial when Muhammad 'Abd al-Karīm al-Shahrastānī (d.548/1153) develops another category identified as "Man Lahu Shubhat Kitāb," (those who possess doubtful sacred scrolls) or "Ahl Shubhat Kitāb" (the People of a Dubious Book), the term that may be considered similar to that of al-Shahrastānī. However, the focus of the present study will be the issue of "Ahl al-Kitāb in Malaysia" (the People of the Book in Malaysia), i.e., the Malaysian Christians regardless of their ethnic groups. Henceforth, this paper is an attempt to discuss and evaluate the nature of the People of the Book in Malaysia in accordance with the Qur'ān and Islamic Religious Tradition. It is hoped that the study will provide a preliminary yet clear understanding of this issue, which hopefully can deepen our knowledge and enhance our perspective on the rich delineations of the People of the Book and the People of a Dubious Book employed by scholars. This eventually will widen our horizon of understanding of religious issues and any misunderstanding or narrowed perception of other religious traditions could be avoided.

*Advance Program (Last Updated June 11, 2009)***[THU2] Aspects of Islam II**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room U
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THU2-1]** Moch Nur Ichwan (Sunan Kalijaga State Islamic University, Indonesia)

**De-Pornoisation of the Public Shere: The Majelis Ulama Indonesia, Pornography and Public Morality in Post-Soeharto Era**

Political and cultural democratisation following the fall of Soeharto regime in 1998 has been also followed by the emergence of “porno-euphoria” in the public sphere, marked by the emergence of various erotic dances of Dangdut song, such Inul’s “goyang ngebore” (drilling dance) and a number of pornographic (adult) magazines, television programmes and internets. This development was then challenged severely by the Majelis Ulama Indonesia (MUI—Indonesian Council of Ulama) by issuing a fatwa (legal opinion) and tausiyah (advice) on pornography and “porno-action” in 2001 and 2002 respectively. The MUI also recommended that specific Law on Anti-Pornography and “Porno-action” (APP Bill) should be issued. The APP Bill first appeared in 2002 but not became widely debated until 2005 when it was released officially to public. It was fuelled by the publication of Indonesian edition of Playboy magazine, which triggered protest and violence by Front Pembela Islam against the Playboy office in Jakarta in 2006. The discussion of the APP Bill in the parliament stopped for quite long time, and was discussed again at the end of 2008 which led to the ratification of the Law on Pornography (the terms “anti” and “porno-action” were dropped) on 30 October 2008. There have been two opposing paradigms underlying the debate: de-privatisation of sexuality which support for freedom of expression on the one hand, and privatisation of sexuality which endorse public morality. The former is embraced by those opposed the Bill/Law, and the latter by those are in favour of it. My paper deals with this debate on pornography and “porno-action” in post-Soeharto era by paying much attention to MUI’s concern of the issue and its endeavours in endorsing its regulation. I will argue that MUI has significant role in endorsing the Bill “from behind the door”, especially in the beginning (2001-2003), and building networks with other anti-pornography Muslim groups to endorse it in public debates and actions.

**[THU2-2]** Amit Dey (University of Calcutta, India)

**Islam And India's Eclectic Traditions**

When this abstract is being written, India is being rocked by a series of violent incidents; communal riots in Central Assam and Northern Maharashtra, persecution of Christian minority in Orissa and Karnataka, and terrorist attacks in different parts of South Asia. Such unfortunate events actually reiterate the significance of the present topic. Peaceful coexistence is not possible without mutual understanding and mutual appreciation among different communities. Stereotyping of religion breeds intolerance. In the broader context of India’s multiculturalism, the present essay aims at exploring the eclectic trends in Indian Islam. In order to study the evolutionary nature of Islam we shall approach it both in its medieval and modern settings.



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While the Mutazilites (rationalist school of Islam) were persecuted in West Asia, popular devotion and rationalism (aql) found acceptance in eleventh and twelfth century India. Naturally India emerged as a favourite destination for Sufis (Islamic mystics) from Central and West Asia. The appropriating nature of Sufism made Islam a world religion. The Sufis encouraged vernacularization of religious knowledge in order to reach out to the masses. Acceptance of local languages has shown that the Sufis were prepared to respect indigenous culture. Recognition of diversity is essential for meaningful and peaceful coexistence. This trend was further strengthened during the Bhakti (Hindu mysticism based on devotion)-sufi interactions. Sufis belonging to the wajudi (pantheistic) school claimed that God is also reflected in a Hindu, so he should not be denounced as a kafir (infidel). Some Sufis referred to Vedas and Puranas as revealed books, like the Quran. Islam in medieval India reflected this spirit of inclusion. The translation of various Sanskrit works into Persian were undertaken by Muslim rulers to increase Muslim understanding of Hinduism. This process acquired a new direction under Emperor Akbar when the Ramayana and Mahabharata were translated into Persian and when the preface to the Mahabharata was written by Abul Fazl. It was the era of Sulh-e-kul or 'Peace with all'. Scholar Prince Dara Shukoh also believed in the mingling of two Oceans, Islam and Hinduism. In pre-colonial India, ijtiḥād (right to interpret scriptures) was encouraged and uloom-i-aqliya (rational knowledge) got importance alongside uloom-i-naqliya (transmitted knowledge). It would be analyzed why after the establishment of Western political hegemony ijtiḥād and rational knowledge was discouraged in Indian Muslim society and what was its impact. How the legacy of eclecticism in nineteenth and twentieth century India was sustained by Islamic culture should also be discussed. Largely due to Islamic influence, the father of modern India, Raja Rammohun Roy analyzed theological issues from the liberal-human-rational viewpoint. Brahmo leaders and scholars such as Keshab Chandra Sen (d.1884) and Girish Chandra Sen (d.1910) were keen to promote a better understanding between different communities. With this aim in view they tried to explore the liberal and eclectic traditions of Islam. Picking up the eclectic thread from Dara Shukoh, nationalist leader and theologian Abul Kalam Azad laid emphasis on a universal Islamic humanism. He tried to build Indian society on the basis of her cultural pluralism. It is important to assess the creative role of Islam in the context of multiculturalism both at the regional (South Asia) and supra-regional levels.

*Advance Program (Last Updated June 11, 2009)***[THU3] Aspects of Muslim Societies**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room U
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[THU3-1]** Siti Norkhalbi Haji Wahsalfelah (Universiti Brunei Darussalam, Brunei)

**The Politics of Dress in Brunei Darussalam: Identity, Islam and Power**

Clothing is a fundamental need in most societies. Many researchers suggest that dress is one of the most significant markers of identity. Displays of fashion have also been included in the appropriate cultural icons, and clothes are an effective way to display social values. Among Bruneians, modest mode of dressing appropriate to local values is ideal and desirable way of clothing. The standard of dressing is ruled by Islamic religion and Malay culture. When Brunei declared its independence in 1984, Brunei adopted national philosophy 'Malay Islamic Monarchy' and making it as the national aspiration, inculcating it as a way of life. Hence, this ideology played a role in developing and changing the mode of clothing among the Bruneians of different ethnic backgrounds. In addition, via the process of globalisation has exposed Bruneians to world fashion and as a consequence, questions of identity became more complex. Such transformation has instigated homogenisation of styles and mode of clothing among Bruneians. Global commercial development has increased the variety of types of cloth and clothing imported to Brunei. Both Western and regional fashion are influencing Bruneian fashion and clothing styles. This paper examines the influence of the national philosophy in the adoption of 'national dress' in Brunei and the role played by the government in invoking dress as a symbol of national identity. This paper will also look into the adoption of Western-style clothing and its significance in Brunei Darussalam.

**[THU3-2]** Rozel Sanchez Balmores (University of the Philippines Baguio, The Philippines)

**On Being a Filipino-Muslim Woman: Exploring Filipino-Muslim Women's Sense of Identity**

This study is a description and understanding of Filipino-Muslim women's identity as narrated and perceived by Muslim women themselves. This endeavor qualitatively described Filipino-Muslim women's identity with specific emphasis on how they see themselves vis-à-vis other women, i.e. in ways that make them different from them. This paper illustrates how Islam influenced the Filipino-Muslim woman's life and career decisions as well as their roles and contributions in society. It elaborates on the perceived impact of their membership in Islam on their personal and collective lives as Muslims, both in terms of its advantages and disadvantages. Finally, Filipino-Muslim women's sense of identity was further probed by surfacing the thoughts, feelings and meanings attached to the wearing of the "veil"/ "hijab". Findings affirm how this act of covering themselves serves as identity marker in a city where most of them are migrants.

The respondents for this study were purposively chosen. The respondents were Filipino-Muslim women currently residing in Baguio city, Philippines. The participants were Filipino-Muslim women who were classified as belonging to "born Muslims" (born into a family



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where Islam has been practiced since birth) and “Balik-Islam” (Muslims who were practicing a different religion and were converted to Islam). The age of the participants ranged from 20-50 years. The descriptive research techniques used are Focus Group Discussion and interview. This study was completed in September 2008.

[THU3-3]

Alfredo Santos Sureta Jr. (University of Santo Tomas Graduate School / University of the East-Manila, The Philippines)

**The Transformation of Filipino Muslim Society by Philippine State Discourses**

Muslim Mindanao has always had a unique history. Being one of the last cultural groups forcibly integrated into the Philippine State (Excluding the other Indigenous people's groups). It has endured patterns of conflict both against the Philippine State's attempt to impose its will and within its own cultural milieu. Resulting into a continuing transformation as Muslim society tries to survive and adapt in the continuing struggle against state and within its communities. This struggle between the Philippine state and Muslim society has been well documented and studied. Existing research regarding Muslim Mindanao had emphasized the uniqueness of Muslim society. Most of these recent studies have focus on how the Philippine state failed to integrate the Muslims because of their unique historical experiences. These studies also highlight the tenacity of local political elites in capturing the resources of the State in order to further their political ambition to the detriment of their impoverished constituents. Terms like state capture, warlordism, would accompany these studies. On the other hand, there are also studies that emphasize the uniqueness of Muslim political culture, focusing on the diversity of various linguistic groups in Muslim Mindanao. The dichotomy of various tribal interests would predominate this type of studies were social identifiers such as Tausog vs Maguindanaons, Saraya vs Sailud, Iranon vs Maguindanaons are commonly employed to denote the far ranging diversity of Muslim society.

This focus on the dichotomy within Muslim culture is an oversight, common theoretical assumption of these studies, the assumption that a rational model of social sciences could solve the problem of Muslim Mindanao. Because of their shared rational models, they failed to account for the unique role played by the imposition of state discursive narratives in transforming Muslim society. These discourses' were set aside because it assumed that they were objectively base on given social fact that does not need any further interrogation. This paper on the other hand will focus its attention on these ignored discourses.

The purpose of this paper is to analyze the impact of state discourses on the creation of several images of Filipino Muslim identity. Were each version of this Filipino Muslim identity went hand in hand with the needs and rationalization of the Philippine state. By utilizing a post-structural analysis of primary and secondary historical data, the paper will show how the policies implemented by various incarnation of the Philippine state both colonial and postcolonial. Resulted in the shaping of a particular type of Filipino Muslim identity, instead of integrating the Muslims in majority Filipino Christian society caused their alienation from it sowing the seeds of separatism and a distinct counter identity discourse. This paper has three parts, the Spanish Colonial discourse, American and Post Colonial discourse on Filipino Muslims. By focusing on these three unique periods' it will be able to show the dynamism of these state discourses in its creation of a Filipino Muslim society.

[THU3-4]

Chittaranjan Das Adhikary (Banaras Hindu University, India)

**Frontiers of Embedded Communities. A Study of a Marginal Muslim Isolate in Mianpatna**

Muslim question has always been posed as opposed to the ethnic others. It has always drawn upon the stereotypes sustained by colonial-communal historical construction and an imagined hindoo nationalist perspective. The academic uneasiness to engage upfront in an open ended discourse on Muslim in India adds to the ambiguity in the environment already ridden with rhetoric and rapprochement. The instrumentalists have focused on the instrumentality of religious differences in the competitive politics by elites. The constructionists blame it on the distortions wrought by historical constructions. The



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institutionalists love to look at the electoral politics that fix boundaries. However despite estrangement, there is considerable engagement and exchange between Hindoos and Muselmans in the countryside.

This paper moves away from the preoccupation with Hindu-Muslim conflict and focuses, instead, on process of everyday peace that characterizes rural Hindu-Muslim relationship. As opposed to exclusion and estrangement it focuses on inclusion and associational/everyday forms of engagement in the neighbourhood, community and market among rural ethnic communities. The paper is based on ethnographic research conducted between Dec. 25 2007 to Jan 31st 2008 in Mianpatna Revenue Village, Balasore District, Orissa.

The paper locates the muslim isolate at the margin of hindoo host society. The mariginal community share unequal economic social and cultural privileges with others in society. However the Hindoos engage the muslims in ways that points to the porous divide between the communities. The varieties of engagement are to be found in the market place, labour market, community centre and in the shared sacred geography of the village. The engagements between the communities are accentuated by the emerging political-economy of the village Mianpatna. The findings of the study holds immense promise for the study of marginal societies.

*Advance Program (Last Updated June 11, 2009)***[THV1] Dialogue between Past and Present: Historical Lessons for Infectious Disease in East Asia and Southeast Asia**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	10:00 ~ 12:00
<b>Room</b>	Room V
<b>Convener</b>	Kazuhiko Moji (Research Institute for Humanity and Nature, Japan)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

The basic situation surrounding infectious diseases have changed dramatically due to the development of medicine and public health in the 20th century East Asia and Southeast Asia.

Actually many historians discussed on the process of controlling infectious disease in each regions based on own historical context, and they also pointed out that diseases control played an important role at the process of modernization and social change. From another angle, historians have a chance to contribute historical lessons for scientists such as epidemiologists and bacteriologists who now make much effort to control infectious diseases.

This panel pays much attention to the dialogue between historian and epidemiologists and bacteriologists for the accumulation of historical lessons for controlling of infectious diseases in East Asia and Southeast Asia.

**Presenters**

**[THV1-1]** Kazuhiko Moji (Research Institute for Humanity and Nature, Japan)

**Land, Culture, Life and Disease: Liver Fluke Infection in Savannakhet, Lao PDR**

Liver fluke (*Opisthorchis viverrini*) infection is very common among people living in Savannakhet province, Lao PDR. Almost all the adult villagers and more than a half of primary schoolchildren are infected in Lahanam zone of the province. Long-term infection of liver fluke is known as a risk factor for bile duct cancer (cholangiocarcinoma). With health transition, a larger proportion of people have started to live long, and liver fluke infection has become more serious public health problem in Lao. People are infected by eating raw fish from rivers and ponds. Eating raw fish and raw meat is a part of people's traditional diet culture. Therefore, it is very difficult to change their behavior. Control of the infection is partly possible by other means such as periodical deworming, improvement of environmental sanitation, and provision of fish free from meta-celcaria. But, there measures cannot be done immediately. What we can do for the long-term control of liver fluke infection and for the prevention of morbidity from the infection is to let people know the risk of infection; knowledge of the infection and disease, causes, symptoms, outcomes, treatment, etc., through health education and behavior change communication. We found the knowledge on liver fluke infection was not high among secondary school children. An anthropological way to understand the cultural background of this health issue and to communicate with people on this topic must be exploited.

**[THV1-2]** Wataru Iijima (Aoyama Gakuin University, Japan)

**[THV1-3]** In-Sok Yeo (Yonsei University, Korea)



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- [THV1-4] Yuki Fukushi (Japan Society for the Promotion of Science, Japan)  
**International Sanitary Convention (1926) and the Quarantine Regulation in Modern China**  
From 1910s, various international activities for sanitary situation in Asia were launched. This Study focuses on the influence of International sanitary convention (1926) on the process of enactment and substance of quarantine regulation in modern china (1930). It analyses the relation between international sanitary activities in Asia 1920s-30s and the institutionalization of quarantine system by National Government.
- [THV1-5] Tomo Ichikawa (Research Institute for Humanity and Nature, Japan)  
**Military Medicine and Bacteriology in Modern Japan**  
This paper attempts to make an investigation on the role of medical research by Japanese army, especially bacteriological research. Many historians on military medicine have paid much attention to the role of military medicine as bacteriological weapon.  
However, we know relatively little about how to maintain and re-produce of the body of soldiers, in other words, we do not understand what was military medicine in Japanese empire.  
In this paper, firstly, I would like to confirm the activities of medicine and public health in Japanese army. Secondly, I analyze the relationship between the research institute for example Imperial University and Japanese Army. Without enormous accumulation of epidemiological research and case study for infectious diseases by Japanese army, bacteriology in modern Japan could not develop very rapidly.
- [THV1-6] Guo-xi Cai (Research Institute for Humanity and Nature, Japan)  
**An Epidemiological Study on AIDS/TB among Cross-Border Floating Population**  
The rapid increase of the international floating population is fueling the AIDS/TB epidemic in southwestern China and the bordering countries. Even though some AIDS related epidemiological surveys were conducted among domestic floating population so far, but a bit of international cooperation and investigation was done focusing on cross-border floating population in this area. Hence they usually can not receive basic medical service and necessary health care security in destination country. Our study was designed to reveal the AIDS/STDs/TB state and AIDS care needs among international migrants between northern Laos and southwestern China, meanwhile, mobile HIV/AIDS voluntary counseling and testing (mobile AIDS VCT) will be provided for participants, to assess the efficacy of the mobile VCT intervention among this population. Our result will provide first-hand evidence for health care policy proceeding in both countries, and long-term goal of this project is to construct a multi-country Anti-AIDS network, to enhance international cooperation in this area.

*Advance Program (Last Updated June 11, 2009)***[THV2] Locating Meiji Japan's Science and Medicine in the Context of Korea and Germany**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room V
<b>Convener</b>	Jong-Chan Lee (The Global History of Medicine Institute, Korea)
<b>Chair</b>	Jong-Chan Lee (The Global History of Medicine Institute, Korea)
<b>Discussant</b>	

**Panel Abstract**

This panel is organized to investigate how historians of science and medicine can locate Meiji Japan in relation to Korean and Germany. It consists of four topics: (i) Meiji origins of Japanese medical-based Orientalism in Korea; (ii) Fukuzawa Yukichi's concept of modern science and modernization by Korean progressives, (iii) the making of Japanese medical identity in Berlin, and (iv) Meiji Japan's hygienic governance of Korea.

**Presenters**

**[THV2-1]** Mark Caprio (Rikkyo University, Japan)

**Meiji-Era Origins of Japanese Medical-Based Orientalism in Korea**

My presentation will touch on Meiji-era origins of Japanese medical-based Orientalism in Korea. Unlike the common sense that medical Orientalism in Korea has been build up by the U.S.-based medicine, Meiji Japan had had tremendous impacts on the making of medical Orientalism in Korea.

**[THV2-2]** Jonghyok Im (Korea University, Japan)

**Fukuzawa Yukichi'S Concept of Modern Sciences and Modernization by the Progressive Party in Korea**

This presentation tries to explore how Fukuzawa Yukichi, a leading scholar of Meiji Japan, influenced Korean Progressives' idea of science and medicine. I will treat the issue in relation to Kim Ok-Kyun, Suh Jae-Phil, and Park Young-Hyo. I would argue that Meiji Japan's ideas of science and medicine were translated into Korean Progressives through Fukuzawa's intentional vision for modernization.

**[THV2-3]** Hoi-eun Kim (University of Texas-Austin, USA)

**Socialized Intellectuals: Medicine, Identity, and Japanese Medical Students in Berlin, 1868-1914**

The presentation is aimed at analyzing how Japanese medical students adopted German medical ideas during their stay in Berlin. It will be focused on Goto Shimpei, Mori Ogai, and Kitasato Shibasaburo. I will examine why and how they absorbed medical thoughts and hygienic practices from Robert Koch and Max Pettenkoffer.

**[THV2-4]** Jong-Chan Lee (The Global History of Medicine Institute, Korea)

**Meiji Japan's Hygienic Governance of Korea, 1876-1910**

My presentation investigates how Meiji authorities applied Western medicine and public hygiene to its imperial dominance over Korea from 1876 to 1910, that is, from the time when Korea was forced to make treaty with Japan to the time when the latter annexed the former. My research does not simply examine Japan's imperial dominion over Korea at the period in terms of history of hygiene and medicine. It is but also aimed at demonstrating the extent to which Japan's hygienic governance contributed to its colonial undertaking of Korea.

*Advance Program (Last Updated June 11, 2009)***[THV3] How is Risk Mediated? The Role of the Japanese State in Issues of Migration, Lifelong Learning and Elderly Care**

<b>Date</b>	Aug. 6, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room V
<b>Convener</b>	Marie Söderberg (The European Institute of Japanese Studies, Sweden)
<b>Chair</b>	Paul Midford (Norwegian University for Science & Technology, Norway)
<b>Discussant</b>	Marie Söderberg (The European Institute of Japanese Studies, Sweden)

**Panel Abstract**

The papers in this panel are discussing a number of social issues in Japan using the concept of risk. It aims to elucidate the relationship between the state and the citizen through the lense of risk. In an era of globalization many changes are taking place, citizens faces various new risks in their daily life. Emphasis will be put on the role of the Japanese state in dealing with these risks but there will also be a comparative angel where we will learn how some European states are dealing with risk. What is the relationship between the Japanese state and its citizens? The panel is started by a paper on migration and the way the state mediates risk by acting as a gate-keeper in determining the inflow and outflow of people across the borders. The issue of lifelong learning and the way the Japanese state is hedging risk through new knowledge is the topic of the second paper. A comparison will be made with the way lifelong learning is treated in a number of Nordic countries and how different perceptions of risk hedging leads to very different results. The last paper of the session is about how the risk of aging society is shared and how elderly care is managed in three different countries with a high proportion of elderly people. The welfare mix and the pattern of privatisation in Japan, the United Kingdom and Sweden is compared.

The panel is chaired by Associate Professor Paul Midford, Department of Sociology and Political Science, Norwegian University of Sciences and Technology. Discussant is Professor Marie Söderberg, European Institute of Japanese Studies, Stockholm School of Economics. Paper presentations will be short and well focused on the main arguments. The aim is to leave ample space for discussion both on the papers as well as the topics as such.

**Presenters**

**[THV3-1]** Glenn D. Hook (University of Sheffield, UK)

**Mediating Risk in Contemporary Japan: Boundaries, Citizens and the Gate-keeping State**

The paper examines how the state mediates risks by acting as a gate-keeper in determining the inflows and outflows of people across the sovereign territorial boundaries of the contemporary Japanese state. It aims to elucidate the relationship between the state and the citizen through the lense of risk—understood here as a spectrum of harm and danger. The main question addressed is: how has the Japanese state mediated the citizen's exposure to external risks, on the one hand, and how does it deal with (or not) the internal risks posed by the entry of aliens into Japanese territorial space? In the context of a more pro-active military role and the pressures of globalization, the citizen is increasingly being required to deal with a range of risks, yet the role of the state in this process remains under explored. In order to elucidate the role of the Japanese state, the paper will investigate risk from the Koizumi administration onwards. At the same time, in the face of the "war on terror," the government of Japan in November 2007 introduced measures to finger print the majority of foreign nationals entering Japan.

More specifically, the paper will explore how the state responds to the risks faced by citizens who cross the sovereign territorial boundaries of the Japanese state, thereby leaving Japan, and how it responds to aliens who enter Japan. We are interested particularly in examining the role of different government ministries in mediating risk, as a core part of the Japanese state. The specific questions to be addressed are linked to four inter-related processes: 1) risk articulation: what are the risks to citizens who travel overseas? What are the risks

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posed by aliens entering Japan? How are the risks articulated? 2) Risk boundary setting: what are the boundaries to risks to citizens who travel overseas? What are the boundaries to risks posed by aliens. How are these boundaries set? 3) Risk standard setting: what are the standards of risk set? How are these standards mediated. And 4) Risk regulation: what are mechanisms of regulation? How are these used by the state.

**[THV3-2]**

Akihiro Ogawa (Stockholm University, Sweden)

**Lifelong Learning in Japan and Nordic countries: Lifelong New Knowledge Production as Risk Hedge in the Era of Globalization**

This paper explores Japan's new lifelong learning initiative – now a topmost priority on the national policy agenda as Japan seeks to create a dynamic, sustainable, knowledge-based society. Lifelong learning is seen as a hedge to risks civil society face in the era of globalization. Japan's lifelong learning traditionally has been considered a cultural construct revolving around personal learning. I compare this to the situation in Nordic countries where lifelong learning is deeply rooted in everyday life. Lifelong learning in Nordic countries, including Sweden, Denmark, and Finland, is at the very forefront of national growth strategies; it is directly linked to social and economic policies that boost human capital in the labour market. Lifelong education provides capabilities and self-confidence that lead to innovation and efficiency. Further, Nordic lifelong learning has been actively established as a key solution to several social and economic concerns—youth unemployment, aging populations, and increased migration. In this paper, I argue that promoting lifelong learning as a state policy is an activity that reduces risks for both the state and citizens amidst a constantly changing world. Nowadays, the international community faces a period of profound change—from an economy centred on natural resources to one based on intellectual assets. In fact, globalization extends beyond markets for goods and finance into markets for knowledge workers. By comparing Japan and Nordic countries, this paper presents novel insights regarding the contemporary meanings and effects of new knowledge products as part of the lifelong learning initiative. This paper is also expected to stimulate reflection on how globalization has changed our conventional style of learning at the grassroots level.

**[THV3-3]**

Kenji Suzuki (School of Global Japanese Studies, Japan)

**How Is the Risk of Aging Society Shared? Comparing the Pattern of Regional Disparity of Welfare Mix in Japan, the United Kingdom**

This study examines how elderly care is managed in three highly aged countries - Japan, the United Kingdom (UK) and Sweden - from the perspective of welfare mix, a theoretical framework to seek optimal combination of service provision by different social (government, market, voluntary and informal - family) sectors.

In recent years, all of the three countries have undergone reform of their elderly care system based on the idea of New Public Management (NPM). The UK, especially under the leadership of Margaret Thatcher in the 1980s, is often regarded as a frontrunner of NPM, but the privatization of elderly care has been a difficult task even for that country. Sweden was rather quick in allowing the privatization of elderly care despite its social democratic profile, although many municipalities are still hesitant to privatize their services. By contrast, Japan was late in taking actions, but a large inflow of private providers has occurred since the reform was introduced.

In all countries, it is often argued that the privatization of elderly care would aggravate regional disparity. While such an argument sounds right at the first instance, the present study explores if the argument is always correct or not. The study also illuminates that regional disparity of welfare mix is explained by a number of regional characteristics, such as demographic size and structure, political orientation and the level of economic output. Furthermore, the study finds the patterns of correlation not identical between those countries, and that leads to further discussion.

*Advance Program (Last Updated June 11, 2009)***[FRA1] Pan-Asianism - Retracing the Sources**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room A
<b>Convener</b>	Dick Stegewerns (University of Oslo, Norway)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

Pan-Asianism has been a powerful political and ideological force in the history of modern East Asia. As a concept of Asian solidarity, regional cooperation and regional integration, it has shaped Asian identities and strongly influenced the development of international relations in East Asia. However, Pan-Asianism was – and remains – a controversial ideology, because pan-Asian rhetoric was used to legitimize Japanese colonial rule and regional hegemony before and during the Asia-Pacific War. It is this legacy of Pan-Asianism that makes the concept so difficult to deal with, both as history and as a possible basis for regional cooperation and integration in contemporary East Asia.

Although Pan-Asianism and Asian regionalism have been recognized as important research subjects in recent years, Pan-Asian ideology has yet to receive adequate scholarly attention. Part of the reason is that only a few primary sources on Pan-Asianism are easily available to the Western reader. Western-language source books on Japanese or Asian history usually include excerpts from the writings of only a very small number of Pan-Asianists. Recently the international research project 'Pan-Asianism – A Documentary History' has been started in order to close this yawning gap in the historiography of Asian political thought and to provide a balanced account of Pan-Asianism through primary sources. The contributors to this panel will introduce and analyze prewar Japanese and Korean Pan-Asianist sources that have hitherto been almost completely ignored. These will vary from writings by late 19th and early 20th century opinion leaders such as Hirano Kuniomi, Katsu Kaishū, Sō Ch'aepil, Shin Ch'aeho, Ukita Kazutami, and Murobuse Kōshin.

**Presenters**

**[FRA1-1]** Dick Stegewerns (University of Oslo, Norway)

**Regionalist Concepts in an Internationalist World - Interwar Japanese Advocates of Asianism**

If in Meiji Japan's race to catch up with Western civilisation the existence of ideas on an alliance of Asian nations had seemed snowed under by Fukuzawa Yukichi's famous adage of 'Stepping out of Asia' (datsu-A), by the Shōwa period such ideas had become so adopted within rightist rhetoric and government propaganda that in hindsight they were looked upon as part and parcel to the notorious 'Greater East Asian Co-Prosperity Sphere' and thus considered suspicious and dangerous. These factors have led to the situation that even as Asianist ideas were discovered to have existed amongst 'respectable' actors on the prewar modern Japanese scene they tend to be ignored or downplayed. Still, it is hard to deny that, however subdued for short-term political, economic and strategic reasons, ideas on Asian integration were a constant element in the intellectual make-up of Japanese opinion leaders and there was hardly any Japanese who did not sympathize with the long-term policy of kicking the Western nations out of Asia.

In this paper I will discuss Asianist ideas embraced by Japanese opinion leaders during the so-called 'internationalist' interwar period of the late 1910s and the 1920s. I will focus on two key texts, Shin Ajiashugi (New Asianism, 1918) by the Meiji generation representative Ukita Kazutami and the three volume Ajiashugi (Asianism, 1926-7) by the Early Shōwa representative Murobuse Kōshin. For comparison, I will also address the ideas on regional integration propounded by Yoshino Sakuzō, the figurehead of the Taishō generation of opinion leaders.



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[FRA1-2] Sven Saaler (Sophia University, Japan)

[FRA1-3] Christopher W.A. Szpilman (Kyushu Sangyo University, Japan)

[FRA1-4] Kōichirō Matsuda (Rikkyo University, Japan)

**The Conceptualisation of 'Asia' before Pan-Asianism - From the Bakumatsu to the Restoration Period**

This paper will focus on the process of conceptualisation of 'Asia' in the tumultuous Bakumatsu and Meiji Restoration periods (1850s to 1860s), in which the Tokugawa bakufu was toppled and the formation of a Japanese state and nation was started in line with the Western world order. In doing so I will trace the continuities and discontinuities in the content and meaning of the concept 'Asia' during this revolutionary period in modern Japanese history.

The term 'Asia' was introduced to Japan by means of Western cartography and was known within Japanese intellectual circles as early as the late seventeenth century. However, 'Asia' was a perplexing concept for the Japanese scholars. The perceived oddness of the geographical concept was discussed in a variety of groups, from Confucianist scholars to adherents of kokugaku ('native learning') and even to those influenced by Western science. In any case, the presence of the imported concept 'Asia' in the Tokugawa period did not develop into an Asian identity.

In the second part of my paper I will discuss how the interpretation and use of the concept of 'Asia' developed during the period of the Meiji Restoration. In doing so we first of all need to observe that the diffusion of the term was complicated by the fact that it was not considered neutral. For many scholars the mere use of the imported concept 'Asia' was equivalent to admitting the superiority of the Western powers. I will discuss the cases of Aizawa Seishisai and Hirano Kuniomi. Turning from 'Asia' to 'Asianism', the advocacy of cooperation among Asian countries was soon adopted as a strategic weapon in the face of Western imperialism. On the basis of writings by Katsu Kaishu and Iwakura Tomomi I will analyze the scope and true content of the first expressions of Asianism in the early Meiji period.

[FRA1-5] Bongjin Kim (University of Kitakyushu, Japan)

**Korean Intellectuals' Responses to Pan-Asianism, 1898-1910**

Pan-Asianism, predominantly a prewar Japanese product, is of a very suspicious nature as it combines the seemingly incompatible concepts of East Asian solidarity and Japanese hegemony in East Asia. It therefore was inevitable that the responses by Korean intellectuals to Pan-Asianism were ambivalent and complex. With a broad sweep, these responses can be divided into two types. One was affirmative and joined the call for Pan-Asianism, in the expectation that Japanese hegemony and leadership would uphold the sovereignty and independence of Korea and other East Asian nations. This response was a bet with very high risks, though, and in hindsight one can easily analyze that it lacked precaution towards the expansive ambitions evident in most strands of Japanese Pan-Asianism. The other response was more aware of this and accordingly was negative. It warned the Korean people of the dangers of Pan-Asianism, and criticized this new ism as an instrument for Japanese expansionism and imperialism in the disguise of East Asian solidarity.

In my paper I will examine the various responses by Korean intellectuals to pan-Asianism,



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as expressed in the editorials of modern Korean newspapers such as Tongnip Sinmun (The Independence, 1896.4-1899.12), Hwangŏng Sinmun (Imperial Capital News, 1898.9-1910.8), and Taehan Maeil Sinbo (Korea Daily News, 1904.7-1910.8). I will focus on the editorials by Sŏ Ch'aepil (1864-1951, owner of Tongnip Sinmun), Chang Chiyŏn (1864-1921, editor-in-chief of Hwangŏng Sinmun), and Shin Ch'aeho (1880-1936, editor of Taehan Maeil Sinbo). In order to position their debate, I will also discuss Korean collaborationist activities with the Japanese authorities until 1910, the year of the annexation of Korea by Japan.

*Advance Program (Last Updated June 11, 2009)***[FRA2] Personality Cult in Modern East Asia – Common Features of a Dividing Legacy**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room A
<b>Convener</b>	Sven T. Saaler (Sophia University, Japan)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

The process of the memorialization of historical personalities is frequently the occasion for intense discussions about how to look at a certain chapter of the past and the past's legacy for the present. Historical personalities often are the focal point, or rather the lens through which history is interpreted, re-interpreted, and depicted. However, while the process of interpretation and re-interpretation of history and the historical role of personalities is constantly in flux, the memorialization of historical personalities often culminates in the erection of memorials or monuments that are made for eternity.

Throughout modern East Asia, we can find memorials – statues, reliefs, portraits etc. – of idealized personalities that are considered of “historical” significance – heroes, founders, martyrs – and therefore memorialized as symbolic and representative figures in public space. Over time, they develop into what Pierre Nora has called “realms of memory” becoming an integral part of the historical consciousness of a society. Memorialization is often complemented by frequent rituals, mostly on special days of the year relating to the historical role of the respective personality; and by the foundation of organizations serving the institutionalization of memory.

The bronze statue is one of the most common forms of this memorialization of individuals as representative historical figures. While the fall of a statue as an event symbolizing the end of an era often receives much publicity, the debates preceding the building of a monument for a historical personality and the debates frequently resurfacing thereafter are only rarely made the topic of historic analysis. This panel aims at exploring the background of personality cult and personalized historical memory in modern East Asia, above all in China, Korea and Japan. The panel's major objective is to demonstrate that the process of memorialization of historical personalities in East Asia, although often ending with the building of seemingly sublime monuments of “men in metal” that are beyond discussion and made for eternity, always was contested and accompanied by intense discussions about the mode of memorialization, the historical role of the personality memorialized and the interpretation of the historical era the person it is considered representative for.

Marc Andre Matten's presentation traces the re-evaluation of “heroes” and “traitors” in Chinese history, focusing, above all, on the fate of the national hero Yue Fei (1103-1142). Sven Saaler's presentation focuses on the expansion of the historical memory of the “Greater Japanese Empire” (Dai Nippon Teikoku) into the Japanese colonial territories, where dozens of bronze statues of the “founding fathers” of the colonial empire were built, some of which have survived to the present day to become the cause for transnational historical dialogue. Eun-Jeung Lee analyzes debates about the statue of Korea national hero Ahn Choong Kun – an almost untouchable symbol of Koreanness, whose statue, however, is burdened by the background of its creator. Bucky Sheftall presents the memory of the tokkô (or kamikaze) pilots as a dividing legacy in postwar Japan, the memorialization of which still is highly contested and recently becoming the part of larger discussions about how Japanese should look at their war past.

**Presenters**

**[FRA2-1]** Sven T. Saaler (Sophia University, Japan)

**Colonial and Post-Colonial Memories: Statues for the Founders of the Japanese Colonial Empire before and after 1945**

In Japan, the memorialization of historical personalities became a common feature in the Meiji era (1868-1912), as a part of the developing culture of national memory and the

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politics of memory of Meiji authorities. Hundreds of statues of national heroes, martyrs, founders and other exemplary historical personalities were crafted in bronze and displayed in front of the eyes of the population, mostly in – also newly created – public space, such as parks, squares, stations, or in front of public buildings. The personification of the “the nation” through the media of the statue and the presentation of the nation’s representatives – founders, heroes and martyrs – in front of the eyes of the population made identification with the abstract idea of the “nation” easier and contributed to a strengthening of the population’s national consciousness.

Based on a database of prewar bronze statues in Japan, this presentation first explores the general goals and implications of this personalized memory in modern Japan. It will become clear that the major outcome of statue building was the developing of an almost flawless national network of personalized “realms of memory” and, thereby, a demarcation of the sphere of “national history” (kokushi). However, due to the changes of the boundaries of the Japanese Empire after 1895, this sphere of national history, naturally, also had to change. As a consequence, even in the “outer territories” (gaichi) of the Japanese Empire, statues of (Japanese) “great personalities” (ijin) were built, e.g. in Taiwan and Korea, but also in Manchuria and Thailand. Most of these statues were destroyed, when the Japanese empire collapsed in 1945, but some survived into the postwar era and recently have been rediscovered, giving occasion to a transnational dialogue about history – a desirable, but rather rare instance in recent years.

[FRA2-2] Marc Andre Matten (Academia Sinica, Taiwan)

**The Veneration of the Chinese National Hero Yue Fei (1103-1142) and His Role as an Anti-Japanese Hero in the 20th Century**

Marc Andre Matten’s presentation deals with the historical narrative of the Chinese national hero Yue Fei (1103-1142), who fought the invading Jurchen tribe at the end of Southern Song dynasty in the early 12th century. Due to a conspiracy at the imperial court contrived by chancellor Qin Hui, he eventually failed to drive away the enemy and the Jurchen occupied northern China and founded the Jin dynasty. Falsely accused at the Song court, Yue was soon executed for a crime that was made up.

From 1170 on, temples for Yue were erected in Hangzhou, in Wuhan and in Tangyin (Henan) that included bronze statues of Yue Fei and his enemies. A detailed study of the local chronicles of Hangzhou shows how the temple, his grave and the statues were constantly renovated and reconstructed during the Ming (1368-1644) and Qing (1644-1912) dynasties. In his temples, Yue was and still is worshipped for his loyalty and steadiness, even during the Qing dynasty which was founded by Manchurian invaders – just like the Jurchen he had once fought. The statues of Yue’s enemies, on the contrary, represent an antagonistic focal point where visitors of the temples could express their hatred, fury and contempt. The characteristics and the history of these statues are very instructive when trying to define who can be considered to be Chinese and who not.

Since the turn of the 20th century, when nationalism found its way to China, the narrative of Yue Fei and his adversaries was interpreted in a national(ist) way. During the 1930s and 1940s, when Japanese troops invaded China, many novels and dramas dealing with the historic narrative of Yue Fei and Qin Hui became popular in the whole country and played, together with the statues, a key role in the process of construction of a modern Chinese national identity, a process that is still going on today. In this context, the temple of Yue Fei can be understood as an important Chinese lieu de mémoire (place/realm of memory).

[FRA2-3] Eun-Jeung Lee (Free University Berlin, Germany)

**Difficulties in dealing with the Past in South Korea. The Debates about the Monument of National Hero Ahn Choong Kun**

The focus of this paper is a bronze statue of the Korean national hero Ahn Choong Kun built in 1959. The paper explores the ongoing discussions about Ahn’s statue as an integral part of the politics of memory in South Korea and of the debates about the common historical

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legacy of Korea and Japan.

Ahn Choong Kun in 1909 had assassinated Itô Hirobumi, the former Japanese prime minister and then Minister Resident (kankoku tōkan) in Korea, in Harbin (Manchuria). Ahn was brought to trial and executed a year later by the Japanese authorities. He immediately developed into a Korean national hero, even a symbol of “Koreanness,” whereas in Japan, he became to be regarded as a terrorist. When his bronze statue was built in 1959 at the Namsan, a mountain in the centre of Seoul, it was placed on the site of the former Chosunsungung (Chōsen jinja), a Shintō-shrine built by the Japanese occupiers during the period of Korea’s colonization by Japan. Thus, Ahn’s statue was not just built for the memory of Ahn Choong Kun, but it was also an attempt to re-occupy the Namsan with Korean symbols and to create a new realm of Korean memory. The building of the statue on this very site foreshadowed the conflicts over history between Korea and Japan that are still continuing to prevent closer bilateral relations today.

Meanwhile, even within Korea a wide-ranging debate on the statue has arisen, some even claiming it has to be dismantled. Several years ago, it was found out that the sculptor who had created the statue of the superior national hero indeed had collaborated with the Japanese during the colonial period. The fate of Ahn’s statue is not yet certain, but the ongoing debate does – and will continue to – reflect the political change in South Korea on the one hand, but also the conflict between Korea and Japan about the “correct” interpretation of their common history.

[FRA2-4]

Bucky Sheftall (Shizuoka University, Japan)

**The ‘Divine Wind’ in Bronze and Stone: Japan’s Kamikaze Corps in Postwar Memorial Statuary and Lieux de Memoire, 1952-2005**

To paraphrase Jay Winter, the commemoration of a war brings ‘the search for an appropriate language of loss to the center of cultural and political life’. One area in which this effort is typically manifested is a community’s commitment of expenditure and public space to memorial artwork – a difficult enough process even in the commemoration of a victory, and exponentially complicated when the war has ended in defeat. There is perhaps no communal experience in living memory more exemplary of this difficulty than the case of postwar Japan.

One way for a community to deal with the emotional aftermath of defeat is to construct around its experience a “Lost Cause” myth – the formal codification of an aesthetic of “noble defeat”. As the experience of the post-Civil War American South has demonstrated, the unequivocating display and veneration of heroic commemorative statuary in public space is a key catalytic element of such an “alchemy of remembrance”. To date, however, the political and social situation in postwar Japan has proved a formidable obstacle to similar efforts by interested parties (mostly veterans’ associations or patriotic groups) to carry out formalized and official commemoration of a “heroic war” in that country, limiting subject matter commemorated in public space to wartime suffering and banishing war-valorizing memorial art to private, semi-private or otherwise less accessible spaces such as the precincts of Shinto shrines and restricted areas on Japan Self Defense Force bases.

Moreover, in contrast again with the case of the American South, ongoing historiographical controversy means that “heroic” individual wartime leaders are also effectively excluded as subject matter from Japanese war memorial art, with the result that depictions of human form therein are almost exclusively limited to anthropomorphic representations of abstract concepts such as “courage”, “loyalty” or “sacrifice” in the guise of anonymous military figures (aviators are popular choices for this). This paper will address the ideological and aesthetic aspects of this phenomenon by focusing on postwar monuments and statuary memorializing Japan’s kamikaze campaign of 1944-1945.

*Advance Program (Last Updated June 11, 2009)***[FRB1] Regional Perspectives on the Zhe School of Chinese Painting**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room B
<b>Convener</b>	Kathleen Ryor (Carleton College, USA)
<b>Chair</b>	Kathleen Ryor (Carleton College, USA)
<b>Discussant</b>	

**Panel Abstract**

Existing literature on professional painting in the Ming dynasty in China frames such painting in terms of the so-called Zhe School and the Ming academy. However, even a cursory examination of this painting reveals that many of its painters were not from Zhejiang, nor were they active at the Ming court. This panel will instead examine painters and painting categorized as belonging to the Zhe School as they operated in a variety of regions in China and beyond. The papers will address such diverse issues as: patronage of Zhe School painting by members of the hereditary aristocracy in North China during the late Ming; the ways in which such painted may have given expression to regional identity and taste in Zhejiang; the impact of art historical writing of the late Ming on the emerging idea of a Min School in Fujian that was parallel to but not necessarily imbricated in the Zhe School; and the transmission and reception of monochrome ink painting associated with this category of Chinese painting to Muromachi period Japan.

**Presenters**

**[FRB1-1]** Yu-chih Lai (National Palace Museum, Taiwan)

**The Zhe School and Princely Collecting: A Case Study Involving a New Lü Ji Painting in the National Palace Museum**

The rise of the Zhe school of painting in the early Ming dynasty was closely related to patronage by members related to the imperial clan. However, scholars have tended to focus on internal factors and changes in external patronage networks to describe how the Zhe school came to be disparaged by literati critics starting from the sixteenth century as “wild and heterodox,” thereby fading from the stage of history. This is perhaps indeed due to changes in mainstream literati discourse, but more and more evidence suggests that members related to the imperial clan actually did not cease in their collecting and patronage of Zhe school works and artists. With this in mind, the present study centers on a bird-and-flower painting in the National Palace Museum originally attributed to the Liao dynasty artist Xiao Rong but actually by the Ming master Lü Ji (1429?-1505?). This work was originally in the collection of the artistically inclined Prince of Lu enfeoffed in Henan during the late Ming. This paper will deal with how feudal princes of the Ming dynasty came under the influence of literati taste on one hand, and how on the other did they continued the lifespan of the Zhe school with their collecting and the influence.

**[FRB1-2]** Kathleen Ryor (Carleton College, USA)

**Putting the Zhe Back into the Zhe School: Regional Identity and Aesthetic Values in the Sixteenth Century**

While the category of the so-called Zhe School has long been seen as problematic within the study of Chinese painting history, the continued emphasis in scholarship on the professional status of the artists identified as members of the Zhe School has obscured an investigation into the use of the regional term Zhe to describe a wide range of artists and styles. Even though the term is thought to originate with the association of these Ming artists' styles with those of the Southern Song court, which was located in Hangzhou in Zhejiang Province, this stylistic affinity does not exist for all artists. As one of the formulators of the perjorative term Zhe pai, the Songjiang official, calligrapher, painter and theoretician Dong Qichang (1555-1636) was invested in redefining orthodoxy in painting in his own

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terms, which were diametrically opposed to the practices of many professional artists. It has often been assumed that most literati of the period shared his views.

There is ample evidence, however, that at least until the end of the sixteenth century, literati who were native to or lived in Zhejiang admired the style of painting practiced by the so-called “Wild and Heterodox” painters of the Zhe School. This paper will demonstrate that a regional taste for dramatic ink wash styles was part of a larger discourse in which the elite in that province promoted the cultural achievements of their region and may have challenged, either explicitly or implicitly, the cultural supremacy of neighboring Suzhou. Two characteristics – a concern with military affairs and martial culture and advocacy of the central ideas articulated by the so-called School of the Mind – led these writers and artists to advocate more eclectic and boldly expressive qualities in art, and to reject ancient models and rigid aesthetic standards.

[FRB1-3] Jennifer Purtle (University of Toronto, Canada)

**The Zhe School and Princely Collecting: A Case Study Involving a New Lǚ Ji Painting in the National Palace Museum**

Existing scholarship of Ming dynasty professional painting examines this body of painting with respect to the so-called Zhe School (Zhe pai), that is the School of Zhe[-jiang] Province, and to the Ming court. In particular, such scholarship articulates the relationship of painters, real and fictitious, to Zhejiang and to the Ming court by attending to the formal values of the painting and by describing affinities of style, subject, format, scale, and materiality among such pictures. Formal comparisons among extant paintings provide a means of understanding the larger enterprise of Ming dynasty professional painting. But such comparisons too often make painters from different parts of China, whose careers had nothing to do with one another, appear to be partisans in a shared painting movement.

To understand the role regionalism played in the artistic formation and critical reception of Ming dynasty professional painting, this paper examines the art historical writing of the literatus Xu Bo (1570-1642), a native of Min county (modern Fuzhou), Fujian. Xu Bo, who was well known during the late Ming as a bibliophile was, together with his elder brother Xu Tong (1561-1599), his cousin Xie Zhaozhe (1567-1624), and his life-long friend Cao Xuequan (1574-1646), instrumental in defining various aspects of Fujianese culture. Using my reconstruction of Xu Bo's lost text on Fujianese painting, the *Minhua ji* (“Record of Min Painting”) of circa 1600, I will analyze the composition and content of the text. Through comparison with extant paintings and other art historical writings by Xu Bo, I will show that, in the *Minhua ji*, Xu Bo defined a Fujian School of painting as much on the basis of the social relations among Fujianese painters and their adaptation to shared contexts, as on the basis of their demonstrable stylistic affinities.

[FRB1-4] Matthew McElway (Columbia University, USA)

**Sesshū Tōyō (1420-1506) and the Problem of Ming Modernity**

Histories of Japanese painting usually credit the painter and Zen monk Sesshū Tōyō (1420-1520), with the introduction of Ming dynasty academic painting to Japan in the late fifteenth century. Before Sesshū's famous trip to China in the late 1460s, according to these narratives, Japanese painters had realized the expressive possibilities of painting in monochrome ink. After Sesshū's journey, during which he was exposed to the works of Li Zai (active 1430s) and other professional painters, the resulting impact of Ming painting in Japan would revolutionize the potential of monochrome ink, particularly in landscape painting.

This paper will revisit the question of the impact of Ming dynasty academic painting, including that of the Zhe school, on Sesshū's work. The analysis first considers seven landscape paintings originally from a single set in the Date collection and now divided among the Philadelphia Museum and other collections. Only recently the focus of scholarly attention, these works are considered by some to have been produced shortly after the artist's return from China, but thought by others to be works by a later follower of Sesshū's.



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Comparison of the Date paintings to works that Sesshū produced before, during, and after his journey to China will reveal unresolved tensions between what the painter evidently saw in China and what was known—and expected—of Chinese-style painting in Japan in the late fifteenth century. By highlighting Sesshū's formal responses to painting both in China and in Japan upon his return, and by exploring the responses to Sesshū's work in the late Muromachi period, the paper will ultimately seek to clarify the nature and degree of Sesshū's introduction of Zhe school painting to Japan.

*Advance Program (Last Updated June 11, 2009)***[FRB2] Interactions in Chinese Religious Art Over Place and Time**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room B
<b>Convener</b>	Tom Suchan (Eastern Michigan University, USA)
<b>Chair</b>	Tom Suchan (Eastern Michigan University, USA)
<b>Discussant</b>	

**Panel Abstract**

This multidisciplinary panel consists of five papers representing different approaches that use religious artworks and their patrons and audiences as touchstones to explore the continuities and changes in Chinese devotionism over time and place. Each is an attempt to broaden our historical perspective on Chinese religion as it is seen manifested in the material forms of religious icons, architectural structures, and ritual paraphernalia, with a focus on the interactions between faiths, between the elites and the lower classes, and between normative religions and popularized beliefs. The first paper investigates how the indigenous Chinese earth god was incorporated into the Buddhist pantheon at two different locations and time periods. The second paper examines how a pair of localized iconographic forms of Buddhist divinities relates to popular funerary rites and the absorption of esoteric Buddhist practices into the popular religious milieu. Localization is also addressed in the third paper, which investigates how several generations of local governors of a remote minority area of western China accommodated the varied religious beliefs of their subjects by sponsoring temples for different religions. Interactions between elites and their populace is also a theme of the fourth paper, which examines the significance of the patronage of religious art by literati elites during the Song Dynasty when Chinese religion was undergoing profound changes. The fifth paper uses in situ inscriptions to take a broader look at a particular Song Dynasty religious site and how that site was perceived and utilized up to the present day. These papers in various ways emphasize the significant role of art in Chinese devotional practices and pay special attention to interactions between elite and popular culture, the syncretistic traits of Chinese popular religion, and the various ways in which Buddhism in China became sinicized and adapted to accommodate changing needs and specific local circumstances.

**Presenters**

**[FRB2-1]** Tianshu Zhu (University of Macau, China)

**The Chinese Earth God in the Buddhist Pantheon**

The cult of the earth god in China, which is derived from the worship of nature, can be traced back to the pre-historical period and is still present in popular religion in some areas to the present day. This indigenous deity made his appearance prominently in Chinese Buddhist art in two regions from two remote time periods, ancient Khotan (in nowadays Xinjiang province) during the first millennium and modern day Macau. This paper studies these two cases, examining the role of the earth god in Buddhist art as well as in the local culture of the two areas. Incorporating indigenous gods into Buddhist pantheon is one of the main themes in the transmission and development of Buddhism. As the tutelary deity of territories, the appearance of the Chinese earth god in Buddhist temples in these two regions exemplifies a much greater phenomenon in religious practice. Currently, the earth god in Khotan is mainly interpreted as part of the iconography of the depiction of the Golden Light Sutra. The earth god in Macau is only identified as a special variation of local practice. However, I will demonstrate that the earth god in Khotan is beyond the depiction of one text and the cult of the earth god in Macau reflects a tradition of a much larger area and longer time that did not survive well in other places. By linking the two together, I hope that this study not only provides a better understanding of the earth god and Buddhist art of the two regions, but also sheds light on the relationship between Buddhism and Chinese popular religion.

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[FRB2-2] Jisheng Xie (Capital Normal University, China)

**A Case Study of the Family of Governor Lu (Lu Tusi) and Its Household Temples**

This paper studies a special phenomenon in the cultural context of China in which the appointed local minority governors (tusi) of the area around the two cities of Liancheng and Hongcheng in the Gansu Corridor from 13th to 19th century were the descendants of Yuan Mongolian aristocrats. These tusi were known by the surname Lu, which was given to them by a Ming emperor. Many ethnic peoples who had different religious beliefs inhabited the area where the Lu tusi governed. To accommodate these beliefs the family of the tusi built many temples with some affiliated with Buddhism (Lamaism) and others with Daoism and various other local cults. Each site has a specific pantheon or iconographical system and possessed a different circle of worshippers, while also reflecting an intercourse and coexistence with other faiths under the governance by the same tusi.

From July to August the author, together with his students, visited the areas where the Lu tusi formerly ruled to do field research. This paper is one of the products of that research and will contain: 1) a description of the various temples or shrines, including related murals, statues, and rituals; 2) the context of the sites including political, historic, or social sources; 3) a conclusion that situates these sites in relation to the special cultural situation of northwestern China.

[FRB2-3] Hsien-huei Liao (National Chi Nan University, Taiwan)

**Enshrining Images: Song Literati's Worship of the "Divine" and the "Sages"**

Along with the historical changes in the Tang-Song era, divine worship also underwent a great deal of transformation. A number of deities came into sight or were ritually recast to respond to the newly emerging needs. While many natural deities underwent personification, many deceased emperors and empresses, Confucian philosophers, and commoners became elevated to divine status. Although their nature and origins were different, most of these "deities" were meticulously enshrined in forms of portraits or statues. The numbers of cult images largely increased as new cults continuously surged. This study aims to explore Song literati's attitude and reactions to the practice of image worship. An inquiry into the reasons and the ways in which they enshrined, criticized, or even did away with images will help clarify the changes in divine worship, as well as their roles in the proliferation of cult images. I shall argue that while being severe critics of the practice, they were often enthusiastic patrons of it. Like their commoner counterparts, many Song literati began to create new images or refurbish the old ones of the existing cults after having personal experiences of the mysterious power of the worshipped. Moreover, they appropriated this practice for their own purposes in many other aspects of their life, especially in academic spheres, and in their self portrayals, which contributed to the prevalence of image worship to a further degree. Given that Song literati did not just try to regulate the practice of image worship, but also made compromise with, or even extensively patterned after it, it is necessary to investigate the interactions between the elite and the populace. A reexamination of the alleged social and cultural distinction between them is also called for. Hsien-huei Liao

[FRB2-4] Karil Kucera (St Olaf College, USA)

**An Analysis of Later Audience at the 12th Century Buddhist Site of Baodingshan**

In my previous work on the twelfth-century Chinese Buddhist site of Baodingshan, I studied the interplay between carved Buddhist texts and images that make up a large portion of the site. I also considered inscriptional works left by Song literati in an attempt to understand the intended original audience for the site. Yet inscriptional evidence found at the site shows activity continuing at Baodingshan into the early 20th century. This paper looks at the types of information related to Baodingshan's later usage to be gleaned from 81 inscriptions found within three areas of the site. These inscriptions include freestanding stone steles as well as



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placards carved in situ with travel notes, poetry, and histories of restoration to the site. They span more than 500 years, with 23 inscriptions from the Ming dynasty and 58 dating from the later Qing and Republican eras. Since Baodingshan is highly eclectic in subject matter, displaying a cross-section of religious schools of thought including Chan, Pure Land and Esotericism in both text and image, consideration will be given to how these works were perceived by visitors to the site, i.e., were visitors aware of the different schools represented, did they remark on specific aspects of the site, or were they involved in ritual activities related to the inscribed religious texts and carved images. Time and its relationship to the site as a whole will also be considered. Were there periods of greater inscriptional activity at the site? Are there specific timeframes within a given year when more inscriptions were produced, and how would this relate to Buddhist or other religious ritual frameworks? It is hoped that study of the later inscriptions will highlight the evolving role of Baodingshan over time. Karil Kucera

[FRB2-5] Tom Suchan (Eastern Michigan University, USA)

**An Iconographic Study of the Ox-mounted and Seal-bearing Bodhisattva Types of Southeastern Sichuan**

This paper investigates images of ox mounted and seal-bearing bodhisattvas that are unique to Buddhist cliff sculpture sites in Dazu and Anyue counties of southeastern Sichuan, China. These two types of bodhisattva images seem to be iconographically related, but the specific identity of either has not yet been adequately explained. Inscriptions and typological evidence indicate that images of these bodhisattva types mostly date to the Song Dynasty (960-1279). The appearance of such unprecedented imagery in the cliff carvings of southeast Sichuan is undoubtedly a reflection of the broader religious trends that characterize the Song period and although localized to a relatively small geographical area they likely represent material artifacts of more widespread religious phenomena. In this paper I suggest that the ox-mounted and seal-bearing types of bodhisattvas found in Dazu and Anyue are the products of hybrid Buddhist-Daoist funerary rites and represent the deification of a popular magical incantation similar to esoteric forms of the bodhisattva Avalokitesvara that were also frequently depicted at cliff sculpture sites in southeastern Sichuan during the same period. The development of these localized iconographic forms are important evidence of the spread of unsystematized forms of esoteric Buddhism in the popular religious milieu of the Song Dynasty and the conflation of Daoist and Buddhist divinities in popular funerary rites that continue to the present.



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**[FRC1] Representations of Gender in Philippine Cinema**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room C
<b>Convener</b>	Roehl L. Jamon (University of the Philippines Film Institute, The Philippines)
<b>Chair</b>	Paolo Formalejo (University of the Philippines Film Institute, The Philippines)
<b>Discussant</b>	

**Panel Abstract**

The mass media have been a powerful tool that showcases the vast array of representations of every individual's class, race and gender. Gender has become a very important point of contention in the Philippines, upheld by a naturalized patriarchal setup deeply rooted with Catholicism. It is important to note that gender roles have become widely celebrated in the Philippines, as shown by the multitude repackaging of traditional gender representations as signified by the emergence of women-positive ads, women-hosted "serious" talk show programs, queer films and other programs that challenge the traditional views of gender.

This panel addresses and attempts to show how the cinema was able to shape various facets of gender and sexuality in the Philippines. Roehl Jamon's paper is an in-depth analysis of the action genre film, dealing on the image of the masculine via the films of the late Filipino actor and National Artist, Fernando Poe Jr.

The study of Jose Gutierrez III mapped images of another group of women - the mother characters - from the works of another National Artist, auteur filmmaker Lino Brocka. He noted the strong affinity of the images of the mothers in adjacent to the transitions in the Filipino's political and social character and behavior, from the impositions of the Martial Law, to the EDSA Revolt to the term of President Cory Aquino.

David Corpuz critiqued on the cult following and the stigma that formed on the gay film in the Philippines with emphasis on the works of Cris Pablo and noted the liberating and exploitative stance of his films to the gay milieu.

Paolo Formalejo discussed on the issue of the under-representation of lesbians in Philippine cinema, showing how lesbian characters are either masked or silenced by the dominant male, female or male homosexual characters and showed how it reflected its society's view of the lesbians.

**Presenters**

**[FRC1-1]** David R. Corpuz (University of the Philippines Film Institute, The Philippines)

**The Gay Film Of Cris Pablo**

The 2004 release of Cris Pablo's debut film, "Duda" (Doubt), made history being the first full-length digital film to be screened in a commercial movie house in the Philippines. On the time when majority of films represented the male homosexuals according to stereotypes, "Duda" made a liberating move by focusing a narrative on the romantic relationships and the sex culture of non-heterosexual men. Although not a commercial and critical success, the film and its director managed to "introduce" the gay film to a wider audience, a genre that gained a cult following among gay movie viewers, leading to the influx of films that followed what soon became formulaic plot dealing on love, sex, infidelity and promiscuity among gay men in the Philippine metro. The proliferation of related films led the audience to point out on the excessive display of naked bodies of men and explicit sex scenes depicted on these films as exploitation and abuse not only of the actors but also of the gay milieu.

Gay film, as a genre, in time became stereotyped and marginalized as resulted to a stigma formed against it. The study would like to unearth the problematic positionality of the gay film in Philippine cinema by defining the genre through a discourse analysis on Cris Pablo's films using queer theory and auteur and genre theories as main frameworks and by attempting to make his works fall under a possible sub-branch of the genre instead of being

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practically a basis of a genre that incidentally represents another group of people.

**[FRC1-2]** Roehl L. Jamon (University of the Philippines Film Institute, The Philippines)

**Da King: Man & Myth**

Generations of Filipinos literally adored Fernando Poe, Jr. or FPJ, who earned the title "Da King" of Philippine movies initially for being the box-office hit king during the height of his career in the late '60s and early '70s. He was deeply admired on- and off-screen, and his mythic persona has become a model for emulation among Filipino males. In his films, FPJ always portrayed the qualities of a gentleman: he was always gracious, polite, and a good statesman. He was never the source of trouble – often played the role of a peacemaker, offering the other cheek even as the people around him begged him to fight. He never ran from a fight, as the needs arise, he was quick to protect the people he loved, and justly punishes the wicked.

In real life, FPJ was able to maintain the image he created for himself in his films. In his private life he was champion of the oppressed, a silent philanthropist in rural Philippines, and during the 2004 elections, he was generally believed to deliver the country from abject poverty, injustice, and graft and corruption. He may well have been the current president of the republic had he survived the rigors of politics that year.

The paper looks at the heroes in the films of the late Fernando Poe, Jr.; bringing to fore the qualities of the ideal Filipino male that for more than half a century, has been the model of maleness for a couple of generation of Filipino (males). A discussion on 'pagiging lalaki' (maleness), and 'pagka-lalaki' (manhood), as typified in the films by FPJ shall be used to frame the image of what is to be (or what should be) the ideal Filipino male – a subject that has become obviously persistent in the FPJ film genre.

**[FRC1-3]** Paolo Formalejo (University of the Philippines Film Institute, The Philippines)

**Philippine Cinema Imaging of the Filipino Lesbian**

Filipino films represent the stereotyped lesbian as someone who exhibits mannish gestures and mannerisms, wears men's clothing, and performs men's work. Like men, she smokes and drinks regularly, and also sexually aggressive to other women. She is a rival to any man for she possesses strength equal or greater than that of a man. She is fearless and feared by other women. She is a good provider, proud, confident, ambitious, hardworking, and successful. Despite her being a considerate, thoughtful and faithful partner and lover, she is capable of promiscuity. A Filipino lesbian is viewed as an insignificant low class citizen who takes or sells drugs. She is an insecure and jealous lover who is capable of physical violence, murder and other crimes.

An in-depth analysis of films show that lesbianism is a subject not taken seriously in Philippine cinema. Lesbian characters are either masked or silenced by dominant male, female or male homosexual characters, vanished, imprisoned, or killed as early as in the beginning, or at the middle of the reel. Filipino cinema recognizes lesbian's visibility in Philippine society but is not interested to pursue a sympathetic narrative on them. Lesbian narratives of romantic relationship with women are not encouraged and even suppressed. Their stories are yet to be equally heard and understood as any other heterosexual narratives.

**[FRC1-4]** Jose C. Gutierrez (University of the Philippines Film Institute, The Philippines)

**Images of the Mother in Lino Brocka Films: 1970-1991**

The seminal book on the auteur, Lino Brocka: The Artist and His Times (1993), features various facets of Brocka – as a passionate thespian, television director, auteur filmmaker, outspoken celebrity, and political activist – and his films as the following: popular, socially relevant, critically acclaimed, within the realist aesthetic, politically daring, and of international caliber. Indeed, a lot of aspects of Lino Brocka's works have already been explored, but the current study is the first to look into the mother characters in his body of



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works. Brocka exhibits a strong affinity for the images of the mother character as he integrates his artistic preference for the realist aesthetic with his work on melodrama movies.

It would have been very interesting to map out the changing representations of the mother from the nascent years of cinema in the Philippines to the present. The study limits itself to 1970 to 1991: from Martial Law and the whole period of Marcos' martial rule to EDSA revolt and the term of Cory Aquino. This period is marked by dramatic transitions in the Filipino's political and social character and behavior. This period coincides with the years when Lino Brocka made all of his films.

The images of the mothers in the films of Lino Brocka gravitate towards two clusters of images: 1) the mothers who struggle within the confines of their role, and 2) the mothers who question their role and affirm themselves as persons.

Brocka's films from 1970 to 1982 generally belong to the first cluster of images. Brocka's familiarity and affinity with the types of mothers as portrayed by the earlier studio films, popular literature, and illustrated serials are manifested, wherein the following images were fleshed out: 1) the "ideal" mother; 2) mother as victim; and 3) the controlling matriarch.



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**[FRC2] Framing the Screen: Caught between Gender And Nationalism**

**Date** Aug. 7, 2009  
**Time** 15:15 ~ 17:15  
**Room** Room C  
**Convener**  
**Chair** To be announced  
**Discussant**

**Panel Abstract**

To be announced

**Presenters**

**[FRC2-1]** Jung-Sun Park (California State University, USA)

**The Success and Limitations of Japanese Comics and Animation in the U.S.: Lessons for the Korean Wave**

This paper explores the ways in which Japanese comics and animation have gained popularity in the U.S. As the phenomenal successes of Pokemon, Yugio and Sailor Moon illustrate, Japanese comics and animation have effectively penetrated into the U.S. market over the past decade or so. The popularity of comics and animation has also led to the successful landing of other related pop cultural genres such as video games, toys, etc. With this increasing consumption of Japanese pop cultural products in the U.S., Japanese "soft power" seems to have significantly expanded its influence on the other side of the Pacific. This paper examines the success of Japanese comics and animation in conjunction with factors such as global capitalism, technological development, domestic and international politics, governmental policies and the changing characteristics of youth culture. It will also discuss the implications of the successful soft landing of the Japanese pop culture in the U.S. for contemporary transnational cultural flows in general and for the trans-Pacific flows of Korean pop culture in particular.

**[FRC2-2]** Geng Song (Australian National University, Australia)

**Gender and Nationalism in Contemporary Chinese TV Dramas**

Cynthia Enloe argues that all types of nationalism have tended to spring "from masculinized memory, masculinized humiliation and masculinized hope." The interaction between gender construction and nationalism in state-controlled mass media in contemporary China is a fascinating but understudied topic. The paper focuses on critical readings of the interplay between gender and nationalism in popular TV dramas shown on prime-time national channels in China in recent years.

As productivist and consumerist values gradually and unmistakably replaced the Maoist legacy of class and class struggle in official ideology, the construction of gender in Chinese mass media and popular culture has also undergone significant changes. These changes are particularly revealing if studied in the context of rapid globalization and the rise of nationalism in contemporary China.

China's integration into globalization has inevitably brought forth cultural pluralism. At the same time, paradoxically, China's rise as an economic, political and military power has given rise to an outburst of nationalism among its population, which touches every aspect of Chinese society. Political studies have indicated that while the officially sanctioned "pragmatic" discourse of nationalism helps legitimize the rule of the Chinese Communist Party (CCP) in post-socialist society, the "nativist" and "liberal" nationalist discourses at the non-official level constitute a potential menace to both the power of the CCP and stability of the region and the world. The "cultural nationalism", as Guo Yingjie terms it, encompasses



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not only a desire for the restoration of the country's past pride and prestige, a struggle for the rightful position deserved by the country for its population and size, but also a search for national identity in the era of globalization. As far as gender discourse is concerned, this nationalist trend is embodied by the quest for a "genuine" Chinese masculinity.

TV drama is without question the most widely watched and most influential cultural artefact in China. Roughly one billion Chinese have access to television. The cultural impact of TV dramas on everyday life is so profound that after the nationwide broadcasting of a certain popular serial, the lines and character names in it often become vogue words in the Chinese language. However, scholarly attention to this genre of popular entertainment has been far from adequate, particularly scanty are studies from a gendered perspective.

By analysing the male and female images in TV dramas, the paper uses gender as an analytical lens to re-evaluate nationalist politics and seeks to examine how nationalist movements and discourses in China construct national identities in gendered terms.

[FRC2-3] Beng Choo Lim (National University of Singapore, Singapore)

**Reliving the Showa Years - An Analysis of the Film Always -Sunset at Third Street**

Always – Sanchôme no yûhi (Always – Sunset at Third Street) was first released in the Japanese movie theaters in November 2005. It was a great success in both the box office and critical reviews. The film became the highest grossing film of the year, and won numerous film prizes. A sequel, Zoku Always – Sanchôme no yûhi (Always II – Sunset at Third Street), was made and released in winter 2007.

Directed by Yamazaki Takashi, a relatively young director whose earlier works were mainly TV productions, the film not only had a very successful box office, but it also swept up all the major prizes at the Japanese Academy Award in the following year. These prizes range from best visual effect and best music score to best film. This wide range of prizes offers a partial explanation to the success of the film – a combination of advanced film technique, popular performers and melodrama.

Based loosely on a long-lived manga series of the same name, Always – Sunset at Third Street depicts the lives of people living in a small neighborhood in Tokyo. The time period is specific: spring of 1958 (Showa 33) till the beginning of the following year. The narrative centers on two main threads: the daily happenings at the Suzuki household who runs an auto repair workshop, and the unlikely romance between a writer and a beautiful bar owner. Other resident members in the neighborhood are also introduced as the film unfolds.

Other than the somewhat mysterious identity of the beautiful woman who appears suddenly one day with a boy, one can argue that the plot in this film is almost minimal. By presenting the narratives in a strictly adhered chronological order, the film gives a feel of documentary to it. This is compliment greatly by the many special visual effects that, in a sense, "faithfully" depicts the everyday occurrences during Showa Japan. The most important signifier in the film is the Tokyo Tower – shown to be under construction when the film first starts, and fully completed when the film ends. Its sequel, which wraps up the loose end left dangling in the first installment, appropriately ends in the Suzuki family's visit to the Tokyo Tower.

This paper discusses the presentation of the late 1950s Japan in these two films. I argue that with an extremely skillful combination of film elements, melodramatic narratives, historical events and identifiable geographical locale, these two films cleverly construct a film narrative that satisfies the audience's nostalgia for the Showa period by reconstructing the time somewhat realistically. It also contributes to the creation of a shared memory that allows the audience to identify themselves as successors of a unique period in their history.

*Advance Program (Last Updated June 11, 2009)***[FRD1] Betwixt and Between, L'Envers et L'Endroit: The Making of Place through Music in Asia**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room D
<b>Convener</b>	Birgit Abels (International Institute for Asian Studies (IIAS) Amsterdam, The Netherlands)
<b>Chair</b>	Birgit Abels (International Institute for Asian Studies (IIAS) Amsterdam, The Netherlands)
<b>Discussant</b>	Hyunjun Shin (International Institute for Asian Studies (IIAS) Leiden, The Netherlands)

**Panel Abstract**

"Place" is an idea, a mental construct. Created and maintained by humans, it also generates meaning. As such, it is built on imagination and narration, and plays a crucial role in identity negotiation. In recent spatial theory, therefore, attention has been paid to the interaction between place, imagination, narrative and identity.

In this panel, we seek to pick up this debate with a view to the performing arts in Asia, especially music, by exploring the complex connection between place, music as narrative, identity, and the making of all three. Especially in the course of the last century, the life-worlds

(Appadurai) in which music in Asia has come into being and is entered into discourse have undergone significant transformation, forging intricate networks of connections within and beyond Asian communities. We would like to hear researchers tell us about various Asian and Asia-derived communities, how they have been constructing "place" through sound, and how they have used these constructions in identity discourse and the localization of Self.

By borrowing from the title of Albert Camus' essay collection *L'Envers et L'Endroit*, the panel's name alludes to a key theme around which discussions will revolve: the interaction between cultures, which creates both cultural hybrids and the need to define identities. The title furthermore also relates to the decentered perspective of us—scholars, performers and listeners—, and our transcultural, transdisciplinary and intersubjective engagement with musical propositions of place, community, historicity and spatiality. In this panel, we wish to explore how, in which contexts, and by whose agency these notions are negotiated.

**Presenters**

**[FRD1-1]** Emma Baulch (-, Indonesia)

**Producing Place Via Nostalgia in Indonesia's Contemporary Rock/Pop Industry**

The paper shall explore nostalgia in the contemporary Indonesian rock/pop industry. This nostalgia is seen as a product of global media, or transnational capital, with Indonesian bourgeois identity quests. That is, novel conceptions of Indonesian history implicate both multinational recording labels' localisation strategies and emerging Indonesian bourgeois regimes of distinction.

Nostalgia produces place by defining 'Indonesianness' of Indonesian rock/pop, and manifests in texts, images (numerous articles in *Rolling Stone Indonesia* devoted to rock heroes of the past, tribute albums on which currently popular acts render formerly popular songs) and performances (tribute bands) devoted to Indonesia's rock/pop past. This past is held to predate the globalisation of Indonesia's rock/pop industry and the concurrent boom, beginning with the new century, in production and consumption of Indonesian rock/pop.

This nostalgia is held to be highly ambivalent and more telling of contemporary modes of consumption that it is of the history it claims to recall. The paper shall draw on some of the examples mentioned above (print media, tribute albums and tribute bands) to show how invoking 'local history' has become part of class and generational modes of distinction which come into operation among cultural producers in their instrumental invocations of their target markets.

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[FRD1-2] Michael Fuhr (University of Cologne, Germany)

**Singing Identities in Urban Heterotopia – noraebang-Culture among Korean Migrants in Germany**

"Let's go to noraebang!" – this request which might sound strange to non-Koreans (especially after having dinner with Korean colleagues or friends), while often marking the starting point of a cheerful evening, refers to one of the most popular leisure activities among Koreans. The singing practice, similar to Japanese karaoke, though preferably takes place in special commercialized venues, which have not only gained enormous popularity in Korea, where they mushroomed end of 1980s to reconfigure the urban landscapes of major cities, but also among Korean migrants world wide.

The paper discusses the noraebang-phenomenon as an urban and cultural practice of *kyopos* in Germany and tries to shed light on the specific connections between music, place and identity and its underlying discursive, spatial and performative strategies.

Drawing on Michel Foucault's concept of 'heterotopia', the function of noraebang can be characterized in terms of both, heterotopias of illusion as well as of compensation. In opposition to daily routines and labour realities, the space of illusion - where struggles of modern city life are reinforced within musical play, and where mental pressures, exertion and grief can be erupted within a cathartic, carnivalistic act – coincides with the space of compensation – a real place, where visions of peaceful gatherings, community and democracy seem to be realized.

Although the place of noraebang can apparently be described as cabine, box or container and thus as a three-dimensional secluded place, an analyses based on the traditional Euclidian and absolutistic concept of space can not be adequate. Instead, the relational concept of space developed in sociology will be fruitful to detect different spaces in noraebang, which are never mere pre-existing, but always constructed within the active processes of the participating subjects. By combining aspects of performance and spatial theories with ethnographic methods, noraebang can be revealed as a highly significant place for creating Korean identities through the consumption and production of popular music.

[FRD1-3] Jeroen Groenewegen (Leiden Institute for Region Studies - LIAS, The Netherlands)

**The Lost Love of Tradition in Chinese Popular Music**

In Taiwan, just like Chineseness was an explicit theme in the 1975-1982 Campus Song Movement, in the 2000s Jay Chou and other mainstream pop singers have advocated a Chinese Style. Megastar hit songs from these periods highlight conflict between the contemporaneity of popular music and the temporal remoteness of premodern tradition. Do they resolve this conflict? Do these songs reinforce or question communally "Chinese" senses of place – however literal or virtual – and identity as rooted in a unified, shared past?

Teresa Teng's "Across the Water" (Zai Shui Yi Bian, 1980) and Jay Chou's "Blue-White Porcelain" (Qinghuaci, 2007) draw on traditional Chinese poetry to describe an unreachable, enigmatic lover. This suggests that the past-as-beloved defines the present-as-lover, but also that the past needs to be translated into contemporary musical and linguistic idioms to be accessible. Wang Leehom's "Next to the Plum Blossom" (Zai Mei Bian, 2006) recycles Kunqu opera to suggest that love conquers death, and thus that the past can be regained. However, the lyrics proceed to frame the story as hopelessly out of touch with contemporary fast-food culture. In similar fashion, Lo Da-yu's album *Pedantry* (Zhi Hu Zhe Ye, 1982) famously ended the Campus Song Movement by parodying its references to tradition.

The unresolved, internal dynamics in these songs suggest the fundamental significance of a shared past, but simultaneously intimate a glaring discrepancy of this past with the present. Can unconventional, creative ways of listening bridge the gap?



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**[FRD2] Hip-hop, Reggae, Pop and Folk Music in China and Japan**

Date	Aug. 7, 2009
Time	15:15 ~ 17:15
Room	Room D
Convener	
Chair	To be announced
Discussant	

**Panel Abstract**

To be announced

**Presenters**

**[FRD2-1]** Tania Cristina Frazao Moreira Ganito (Technical University of Lisbon, Portugal)

**The Ethnic Factor in Chinese Contemporary Folk Music**

The will to reestablish a sense of collective identity and the nostalgic desire to recover the connection with Chinese 'cultural essence', along with the need to compete with the growing influence of Hong Kong and Taiwanese music as well as with the Western sounds and images, all these are important keys to understanding folk music produced nowadays in the People's Republic of China. However, one of the most outstanding aspects regarding recent music productions is undoubtedly the influence of ethnic minority music upon the compositions of Han artists.

The process of economic appropriation of the national minorities culture – which started in the 1980's, through the development of ethnic tourism – had also spread, in the following decade, to the field of artistic expression, especially with respect to musical arts. That is, in a move to cope with the web of cultural globalization, Chinese musicians looked for a local alternative, so much so that some musicians and singers belonging to the majority, the Han ethnic group, recovered the old practice of studying and collecting folk songs from these groups, and reproducing them in their albums or using them to 'fill' their own creations with the sounds originally produced by ethnic minorities.

In this presentation we intend to analyze the work of some Han musicians who became true success through this process of cultural appropriation (and whose songs even crossed the national frontiers) and the way by which this new form of representing national culture and collective memory led to a new phase in the field of the relations between the majority and the national minorities.

**[FRD2-2]** Sue-Han Ueng (National Taipei University, Taiwan)

**Contextualizing Folk Performance Aesthetics in Taiwan: Riotous Harmony and Tantalizing Contest**

Folk performances have always functioned as the festive, resilient, and reflexive aspects of the Han Chinese culture in Taiwan. In contemporary temple rituals, processional festivals, and various cultural festivals, folk performance troupes have become a zesty ingredient to enliven the otherwise solemn and formal events. Central to the folk performances are two grassroots concepts—the riotous naore (heated flamboyance) and the social daodin (competitive togetherness)—which spring from heterogeneous grassroots community life and in turn imbue folk culture with an everyday philosophy of collaboration and contestation. This paper explores the efficacy of naore and daodin in embodying collective memory and reconfiguring self-understanding in grassroots communities in contemporary Taiwan. It looks at the "intertextuality" (in the sense of both the state of weaving and mingling together as well as the transformation and re-iteration of earlier works and systems) of these folk performances. Drawing on Paul Connerton's theory of "performative memory" and "bodily



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social memory,” which emphasizes “habitual performances,” as well as “incorporating practices” over discursive “inscribing practices” (Connerton [How Societies Remember] 1989), I will examine the process by which folk aesthetics are constantly emerging from the socio-cultural contexts in Taiwan grassroots communities.

Based on an ethnography of the folk temple festival performance troupes in Taiwan, my goal is to offer an analysis of both the core elements and dynamic representation of folk performance aesthetics. The investigation focuses on the nuances of embodied performance in folk temple festivals as the intersection between artistic presentations and pragmatic everyday reality. A careful study of forms and contents of the folk performances will be undertaken. Central to the analysis is how these concepts developed through bodily practices and uses. Hopefully, this paper can provide an insight into how and what elements in folk experiences as well as past residual and current emerging folk culture are contextualized and synthesized. At the same time, we can better appreciate the solemn yet comic, chaotic yet harmonious aesthetics which help Taiwanese grassroots communities weather the storm of colliding elements through reinterpretation of legends and folklores and through integration of diverse components from ethnic groups and local history by means of folk performances and enactments.

*Advance Program (Last Updated June 11, 2009)***[FRE1] Northeast Asia in Motion: The Social and Cultural Dimensions of Regional Migration I**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room E
<b>Convener</b>	Tessa I. J. Morris-Suzuki (Australian National University, Australia)
<b>Chair</b>	Hyung-A Kim (Australian National University, Australia)
<b>Discussant</b>	

**Panel Abstract**

Economic, political and cultural transformations in Northeast Asia are resulting in new migration flows with very great implications for the social future of the region. Against this background, this panel – the first of two connected panels on Northeast Asian migration – brings together an international and interdisciplinary team of scholars to examine emerging social and cultural dimensions of the cross-border movement of people in the Northeast Asian region. Here the team will focus on the social and political dimensions of expanding migration flows, including the outflow of refugees from North Korea, the social implications of international marriage in South Korea, and the evolving discourse of “multicultural coexistence” in Japan and elsewhere. The second part of the panel focuses on the literary and expressive dimensions migration of migration flows in the region, presenting new perspectives on the way in which migrant identities are expressed in changing and contested literary forms.

**Presenters**

**[FRE1-1]** Tessa I. J. Morris-Suzuki (Australian National University, Australia)

**Towards a Regional Response to Refugees in Northeast Asia**

Over the past fifteen years tens – and perhaps hundreds – of thousands of North Koreans have crossed the border out of the DPRK. While some make repeated crossing back and forth between the DPRK and China, many remain outside their country of birth, becoming refugees. Though the future of the DPRK and of North-South relations remains uncertain, there is a very real prospect that future changes in North Korea will generate further movements of people both within the country and across its borders. The example of Europe after the end of the Cold War is instructive: after the fall of the Berlin Wall, some 1.5 million East Germans (around 10% of the population) migrated out of the former East Germany. Women, the young, and well-educated people were particularly likely to emigrate. This mass movement of people had profound consequences both for the regions they left and for the new home regions where they settled. The ongoing out-migration from North Korea, though not yet on such a large scale, also has significant social implications, not only for Northeastern China and South Korea (where most North Korean refugees now live) but also for countries such as Thailand, Vietnam and Mongolia, which have become important staging-posts on the refugee's journeys, and for countries like Japan which have small but expanding North Korean refugee communities. While a number of studies have been made of the plight of refugees in China and of the problems faced by the North Korean saeteomin community in South Korea, however, there have been few region-wide analyses of the evolving refugee problem, and no serious attempts by regional governments to cooperate in developing a humane response to the refugee problem. This paper seeks to place the issue in a regional perspective, and argues the need for a collaborative approach by governments and NGOs both to deal with the current North Korea refugee issue and to prepare for possible future refugee crises.

**[FRE1-2]** Iyotani Toshio (Hitotsubashi University, Japan)

**Rethinking Japan's Migration Experience: Postwar and Beyond**



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In the Japanese context, narratives of migration have generally been based on the presumed existence of home or homeland to which the mobile subject returns. Our recent collaborative research has focused on the gendering of human migration in the context of the age of globalization. In this research, we have sought to cross over conventional disciplinary barriers by bringing together insights from the world of social science and of literary studies. Migration studies has traditionally seen migration as an exception to the “norm” of settled existence, and thus as something to be controlled by the nation state’s authorities. In other words, it has tended to take the form of “migration policy studies”, be conducted from the viewpoint of the nation state and of those who control its territorial space. Focusing on the processes of cross-border movements of people in postwar Japan, this paper seeks to challenge such a perspective on migration, and to open up new ways of perceiving the regional movement of people.

**[FRE1-3]** Shiobara Yoshikazu (Keio University, Japan)

**Re-Examining "Tabunka Kyosei" In Contemporary Japan: From the Viewpoint of Australian Experiences**

The principle of "Kyosei" or "Living together" has been supported by people committing to the movements supporting ethnic minorities in Japan since the 1970s. However, after the 1990s the discourse of "Tabunka kyosei" or multiculturalism has rapidly popularized and institutionalized as a series of public services in some local governments. After the mid 2000s Japanese government is also promoting the "Tabunka Kyosei" policy. In this paper I will re-examine the discourse and policy of "Tabunka kyosei" in contemporary Japan from the comparative case study with Australia where the official multiculturalism has been carried out since the 1970s.

*Advance Program (Last Updated June 11, 2009)***[FRE2] Northeast Asia in Motion: The Social and Cultural Dimensions of Regional Migration II**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room E
<b>Convener</b>	Tessa I. J. Morris-Suzuki (Australian National University, Australia)
<b>Chair</b>	Tatsuya Mima (Kyoto University, Japan)
<b>Discussant</b>	

**Panel Abstract**

Economic, political and cultural transformations in Northeast Asia are resulting in new migration flows with very great implications for the social future of the region. Against this background, this panel – the first of two connected panels on Northeast Asian migration – brings together an international and interdisciplinary team of scholars to examine emerging social and cultural dimensions of the cross-border movement of people in the Northeast Asian region. In this second part of the panel, the team focuses on the literary and expressive dimensions migration of migration flows in the region, presenting new perspectives on the way in which migrant identities are expressed in changing and contested literary forms.

**Presenters**

**[FRE2-1]** Yuko Nishikawa (Kyoto Bunko University, Japan)

**From “The Literature of Migration” to “Migrants’ Literature”**

If we envisage the multiple works of literature created in modern Japan as a single narrative, a key figure in that narrative would be the figure of the individual or family who moves constantly from place to place in search of a stable ground of existence. Spatial motion never ceases. The place of existence constituted by the household is always in a state of transformation. Individuals and families are always on the move. There is thus a rich array of works which might be termed “literature of migration” – works which treats the unstable nature of homeland and family as subject matter for examination. However, within the exclusionary structures of “the national language” [kokugo] there has not yet been space to allow the appearance of “migrants’ literature” – the literature of those who move around. This paper considers the possibility of such a shift from “literature of migration” to “migrant’s literature”.

**[FRE2-2]** Yu-Ha Pak (Sejong University, Korea)

**Korea, Japan and the Literature of Migration**

The neighbouring countries of South Korea and Japan have experiences of human cross-border migration which have many features in common. Both Japan and Korea were for many decades of the modern era primarily nations of emigration. In the first half of the twentieth century large numbers of Japanese emigrated to the colonial empire (including Korea) and beyond, while an even large proportion of the Korean population migrated to Japan, Northeast China and elsewhere. In the second half of the twentieth century, while levels of Japanese emigration declined, Korean emigration – particularly to the USA after 1965 – continued on a large scale. These movements of people have left complex literary legacies. This paper explores commonalities, contrasts and intersections between the literature of migration which has emerged from

**[FRE2-3]** Yumi Hirata (Osaka University, Japan)

If we define “Japanese literature” as literature written in the Japanese language, it is evident



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that there are many works of “Japanese literature” written by people who are not Japanese. The most significant corpus of such literature is the group of works written by people referred to by the term Zainichi [“residents in Japan” – a term most often applied to Korean descents of colonial-period migrants to Japan, though also sometimes to Taiwanese and other long-term residents of Japan]. These writings are generally known as “Zainichi literature”. In other parts of the world, we frequently encounter literary forms known as “migrant literature”, “diasporic literature” or “Creole literature”. Why are such terms not used to describe “Zainichi literature” in Japan? The paper takes this question as a starting point for exploring the nature of Zainichi literature and its relationship to the social formations from which it arises.

*Advance Program (Last Updated June 11, 2009)***[FRF1] Regional Study: Socio-Economic, Environment and Development**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room F
<b>Convener</b>	Shalina Mehta (Panjab University, Chandigarh, India)
<b>Chair</b>	Nongmeikapam Inaoba Singh (Panjab University, Chandigarh, India)
<b>Discussant</b>	

**Panel Abstract**

The north-east India is in social and political turmoil since independence of India. The political boundaries of north-east India are defined a redefined time and again to accommodate the nuance of various domains of identity formation. These demands have complex histories that have mostly been examined in a piece meal manner. There is hardly any concerted effort to locate them in a holistic perspective. Political insurgencies and cultural wars in the region are fought at different levels. There are local chapters funded by international agencies without any direct involvement or interest other than creating instability in the region. Cultural conflicts between Meitei, Naga and Kukis are based on regional consideration of each of its indigenous sub population in the region. Experts sitting outside the region have imposed their own categories of examination without comprehending local histories and local moods. Economic backwardness of the region that has rich ecological and natural resources remains a difficult question for every analyst. This paper is an attempt to review various interpretation of the ongoing conflict in the region. It attempts to examine the problem from an interpretative perspective avoiding subjectivities of disciplines or interpretative narratives.

**Presenters**

**[FRF1-1]** Ripudaman Singh (Panjab University, Chandigarh, India)

**Regional Disparities in India in Post Reforms Period: A District Level Analysis**

India is characterized not only for a low level of development, but also for wide regional inequalities. Within the country, the per capita income of its most developed state (Punjab) was four times higher than that of the least developed state (Bihar) in 2003. The regional disparities are supposed to be further accentuated in the post-reforms period as the states having better infrastructure and good governance are receiving higher investments and their growth rates are also higher than the backward states. The present paper will be looking into the patterns of regional disparities in India in the post reforms period. District wise data on four indicators namely, population above poverty line, female literacy, rural non-agricultural workers and degree of urbanization have been picked up for determining the level of socio-economic development. All these indicators represent the economic progress, social advancement, rural prosperity and overall development. The Z-score method and principal component analysis will be used to standardize, the aggregate score of development level for each district. The emerging patterns of regional disparities will be discerned from the development index generated from data analysis. It is also hypothesized that regional disparities increased after the adoption of new economic policy. The validity of this will be checked with the help of data.

**[FRF1-2]** Khwairakpam Premjit Singh (Panjab University, Chandigarh, India)

**Marketing History: A New Substance of Economic Reform of Tribals of the Northeast India**

Time changes the way of learning, reading and teaching of history as a subject. Because, many doubtful questions creeps up and the masses believes that it is rather, a subject which is useful only for preserving of our past memoirs and events rather than applicable as a means of earning or resources development of human beings. It would of course be a



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fallacy on my part to mean that the present writing of history is wrong or there is no hope for further development of historical writing, however there is a question that is there no scope for marketing of history through the way of giving knowledge and entertainment to the mass. In this Before giving the answer, there is one more question that what are the basic infrastructures and all these are available resources out there. The most important reality and pragmatism of this concept is that resources which are required for running this kind of marketing is only available in their specific areas and in somewhat sense they are immovable or lost its value and beauty if it is moving to other places especially for marketing. So the trend of marketing of history here I use to articulate is very different from marketing or economic circulation of other type of business deals.

Basically in common business demand and supply and its development are based on collection of sources as much as possible to expand their business whether concerning about ecology and environment or not. Here the cycle of business of history is totally reverse from the other business though all are based on demand and supply. The strategy of marketing of history is to be starting from the grassroots level.

What are the basic infrastructures of this kind of business? The basic infrastructures of this business are all what had have been possessing items since the immemorial time of history. Man and his environment is the main infrastructure of this marketing business. So the features are a) the artifacts, b) performing art and culture, c) traditional crafts and industries, d) housing and village structure, e) food and festivals, etc. These features are already available and practicing now and then so here needs no transformation of it instead of that it is a course of action of reviving the fear extinguishing sources and maintaining the existing sources with a conscious thought and practice of postmodernist, subaltern, orientalist application in empowerment of local people. By and large the business will always remain as a transaction of human society and its environment and their existing ecological environment. In this business the major concern is to be on sustainable development of anthro-historical and natural environment.

The study will be based on the questions, what is marketing of history and how to do marketing of history? Who are the buyers and consumers? Is the Northeast India right place for this type of business or not?

The northeast is one of the most suitable place for this kind of business in India, because all the features and infrastructures those are required for establishing this kind of business are already available in this region. The seven states of northeast India have more than 100 tribes and sub-tribes, and many different communities and different cultures people. In India, this region has conceived as the laboratory of Anthropology. Above that northeast states have still enough natural resources, like tropical forest, waterfalls, lakes, and many other resources so for the attraction of foreign tourist is not to be a big issue in futures except having problems of insurgency problems in two states.

The paper will try to find out some generous ways not only preserving the artifacts for historical and museum purposes but also using them by general public as a means of entertainment cum income earning business.

[FRF1-3]

Naorem Bobby Singh (Panjab University, Chandigarh, India)

**Population Change in India' s North-East Since 1951: A Spatial Analysis**

The study of population has always been useful in many areas like development planning, educational planning, planning for hospital facilities, future transport and communication. All social scientists including economists, sociologists, political scientists, historians, anthropologists, demographers and geographers study the subject from different perspectives. The study of population is of utmost importance in a developing country like India, which has the second largest population in the world. Despite such significance, the studies on population characteristics of the hilly, mountainous, remote, tribal areas like the North-Eastern hilly region are still neglected due to high degree of inaccessibility, insurgency and remoteness.

The present work is an attempt to spatially analyse the patterns of following dimensions of



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population change: Distribution and Density of Population, Growth of Population, Sex Ratio, Literacy, Religious Composition and Workforce and Occupational Structure in North-East states of India. And the focus of the study will remained to understand the cause and effect relationship between the data and the emerging spatial patterns. Thus the main focus of the study remains in explaining the spatial pattern that emerges from the figures.

[FRF1-4]

Moibungkhongbam Damudor Singh (Panjab University, Chandigarh, India)

**Development and the Environment in a Developing Country: A Case Study of India's North-East**

'Development without destruction,' is a major concern in current thinking on economic development. Earlier, development was considered synonymous with the materialistic achievement of the people. Consequently, natural resources were used on an unsustainable basis, causing extensive damage to the environment. Ecologically vulnerable hill areas all over the world fell in this category and the hill areas of India were no exception. High altitudinal ranges with rugged and steep terrain, weak geology and heavy rainfall are also responsible for the occurrence of frequent natural catastrophes in the Himalayan region. With rapid growth of population and pace of development process in post Independence India, there has been a consequential over-exploitation of the environment; and the carrying capacity of the ecosystem is being strained too much in the hilly states of Northeast India. In recent decades, the face of the hilly regions of India has undergone an accelerated process of development activities and has not only accelerated the ecological problems but also pose a serious threat to the biodiversity in the region.

The present paper attempts to focus on the following research questions: What are the main environmental problems and the causes of the Northeast region of India? How do the ecological problems differ comparatively from one ecosystem to another? Whether the nature and intensity of the ecological and environmental issues and problems have changed over the period.

*Advance Program (Last Updated June 11, 2009)***[FRF2] Environment, Population and Development: Some Observations on North East India**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room F
<b>Convener</b>	Bimal Sharma (North-Eastern Hill University, India)
<b>Chair</b>	Niranjan Das (North-Eastern Hill University, India)
<b>Discussant</b>	

**Panel Abstract**

North East India, the heritage of culture and environment is known as 'The Hidden Land'. Since independence, this predominantly hills and plains society has been in a phase of transition from near isolation to the assimilation of the economy, giving rise to a certain environmental problems. The growth in population beyond the optimal size associated by socio-political development and technical revolution results in increase pressure on natural environment as well as on the process of economic development. As regarding to the natural growth rate of population during the period of 1971-2001, all the states in the region have higher growth rate than the rate for the whole country. North East India presence a glorious example of cultural diversity that is well reflected in the mosaic of socio-cultural traits, which are followed by myriads of distinct aboriginal tribal communities and other ethnic groups inhabiting in this regions. Agricultural productivity implies the level of performance of a unit of land under the prevailing physical, socio-economic and techno-organizational environment. The North Eastern region of India comprising Eight state, including Sikkim is relatively unexplored and unique are in terms of both geography and cultural diversity. However, in this region has immense potentialities for ecotourism venture, yet it is tapped because of negative publicity and deteriorating law and order situation. Although, North East India can boosts of still having some positive environment, but that very environment subjected to degradation due to plundering attitudes of man, and i.e. a point of great concern today.

This is why scholars from different branches of knowledge have contributed to make this panel multi-disciplinary where results are integrated to understand the environment, population and developmental issues in North East India.

Key words: Environment, Population, Development, Eco-tourism, Ethnicity, Land productivity

**Presenters**

**[FRF2-1]** Sujata Deori (North-Eastern Hill University, India)

**Migration and Cultural Transformation of Deoris in Assam- INDIA**

Assam presents a glorious example of cultural diversity that is well reflected in the mosaic of socio-cultural traits, which are followed by myriads of distinct aboriginal tribal communities and other ethnic groups inhabiting in this region (Barpujari, 1988). The Deoris, one of the major tribal communities in Assam are no exception to this rule. They too have been maintaining their distinct identity vis -a-vis social ,religious , cultural and traditional practices from the time immemorial and all this have made a definite imprint on the socio – cultural landscape of this region (Deori,1964) .

Deoris having their own socio-cultural heritage and has cultural and social assimilation between different ethnic groups of Brahmaputra valley of Assam. The Deori have their own social and cultural traditions for which they can be easily identified. They have been practicing their own traditional culture for about sixteen hundreds centuries (Roy Barman, 1970).

2001). Deori villages are found in Lakhimpur, Dhemaji, and Sonitpur districts of North bank of Brahmaputra and in Tinsukia, Dibrugarh, Sibsagar and Jorhat districts of south bank of the Brahmaputra Valley .Some villages are also found in Kamrup district in Guwahati area (Deori, 2002).

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Waves of unexpected calamities have choked Assam in many times. No any Deori villages are there which is not affected by these calamities. The people have migrated and to live near the river valley, remote areas and reserved forests (Barthakur1995). As a result, massive cultural transformation has taken place due to the assimilation with other community especially in the Brahmaputra Valley of Assam.

In this paper, try to emphasize the Socio-Cultural Transformation of Deoris as a result of migration to the plains of Brahmaputra Valley in Assam.

Key Words- Migration, Ethnic Group and Socio-Cultural Transformation

[FRF2-2] Kalyanjit Sarmah (North-Eastern Hill University, India)

**Spatio-Temporal Changes of Land Use and Land Cover Dynamics: A Case Study in East Khasi Hills District of Meghalaya, India**

The age-old cropping practices of North Eastern region have been evolved because of interaction of geo-climatic and socio-economic factors. The existing farming system in different agro-ecological situation needs to be grouped into homogenous unit to facilitate application of tested technologies for production of crops as well as for improving livestock quality. Environmental suitability, social acceptability and economic validity should be taken into consideration in such endeavor. It is, therefore, necessary to identify the appropriate land use system based on physical, biological and socio-economic settings of different ecological zones (Anonymous, 1992). The main aims of the study are (i) The geo-physical attributes and bio-physical status to know the drainage pattern and its effect on soil erosion (ii) Temporal changes in the land use pattern in human settlement, cropping pattern and forest cover with reference to 1977, 1989, 1992, 1995, 2002, 2005 and 2007 to establish linkage between the bio-physical conditions and socio-economy of inhabitants.(iii) To suggest suitable land use plan as per land capability class.

The East Khasi hills district of the state of Meghalaya in India is under the influence of extreme biotic pressure, which has resulted degradation of land resources, loss of biodiversity and changes in the cropping pattern. About 20 sq km of the study area was changed from dense forest to open forest during 1985 to 1991 and same amount of area has been affected during 1995 to 2005, converted to degraded or open forest. Likewise, the trend of change of open forest area into non-forest increased with the passage of time. During the initial stage the dense forestland were cleared due to the agricultural and settlement purposes. These forest areas in the East Khasi hill district were fragmented and existed as open forest. There has been considerable impact on the open forest areas in the recent years. The area under low fragmentation decreased significantly as the time passed. The high forest fragmentation areas, which are the areas of risk at present and gradually increased, were previously under low forest fragmentation. The areas under high forest fragmentation are located mainly close to the human ecosystem and result of which the non-forest areas are increasing with the passage of time.

Keywords: Land use, Land cover, Spatio-temporal change

[FRF2-3] Prasenjit Das (North-Eastern Hill University, India)

**Environmental Analysis of Wasteland in the Sonitpur District of Assam, India**

Unscientific handling of land resources has resulted in the development of vast stretches of wastelands and also formed one of the major factors of decrease in per capita arable land besides causing ecological imbalances. Indiscriminate deforestation and faulty agricultural practices are the major reasons for land degradation culminating in the formation of wastelands. In Sonitpur District 14.72 per cent of the total geographical area is under various categories of wasteland.

The present paper aims at analyzing the multi-dimensional facets of wasteland in the Sonitpur District. Study is based on detailed analysis of the general land use and wasteland. Attempt has been made to know about the genesis of different categories of wasteland and



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its spatial distribution in different terrain units of the study area. For this purpose terrain classification of Sonitpur District has been prepared. Analysis is carried out on topographic maps on 1:50,000 scales supported by Landsat (TM) Imagery. From the study it is found that genesis of wasteland is mainly due to deforestation, overgrazing, and agricultural activities. It is also found that out of the four terrain units, maximum wasteland areas are found in rolling plains.

Keywords: Wasteland, Land use, Terrain classification

[FRF2-4]

Yengkhom Amarjeet Singh (North-Eastern Hill University, India)

**Increase in Population and Changing Socio-Economic Structure in Thoubal District, Manipur, India**

Population is a very important factor in the whole process of socio-economic development. Manipur, one of the North eastern states of India has a high growth rate of population, but the concentration of population is heterogeneous where four valley districts represent 58.85% of the total population of the State in just merely 10.02% of the total areas of the state. There has been a drastic increase of population in Thoubal district which is one of the valley districts of Manipur and the increase in density of population is highest in this district (2001, census of India). The main objective of this research paper is to analyse population increases and its impact in changing socio-economic structure in the study area. The interpretation and discussion is made on the basis of data collected from the secondary sources and for the purpose of study, four points of time period have been taken based on 1971, 1981, 1991 and 2001 census. Simple statistical methods have been adopted to carry out this research work. The paper concludes that there is an urgent need of population control to improve the socio-economic conditions of the people in this district.

Key word: Population Increase, Socio-Economic structure, Change



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**[FRG1] Pretty Ladies for a High Price: Prostitution and Colonial Vietnamese Society 1880-1954**

**Date** Aug. 7, 2009  
**Time** 13:00 ~ 15:00  
**Room** Room G  
**Convener**  
**Chair** To be announced  
**Discussant**

**Panel Abstract**

To be announced

**Presenters**

**[FRG1-1]** Tobias Rettig (Singapore Management University, Singapore)  
**Camp Followers, Prostitutes, Concubines, Girlfriends, and Wives: The Imperial French Military System in Vietnam and France**

This paper outline tentatively seeks to do the following:

It will look at the different types and group of women that were part of the imperial French military system in French Indochina, notably Vietnam, and in the metropolitan country, mainly during the 1900 to 1945 period, though it will also briefly touch on the pre-French era and the French Indochina War during which new elements were introduced.

What kind of female following did this particular military system attract and produce? What kind of services did these women provide, and what systemic function did they fulfill? What part of this was French, which part was Vietnamese, and which part emerged as imperial? What caused the system to emerge, to maintain itself or to change, and who tried to control it? How did they system play out in French Indochina, and how did it play out in France?

These are some of the questions I would like to address in order to explore to what extent class, race, military practices, colonialism, and local contexts produced a distinguishable 'French-Vietnamese' military system with a gendered political economy.

Time and space permitting, the paper will also draw some comparisons with the Netherlands East Indies and the Americans in the Philippines.

**[FRG1-2]** Dang Van Chi (Vietnam National University, Vietnam)

**The problem of Prostitution in Vietnamese Colonial Society: The Reality and the Solutions in Pre- Revolutionary Vietnamese Press**

At the beginning of the 20th century, especially during the years 1930-1945, prostitution was a pressing phenomenon, attracting the attention of the whole society. Based on analyzing relevant information and discussions raised in newspapers published during 1930s, we stress that prostitution situation is described as "widespread" phenomenon in Vietnam colonial urban areas. During this time, there were two separated kinds of prostitution such as the prostitutes who worked with legal permission and have to pay tax for colonial administration and those, who practiced without any permission. Prostitution was considered as a big social problem. The tragic fates of prostitutes were described as subjects being tortured in all physical, spiritual, mentally-ill aspects. The main reasons to push women into prostitution trade including poverty, cheated victim or products of class stratification etc. Regarding the solutions to overcome this phenomenon, many articles at that time come to conclusion that as a difficult social problem the prostitution is not easy to solve, but society can reduce it by application of several measures like livelihood improvement, jobs creation for women, strengthening control on this practice, public education and the most important measure is to limit the number of sex clients. It is noted,



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that during this time, in many Vietnam Communist party' newspaper and leaflets, along the appearance of slogans against prostitution phenomenon, also available many messages which advocated women taking part in liberal movement for nation independence and building new civilized and equal society. This is considered as the most practical way to get rid off prostitution phenomenon, improve women status and respect their dignity in society.

**[FRG1-3]** Isaebelle Tracol-Huynh (East Asia Institute, France)

**Prostitution in French Colonial Tonkin: a Question of Regulation**

In Tonkin, there was certainly prostitution before the French colonization – we just have to remember the most famous Vietnamese novel, Kim Vân Kiều, which was written in the beginning of the XIXth century – but, with the arrival of French colonial forces, the nature of prostitution changed and became a political issue. Even the highest authorities of the colony, such as the General Governor of Indochina or the Commander in chief of the Indochinese troops, took part in the regulation of prostitution.

In this paper I will ask why did prostitution become such an important matter? I will argue that prostitution ascended to significance because of the péril vénérien fear. The venereal diseases were both a medical and a political problem: French colonists believed that venereal diseases weakened the individuals and the French race, therefore the colony. According to this belief, French men had to be strong to show the physical and moral superiority of the White Men and, for most of the French in Tonkin were soldiers, to protect the colony or, during WW1, the mother country. Because of this close connection between prostitutes and soldiers, between prostitutes and venereal diseases, colonial officials believed prostitution had to be regulated.

This paper will describe the link between prostitution and the army, the slow and complicated construction of the regulation of prostitution and the rise of the péril vénérien fear in medical, political and general opinion.

*Advance Program (Last Updated June 11, 2009)***[FRG2] Rediscovering Northeast Asian Marxisms: Korean and Japanese Marxist Thought in the Colonial Era**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room G
<b>Convener</b>	Owen Miller (University of Cambridge, UK)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

While there is a considerable body of English-language scholarship on Japanese Marxism of the prewar era, very little has been written on Korean Marxism in the colonial and immediate postcolonial periods and even less on the connections between Japanese and Korean Marxisms in the early twentieth century. This panel aims to rediscover and reassess Marxist thought in both the colony and the metropole, exploring how a radical and emancipatory philosophy was articulated in a time of imperialist and fascist ascendancy, during the 1930s and 1940s. The speakers will address the work of the Korean historian Chŏn Sŏktam, the thought of philosophers Sŏ Insik and Tosaka Jun and will also examine how Marxism was received among the wider intellectual world of 1930s Korea. The panel will place the thought of these Northeast Asian Marxists within the wider context of international traditions and schisms in the Marxist thought of the early twentieth century, while emphasising the originality of these thinkers and the potential implications of their thought today. Above all, this panel as a whole hopes to begin tracing the connections between the Marxisms of colonising and colonised country and the contradictory ways in which Marxist thought could be simultaneously a creative emancipatory tradition and a stultifying orthodoxy; both a powerful weapon against colonialism and a tool of apologism.

**Presenters**

**[FRG2-1]** Owen Miller (University of Cambridge, UK)

**The Historiography of Chŏn Sŏktam: a Korean Kōza-ha Marxist?**

This paper examines the thought of Korean Marxist historian Chŏn Sŏktam, based largely on his 1949 critique of Paek Nam'un. Chŏn and his co-thinkers Pak Kŭkch'ae and Kim Hanju published their work in the period between Korea's liberation in 1945 and the outbreak of the Korean War in 1950. This brief opening in Korea's modern history saw a flowering of Marxist writing which was soon to be brought to an end by right-wing repression in the south of the peninsula and the authoritarian nationalism of Kim Il Sung's regime in the north. The work of Chŏn and his colleagues represents a tradition of Korean Marxist historiography that has had minimal influence on contemporary history writing in either of the Koreas, despite the fact that Chŏn would go on to be an loyal and respected historian in North Korea. In his critique of Korea's first Marxist historian, Paek Nam'un, Chŏn approaches the problem of Korea's place in world history by insisting on the dialectical nature of the universal and the particular, rejecting both the essentialism of the Korean nationalists and Japanese colonialists and the "formalistic universalism" of the Paek Nam'un. Elsewhere, in striking contrast to later nationalist trends in postcolonial Korean Marxist historiography, Chŏn attempts to analyse and explain the "stagnant" nature of precapitalist Korea rather than hypothesize a nascent capitalism in the late premodern period. It seems that Chŏn was heavily influenced by Japan's Kōza-ha historians of the 1930s and particularly Moritani Katsumi, who had written on the Asiatic mode of production and taught at Keijō (Seoul) Imperial University in the mid-30s. This paper will outline Chŏn's historical thought and his attempt to apply Marxist theory to Korean history in a somewhat less dogmatic way than his more well-known predecessor Paek. It will also explore the links between Chŏn and the Japanese Marxists who imported Kōza-ha Marxism to Korea in the



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1930s and the contradictions that lay in a system of thought that could be used for both imperial-apologist and emancipatory ends.

[FRG2-2] Vladimir Tikhonov (University of Oslo, Norway)

**Nationalist Views on Korean Communism: 1920s-1930s**

This paper will explore how various fractions of Korea's nationalist right-wing viewed Communism and Communists in the 1920s-1930s. The spectrum of views on Communism among nationalist intellectuals and entrepreneurs was extraordinarily wide in this period. A general rule of thumb was that the stronger the connections a given nationalist individual or organization had with the Japanese colonial authorities the more negative their view of Communism was. Thus, conservative Christian landlords, well-integrated into the colonial socio-economic system – a typical example being Yun Ch'iho – demonstrated the extremes of anti-Communism, going as far as to wish Hitler victory over the USSR in order to prevent a possible "Bolshevik assault" upon Japan and Korea. Moderate "cultural nationalists" interested in Korea's autonomy inside the Japanese empire and estranged from the more militant streams of the nationalist movement – exemplified by Yi Kwangsu – also based much of their politics on the "anti-Communist imperative". At the same time, some of them approved of Stalin's dictatorship, considering it a good model of the sort of "national leadership" they themselves aspired to. On the other side, more radical, uncompromising nationalists were often engaged in friendly polemics with Communists and other left-wingers, accepting much of the underpinnings of their worldview, but with certain religious or national corollaries. For example, Han Yongun and Yi Taewi were both opposed to the Communists' "anti-religious struggle", but promoted their own versions of Buddhist or Christian socialism respectively. An Chaehong strongly suspected USSR of imperialist desires and took great pains explaining to his readership that such a backward and internally heterogeneous agrarian society as Korea was still "too immature" for a class struggle and revolution a la Europe, but approved in principle of the Communist idea of internationalism. All these attempts to domesticate Communism by combining it with religion or supplementing it with "national specificity" were, however, mostly forgotten in South Korea in 1950s-1980s, as venomous and uncritical anti-Communism became the only permitted mood of collective historical memory.

[FRG2-3] Robert Stolz (University of Tennessee, USA)

**Tosaka Jun's Principle of Everydayness and the China Problem in Pre-War Japanese Philosophy**

Tosaka Jun (1900-45) is famous for his unforgiving, blistering attack on intellectual fascism in pre-war Japan in his *The Japanese Ideology* (*Nihon ideorogi ron*, 1935). This essay focuses on Tosaka's essays *On Space* (1931) and *The Principle of Everydayness and Historical Time* (1934) which together form the key concept of Tosaka's view of history and social theory: the space of everydayness. It was from the standpoint afforded by this space of everydayness that he launched his political critique. These two essays are prime examples of the new, academic, and critical Marxism of 1920s Japan. In these texts, Tosaka combines Heideggerian "thereness" with materialist criticisms of consciousness found in newly translated Leninist texts, especially, *Materialism and Empirio-criticism* to show how psychological (symbolic), Kantian, and physical space and time are inadequate and that a new, more fundamental category — the "space of everydayness" — must combine a materialist "thereness" with the fundamental historicity of the present. This robust materialism not only underwrote his condemnation of the metaphysics of the Japanese Right. It also remains available to us as resources to rethink fundamental concepts and problems from literature and political philosophy to environmental concerns.

*Advance Program (Last Updated June 11, 2009)***[FRH1] Think! Is Asia Experiencing 'Westernization' or 'Orientalism'? A Viewpoint from the Margin**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room H
<b>Convener</b>	A.B. Shamsul
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

Since the presence of Europeans in our midst in Asia, it is not very clear how we should characterize what Asians and Asian countries have experienced as a result of the relationship. Is it westernization or orientalism? Of course, both concepts and experiences are often difficult to separate, but we do know that 'westernization' involves simultaneously the material and non-material things originating from the West. But orientalism relates mainly to matters of the intellect and mind that came from the West. How then would we characterize the relationship between Asia and the West, one of 'westernization' or 'orientalism'? This panel intends to present critical viewpoints from the experience of Southeast Asia in general and Malaysia in particular.

**Presenters**

**[FRH1-1]** A.B. Shamsul

**Of Westernization and Orientalism in Southeast Asia: A Brief Commentary**

Discourse on the phenomena of 'westernization' has been the subject of interest amongst 'nationalists' in Southeast Asia long before the Second World War, with significant contributions from Jose Rizal (1861-96), Sukarno (1901-70), Dato' Onn Jaafar (1895-1962) and a few others. The debate could be located in the context of anti-Western colonialism. However, the discourse on 'orientalism' has generally been a theme of great interest to scholars, especially of the two famous brothers, namely, Syed Hussein Alatas (1928-2007) and Syed Muhammad Naquib Al-Attas (1931- ), the former in his classic *My of Lazy Native* (1977) and the latter in a series of writings on the influence of orientalism in the philological studies of Islam in Southeast Asia. The paper shall examine and comment on the intellectual history of both concepts 'westernization' and 'orientalism' as they have been understood and critiqued by Southeast Asianists, from within and outside the region.

**[FRH1-2]** Mansor Mohd. Nor

**Multiculturalism or Ethnic Canopy? Making Sense of the Different Trajectories of Pluralism in Southeast Asia**

Hegemonic Western colonialism brought with it westernization not only in the form of modern material things to Southeast Asia but also successfully imposed intellectual ideas that have had an irreversible transformative impact on the societies in the region. One of the latter, as conceptualized by J.S. Furnivall, was the formation of 'plural societies' in colonial states that eventually became independent modern nation-states. Some of these independent nation-states went through further political transformation, creating variations of pluralism that originated from the plural societies model. Malaysia and Singapore are the two useful examples in this context, but both have often been labeled as 'multicultural' societies practicing 'multiculturalism'. This paper presents the arguments that this may be true in the Singapore's case but not so in the Malaysia's one.

**[FRH1-3]** Ong Puay Liu



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**Bridging Heritage Conservation and Ethnic Revivalism through Geotourism: Case of Langkawi Geopark, Malaysia and Shilin Stone Forest Geopark, Kunming, China**

Travel and movement exhibit our curiosity concerning the world in which we live. We wish to know what other places look like, what their people, culture, animals, plant life and landforms are (McIntosh et.al. 1995). However, in tourism, these 'targets' of human curiosity are usually presented separately, for example, as nature tourism, culture tourism, safari tourism, or adventure tourism. The connectivity or inter-relatedness between all these 'targets' of human curiosity is seldom portrayed. A new approach is slowly gaining ground, bringing all these 'targets' of human curiosity together. This new approach is called 'geotourism' and its development tool is 'geoparks'. This paper looks into the role of geotourism and geoparks in two localities - Langkawi Global Geopark, Malaysia, and Shilin Stone Forest Geopark, Kunming, China - in providing opportunities for the portrayal of ethnic diversities, and ensuring Earth's natural and cultural heritage is conserved.

**[FRH1-4]** Ahmad Rizal Yusoff

**The Cyber Space and ICT: A Tool for Westernization or Orientalism, or Both?**

The advent of cyber space and ICT has been a total Western invention, based originally in the English language, framed in the militaristic ideological interest of the Western major world powers and, later, entered and used in the public sphere, worldwide. The rise of globalization is said to have been hastened by ICT. Much has been discussed on the Western-based hegemonic and homogenizing influence of the ICT but rarely its epistemological basis being examined. This paper intends to do so, based on experience in Southeast Asia, in particular, Malaysia.

*Advance Program (Last Updated June 11, 2009)***[FRH2] Re-Centering the Eccentrics, Re-Positioning Marginal and Main Stage: Spotlighting the Peripheralized in Japan and East Asia**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room H
<b>Convener</b>	Millie Creighton (University of British Columbia, Korea University, Canada)
<b>Chair</b>	Millie Creighton (University of British Columbia, Korea University, Canada)
<b>Discussant</b>	Sydney Cheung (Chinese University of Hong Kong, Hong Kong)

**Panel Abstract**

Often the socially designated eccentrics, have been pushed from central stage and rendered “ex-centric” through rhetoric of their marginality, peripheral positioning or “lack” of expected social roles, denying possibilities that such individuals and groups exhibit agency by following counter currents to societal norms, with potential to shift social and political currents, and cultural identity. The papers in this panel look at those who in the past were somehow designated as “marginal,” but are assuming a more central position. Local rural communities were defined as periphery to an important central national core in previous theories of modernization based on Western models—but what happens when the models, looking toward Asia, are reversed defining such communities as the central basis upon which the national cores depend?. Youth groups were once allowed forays into consumer fads, popular culture, and different lifestyles before conforming to adult roles. Now, rather than tolerating youth’s consumer and popular culture, Japanese society is recognizing this makes it famous internationally, and is forced to grant it more respect. Japanese political leaders wishing to eliminate constitutional restrictions against militarism as “imposed” from outside position Japanese defendants of it as a fringe element, but research on localized Save Article 9 groups reveals these so-called marginals as Japan’s mainstream. When the model of society continually emphasizes the family and family reproduction, those who are unmarried or do not have children get erased, but now their numbers and potential social contribution are too high to be ignored in Japan and other parts of East Asia.

**Presenters**

- [FRH2-1]** Mariko Nagoshi (Nichibunken Research Center, Japan)  
**Re-Positioning Local Rural Communities as Core: Tsurumi Kazuko's Endogenous Development Theory**  
This presentation outlines the development theory of Japanese sociologist Tsurumi Kazuko focusing on local communities rather than central national models, examining her attempts to create her own approach by gaining inspiration from the works of Japanese
- [FRH2-2]** Kyle Cleveland (Temple University Japan, Japan)  
**This Way Out: Subculture Identity and Soft Power Politics in Japanese Youth Culture**  
As the machinery of consumer society has exported Japanese popular culture to foreign markets, Japan has raised its cultural profile and become a world leader in fashion, design and style. "Cool Japan" has increasingly come to displace the image of a poli
- [FRH2-3]** Millie Creighton (University of British Columbia, Korea University, Canada)  
**From Grass Roots to Global : Intersections of Japan's Constitutional Debates, Minorities and Inter-Asian Relations**  
This paper focuses on on-going debates over changing Japan's constitution, particularly between those defending or wishing to eliminate Article 9—Japan's renunciation of war clause. Those against Article 9 claim it was not Japan's wish, and Japan should



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**[FRH2-4]**

Lynne Nakano (The Chinese University of Hong Kong, Hong Kong)

**Unmarried Women in Tokyo with Comparison to Hong Kong and Shanghai**

The paper discusses how unmarried women find meaning and fulfillment in their lives in the three great East Asian cities of Tokyo, Shanghai, and Hong Kong. Women in these three cities are marrying ever later in life. Women in Tokyo and Hong Kong marry on

*Advance Program (Last Updated June 11, 2009)***[FRI1] IT and Its Influences on Asian Society I**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room I
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[FRI1-1] Nasya Bahfen (The Royal Melbourne Institute of Technology University, Australia)**  
**Online Communication among Muslim Tertiary Students in Three Southeast Asian Countries**

The phenomenon of weblogs by Muslims in Singapore, the publication of information and news for the consumption of Muslim audiences in Indonesia and the online calls for reformasi amongst Muslims in Malaysia illustrate the change in the construction of imagined Muslim communities and in the output of news received by Muslim audiences. This paper looks at internet usage by Muslim students in Indonesia, Malaysia and Singapore. The exploration of Islamic identity and community among these Muslim students varies because of the specific religious and media environments evident in each country, including:

- the nature of the state
- the politico-legal position of Islam and its adherents • the political economy of the Internet, and • the nature of Islam as a national social movement.

On one hand, these factors reflect national cultures that frame the boundaries of meanings available in identity formation, negotiation and transformation. On the other hand the Internet allows a transnational flow of perspectives and interpretations that facilitates the articulation of a wider Islamic identity (or range of identities) over and beyond the nation-state. The contention is that the internet plays a key role in facilitating the construction of a shared sense of Muslim identity within nation states, and across some of the borders of these nation-states. Moreover, the relation of the State to Islam as a social reality, and the State's relation to the Internet as a communication environment, interact to produce a highly politicized context for the exploration and constitution of Islamic community, for young Muslims in this region. This contention emerged after taking into account the questions about Islam that have increased since the September 11 attacks in the United States of America, as well as the significant news coverage devoted to people and incidents related to Islam. Each of the three countries or societies studied had a unique set of circumstances with regards to the size of its Muslim population, the levels of freedom in which its media operated, and the information technology and infrastructure available to its citizens. Indonesia is the country with the largest Muslim population in the world, but its modern history is one of overwhelmingly pluralistic national identity encompassing multiple faith histories. Political and social upheaval combined to alter its media policies and the environment its media (including the internet) operated in. Like Indonesia, Malaysia has a majority Muslim population and minorities of other faith groups, but is economically more advanced, with policymakers declaring entry to the first world as one of the country's development goals. Malaysian internet usage reflects the country's diverse racial composition, and the promotion and support of the internet from government levels for a computer-literate society. Singapore is the most "wired" out of the three countries studied; economically stable and advanced, its information technology infrastructure is used by its citizens and supported by its government. Its citizens enjoy high rates of education, home



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ownership and employment. However, Singapore's media environment is tightly controlled and offers little space for genuine debate.

[FRI1-2] Qingsi Li (Renmin University of China, China)

**Internet and the Rise of Chinese Nationalism: Causes, Facts and Impacts**

Nationalism in Asia especially East Asia has been on the rise in recent years, and Chinese nationalism is noticeable one among them particularly during the Olympic torch relay abroad. As the Olympic torch made its way across the globe, the number of protesters along its path ballooned, from a few in Athens to thousands in London, Paris, San Francisco, and Seoul. These large-scale disruptions of Olympic pageantry humiliated the Chinese government and angered Chinese citizens, producing a wave of nationalist counterdemonstrations by Chinese living abroad and millions of virulent anti-Western posts on Chinese Web sites.

What impact will the Chinese newly arising nationalism have on its relations with the world especially the west? As a rising power that has had both long and glorious civilizations, Chinese nationalism will certainly play more important role in the country's world outlook and its foreign policy. Since China is widely believed by the west at the cross-road before fully rehabilitating into the world community, its future direction in terms of economic, political, military and international behavior will affect not only its own status in the world, but also the world itself due to China's importance in population, scale of economy and size of territory. So a nationalistically-driven China is bad to both China and the rest world.

But why is internet that stirs up Chinese nationalism? Though many factors contribute to the rise of Chinese nationalism, such as its rapid economic growth, the technology advancement of electronic communications especially internet that has the most users in China is the most convenient and efficient catalyst for fermenting and spreading nationalism among others. This is because as a one party ruled nation that does not allow complete media freedom only the internet can quickly mobilize and rally national sentiment on topics related to China's foreign policy and relations.

Everything has two sides. Internet is also like a double-edged sword that can spread nationalism, but also promote checking against government control. Can internet access help advance democracy and rule of law in China that will eventually curb outburst of Chinese nationalism? Since the internet can be monitored and checked by the government, will it be possible for Beijing to avoid the bad effects while exploiting its advantage? The answer is not positive. Since internet is different from the traditional media outlets, internet access can hardly be controlled by government. But the information provided by internet is often times half true and half false, which however will always lead to hyper nationalistic reactions from among young Chinese who are called Fenqing (a kind of xenophobia attitude of the young).

So even nationalism is sometimes thought as a tool for Chinese government to deal with western pressure and criticism, it is however a dangerous game to play as the Chinese contemporary history has already demonstrated. As the communication accessibility provided by internet is not under the government's total control, nor does the Chinese nationalism, there are many factors to decide the future direction of Chinese nationalism such as the western attitude toward a rising China.

[FRI1-3] S.M. Shameem Reza (University of Dhaka, Bangladesh)

**Of Asian Identity and Global Media: How Do Malaysian Children Negotiate with 'Local' and 'Global' Through Satellite Television?**

In the backdrop of the spread of the global media, it is now more crucial than ever before to analyse the mediated cultural conditions, in which the complex processes of children's identity constructions are informed and shaped. In the context of the changing media ecology in Asia, there is even a greater need to explore the role and function of satellite television in children's interpretations of and negotiations with various elements of opposing value systems, which in multifarious ways are contributing to the construction of self and



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collective identities.

Since 1980s the discourses of Malaysia as representing 'Asia' have tremendous bearing upon the social and emotional learning of a generation of children and young people in the realms of a nation-state. Although children's access to satellite television has widened their frames of references which go beyond Malaysia, it has at the same time, put children in a situation where they are in the continuous process of negotiations with the 'local' and 'foreign'. In search of identities, it is a process of selection either for assimilation or rejection of value system, which are judged in the light of a nation-state's principles and practices claiming to be Asian.

A study conducted with the children in selected areas of the Klang Valley in Malaysia. explores the purpose of using satellite television, and its perceived influence on the children. It then moves to look into the potentials of applying foreign ideas in reshaping and deconstructing those of the local 'Asian Values'. It also attempts to answer the question whether satellite television would provide children with any further space for negotiating identity transformations.

Findings of the study show that the use and functions of satellite television in negotiating with the 'local' and 'global' in relation to Malaysian children's individual and collective identities are multi-layered. Due to their active participation as audience, children are capable enough to negotiate with the outputs of transnational broadcasting in different macro and micro contexts. Findings also suggest that children may attempt to apply the mediated-knowledge within the permissibility of Malaysian society and the acceptable principles of the nation-state. Malaysian traditional values and state ideologies play key roles in accepting, rejecting or incorporating 'new', 'other' and 'global' in self and collective identity constructions. Moreover, it has been evident in the findings of the study that the spread of global media, including satellite television, new information and communication technologies and social media would provide children with wider spaces for further negotiations in the processes of identity transformations.

[FRI1-4]

Ricky III Gaton Abalena (West Visayas State University, The Philippines)

**Media of the Future: The Use of Blogging Among Young Filipino "Netizens"**

The coming of age of digitization continues to create varied impacts on how people negotiate their everyday lives. There are many things to celebrate on one hand and things to worry about on the other. In the case of delivery and management of information, the use of Internet has brought valuable consequences to various human activities in almost the same way perhaps that it has brought in frustrations to many of its users. Advances in ICT has resulted for instance to the process of mass media convergence involving organization, distribution, reception and regulation of all mass media. While for others the so called "new media" of Internet and computers is a replacement of the "old media", many academics around the world would argue that it is actually more of expansion rather than replacement. The use of Internet especially by young people has implications for the use of new media. In this paper, the use of Internet by young "netizens" is put into focus specifically the process of web blogging as a tool used for various purposes following the concept that "people use the media for many different purposes". Second, it looks at blogging as empowerment where young people can freely express what they think. Finally, it looks at the potentials of blogging as a source of news and information. The paper in the end looks at possible implications on maximum use of ICTs as an expansion of "old" media.

*Advance Program (Last Updated June 11, 2009)***[FRI2] IT and Its Influences on Asian Society II**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room I
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[FRI2-1]** Nadeem Malik (University of Balochistan Pakistan, Pakistan)

**Telecommunications and Privatization in Asia**

Privatization viewed as a panacea for the most pressing problems besetting the modernization and development of telecommunications has become, in recent years, a widely accepted part of orthodox thinking. Wellenius, Stern, Nulty and Stern (1989) illustrate the point. 'How privatization should be defined?' asks the International Finance Corporation (IFC, 1995). 'A generous stance would admit any transfer of ownership or control from public to private sector. A more exacting definition would require that the transfer be enough to give the private operators substantive independent power.' Hence, by privatization is usually meant the transfer of state-owned assets to private sector ownership, management and control typified by the sale of part or all of the shares of a state owned (and operated) telecommunications enterprise (SOTE). This paper argues that the 'more exacting definition' is exactly appropriate for the experience of Western economies from which it originates, while it is too narrow, too precise, insufficiently 'generous' to capture the less clearly defined lines of demarcation between public and private capital in the context of Asian telecommunications. The paper argues that this is because the delineation between state (political society) and civil society is less well developed in Asia, certainly less well articulated in law, and unevenly developed even within single large Asian countries.

**[FRI2-2]** Amer Reyes Amor (University of the Philippines Baguio, The Philippines)

**I-solation/ POP-ulation / D-es-O-lation: The Conspiracy of New Media in Breeding a Never-Alone Generation among Asian Youth**

Today's generation is afraid to be alone: they are never alone even if they distance themselves from their community. The internet, cellular phones, digital cameras and mp3 players provide them with company when physical interaction seems missing or already unbearable. These technologies present them with a world that doesn't recognize physical distance anymore. Yet, as these media require them to isolate themselves from people, it also populates their system with activities that, although devoid of physical interaction, connect them with the world. In the process of isolation from the rest of the population, is it possible that today's youth end up in desolation?

This paper probes into the conspiracy of the internet, cellular phones, digital cameras, and mp3 players in creating a world where the youth are never alone. It explores how new media promotes a double-edged environment especially for the Asian youth who have a collectivist root. It aims to provide an understanding on how the Asian youth react to the culture promoted by the never-alone generation. The paper further examines the implications and consequences of creating a world that physically cuts them from people yet virtually connects them with the rest of the world.



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**[FRI2-3]** Reggy Capacio Figer (University of Tsukuba, Japan)

**Self-Representation: Performing Filipino Identity on the Net**

This paper examines the intersection between Filipino diaspora and the Internet. It analyzes on how the Internet is utilized by Filipino migrants in Japan as a space for the articulation and re-articulation of their identity. Performing Filipino identity on the Internet exemplifies one of the ways in which Filipino migrants maintain, create, re-create ideas and ideologies of community, culture and identity. Using conversation analysis on selected Filipino migrant online communities, the Internet now has become a pivotal medium and site for the representation of Filipino identity in the world wide web.

**[FRI2-4]** Ranjita Niladri Dash (Babaria Institute of Pharmacy, India)

**Library Collection Development in the Electronic Era**

Collection Development is the first and foremost function of a Library and Information Centre. The development primarily includes acquisition, selection, evaluation, preservation and weeding out materials/books/journals etc. With the advent of Information Technology, there has been a rapid growth of information in different formats. Accordingly the Collection Development Policy has been modified to include the digital content in a collection. Cost of the building the collection have also to include the cost of technology and distribution of digital content also has to be modified. The Open Access initiative is also a part of it. This Paper discusses the impact of Collection Development policy & methods, processes, resources, resource sharing and networking & collection evaluation in Information Technology-based environment are also explained and how the role of the libraries and librarians affected to a great extent has been discussed.



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**[FRJ1] The Rise of ASEAN I**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room J
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[FRJ1-1]** Gustavo Alejandro Cardozo (Argentine Center of International Studies, Argentina)

**China-Brazil and the Expanding ASEAN-MERCOSUR Unión Relationship**

This paper analice the basic perceptions under witch Brazil and China interacting. The rising Beijing power and Brasilia pretensions to be once of the Big Player in the international arena this century. The singularity that defines the means of the subsystem Brazil-China departing of the existing methodological budgets to relationship to the fact of the fact that all system - in this case the transpacific - is composed of subject interaction actors that at the same time interactúan in originally heterogeneous areas: Asia - Latin America.

The joint of these multiple elements between two States of territorial magnitude, economic and political - as it are Brazil and China -constitute an intelligible evolution that throws result based on considerations ¿Its feasible to think that the subsystem of relationships Beijing - Brasilia east to the generation of mutual influence links between Asean and Mercosur? Political realities are more relevant rather than ideological views in policy thinkers and planners longterm strategies.

This work will examine the guidelines characterizing the new institucionalized integration phase in Asia Pacific/Latin American as well as the logic and interests driving participating, Brazil-China. It will also highlight the main role that Beijing has played. Finally, the possible effect of future transpacific agreements on Brazil/Mercosur-Asean is explored and some criteria to ben taken into account for regional and national are suggested.

**[FRJ1-2]** Eugene K.B. Tan (Singapore Management University, Singapore)

**Step by Step, Heart to Heart?: The ASEAN Charter's Realism and Idealism**

This paper seeks to examine the Charter of the Association of Southeast Asian Nations (ASEAN), promulgated in November 2007, as the legal and institutional framework for Southeast Asia's foremost inter-governmental organization. Hailed as a legal instrument that would bind the ten constituent nation-states in the Southeast Asian region together as a community, the historic charter was signed shortly after the brutal crackdown by the military junta in September 2007 in Myanmar (Burma) against protest marches.

Ostensibly the Charter has three strategic thrusts in support of the vision of the ASEAN Community. The first is to formalize ASEAN as an institution while also streamlining its decision-making processes. Secondly, the Charter also seeks to strengthen its institutions. Thirdly, it seeks to establish mechanisms to monitor compliance and settle disputes. Overall, the Charter seeks to strengthen ASEAN as a regional organization while catalyzing ASEAN's integration efforts.

The paper will consider the extent the Charter will help ASEAN achieve the three strategic thrusts. It will also consider whether the Charter will make ASEAN a more effective and rules-based organization. This is especially pertinent in light of the Charter's reaffirmation of

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ASEAN's longstanding policy of non-interference in members' internal affairs and the retention of consultation and consensus as fundamental tenet of decision-making in ASEAN.

Finally, it will consider whether Charter will be a driver of the creation of new norms, values, and a community protective of democracy, rule of law, good governance and the protection of human rights and fundamental freedoms.

[FRJ1-3]

Bernadette Andreosso-O'Callaghan (University of Limerick, Ireland)

Utai Uprasen (University of Limerick, Ireland)

**Impact of the 5th EU Enlargement on ASEAN-A Qualitative Analysis**

The 5th EU enlargement incorporated Central and Eastern Europe Countries (CEECs-10) into the incumbent states of the European Union. The EU-15 is the third largest export market for the ASEAN (the Association of South East Asian Nations). Consequently, the trade impact of the EU enlargement on ASEAN countries is inevitable. Most of the previous studies focus on the impact of the enlargement on both the EU-15 and CEECs10 and studies on the impact of the enlargement on third countries are rare. The only quantitative works studying the impact of the enlargement on Asian countries are Lee and van der Mensbrughe (2004) and Andreosso-O' Callaghan and Uprasen (AU, 2008) by using the Computable General Equilibrium (CGE) framework. These studies investigate the impact on the changes in production structures, welfare changes, and changes in patterns of trade. ASEAN may face trade creation effects from the larger EU market; nevertheless, ASEAN may also encounter a fierce competition from the CEECs-10 in the EU15 market due to similar exports structure. The welfare analysis also indicates that ASEAN is the loser from the enlargement. According to AU (2008), when the changes on the patterns of trade of the ASEAN countries are scrutinized, six industries (electronic equipment, machinery and equipment, motor vehicles and parts, chemical products, primary products and wood products) out of thirty-five industries display ambiguous changes in the patterns of exports from the ASEAN countries, while the rest shows that the exports from ASEAN to the European Union are significantly reduced. Nonetheless, ASEAN exports increase significantly to the third trade partner, for instance, the USA, Japan, and China. This could imply that ASEAN is dominated by trade diversion rather than by trade creation effects.

Even though the CGE model is superior to the partial equilibrium framework with regard to the analysis on the impact from economic integration by taking the interaction effects of the economic agents in the economy into account, the simulation results from the CGE model do not take into account some other important factors such as the effects from comparative advantages, trade complementary effects between the trade partners, and the degree of export competition in the third market. This is explained in part by software limitations. Therefore, this study aims at complementing the quantitative analysis by focusing on a qualitative perspective on the impact of the 5th EU enlargement on ASEAN countries at the sectoral level. The study starts by scrutinizing the patterns of trade among ASEAN countries and their main trade partners (EU15, CEE10, USA, Japan, and China) from a historical point of view. Then, a number of trade indices will be calculated, such as the Revealed Comparative Advantage Index (RCA index, Balassa (1965, 1989)), the static Glubel and Lloyd index (GL-index, Glubel and Lloyd (1975)), the dynamic GL index (Menon, 1996), Trade Complementarity Index (TCI index, Vaillant and Ons (2002)), the Finger-Kreinin export similarity index (KF index, Finger and Kreinin (1979)).

Nevertheless, the above trade indices can only give a general guideline on the changes of patterns of trade due to economic integration. When the case of the 5th EU enlargement is investigated, gravity equation estimations show that the levels of non-tariff barriers (NTBs) are much higher than the tariff barriers between the EU15 and the CEE10. Hence, the effects from the elimination of NTBs due to the enlargement are crucial with respect to changes on the patterns of trade, especially the changes on exports structure of ASEAN countries. Thus, we construct the "Trade Threat Index (TTI)" for a third country, so as to investigate the impact of EU enlargement on ASEAN. The TTI index combines the effects from revealed comparative advantages, the degree of trade complementary, the proportion



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of exports from ASEAN to the European Union, and the role of NTBs, simultaneously. The TTI index can provide a clearer picture in the sense that it will identify which industry will face a serious impact from the enlargement and which industry is less likely to encounter the impact from NTBs elimination. The data for this study are collected from the EUROSTAT COMEXT, OECD, UN Comtrade, and the GTAP database Version 6. All analyses are based on the 3 digit level of the SITC Rev.3. The data cover the years 1997, 2000, 2003, and 2006. The study will be conducted in both agricultural and manufacturing sectors.

This study is expected to provide a clearer picture on the context describing how the patterns of trade of ASEAN will be changed due to the 5th EU enlargement at industry level. This aims to complement the predictions of the CGE framework which do not take some important factors, such as the comparative advantage factor and etc., into account.

**[FRJ1-4]** Chin-ming Lin (Tamkang University, Taiwan)

**Market Integration vs. Institutional Integration: The influence of Greater Mekong Subregion on ASEAN's integration**

This paper is to explore interdependence between the Greater Mekong Subregion (GMS) and ASEAN, especially focusing on the impact on regional integration, from the perspective of development of GMS along with ASEAN's involvement and management toward it. Viewed from the point of market rather than institutional integration, we want to point out that there will be no negative effects of trade or investment diversions. However, because of the huge scale of GMS development, ASEAN countries' involvement and supervision are crucial on one hand, and financial and technical assistances from countries outside the region are also indispensable on the other hand. Thus, this complexity could cause great market distortions.

*Advance Program (Last Updated June 11, 2009)***[FRJ2] The Rise of ASEAN II**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room J
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[FRJ2-1]** Celito Felizardo Arlegue (University of the Philippines, The Philippines)

**ASEAN Charter Debate: Between Rhetoric and Reality**

The Association of Southeast Asian Nations (ASEAN) is at the crossroads of its evolution. As the Association enters its fourth decade of existence, scholars, policy analysts and even political decision-makers agree that the regional grouping must change in order to be relevant to the needs of the 21st century. They claim that while ASEAN has been heralded as the most successful regional grouping of its kind in the past, the complexity of present and future challenges offers no guarantee that it will continue to be so in the coming decades.

ASEAN is aware of the enormous challenges that it has to surmount – and it has tried to address them accordingly. At the height of the 1997 Asian financial crisis, for example, the Association came up with ASEAN Vision 2020, which envisions ASEAN “as a concert of Southeast Asian nations, outward looking, living in peace, stability and prosperity, bonded together in partnership in dynamic development and in a community of caring societies.” A few years after, Declaration of ASEAN Concord II (Bali Concord II) moves regional cooperation to a higher plane when it proclaimed that ASEAN would establish an ASEAN Community resting on the three interrelated pillars of political and security cooperation, economic cooperation, and socio-cultural cooperation. Knowing that the task of community-building would need a change in its present organizational arrangements and processes, ASEAN has also embarked on the process of crafting an ASEAN Charter.

A “forward-looking and progressive” Charter would have been a crowning achievement for ASEAN as it was envisioned to promote the processes of institution-building and identity-building. These two processes “are mutually reinforcing and have to be simultaneously pursued.” Without doubt, the strengthening of ASEAN institutions and the formation of a regional identity are unavoidable imperatives if the regional grouping were to realize its avowed goal of establishing an ASEAN Community. Unfortunately, the Charter that was adopted and subsequently ratified leaves much to be desired in terms of institution-building and identity-building. In particular, the Charter is being criticized for being inconsistent with the bold and visionary community-building goals set by the ASEAN Leaders in Bali Concord II. Furthermore, there are also doubts on how the Charter could help ASEAN in addressing present and future challenges since it appears that this controversial document merely codifies the regional grouping’s existing principles and practices. For these reasons, critics argue that the adopted Charter manifests once again the failure of ASEAN to translate its rhetoric into reality. As what ASEAN scholars pointed out, the process of crafting the Charter, similar to all other recent ASEAN undertakings, is marked by its post Cold War *modus operandi* – the “talk big and act modestly” approach.

This paper attempts to look into the possible implications of the approved Charter for institution-building and identity-building in the Southeast Asian sub-region. It argues that the



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Charter is not forward-looking and progressive enough to strengthen the regional grouping's institutions and to facilitate the development of a regional identity. As a consequence, the formation of a true ASEAN Community may not be achievable in the medium to long term. If ASEAN fails to meet its self-imposed timetable in realizing its community-building goals, there would definitely be serious repercussions on the regional grouping's perceived effectiveness and relevance. To support this argument, the paper is divided into three parts, excluding this brief introduction. The first part sets the issue in context by tackling the recent global and regional developments which led to ASEAN's moves to build an ASEAN Community and adopt a Charter. The second part, which is the heart of the discussion, examines the provisions of the ASEAN Charter and their potential implications for institution-building and identity-building in the Southeast Asian sub-region. The third and final part presents the concluding remarks and some prospects for the future.

[FRJ2-2] Radziah Abdul Rahim (Universiti Utara Malaysia, Malaysia)

**ASEAN Visa Agreement: Implications on the Protection Function of ASEAN Consular Agents**

Consular relations are as important an aspect of diplomacy as diplomatic relations. The contribution of this "Cinderella" service is most obvious where the interests and protection of nationals and corporate bodies overseas are concerned. This is documented in Article 5 of the Vienna Convention on Consular Relations, 1963. In ASEAN, the signing of the ASEAN Framework Agreement on Visa Exemption signed in Kuala Lumpur in July last year will have an impact on this particular function. This paper examines the rationale behind the Agreement and looks at how this would affect the roles of consular agents in the region. It also looks at the potential challenges and limitations facing the respective machinery responsible for implementing the policy as agreed upon by the regional grouping.

[FRJ2-3] Hyung Jong Kim (University of Malaysia, Malaysia)

**East Asian Regionalism and its Implications on ASEAN**

This article aims to examine the concept and phenomenon of regionalism in East Asia focusing on Southeast Asian countries' perspectives, which was highlighted mainly through the Association of Southeast Asian Nations (ASEAN), ASEAN plus Three (APT) and more recently East Asian Summit (EAS) along with pre-existing 'industrial production network' mostly led by Japanese companies and overseas Chinese network in the region. While this article scrutinizes major developments and the nature of regionalism in East Asia, priority will be given to the role and implications of ASEAN or regionalism in Southeast Asia centering on idea, norms, and community rather than only focusing on strategic concerns such as possible relative gains or losses in the process of East Asia regionalism. The article will argue that the process of regionalism in East Asia could bring significant change on the way of regional cooperation in Southeast Asia by increasing asymmetry among the Southeast Asian countries.

*Advance Program (Last Updated June 11, 2009)***[FRK1] East Asian Peace, 1979-**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room K
<b>Convener</b>	Timo Antero Kivimäki (Nordic Institute of Asian Studies ('NIAS), Denmark)
<b>Chair</b>	Timo Antero Kivimäki (Nordic Institute of Asian Studies ('NIAS), Denmark)
<b>Discussant</b>	Ren Xiao (Fudan University, China)

**Panel Abstract**

China's withdrawal of its occupation troops from Vietnam in March 1979 marked the end of a period of widespread international and internal warfare in East Asia. The region – consisting of Northeast Asia (Japan, North and South Korea, Mongolia, Eastern Siberia, and China with Hong Kong and Taiwan) and Southeast Asia (Vietnam, Laos, Cambodia, Thailand, Burma, Malaysia, Singapore, Indonesia, the Philippines, Brunei, and East Timor) – had included some of the Second World War's most important battlefronts and suffered from the world's most devastating wars both in the 1946–53 and the 1965–75 periods. Since 1979 East Asia has had very few people killed in war (battle deaths). This is what we choose to call the "East Asian Peace". The term has not yet become part of any official parlance, but the evidence seems to justify its use. Peace in East Asia since 1979 forms a stark contrast not only to the previous period but also to other regions. How could East Asia make a transition to this relative peace? Explaining this will be an ambitious undertaking, and one that has received little attention by scholars to date. A study of the East Asian Peace may reveal more general patterns of how a region can make a transition from widespread war to relative peace. The specific mechanisms of the transition may also reveal some Asia-specific dynamics that will enhance our general understanding of the area as such. Furthermore, if the elements of regional stability that determine the East Asian Peace could be known it might be possible to explore the relationship between peace, authoritarian regimes and repression and discuss whether or not the current peace is likely to be durable.

**Presenters**

**[FRK1-1]** Stein Tønnesson (Director Peace Research Institute of Oslo, Norway)

**Explaining The East Asian Peace, 1979–2009**

This paper discusses how historians and social scientists may go about seeking to explain that there has been so relatively little war in the East Asian region since 1979, after a period of three decades when East Asia was the world's most war prone region

**[FRK1-2]** Mathilda Lindgren (Uppsala University, Sweden)

**East Asian Peace and the Nonviolent Campaigns for Governmental or Territorial Changes**

East Asia has witnessed a remarkable decline in battle-deaths since 1979, a phenomenon that previous research has identified as the "East Asian Peace". The notion of peace in East Asia is empirically captured by previous research by examining battle-relat

**[FRK1-3]** Timo Antero Kivimäki (Nordic Institute of Asian Studies ('NIAS), Denmark)

**East asian Peace: Is It Just a Matter of Definition**

This paper investigates the justification of the notion East Asian Peace from the point of view of alternative operationalizations and counterfactual investigation of cases of conflict and militarized disputes that did not turn belligerent. The main quest



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**[FRK2] Asian Corruption--Rethinking the Logics behind the Pervasive Corruption in Asia**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room K
<b>Convener</b>	Chuan-Yu Ernie Ko (Yu Da College of Business , Taiwan)
<b>Chair</b>	Chuan-Yu Ernie Ko (Yu Da College of Business , Taiwan)
<b>Discussant</b>	

**Panel Abstract**

This panel is carefully organized by Mr. Chuan-Yu Ernie Ko from Yu Da College of Business (Taiwan) and participated by Professor Zheng S. F. from China, Dr. IM, Tobin from South Korea, and Dr. Rhee, S from South Korea. These scholars from 3 different countries will present their respective and unique perspectives ((including history, political philosophy, public administration, and IR theory)) on Asian corruption.

The main theme of this panel is to discuss the unique way of thinking behind pervasive corrupt practices in East Asian countries. Prominent cases will be illustrated in individual presentations in this panel discussions.

The goal of this panel aims to enable participants and attending audience to better understanding the logics behind nowadays Asian corruption and to stimulate academic exchange of views on better approach to study and analyze Asian corruption.

**Presenters**

**[FRK2-1]** Shufen Zheng (Harbin Engineering University, China)

**The Association Study of Moral Corruption and Political Corruption**

As one of the stubborn disease in the process of government operation, corruption has been discussed every government. On the issue of anti-corruption, the theory of it emerges in endlessly, but it brings little effect in the process of anti-corruption practice. Pursuing the source of corruption , it can be said that all the corruption about social life, fundamentally speaking, are in the beginning of the undermine of human moral life. The corruption of political life is in the same way. Moral corruption is the source of all political corruption, which is the direct cause and logical staring point of all political corruption. Moral corruption is a direct internal reason of political corruption. The short of system is a direct external reason of political corruption. The moral corruption may be associated with political corruption. Because of the defects of moral level, it is not a realistic constraint political corruption in moral level . We should change the direction from finding the way of constraint political corruption to system. It is the fundamental to avoid political corruption that combination of the moral and system constraint.

key words: corruption, moral corruption, political corruption

**[FRK2-2]** Tobin IM (Seoul National University, Korea)

**The Dual Effects of Bureaucratic Corruption on Economic Growth: South Korea Case**

It is a lasting problem how to lessen the bureaucratic corruption. Including the rent-seeking theory of Tullock (1967), various scholarships have attention to negative aspects of the bureaucratic corruption behavior. In addition to theoretical interest in anticorruption, practical approach has been conducted for lessening the bureaucratic corruption. For example, most Asian countries have recently been interested in adopting and implementing anti-corruption legislations of bureaucrats (Quah, 1999).

The focus of bureaucratic anticorruption seems to be closely linked with the assumption that a bureaucratic corruption leads to be dysfunctional to both ethics and productivity. However,

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does the bureaucratic corruption always have adverse effects on productivity? Specially, when we consider productivity as economic growth, the negative link between bureaucratic corruption and economic growth seems to be irrelevant. For example, although most Asian countries have historically been surrounded with bureaucratic corruption problems, their economic growth has been faster than those in other western countries. In terms of economic development process in Asian countries, additionally, we cannot ignore the positive role of bureaucratic corruption in leading to national economic development. Because bureaucrats play key roles in actively participating in economic growth as policy makers and policy implementers, the corruption behaviors of bureaucrats sometimes could be major driving forces in national economic growth.

In this regard, this research will examine the dual effects of bureaucratic corruption on national growth. It does not focus on linear relation between bureaucratic corruption and economic growth: whether positive or negative one. This study will discuss the effects of bureaucratic corruption on the economic growth depending on a longitudinal approach. That is, this study assumes that the relationship between bureaucratic corruption and national growth would be inverse U-shaped curve. More specifically, the bureaucratic corruption will play a positive role in producing economic growth in developing countries, but the effects will become negative in developed stages. Using the South Korean case, this research will examine the effects of bureaucratic corruption behavior on economic development with respect to political control and bureaucratic power in a longitudinal approach.

[FRK2-3] Sagjin Rhee (Gyeongsang National University, Korea)

**Corruption of the Presidents and their Relatives in South Korea**

Citizen wants high ethics of presidents and their relatives. But many presidents and their relatives in South Korea have been corruptive during their ruling periods. Corruption in this thesis means that presidents seek the illegal money and their relatives search for monetary benefits by means of their power. Presidents' relatives include president's family, his near relatives and staffs, and his wife's near relatives.

It is very difficult to judge whether corruptive or uncorruptive president, because it's evaluation depends on evaluators' subjectivity, contingency, and situation. As all mankind have prejudices, their prejudices may affect on the evaluation of president's corruption. The aim of this study is to review whether who is more corruptive or not.

Syngman Rhee was not corruptive morally and ethically, as far as concerning himself. Chunghee Park's daughters and son have no any bad rumors of corruption about them. Doowhan Chun had been sentenced 2 years and 4 months and was sent to jail. Chun's wife Soonja Lee was corruptive through management of the New Generation Heart Foundation which she had established. Taewoo Rho, himself, gathered hundreds of billion won illegally. He made 500 billion won(530 million dollars, 1 dollar was 950 won) secret money according to the National Public Prosecutors' Office investigation. He was also arrested. The Supreme Court sentenced that he should serve 17 years imprisonment and collected an additional 262.8 billion won(278 million dollars) from him. Chulun Park, nephew of Rho's wife, was arrested for taking bribes.

Yongsam Kim's second son, Hyunchul Kim who was called as "Little President", had superpower through his private information networks. But he had no rumor about money. Daejung Kim's three sons were suspended to be taken bribes. Hongil Kim, the first son, was not arrested, but the second son, Hongup Kim, and the third son were arrested and sentenced by judicial court. His wife had scandal of clothing lobby. His staffs, namely, Jiwon Park, Kwangok Han, Dongwon Im, and Gun Shin, were arrested and sentenced about presidential affairs.

Mooheun Rho lives in a big house which is it's land 4,290m<sup>2</sup> and it's width 1,277m<sup>2</sup>(approximately 387pyeong). It is very difficult for us to know illegality about building the house. He seems not to gather currency. Myungbak Lee is the 17th president of the Republic of Korea after February 25th, 2008.

During 63 years in South Korea, the presidents' and their relatives' corruption was serious during Doowhan Chun and Taewoo Rho regimes. Chunghee Park and Syngman Rhee had



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higher morality and ethics than them of other presidents. The presidents' corruption was low when the economy of South Korea was underdeveloped and their corruption was high when the economy was developing. Civilian, non-government organizations, mass media, judicial courts, etc., should try to keep a close watch on president, his family, relatives, and staffs. President's uncorruption is needed in order to receive civilian respect and support.

**[FRK2-4]** Chuan-Yu Ernie Ko (Yu Da College of Business, Taiwan)

**Process-tracing Methodology in the Study of Asian Corruption**

Process-tracing is a quantitative methodology, which examines the casual effects of research hypotheses by applying history, archives, interviewing elites, and other sources of evidence. In the field of corruption, process-tracing is relatively more accurate than any other research methodology in terms of sampling, representation, and theory development.

This paper first discusses the general rules of process-tracing in social science and followed by the critics on its limitations. The second part of this paper analyzes the applicability of process-tracing methodology in Asian corruption. Geographic allocation is assumed to have impact on the academic research in the study of corruption due to institutional and cultural differentiation. Asia as a whole is perceived widely as a Confucianism and paternalistic authoritarian area. These man-made features are more apparent when the geographic area is specified and narrowed down to East Asia, including China, Taiwan, Japan, and Korea.

In light of these institutional and cultural settings, process-tracing methodology faces serious challenges in uncovering unbiased and representative sources of evidence. Several cases of large-scale political corruption in East Asia, including Lockheed Martin in Japan and Amoy Customs Scandal in China, are illustrated. The author's recommendations of addressing the methodological challenge includes professional persistency across the time and space and emotional resistance of single case interpretation.

*Advance Program (Last Updated June 11, 2009)***[FRL1] Reappraising Approaches to Development and Aid in Changing Times**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room L
<b>Convener</b>	Peter Kell (Centre for Asia Pacific Social Transformation Studies, Australia)
<b>Chair</b>	Peter Kell (Centre for Asia Pacific Social Transformation Studies, Australia)
<b>Discussant</b>	Timothy Scrase (Centre for Asia Pacific Social Transformation Studies, Australia)

**Panel Abstract**

This panel explores emerging issues in aid and development policy in Australia. The panel discusses and describes shifts in policy and the tensions between instrumental “top down” policy settings and “bottom up” participatory approaches. These policy shifts are explored through several research projects in the Asia Pacific which includes research on models of adult education in post-conflict communities and the preparation of volunteers for placement in developing nations. The projects focus on East Timor, New Guinea and Laos and explore how the response to the development needs is influenced by policy settings and ensembles associated with the Australian government. This panel proposes more inclusive forms of practice and policy setting that involves local perspectives and ownership.

**Presenters**

- [FRL1-1]** Peter Kell (Centre for Asia Pacific Social Transformation Studies (CAPSTRANS), Australia)  
Georgia Lysaght (Centre for Asia Pacific Social Transformation Studies (CAPSTRANS), Australia)

**Building Future Sustainability and Democratic Practices: The Role of Adult and Higher Education in Post Conflict Communities**

This presentation explores the importance of adult and higher education in post conflict societies. The presentation critiques aspects of human capital theory, and many top down approaches to building social capital that are favoured in literature in aid and development. The look at both the restorative and change capacities of adult education that is framed with an emphasis “bottom up” processes.

The argue that there is an important role in developing institutional links to assist the development of local providers across a spectrum of needs. The presentation also looks at the relationship between donor programs and global student mobility in sustaining capacity in post conflict communities.

In addition to the capacity to assist communities achieve economic sustainability the presentation explores the possibilities for adult education to build democratic practices as well and makes suggestions on how donor countries can promote this.

- [FRL1-2]** Ken Bunker (Centre for Asia Pacific Social Transformation Studies (CAPSTRANS), Australia)

**Foreign Aid for Development of Education Sectors: A Critical Case Study of the Lao People's Democratic Republic (Laos)**

Education is a key policy area for the multilateral and bilateral development agencies and features as an important tactic in the broader development strategies for underdeveloped countries. Even after decades of assistance the credible importance of foreign aid to the education sector of developing countries appears still to be increasing. However despite relatively generous international funding to their education sector and the promise of more, many developing countries of the world are nevertheless overwhelmed with the ravages of acute poverty. Hence there is considerable controversy surrounding the usefulness and consequences of foreign aid, and the factors influencing the direction of foreign aid. Using the case of the Lao People's Democratic Republic (Laos) this paper questions the altruistic perspective of foreign aid and explores possible political and economic objectives behind



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foreign aid to this sector. Is aid to the sector based on the economic needs and policy directions of the recipient country, or is it determined by the political and strategic requirements of the donors? Further, does this aid lead to growth and development of the targeted underdeveloped countries or is it simply a mechanism for control and dissemination of Western values? The paper does not aim to disparage the significance of educational aid to developing countries but focuses on the potential for positive reforms to educational aid programs.

[FRL1-3]

Nicole Georgeou (Centre for Asia Pacific Social Transformation Studies (CAPSTRANS), Australia)

**Shifts and Changes in Volunteering Abroad: Research on The Experience of Volunteers in the Asia Pacific**

This presentation presents findings of research on the experience of volunteering in the Asia Pacific, in particular focusing on East Timor (Timor Leste). The research is from a three-year research project funded by the Australian research Council and is hosted by an industry partner Palms Australia. The research explores the shifts in volunteering and the way in which volunteering has positioned in the discourse of state policies on aid and development.

Shifts in volunteering include the growing diversity of volunteering and what constitutes volunteering as well as the “professionalisation” of volunteering under the growing influence of volunteering quality frameworks.

The also discuss the ways in which volunteering is being “vocationalised” and oriented around assignments and jobs at the expense of relationship building and cultural exchanges as the foundations of volunteering in developing communities.

The way in which aid and development policy is influenced and shaped the use of volunteering is also explored in this presentation

*Advance Program (Last Updated June 11, 2009)***[FRL2] European Perspectives on Asian Development Aid**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room L
<b>Convener</b>	Marie Söderberg (The European Institute of Japanese Studies, Sweden)
<b>Chair</b>	John Swenson-Wright (University of Cambridge, UK)
<b>Discussant</b>	Glenn D. Hook (University of Sheffield, UK)

**Panel Abstract**

This panel investigates the Asian development discourses from a European perspective. In the 21st Century there have been a number of radical changes in development aid or economic co-operation which is the term most widely used in Asia. While Japan during the 1990s was the world's largest donor of ODA many of its former recipients are now emerging as donors themselves. In this panel we will take a broad view on development issues and look at several aspects of Asian development aid. This will be done from a European perspective as the panel primarily features Europe-based social scientists from the European High Level Network on Japan's Politics and Economy, a recently established scholarly circle.

We will cover topics such as Japanese influences on a number of new emerging (some with an old history) Asian donors as well as implications of this for European aid itself as well as for the recipient countries. We will bring up the issue of alumni networks for former recipients of Japanese official development assistance (ODA) and how these are systematically used for a number of different purposes. We will also bring up the issues of peace and security and see how the establishment of the new JICA is changing Japan's peace building based development assistance. In our forth and last paper will focus on the Self Defense Forces deployment in Iraq and whether this can actually be seen as a form of foreign aid.

The panel is chaired by Dr. John Swenson-Wright, Faculty of Asian and Middle Eastern Studies (FAMES), University of Cambridge. Discussant is Professor Glenn D. Hook, National Institute of Japanese Studies and University of Sheffield, UK. Paper presentations will be short and well focused on the main arguments. The aim is to leave ample space for discussion both on the papers as well as the topics as such.

**Presenters**

**[FRL2-1]** Marie Söderberg (The European Institute of Japanese Studies, Sweden)

**Challenges or Complements to the West; Is There an Alternative 'Asian' Model of Aid Emerging?**

This paper discusses whether there is an alternative Asian model of Aid that is emerging. Japan was the largest donor of ODA during the 1990s and still is one of the largest donors. As the only Asian member of DAC (OECD's Development Assistance Committee) it is bound by many of the rules in this committee consisting of donors with a Western, Christian background. Still, Japan has always been somewhat of an odd man out in this community of donors. The country has a belief in development through industrialisation and has a concept of aid that is firmly integrated into a wider concept of economic cooperation that also includes other official flows as well as private flows. Recently a number of the former Asian recipients of Japanese aid, have become donors themselves. China, South Korea, Thailand and other Asian states are emerging as donors (some of them with an older tradition in the field). Their way of giving aid have been mediated by their own experience of development. There are certain features of communality among the Asian donors, which are different from mainstream western aid. This paper gives an overview and analysis of Japanese, Chinese, South-Korean and Thai aid policies, and explores how such 'Asian alternatives' may constitute a challenge or a complement to western mainstream international aid.

**[FRL2-2]** Norbert Palanovics (Nagoya University / University of Pécs, Japan)

*Advance Program (Last Updated June 11, 2009)***The New JICA and Japan's Peace Diplomacy**

On October 1, 2008, Japan created one of the world's largest aid agencies. The new JICA was born out of the merger between the existing Japan International Cooperation Agency and the overseas economic cooperation section of the Japan Bank for International Cooperation (JBIC). As part of a government-led reform, Japan's aid administration is undergoing major changes. How is this change affecting Japan's development cooperation activities, especially the ones in the name of peace?

Recently, Japanese cabinets have called the country as a "Peace Fostering Nation" and have also allocated a significant part of its Official Development Assistance (ODA) to contribute to peace-processes. In spite of Japan's efforts in the last two decades to pursue peace-related foreign policy, Japan's leading role in the field has yet to be seen.

The aim of this paper is to examine if the new JICA can and will contribute to raising Japan's profile in peace diplomacy which is supported by ODA. The paper examines Japan's past experience and analyzes the current political reality and constraints of Japan's peace-related foreign policies and activities. It also studies JICA's measures in the field of peace building. The author argues that although Japan has the capacity to be a leading player in the field of peace building, the country has not yet achieved to become a "champion of peace", and the increased efforts of the new JICA are only just a part of the measures that would be necessary to make Japan become a visible, leading peace-promoter.

[FRL2-3] Annette Skovstedt-Hansen (Åhus University, Denmark)

**Building Personal Networks: AOTS and JICA Course Alumni**

The focus of this paper is on the Japanese alumni networks. Institutions such as JICA and AOTS (The Association of Overseas Technical Scholarships) have formalized networks of alumni from their courses through newsletters and alumni organizations. Many other countries have offered courses, initially as part of a technical assistance scheme as designed by the United Nations and the Colombo Plan among others, where experts were dispatched to developing countries and well-educated people from developing countries were invited to attend courses. However, the Japanese case varies by having supported a formal network mechanism where alumni can meet over time and across national and generational boundaries. By looking closely at a survey conducted by AOTS in anticipation of the organizations' 50th anniversary in 2009, the article explores questions about the expanse, impact, background of and interests in the alumni networks.

[FRL2-4] Paul Midford (Norwegian University for Science & Technology, Norway)

**Overseas SDF Deployments as a Form of Foreign Aid? The GSDF Iraq Deployment as a Case Study**

This paper examines whether the GSDF deployment to Iraq from 2004 to 2006, in substance and in terms of political justification, can be considered an example of foreign aid rather than as a military deployment. It finds that the Iraq deployment in fact does resemble foreign aid more than military deployment, with the GSDF assuming missions similar to those played elsewhere by the US Peace Corp, other national development assistance agencies, and even other Japanese aid projects. In this respect the Iraq deployment is similar to earlier deployments, such as those to Cambodia, Eastern Zaire and East Timor. The anchoring of the Iraq and several previous overseas SDF deployments to a foreign-aid like paradigm suggest the likely contours of a potential future SDF deployment to Afghanistan, or elsewhere, and the areas where policy innovation, inflexibility, and conflict will mostly likely occur.



*Advance Program (Last Updated June 11, 2009)*

**[FRM1] Exploring Past And Present Forms of 'Bonded Labour' in Asia I**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room M
<b>Convener</b>	Annuska Derks (University of Bern, Switzerland)
<b>Chair</b>	Jean-Luc Maurer (Graduate Institute of International and Development Studies, Switzerland)
<b>Discussant</b>	Anthony Reid (Australian National University, Australia)

**Panel Abstract**

Introduction

Bonded labour arrangements, although long expected to gradually disappear with economic growth and societal development, remains a common phenomenon in Asia. This is reflected in the keen current interest in phenomena called 'trafficking', 'modern forms of slavery', and 'forced labour'. These concepts remain, however, often undefined and are also used metaphorically to denote various kinds and degrees of exploitation, violence and coercion. In an attempt to bring some theoretical rigour into the current discussions on 'bonded labour' and related concepts, we are aiming to bring together researchers interested in persistence and/or (re)-emergence of such 'bonded labour' arrangements at the next ICAS conference.

About the Panel

The increased mobility of migrant workers within and across borders is often seen as a crucial attribute of the current phase of globalisation. It is often forgotten, however, that this connection between labour and mobility is not a new phenomenon. Historical studies provide important insights into pre-colonial institutions of mobilizing and controlling labour, and how these have disappeared or changed with time to adapt to colonial situations and to global economic structures. Although political regimes, economic conditions and legal systems have changed with time, insights on diverse forms of (bonded) labour arrangements in the past are relevant if we want to examine processes of labour mobility and control in contemporary Asia. In a way, we can still observe how 'outsiders' are recruited to do work for which 'insiders' are difficult to find. Various studies show that these labour movements have also resulted in situations of abuse and dependency, such as in the case of young women, who are exploited as housemaids or forced into prostitution; of men bonded to employers who use them for exhausting work on fishing boats or for the collection of forest products; and of men and women who are transferred abroad by intermediaries and find themselves subjected to contractual dependency in the countries of destination. Such situations have caused practices of slavery and bondage to become again - more than one hundred years after its abolition in most parts of the world - a widely discussed issue. However, the loose use of concepts like 'modern slavery' or 'trafficking' is in itself a reflection of the current lack of an analytical perspective on these phenomena.

By launching a panel on 'Exploring Past and Present Forms of Bonded Labour in Asia', we propose to analyse the similarities and differences of practices related to the mobilization and control of labour in past and present Asia. We are inviting researchers from different backgrounds, specialising on different parts of Asia, to participate in this panel in order to be able adopt a truly in-depth comparative approach to the phenomenon of 'bonded labour'.

Core questions of the Panel

Some of the core questions that the panel aims to discuss are:

- Under which circumstances are 'bonded' labour relations likely to develop and what does the emergence and prevalence of these dependencies tell us about new and old inequalities and about the changing social fabric within and between societies?
- How are, under conditions of rapid economic development, (transnational) migration, and globalisation, dependencies created, maintained and recreated?

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- What is the meaning and importance of these forms of bonded labour for the actors involved? How do these dependencies refer to local meanings of debt and obligations, and what role do ideologies of labour and gender play in the perceptions and practices of bondage relations? And, also, what are the social consequences of bonded labour, for the bonded labourer and for his/her social relations in the areas of origin as well as destination?

**Presenters**

**[FRM1-1]** Annuska Derks (University of Bern, Switzerland)

**Back in Cambodia I Can Walk Around Freely...”: Labor Migration and the Politics of Immobilization**

Following the examples of labor exporting countries like the Philippines and Indonesia, the Cambodian government has become increasingly interested in sending laborers abroad as a way to deal with the lack of employment opportunities at home and as a source of revenue for the country. The export of labor has now become part of an official policy to enhance professional skills and improve the living conditions of the people. Yet, considering the fact that Cambodian migrant workers tend to end up mostly illegally in low-paid, low-skilled, dirty and dangerous jobs, it is questionable whether they are in a situation that permits them to realize such lofty objectives. Cambodian workers who cross borders in search for work move into a field marked by conflicting interests and unequal power relations involving sending and receiving states, recruiters, brokers, employers, and local authorities. This has led to reports about migrants who were highly indebted to finance their migration or who were transported and treated as “commodities.” Migration during this era of globalization has therefore also been connected to practices that were long considered to belong to the past, such as debt bondage, trafficking, and new forms of slavery. While the narrative regarding abusive forms of labor migration is by now well-established in the context of Southeast Asia, relatively little attention has been paid to the conditions and mechanisms leading to such labour arrangements. The case of Cambodian migrant workers in the Thai fishing industry shows that such labor arrangements are less related to the commodification of the migrant laborer in the global economy – as discourses about new slavery and trafficking would have it – but more to the processes of immobilization in the country of destination.

**[FRM1-2]** Olivia Killias (University of Bern, Switzerland)

**“Kept like in Cage”: Bondage in Contemporary Forms of Transnational Domestic Labour**

Indonesia has sent the largest number of international migrant workers into the ASEAN, and Java is one of its major labour force exporting regions. While the Javanese have a long tradition of mobility, the institutionalisation of the recruitment of workers started in the 1870's, when Javanese ‘coolies’ were sent to the newly opened plantations. The “migration industry” that developed on Java at that time lasts up to today, with different actors taking part in the recruitment, training, and placement of migrant workers.

While during colonial times, most of the migrant workers originating from Indonesia were men, nowadays women make out the overwhelming majority, and they are employed predominantly in domestic service.

With increasing numbers of domestic workers originating from Indonesia, reports of cases of abuse have been on the rise, too, and issues of trafficking have come to the fore of the public debate. However, most of the time, individual employers have been blamed in debates triggered by such cases, and so transnational domestic labour seemed to come down to the relationship between ‘maid’ and ‘madam’. In contrast, little is known about the social, legal and political mechanisms at work, especially in Indonesia but also in destination countries, and how these mechanisms interact and define domestic labour arrangements. In fact, a myriad of state and non-state actors are involved in the ‘export’ and ‘import’ of ‘maids’, and current laws and policies tend to literally tie workers to their brokers, agents or employers.

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This paper will seek to understand how social, legal and political mechanisms contribute to create bondage in contemporary domestic labour arrangements. Exploring the connections with historical forms of bonded labour - especially indentured service - in Indonesia will be a crucial part of the analysis.

**[FRM1-3]** Thu Huong Le (Graduate Institute of International and Development Studies, Switzerland)

**Indebted Migration for Work: Vietnamese Labor in Malaysia**

Contract labor migration, albeit not a new phenomenon, is well distinctive since the second half of the 20th century. In response to the exponential development of industrial production, international labor migration has been enhanced, especially with facilities of transnational transport means, from high unemployment rate countries to labor short countries. In recent years, a great number of calls for labor recruitment to overseas have been found in Vietnam. Debt is raised to cover the migration fee. This phenomenon actually reminds us of coolies in colonial times, who accepted to get indebted to get a labor contract for work far from home – indentured labor – which, because of several factors, turned into bondage. This apparent similitude has triggered my interest in bonded labor within the contemporary international labor migration context.

Discussions on dependency remain all the more relevant since they seem now concealed behind discourses on free economic flux and socio-political inter-state cooperation in a globalizing world. My paper will explore practices of bondage in the case of Vietnamese workers in Malaysia, workers whose labor contract is framed by an intergovernmental program of labor exchange. I will argue that Vietnamese contract workers of the early 21st century represent a new form of indentured labor. Bondage emerges gradually within a process of transformation in the roles of actors involved and the transformation of the meaning of debt.

I will also question the rise of inequality in power relations between different parties involved in the labour market. International labour market provides unequally with challenges and opportunities. Usually considered as an important socio-economic policy with several aims, international manpower exchange may contain seeds for new “excluded” people and give rise to a greater diversity in types of bondage.

**[FRM1-4]** Heinzpeter Znoj (University of Bern, Switzerland)

**The Politics of Bonded Labour among Rotan-Collectors**

The labour arrangements in the illegal commercial collection of forest products in Kerinci-Seblat National Park in Southwestern Sumatra provide insights into the micro-politics of debt-bondage. I will demonstrate in this paper that employers take advantage of a combination of adverse social, ecological, economic and legal conditions to force workers into bondage and that workers rely on what Scott (1976) called subsistence ethics to openly default on debts to limit the degree of their exploitation. An important aspect of this politics of debt-bondage is the discursive (de)construction of debt.

At the end of the 1980s, rotan was the most important forest product that was harvested illegally within Kerinci-Seblat National Park. Large numbers of inhabitants of the region were engaged in the collection campaign that was organised by entrepreneurs. Since rotan had quickly become depleted in the vicinity of the villages, and because prices of rotan on the market were low, the collection had become hard and dangerous work that paid off badly. Under these conditions, the voluntary collection of rotan for sale on the market had ceased. Those who continued to collect it were forced to do so under bonded labour arrangements.

In my paper I will explore how these conditions have been created and how the resulting bonded labour arrangements were discursively legitimised and contested. In particular, I will focus on the rhetorics of debt in debt bondage and contrast the concepts of “war debt” and accumulated monetary debt.

The contestedness and instability of bonded labour in Southwestern Sumatra may indicate that it had become an almost obsolete arrangement at the period of my research. Nevertheless, its on-and-off existence brings to the fore the combination of vulnerability,



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legal insecurity, market opportunity and relentless micropolitics that can result in bonded labour.



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**[FRM2] Exploring Past And Present Forms of 'Bonded Labour' in Asia II**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room M
<b>Convener</b>	Annuska Derks (University of Bern, Switzerland)
<b>Chair</b>	Jean-Luc Maurer (Graduate Institute of International and Development Studies, Switzerland)
<b>Discussant</b>	Anthony Reid (Australian National University, Australia)

**Panel Abstract**

**Introduction**

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**About the Panel**

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**Core questions of the Panel**

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**Presenters**



*Advance Program (Last Updated June 11, 2009)*

**[FRN1] Electronic Publishing and Scholarly Communication in Southeast Asia**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room N
<b>Convener</b>	Paul H Kratoska (NUS Press, Singapore)
<b>Chair</b>	Paul H Kratoska (NUS Press, Singapore)
<b>Discussant</b>	

**Panel Abstract**

Digital publishing offers the prospect of reaching vast audiences across Southeast Asia, including staff and students at academic institutions where libraries suffer from severe funding shortages and inadequate storage facilities. Within the region, electronic publishing remains limited, although it is becoming increasingly clear that publishers need to look beyond traditional arrangements for production in order to survive. Moreover, if Southeast Asian publishers fail to engage with digital publishing, the dominance of North American and European academic publishers will increase over time, an issue that concerns many scholars in regional universities.

The panel will bring together academic publishers and librarians to discuss the state of electronic publishing and the academic book market in Southeast Asia. Although publication is central to their careers, many scholars are unaware of issues relating to academic publishing, and the panel will provide information on current trends in a fast-changing landscape.

**Presenters**

**[FRN1-1]** Paul H Kratoska (NUS Press, Singapore)

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**[FRN1-2]** Michael Duckworth (Hong Kong University, Hong Kong)

**[FRN1-2]** Will Tuchrello (Library of Congress Office, Indonesia)

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**[FRN1-3]** Yumi Kitamura (Kyoto University, Japan)



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**[FRN2] Publishers' Clinic for Young Scholars**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room N
<b>Convener</b>	Marie Lenstrup (The University of Copenhagen, Denmark)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[FRN2-1]** Marie Lenstrup (The University of Copenhagen, Denmark)

*Advance Program (Last Updated June 11, 2009)***[FRO1] New Scholarship on Chinese Indonesians: Emergent Narratives, Contested Identities I**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room O
<b>Convener</b>	Yen-Ling Tsai (National University of Singapore, Singapore)
<b>Chair</b>	Charlotte Setijadi-Dunn (La Trobe University, Australia)
<b>Discussant</b>	

**Panel Abstract**

The demise of Suharto's New Order regime in Indonesia in 1998 not only witnessed the opening of new political and social spaces for the Chinese Indonesians but also new trends in the study of this ethnic minority. This double-panel represents a first collective, cross-disciplinary conversation between seven junior scholars who are engaged in this burgeoning field of inquiry. While there are multiple ways of grouping these papers, two themes suggest themselves most strongly.

The first theme concerns the (Re)Locating of Chineseness in the Indonesian Nation. Perhaps in reaction to the earlier, post-war U.S. social science literature, which tends to see the Chinese communities in Southeast Asia as 'residual China', Chinese Indonesia scholarship in the past two decades tend to emphasize the Chinese participation, if not contribution, to the Indonesian nation. Besides those literatures that asserted the locally-based identities of the Chinese, an exciting strand of work has been exploring the variegated and complicated relationships between the Chinese and the indigenous Indonesians (pribumi) in the history of the archipelago. This is exemplified by much recent studies of Chinese-Malay literary production; the Chinese involvement in spreading Islam in Java; the pioneering role of the Chinese contribution in championing modern education, organization and national consciousness; as well as introducing novel forms of cultural expression and entertainment. In sum, this strand of work seeks to locate Chineseness in the Indonesian nation.

But in light of the later marginalization of Chineseness in Indonesia, four papers of our panel seek to push the above line of inquiry further by exploring the multiple processes through which the once embedded Chineseness in Indonesia were finally uprooted and ideologically separated from the nation. By deconstructing the ways in which the Chinese have been imagined, placed and portrayed within Indonesia's nation-building processes, the four papers will attempt to reconceptualise how Chineseness came to be located 'outside' of Indonesian national identity. If in the past, this 'displacement' of Chineseness resulted in the strengthening of ethnic, religious and class boundaries that have largely separated Chinese and non-Chinese Indonesians, then perhaps re-tracing the origins and ideological underpinnings of such 'displacement' can provoke new ways of viewing the continuing Chinese 'problem', both theoretically and practically.

Our second sub-theme focuses on Religion as an axis of identification. Here we have three papers that explore the ethnic boundaries between ethnic Chinese and pribumi in Indonesia that have been largely determined by differences in 'race', class and religion. Looking at themes such as the conversion to Islam and the role of elite middle-upper class Chinese schools as sites for the articulation of ethnic, religious and class identity, these three papers seek to reconfigure the interplay between religious and ethnic identities as Chinese in contemporary Indonesia. More significantly, these papers join an emergent scholarship in Indonesian studies that revisit the question of religion and society. While modernization theory stipulated that, as a society becomes modern, the role of religion declines until religion either disappears ('disenchantment') or is privatized, recent events in Indonesia have shown that this model of modernity is deeply flawed. From an Chinese Indonesian perspective, these papers offer new insights into the nature of religion in modern Indonesia in particular and religion's place in modern cultural politics in general.

As a whole, the newness of this collection of papers also comes from their methodology; all based on long-term ethnographic fieldwork and/or first-hand interviews. They thus promise to shed new light on the lived experience of the Chinese Indonesians. And by registering the complicated life trajectories of the Chinese experience in Indonesia, this collection of papers explicitly or implicitly challenges the most



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fundamental tenet of the New Order construction of Chineseness. Such a construction, according to Abidin Kusno, has reduced Chineseness to a series of narrowly bounded abstractions by which their cultural signs and identities are fixed to money, their sense of community reduced to exclusivity, and in the optic of the nationalist, their loyalty disappointingly transnational. In sum, in that we wish to recognize and re-assert the multi-faceted humanity of the Chinese in Indonesia, we consider these papers not only of scholarly interests but also of contemporary political relevance.

**Presenters**

**[FRO1-1]** Chang-Yau Hoon (Singapore Management University, Singapore)

**Mapping (Chinese) Christian Schools in Indonesia: Religion, Ethnicity and Class**

The ethnic boundary between ethnic Chinese and pribumi (indigenous Indonesians) in Indonesia has been largely determined by differences in 'race', class and religion. The seminal work of anthropologist Frederik Barth on ethnic groups and boundaries explains the ways in which dichotomised ethnic statuses create stable and persisting ethnic boundaries (1994). The maintenance of an ethnic boundary, according to Barth sets apart an ethnic group from another and ensures the continuity of the ethnic group.

This paper is an attempt to understand how Chinese-owned Christian schools in Jakarta contribute to the construction and maintenance of ethnic boundary between the Chinese and pribumi. Most of the students in these schools are middle class Chinese who claim to embrace the religion of the school. Pribumi students are a minority in these schools for two reasons: firstly, most pribumi are Muslims who are ineligible for entry, and secondly, these schools charge a considerable fee which is only affordable by the middle class and above. The entry criteria of religion and class serve precisely the interests of ethnic segregation in a subtle but significant way. This ethnic separation in education since childhood serves as a virtually impassable ethnic boundary which seriously impedes any opportunity for Chinese to interact with pribumi children. This paper will survey the existing in (Chinese) Christian schools in Jakarta and discuss the ways in which these schools become a site for the articulation of ethnic, religious and class identity within the post-Suharto political and cultural framework of multiculturalism.

**[FRO1-2]** Wai-Weng Hew (the Australian National University, Australia)

**The Identity Politics of Chinese Muslims in Post-Suharto Indonesia**

Focusing on post- New Order Indonesia, my research will examine the changing expressions of both collective and individual identities amongst Chinese Muslims within Indonesian cultural, historical and political contexts. I will discuss how Chinese Muslim identities are constrained by the political situation and constructed by community organizations, as well as how their identities are negotiated and contested in everyday life. I will also study the interaction between these two identities (Chinese and Muslim) and how individuals negotiate them and use them strategically. This study will further investigate how Chinese Muslims, as a double minority group in Indonesia - a minority within the Chinese Indonesian community, and a minority within the Muslim Indonesian community - engage with the political discourses and cultural representations of "Islam" and "Chineseness" in contemporary Indonesia.

**[FRO1-3]** Syuan-yuan Chiou (Utrecht University, The Netherlands)

**Transgressing and Remaking Ethno-Religious Boundaries: Varieties of Conversion Experience among Chinese-Indonesian Muslims**

Conversion to Islam among ethnic Chinese of Indonesia is still a minor phenomenon, but it has shown some new tendencies of deeper Islamization during the post-New Order period. As a ethnic minority in a Muslim-majority society, conversion to Islam for Chinese-Indonesian, in a sense, involves transgressing ethnic and religious boundaries because ethnic Chinese are not supposed to be Muslims, and Islam is considered as a religion which many ethnic Chinese feel reluctant to understand. Becoming a new converts, one on hand,



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means affiliating with the religious majority while it is an action that may lead to being excluded from one's own ethnic circle. Conversion to Islam itself has the unavoidable consequence of a social action of crossing ethnic and religious boundaries which are deeply maintained by society.

Therefore, I intend to consider Chinese-Indonesian's conversion to Islam as a social mobility and passing through a "social space" where the power relationship interweaved with various ethnic and religious boundaries which are not supposed to be easily transgressed. Conversion as a religio-social transgression takes risks that may create a new niche or alternatively it may be trapped in a social dilemma. Why is conversion to Islam among ethnic Chinese scrutinized by ethnic Chinese community and indigenous Muslim majority? This has to be answered, by reference to the dichotomous logic of social classification of cina/pribumi (Chinese/indigenous). This dichotomy has so powerfully and effectively formulated a deep and firm framework for Chinese-Indonesians and indigenous Indonesians to construct each other. Besides the sociological dimension, religious conversion also has its irreducible spiritual dimensions which should be brought for discussion. This study suggests that Chinese-Indonesian's conversion to Islam is a micro-process of Islamization which has represented the power relationships of re-making ethno-religious boundaries in this ethnic minority's conversion occurring in a Muslim majority society.

[FRO1-4] Juliette Koning (VU University Amsterdam, The Netherlands)

**Inclusion and Exclusion: Religious Experiences of 'Born Again' Chinese Indonesians**

Newspaper headlines such as "Mega church opens in Muslim-majority Indonesia", "In Indonesia, the Chinese go to Church" and "Heavens, Asia's going Christian" point to an unexplored phenomenon: the upsurge of Pentecostal-charismatic movements in Southeast Asia where this movement finds fertile ground among ethnic Chinese minorities. Based on fieldwork in 2004 and 2007 on conversion to Pentecostal-charismatic Christianity of Chinese Indonesians and on the leadership and organizational characteristics of the Pentecostal-charismatic movement, this paper explores the reasons why Chinese Indonesians convert to charismatic Christianity. The conversion of Chinese Indonesians to this expressive form of Christian worship will be explored both within the confines of the Indonesian nation state (the contested position of Chinese Indonesians for many decades, the fact that it is a majority Muslim country, and the recent democratic developments) and in the broader discussions on the changing public and private roles of religion under the reigns of the persisting significance of religion in the 21st Century. Pentecostal-charismatic Christianity with its strong social organization, theology of practice, and local adaptiveness has a global attraction and studies on these movements in Africa, Latin America and Europe clearly indicate comparable patterns of church building, leadership styles, organizational structures, and media-supported worshipping. The aim of this paper is to come to a better understanding of how to interpret these new patterns of congregational life, whether, and if so how, such shared experiences create shared (transnational religious) identities, and the implications thereof for the inclusion and exclusion of Chinese Indonesians in and beyond the Indonesian nation state.

*Advance Program (Last Updated June 11, 2009)***[FRO2] New Scholarship on Chinese Indonesians: Emergent Narratives, Contested Identities II**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room O
<b>Convener</b>	Yen-Ling Tsai (National University of Singapore, Singapore)
<b>Chair</b>	Chang-Yau Hoon (Singapore Management University, Singapore)
<b>Discussant</b>	

**Panel Abstract**

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But in light of the later marginalization of Chineseness in Indonesia, four papers of our panel seek to push the above line of inquiry further by exploring the multiple processes through which the once embedded Chineseness in Indonesia were finally uprooted and ideologically separated from the nation. By deconstructing the ways in which the Chinese have been imagined, placed and portrayed within Indonesia's nation-building processes, the four papers will attempt to reconceptualise how Chineseness came to be located 'outside' of Indonesian national identity. If in the past, this 'displacement' of Chineseness resulted in the strengthening of ethnic, religious and class boundaries that have largely separated Chinese and non-Chinese Indonesians, then perhaps re-tracing the origins and ideological underpinnings of such 'displacement' can provoke new ways of viewing the continuing Chinese 'problem', both theoretically and practically.

Our second sub-theme focuses on Religion as an axis of identification. Here we have three papers that explore the ethnic boundaries between ethnic Chinese and pribumi in Indonesia that have been largely determined by differences in 'race', class and religion. Looking at themes such as the conversion to Islam and the role of elite middle-upper class Chinese schools as sites for the articulation of ethnic, religious and class identity, these three papers seek to reconfigure the interplay between religious and ethnic identities as Chinese in contemporary Indonesia. More significantly, these papers join an emergent scholarship in Indonesian studies that revisit the question of religion and society. While modernization theory stipulated that, as a society becomes modern, the role of religion declines until religion either disappears ('disenchantment') or is privatized, recent events in Indonesia have shown that this model of modernity is deeply flawed. From an Chinese Indonesian perspective, these papers offer new insights into the nature of religion in modern Indonesia in particular and religion's place in modern cultural politics in general.

As a whole, the newness of this collection of papers also comes from their methodology; all based on long-term ethnographic fieldwork and/or first-hand interviews. They thus promise to shed new light on the lived experience of the Chinese Indonesians. And by registering the complicated life trajectories of the Chinese experience in Indonesia, this collection of papers explicitly or implicitly challenges the most



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fundamental tenet of the New Order construction of Chineseness. Such a construction, according to Abidin Kusno, has reduced Chineseness to a series of narrowly bounded abstractions by which their cultural signs and identities are fixed to money, their sense of community reduced to exclusivity, and in the optic of the nationalist, their loyalty disappointingly transnational. In sum, in that we wish to recognize and re-assert the multi-faceted humanity of the Chinese in Indonesia, we consider these papers not only of scholarly interests but also of contemporary political relevance.

**Presenters**

**[FRO2-1]** Charlotte Setijadi-Dunn (La Trobe University, Australia)

**Pemuda Tionghoa: Locating Chinese Youth in Indonesian Nationalist History**

Chinese Indonesian youth are more often than not perceived as politically apathetic. Although it is true that such perception is frequently applied to youth in general, within the context of New Order Indonesia, Chinese youth were particularly stigmatised as unsympathetic and uninvolved in the national building process. In fact, these kinds of un-nationalistic perceptions of Chinese youth have been prevalent throughout Indonesia's history right from its conception as a nation. If in Indonesian nationalist narratives, the pemuda (youth) have been mythologised as possessing a 'historical destiny' of building Indonesia, Chinese youth have always been located outside of such national imagining.

Perhaps nowhere else is this more aptly illustrated than in popular historical accounts of Sumpah Pemuda (the 'Youth Oath') that took place during the Congress of Indonesian Youth in October 1928. In this symbolic event whereby a 'pledge' of unity towards a unified Indonesian nation was made by regional youth delegations, there has never been any mention of Chinese youth's involvement in texts. The fact that Chinese youth are not represented in historic landmarks like Sumpah Pemuda and in other symbols of Indonesian nationalism provides a subtle yet powerful reminder of the fundamental difference between Chinese youth as 'outsiders' and pemuda pribumi as 'sons and daughters of the native soil'. Only when young Chinese can 'prove' their sense of nationalism and service to the nation – through means such as international achievements in sports, science, etc. – can they then be somewhat recognised as 'true' Indonesians. So deeply ingrained is this concept that many of today's post-Suharto Chinese youth (or 'Pemuda Tionghoa' as most prefer to be called) still believe that they must try harder than non-Chinese youth to prove their worth as 'true' Indonesians.

In this paper, I will attempt to locate the place of Chinese youth in Indonesia's history of nation building. I will show that by deconstructing the ideological edifice and meaning of 'pemuda' in Indonesia, we will be able to see the separation of Chinese youth from nationalistic connotations attached to 'native' Indonesian youth. I would argue that this 'othering' of Chinese youth throughout the years have played a crucial part in constructing negative perceptions of young Chinese and their commitment to Indonesia. Furthermore, I contend that only when this paradigm is altered through the interrogation and education of historical facts can Chinese youth truly be seen as 'pemuda harapan bangsa' ('the young hopes of the nation'), much like their non-Chinese counterparts. Over time, this will hopefully end un-nationalistic views of Chinese youth and encourage more young Chinese to positively contribute to Indonesia's national building efforts.

**[FRO2-2]** Yen-Ling Tsai (National University of Singapore, Singapore)

**Displacing Chineseness in mid-twentieth Century Indonesia**

This paper focuses on Indonesia's 1950s, a period that witnessed intense political struggles both internationally (between the different camps of the Cold War) and domestically (between the parties, the President Sukarno, and the army). Amidst the political turmoil, the Indonesian government implemented differential policies that aimed at disadvantaging its Chinese-identified population, often regardless of their citizenship status. In this process, Chinese schools and community clubhouses became sites of intense political struggle and contention. Both in 1957-8 and 1965, the military authority took actions against these organizations, before finally banning them and confiscated their landed properties in 1966.

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Instead of viewing these policies as “expressions” of “anti-Chinese” sentiment, this paper understands them as part of Indonesia’s nation-building process—a process that strove to displace the Chinese from various public spaces as the nation increasingly came to understand the Chinese presence in Indonesia as undermining its territorial integrity. In sharp contradiction to the colonial emplacement of the “natives” in bounded locality, the Chinese in the Netherland East Indies had historically been situated in the cosmopolitan milieu of the port cities, where Chinese schools and organizations were important nodal points in a trans-border Chinese social geography. Based on ethnographic and historical materials, this paper argues that the radicalised displacements of the 1950s and 1960s were symptomatic of a larger process through which the trans-border social geography was gradually fissured by the geography of nation-states. Consequently, the mediating character of the Chinese schools and organizations were gradually seen unfavorably by the postcolonial state and thought of as the loci of foreign “colonies” indoctrinating and threatening Indonesia’s sovereignty.

[FRO2-3] Aimee Dawis (University of Indonesia, Indonesia)

**Chinese-Indonesian Women and Their Cultural Identity**

What does it mean to be a Chinese woman in Indonesia? Throughout Indonesia’s history, the cultural identities of Chinese women are shaped by traces of Indonesian and Chinese cultures, traditions, languages and histories. Expectations with respect to how they should behave and the types of professions that they should pursue have emerged as they make sense of the interlocking histories and cultures.

Prior to the 1920s, the sex-ratio between Chinese men and women was grossly unbalanced because a majority of Chinese immigrants who immigrated to Indonesia were mostly men. The spectacular influx of Chinese immigrants in the 1920s, caused by political turbulence in China after World War I, brought many more Chinese women to Indonesia. Some of these women came to join their husbands who had already settled in the country. Their primary tasks were to care for their husbands and their offspring in a new and unfamiliar place. Not knowing the local language and customs did not deter them from being adept housewives and shopkeepers. They were flexible women who learned quickly how to survive, putting skills that they have learned while growing up in China to help their husbands support their families.

As time moves on, expectations of Chinese women have evolved to correspond with the changing professional choices and aspirations available to all women in contemporary Indonesia. This paper explores the evolution of Chinese-Indonesian women and their cultural identity, with special case studies focusing on five exemplary women who have succeeded in their respective professions through their own motivation and efforts. The paper also examines how these women have contributed their lives and work to the nation-building process of their country.

[FRO2-4] Siew Min Sai (National University of Singapore, Singapore)

**The Emergence of the Nanyang Diasporic Imaginary: Chinese Language School Teachers in a Trans-border Setting**

This paper examines the role of school teachers as agents in the production and dissemination of a particular historical-geographical entity which I have termed the “Nanyang diasporic imaginary” in Chinese language schools in late colonial Dutch East Indies. Coeval developments in Chinese language education in mainland China, British Malaya and the Dutch East Indies after the turn of the twentieth century enabled the emergence of a cross-border academic-cum-intellectual social world which was regional in scale and that was anchored in a modern social imaginary called “the Nanyang”. This paper demonstrates how Chinese language teachers who traversed the Malay archipelagic region and between the region and coastal regions in China during the pre-World War Two period were invested in teaching and disseminating knowledge about the Nanyang in their classrooms in the Indies. As cultural artefact consciously produced and taught in a highly



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formalistic manner and transmitted via print materials such as newspapers and magazines, school children were more likely to encounter the Nanyang in textually mediated form than anywhere else. Using life writings, commemorative magazines, fiction as well as school textbooks produced by these teachers, this article traces one genealogy of the Nanyang diasporic imaginary, grounding it in the trans-border social world within which these ordinary individuals operated.

*Advance Program (Last Updated June 11, 2009)***[FRP1] Debates on Sex and morality in Southeast Asia I**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room P
<b>Convener</b>	Monika Arnez (University of Passau, Germany)
<b>Chair</b>	Susanne Schröter (University of Frankfurt, Germany)
<b>Discussant</b>	

**Panel Abstract**

Throughout contemporary Southeast Asia gender relations, sexuality and morality are topics of controversial discussion. These debates increasingly take up space in the public sphere, provoke discussions in the media, have triggered mass demonstrations and even violent excesses.

The discourses revolve around the complex relations of sexuality, morality, religion, the individual and the state. In Southeast Asian societies liberal forces often call for gender equality, whereas conservative Muslim preachers and politicians request to enforce restrictive gender norms and to implement the sharia. In Indonesia, for example, violent assaults of women have increased in the public sphere, especially in places, where the sharia was introduced. In many cases, conservative religious leaders or mass media seeking control over the public imagination blame the influence of a perceived lack of morality in Western countries for the purported moral degeneration of Southeast Asian societies. In our panel we include papers that focus on debates on sex and morality from different perspectives and disciplines. Topics accessed are female beauty and morality, homosexuality, the anti-pornography bill and discourses on sex and morality in contemporary and classical literature.

**Presenters**

**[FRP1-1]** Vivienne Angeles (La Salle University, USA)

**Being a Muslimah and Being Fashionable in Malaysia**

Malaysia is a multi-ethnic, multi-religious country where Muslims constitute the majority of the population. It was affected by the Islamic resurgence of the 1970s and by internal political developments which, in turn, reinvigorated not only the practice of Islam but also the sense of belonging and identity of Malay Muslims. One of the ways that Malay Muslim women express this sense of identity and belonging is through the use of Islamic dress.

This paper will argue the following: First, the Islamic dress serves as an identity marker in multi-ethnic and multi-religious Malaysia. Second, although the use of Islamic dress is seen by Malay women as a fulfillment of the Qur'anic injunction on modesty, the use of the head cover as part of Islamic dress is still a contested issue between ulama and Muslim women. Third, changes in the preferred mode of dress have generated new patterns of consumption and at the same time have given rise to a new sense of fashion that is encouraged by the media, particularly women's magazines.

Research for this paper was conducted in Malaysia in the fall on 2007. The research involved library research, personal interviews and participant observation.

**[FRP1-2]** Musdah Mulia (Syarif Hidayatullah State Islamic University, Indonesia)

**Promoting LGBT Rights through Islamic Humanism**

LGBT rights are human rights

Indonesian's ideology (Pancasila) and 1945 constitution, and also a number of national regulations as well as Human Rights covenants which have been ratified by the State seriously support and promote the efforts to fulfill the rights of all citizens, including LGBT persons, and to provide them with protection from all forms of discrimination and violence. In reality, however, some cases in Indonesia show us clearly that LGBT people were attacked from various directions: from the immediate family, friends and relatives, religious



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groups, government's apparatuses, and from the community at large. They even consider themselves as perpetrators of sin, feel ashamed, desperately useless and gravely hopeless. Promoting Islamic humanism

Theologically, Islam is a blessing for all of human beings. Islam through the principle of tauhid maintains the importance of equality among human beings. All the teachings of Islam bring to the fore the equality of standing among nations regardless of religion, race, gender identity, extraction, geographical location, and social status. But the majority of Muslim people believe that the objection to homosexuality is absolute. So, any efforts to level criticism against the Islamic view regarding this matter is regarded as opposing Islamic law, running counter to Sharia.

Some important questions I want to treat in this paper are: isn't it possible to reinterpret Islamic teachings to become more accommodative and more humanistic to LGBT people? Doesn't Islam claim itself as mercy- and freedom-carrying religion for the mustadh'afin (oppressed) groups as proven by the prophet Muhammad, in the early period of his struggle? Doesn't Islam proclaim itself as a vocal religion which loudly voices against injustice, viciousness, and all manifestations of violence, harassment, discrimination, and alienation as well as stigmatization to anyone?

[FRP1-3] Cahyaningrum Dewojati (Faculty of Cultural Sciences, Indonesia)

**Eroticism, Religiosity, and Women's Writing of Contemporary Indonesian Literature**

This paper will present the interesting phenomena developing in the contemporary Indonesian literary world: the emergence of two mainstreams consisting of contradictory styles of writing. Both trends influence the development of Indonesian literature. Both trends successfully catch the attention of society. The first trend is distinguished by the emergence of literary works by women writers who boldly enter the domain of taboo and sexuality in their societies: Ayu (Saman, Larung), Djénar Maesa Ayu (Mereka Bilang Saya Monyet or "They Call Me, Monkey", Jangan Main-Main Dengan Kelaminmu or "Never Play with your Genitals"), Dewi Lestari (Supernova), Nova (Mahadewa-Mahadewi or "The Great God- The Great Goddess"), Herlinanties (Garis Tepi Seorang Lesbian or "A Lesbian on the Margins"). The second trend is differentiated by the emergence of Islamic popular literature promoted by Helvy Tianna Rosa, editor-in-chief of Annida, an Islamic Youth magazine. Helvy also established FLP, an organization of writers with more than 6000 members in 30 provinces in Indonesia and other countries. FLP has been successful in publishing over a million of religious and Islamic novels and short stories since 1997. These two trends are interesting because of the different ideologies that inform the construction of their works. For instance, Ayu Utami and Djénar Maesa Ayu liberally use words such as vagina, clitoris, penis, orgasm, and others in their works. Previously considered taboo, these words are now being employed freely by women. For a long time, women have been categorized (by men or her culture) as soft and lovely creatures. As a result, a description of what makes a "good" and "bad" woman has been established over the years in many novels. In Indonesia's cultures, women are often forbidden to utter "dirty words" – a restriction which typically does not apply to men – so that, women writers in these cultures who explore "sensitive" issues such as sexuality are often considered to be less intellectual and unwomanly. For years, leading feminist literary critics, such as Helene Cixous, Julia Kristeva and Luce Irigaray, have encouraged women worldwide to reject the taboos and bans set upon them. Interestingly enough, in the middle of euphoria freedom and openness in writing (there has also been a direct exploitation of "sexuality as a commodity" in Indonesian literature after Ayu Utami's novel Saman), the group of Islamic popular literature promoted by Helvy surfaced. These religious and Islamic pop literatures certainly posit a different ideology from the former works. Their development may be viewed as an alternative reading rather than as a rival or challenge that seeks to counter erotic literature written by other authors.

*Advance Program (Last Updated June 11, 2009)***[FRP2] Debates on Sex and Morality in Southeast Asia II**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room P
<b>Convener</b>	Monika Arnez (University of Passau, Germany)
<b>Chair</b>	Susanne Schröter (University of Frankfurt, Germany)
<b>Discussant</b>	

**Panel Abstract**

Throughout contemporary Southeast Asia gender relations, sexuality and morality are topics of controversial discussion. These debates increasingly take up space in the public sphere, provoke discussions in the media, have triggered mass demonstrations and even violent excesses.

The discourses revolve around the complex relations of sexuality, morality, religion, the individual and the state. In Southeast Asian societies liberal forces often call for gender equality, whereas conservative Muslim preachers and politicians request to enforce restrictive gender norms and to implement the sharia. In Indonesia, for example, violent assaults of women have increased in the public sphere, especially in places, where the sharia was introduced. In many cases, conservative religious leaders or mass media seeking control over the public imagination blame the influence of a perceived lack of morality in Western countries for the purported moral degeneration of Southeast Asian societies. In our panel we include papers that focus on debates on sex and morality from different perspectives and disciplines. Topics accessed are female beauty and morality, homosexuality, the anti-pornography bill and discourses on sex and morality in contemporary and classical literature.

**Presenters**

**[FRP2-1]** Monika Arnez (University of Passau, Germany)

**Moving against Immorality? The Debate about the Indonesian Anti-pornography Bill**

The anti-pornography bill, meant as a legal instrument to prevent pornography and to enforce moral conduct, especially of women, has been a heated topic for discussion in Indonesia for several years. Although the thought of issuing such a bill was born in 1999 already, the Indonesian parliament has still not passed it until now. The fact that the bill is still negotiated but not yet passed is an indicator of the highly controversial nature of the law. It reveals that in the history of the struggle of different groups of actors (to issue the bill or to prevent that it is passed) there has been a certain power equilibrium.

This paper contributes to answering the following questions: how has the debate around the anti-pornography bill emerged, how has it developed, which actors have been involved in the debates of the anti-pornography bill, and what effects did the debate around the bill have on women's everyday life? What arguments have the different actors, who were involved in the discussion of the bill, put forward to support or try to prevent the bill and what interests do they represent? To what extent is the support of the anti-pornography bill linked to globalisation, 'anti-Westernism' and the growing influence of conservative Islamic forces? In which way is the debate around the bill representative of other prominent discourses in and beyond Indonesia?

**[FRP2-2]** Susanne Schröter (University of Frankfurt, Germany)

**Female beauty and Morality in Islamic Gender Discourse**

Veiling and Islamic dresses are defined as a duty for pious women in current Islamic discourses. Being convinced of the Qur'anic order that the believing women should lower their gaze and guard their modesty, more and more Southeast Asian Muslim women feel uncomfortable wearing blue jeans and t-shirts in the public. They started wearing jilbab or hijab, long skirts and sometimes even gloves, socks and the niqab, instead. However, far



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from covering their beauty they just change the style of showing their feminine charms. An expanding Islamic beauty industry, Islamic lifestyle magazines and Islamic guidebooks subvert the idea of invisibility and protection into a new sexy dress code. With my paper I examine how Islamic moral discourses are transformed through consumerism.

*Advance Program (Last Updated June 11, 2009)***[FRQ1] Identity Politics and the Negotiation of Social Space among Minority Groups I**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room Q
<b>Convener</b>	Carole Faucher (University of Tsukuba, Japan)
<b>Chair</b>	Carole Faucher (University of Tsukuba, Japan)
<b>Discussant</b>	

**Panel Abstract**

This panel examines how minority groups make use of political and social spaces to negotiate and evaluate their own identity framework. Each presentation explores a specific aspect of this process and addresses the relation between social space and power in the discursive construction of otherness and difference.

**Presenters**

**[FRQ1-1]** Alexander Bukh (University of Tsukuba, Japan)

**Ainu and Japan's Quest for Northern Territories**

Ainu are the indigenous people of what today constitutes part of Northern Japan, as well as the Kurile islands and parts of the island of Sakhalin which currently are under Russia's control. During the process of Japan's expansion in the second half of the 19th century, major part of Ainu lands as well as their indigenous residents was incorporated into the modernizing Japanese Empire. In general, Ainu's history, culture, and the struggle for recognition as indigenous people as well as against discrimination in Japan have been subjected to intense academic scrutiny in both English and Japanese languages. This paper aims to shed a different light on the construction of Ainu identity, by locating it within the broader contemporary discourse on Japan's identity as well as through examining its relationship to Japan's quest for the return of "Northern Territories"; four islands that were part of Ainu lands before their incorporation into Japan in 1868, occupied and later unilaterally annexed by the Soviet Union in the waning days of the Asia-Pacific War.

First part of this paper introduces the role of the Ainu "other" within modern Japan's identity and the emergence of the territorial dispute between Japan and Russia. The second part focuses on the Ainu struggle for recognition as indigenous people within the context of postwar Japan's domestic struggle over definition of national identity and its relationship to the Northern Territories dispute. It argues that the notion of Northern Territories played an important role in the construction of Ainu identity as indigenous people, victims of Japanese colonialism. At the same time, however, this paper argues that the centrality of the territorial dispute in Japan's political agenda impeded recognition of Ainu as indigenous people in the mainstream discourse. This suppression of the Ainu counter-discourse, it is argued, was achieved through construction of a socio-cultural Japanese identity through the Russian "other".

**[FRQ1-2]** G'olib Abdukarimov (Institute for the Studies of Civil Society, Uzbekistan)

**Socio-economic and Spiritual Integration of Different Ethnic Groups into Modern Uzbek Society**

Republic of Uzbekistan is a multinational country where live representatives of more than 130 ethnic groups. Ethnic composition of the population is the following: 80% of the population are Uzbeks, 5.5% - Russians, 5% - Tajiks, 3% - Kazakhs, 2.5% - Karakalpaks, 1.5% - Tatars, 2.5% - representatives of other nationalities. Uzbek is the official state language of the country.



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Every year about 8% of GDP (in 2005 7,8% of GDP) is allocated into the educational system of the country. Literacy rate remains substantially high and 99% of the population is literate. 6603 preschool educational institutions, 9794 secondary schools, 63 higher educational institutions, 827 academic lyceums and professional colleges are functioning in the country. Educational textbooks and curricula for secondary schools are published in 7 languages: Uzbek, Russian, Karakalpak, Kazakh, Tajik, Kyrgyz and Turkmen.

From the first days of its independence in 1991, Uzbekistan has strictly defined the way of democratic development and construction of a civil society. This way is based on universally recognized principles of democracy and freedom, based on historical, national and cultural wealth and ideology of the nation. At the same time, the integrity of ethnical composition of population is the most important phenomenon of Uzbekistani society.

The integration processes helps to unite the representatives of all ethnic groups, preserving ethnic differences that are based on the recognition of cultural rights of every individual. More and more people of Uzbekistan see their country as a multicultural and multi national society.

Further development of interethnic relations is closely linked not only with the adult but also young population of Uzbekistan. In recent years big efforts have been carried out in citizenship education among the young generation in Uzbekistan which is represented both by Uzbeks and all other nationalities of the country. In this process the educational system and mass media play a significant role.

In the paper, it should be analyzed how the citizens of the Republic representing different ethnic groups share the same human and democratic values, common information space and also state institutions, whose activity is based on knowledge that has enriched the tradition and culture of Uzbekistan during a millennial history.

[FRQ1-3] Qodir Djuraev (University of World Economy and Diplomacy, Uzbekistan)

**The Identity Politics and Integration of Korean Diaspora into Contemporary Uzbekistan**

This paper is devoted to the investigation of the ways and forms of integration of Korean diaspora into Uzbek society.

At present the representatives of more than 130 ethnic groups live in the territory of the Republic of Uzbekistan. One of them is Korean diaspora, which consists of more than 200 thousand Koreans. They live in Uzbekistan in peace and harmony since forced Stalinist deportation from Far East in the years of 30s of last century. In 2007 Koreans have celebrated 70 anniversary of their residence in Uzbekistan.

Talking about the Korean diaspora in Uzbekistan it is important to mention such famous Koreans as the Hero of Uzbekistan Mr. Park, the Plenipotentiary and Extraordinary Ambassador of Uzbekistan in the Republic of Korea Mr. Vitaly Fen, Director-General of National Air company "Uzbekistan airways" Mr. Valery Tyan, Academician of Academy of Sciences of Uzbekistan Vladimir Kim, the well-known actress of Uzbekistan Mrs. Galina Shin and many others.

In Uzbekistan each ethnic group has the possibility to preserve and develop its own ethnic originality, native language and cultural traditions. Koreans of Uzbekistan are also largely promoting their own culture. In this context the Association of the Korean Cultural Centers is playing a key role. This Center, which was created after the proclamation of independence in 1991, was an essentially new step in the history of Korean diaspora. Koreans of Uzbekistan for the first time in many decades had the opportunity to revive and develop freely the native language, national culture, customs and traditions.

Over the last decades Koreans could not only adapt on the new land, but also to integrate and become full members of a big family in the Republic of Uzbekistan. They brought and bring appreciable contribution to economic and cultural development of the country. Over the 90 percent of Koreans were born already after 1937. Uzbekistan became for them a real Native land.



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**[FRQ1-4]** Onanong Thippimol (Thammasat University, Thailand)

**The Identity Politics of Life Style: Image and Power among Modern Muslims in Hat Yai, Songkhla Province, Thailand**

This paper discusses the identity politics of life-style among Muslims living in Hat Yai, a border town located in the Southern Thailand province of Songkhla. It firstly analyzes the relationships between the Islamic values (whether traditionalist or modernist) and the global consumer culture. It then critically addresses the changing values of Muslim families living in capitalist cosmology and the way these families interact with the modern environment through their consumption behavior, such as subscribing to magazines, TV, visiting shopping malls, and wearing fancy fashion. The paper tries to shed some new light on how Muslims in Thailand, traditionalist and modernist, adjust themselves to the post modern global world, and how they re-question or redefine their “blueprint” for that purposes. The main contention of this paper is that the Muslims in Hat Yai construct their political power, social space, and identity as part of a dynamic process of everyday life politics within the context of the global world.

*Advance Program (Last Updated June 11, 2009)***[FRQ2] Identity Politics and the Negotiation of Social Space among Minority Groups II**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room Q
<b>Convener</b>	Carole Faucher (University of Tsukuba, Japan)
<b>Chair</b>	Alexander Bukh (University of Tsukuba, Japan)
<b>Discussant</b>	

**Panel Abstract**

This panel examines how minority groups in different Asian countries make use of political and social spaces to negotiate and evaluate their own identity framework(s). Each presentation explores a specific aspect of this process and addresses the relation between social space and power in the discursive construction of otherness and difference.

**Presenters**

**[FRQ2-1]** Carole Faucher (University of Tsukuba, Japan)

**Revisiting Bumeness Across Border: Pluralism and Identity Among Burmese Tertiary Educated Migrants In Thailand**

Currently in Thailand, the largest proportion of Burmese migrants is represented by members of ethnic minorities and come from the border states. Only a small minority of migrants are native of the lowland regions and belong to the ethnic Burmese – Bamar – majority. Among these migrants are tertiary educated individuals: university students and teaching staff with valid passports and legal immigration documents, and political dissidents in exile such as politicians, journalists and artists whose activities continue to shape and inform the anti-junta solidarity movements both regionally and internationally. Myanmar -or Burma, continues to be profoundly divided along ethnic lines. People from the Shan, Karen and Mon states generally do not have much contact with ethnic Bamar and a profound lack of trust, among other factors, tend to prevent any substantial dialogue aiming at fostering a common identity. Trans-state solidarity movements do exist but remain at this point extremely weak. Once in Thailand however, the opportunities to connect and to develop a feeling of common struggle increase dramatically. Through the analysis of narratives, this paper examines how complex political and social relationships unfold between tertiary educated lowland Bamar and ethnic minorities labor workers after they have settled in Thailand.

**[FRQ2-2]** Reggy Figer (University of Tsukuba, Japan)

**Self-Representation: Performing Filipino Identity on The Net**

This paper examines the intersection between Filipino diaspora and the Internet. It analyzes how the Internet is utilized by Filipino migrants in Japan as a space for the articulation and re-articulation of their identity. Performing Filipino identity on the Internet exemplifies one of the ways in which Filipino migrants maintain, create, re-create ideas and ideologies of community, culture and identity. Using conversation analysis on selected Filipino migrant online communities, this paper will demonstrate how the Internet has become both a pivotal medium and site for the representation of Filipino identity at the global level.

**[FRQ2-3]** James Gomez (Keio University, Japan)

**Politics and National Identity: Emerging Issues In Contemporary Singapore**

This presentation looks at the debate around national identity in contemporary Singapore.



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Ever since the city-state became independent in 1965, it has undergone a nation-building and a national identity construction project where the aim was forge a common identity among island republic's ethnic inhabitants. Thirty years later, given the increased pace of out migration and the arrival of new immigrants and guest workers in the last decade, what has been the impact of Singapore's national identity project. This presentation provides an overview of the emerging issues related to the Singaporean identity, new migrants, guest workers, overseas voting and politics in the globalised city-state.

[FRQ2-4] Timur Dadabaev (University of Tsukuba, Japan, Japan)

**Institutionalization of Borders, Public Memory and the New State Formation in Post-Soviet Central Asia: Case Studies of Uzbekistan and Kyrgyzstan**

Institutionalization of Borders, Public Memory and the New State Formation in Post-Soviet Central Asia: Case Studies of Uzbekistan and Kyrgyzstan

Timur Dadabaev, University of Tsukuba, Japan

With an institutionalization of border regimes between Soviet constituencies in Central Asia and outflow of minorities from Central Asia towards Russia and other Slavic republics after the collapse of the Soviet Union, the issues of migration were the subject of increased interest in both academic and policy related literature on post-Soviet Central Asia. In addition, such increased focus on the migration issues takes place against the background of the significant flows of labor migrants streamlining from Central Asian republics to Russia, Kazakhstan, South Korea, China and other destinations in search for better economic and social conditions.

However, mobility of people across, to and from Central Asia is not a new phenomenon for this region. Central Asia has been historically experiencing an intensified movement of people across its vast territory shaping multi-ethnic and multicultural societies. Such movements played important roles in identity formation of the region throughout the long history of this area. The most recent examples of large movement of people is recorded in the period of the Soviet administration in Central Asia which accounted for the forceful deportations of ethnic groups, relocation of peoples and economic or social migration. Such migrations inevitably influenced mentality of people in Soviet Central Asia, their identity and also laid foundations for the behavioral patterns connected to the movement of people across the region in the post-Soviet period. They also influence the attitudes of Central Asian countries with their neighbors like Russia, China and other important foreign partners like South Korea. The nature of these changes and social transformations brought about by the mobility of people in the Soviet times and beyond is the main focus of this article.



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**[FRR1] Cultural Transactions in Asia in Literature**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room R
<b>Convener</b>	Wenche Ommundsen (University of Wollongong, Australia)
<b>Chair</b>	Wenche Ommundsen (University of Wollongong, Australia)
<b>Discussant</b>	

**Panel Abstract**

This panel considers cultural transactions in Asia in literature. All the proposed papers take Australian literature as it relates to Asia as their field: Dr Ouyang Yu and Prof Wenche Ommundsen's account is of the reception, and influence of Australian literature in China over three decades; Frank Huang's focus is on diasporic Chinese masculinities in literature in Australia; and Dr Alison Broinowski considers claims about an Asian 21st century, or an Asian Renaissance, and what relevance Asian Australian fiction may have to it.

**Presenters**

**[FRR1-1]** Alison Broinowski (Centre for Asia Pacific Social Transformation Studies (CAPSTRANS), Australia)

**Has Asian Australian Fiction a Place in an Asian Renaissance?**

Claims that this is the century of Asia have recently become insistent, and an Asian Renaissance is declared to have arrived, most often by political leaders but also by some scholars. In several Asian countries, contemporary art, music, performance and film are now flourishing, more than at times in the past.

Literature, locked away by language, less easily finds access across cultures, unless it is in the lingua franca of English, which can impose its own limitations. The lingua franca of the 21st century may eventually become Chinese. But until it does, and even then, the reception of literature of Asia is endangered by small languages, fast lives, and multimedia alternatives to reading. So an efflorescence of fiction is unlikely to be energized by the rise of Asia as it did in the European Renaissance. Then, Latin was a lingua franca for the educated, and vernacular languages were written and printed in accessible Roman scripts, as many Asian languages are not.

The East Asian Community is a house under construction, directed largely by China, whose three foundational elements are economic, political, and cultural. Australia inhabits its verandah, never having seriously undertaken serious cultural promotion in the region to rival what the British, French, Americans, Germans and others do. Australia has been observed to lack a national narrative. Australian Studies is a vehicle, but it is short of power, resources, and conviction. Hence its reception in the region is fluctuating, hesitant, and inconsistent, and the same applies to its protégé, Australian fiction.

But Australia differs from several of its Asian neighbours in having a substantial and varied Asian diasporic literature, produced by Asian Australians as a result of their migration. It can be considered in three waves: early accounts from the late 19th to the mid 20th centuries, writing of migrant experiences from the 1980s to the end of the 20th century, and the new, hybrid fiction of the 21st century. 'Ethnic literature's hot', Nam Le's character reports (The Boat, 2008, p.8). He and another Australian Asian writer, Michelle De Kretser, have recently won numerous awards for their multiethnic stories, not confined to their own origins, but built on an Australian base.

The paper concludes with a reflection on the Asian Renaissance. The ideal European Renaissance man had experience and capacity in art and science, love and war; a similar ideal exists in Indian, Chinese, and Japanese traditions from roughly the same period. Does the ideal apply to the Renaissance men and women in the Asian 21st century? Does the



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fiction of the Asian diaspora interest them, as Europeans were fascinated by Marco Polo's tales? Or are these dismissed as expatriates' complaints? Are the Asian Renaissance man and woman satisfied with anime, manga, kungfu and Bollywood movies, and their globalised self-image sated by myspace and facebook?

[FRR1-2] Ouyang Yu (University of Wollongong, Australia)

**Three Decades of Australian Literature in China: A Critical Analysis**

[FRR1-3] Zhong (Frank) Huang (University of Wollongong, Australia)

**Chinese Masculinity and Diasporic Chinese Masculinities: Theory and Literary Representation**

This paper reviews the research on the construction of indigenous Chinese masculinity and diasporic Chinese masculinities. Indigenous Chinese masculinity is examined mainly in terms of the wen-wu dyad advanced by Kam Louie as well as the traditional yin-yang dichotomy. The paper analyses the advantages and disadvantages of both paradigms mentioned above concerning their applicability to indigenous Chinese masculinity. Scholarship on diasporic Chinese masculinities, though more productive than that on indigenous Chinese masculinity, is mainly focused on the American context with less attention to Australia, Great Britain and Canada. In terms of diasporic Chinese masculinities, the paper addresses (a) the performance of Chinese masculinity in the face of the dominant masculinity, (b) the gender strategies Chinese masculinity adopts to cope with subordination and marginalization by the dominant masculinity, and (c) the new models of Chinese masculinity in the Chinese diaspora. The paper examines relevant sociological and cultural theories such as R. W. Connell's concept of 'hegemonic masculinity' with an emphasis on the interplay between gender, sexuality, class and ethnicity, as well as the way models of masculinity have been represented in Chinese-Australian literature.



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**[FRR2] Asian Literatures: Motives and Genres**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room R
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[FRR2-1]** Roger Tol (KITLV-Jakarta, Indonesia)

**Short Track Bugis Poetry**

One of the poetic forms from the Bugis literary tradition (South Sulawesi, Indonesia) is called *elong*, i.e. very short poems of three lines with a fixed number of syllables. Appearing in a great variety many of these terse, intensive poems stand out by their original metaphors and sometimes deep meanings. So far only a few *elong* have been made available and studies on the subject remain scarce.

My paper will discuss a large collection of *elong* from a manuscript kept in the National Library of Indonesia, Jakarta. The paper deals with observations on the provenance of the manuscript, the place of *elong* in the Bugis literary system, and its relation to similar poetic forms from other parts of the archipelago. Also detailed attention will be paid to the contents of these very concise poems. In an appendix a multitude of *elong* will be presented in Bugis transcription and English translation.

**[FRR2-2]** Barbara Wall (Korea University, Korea)

**How to Become an East-Asian Hero - The Literary Motif of the Exposed Child in Chinese, Japanese and Korean Literature**

The literary motif of the exposed child can be frequently found in Western literature. Some of the most famous exposed children in the occidental tradition are Moses, Oedipus or Romulus and Remus. But do they have counterparts in East-Asian literature? Or is the exposed child a literary motif that is limited to the Western world?

There are several works dealing with motifs in world literature, e. g. Elisabeth Frenzel's *Motive der Weltliteratur* (1980), Jean-Charles Seigneuret's *Dictionary of Literary Themes and Motifs* (1988) or Stith Thompson's *Motif-Index of Folk-Literature* (1955-58). But in all of these works East-Asian literature is underrepresented. This deplorable state of research can be probably traced back to the fact that the authors had no direct access to works written in East-Asian languages but only used sources written in Western languages.

This lack of general research spurred me to start gathering all possible sources relevant to the research on motifs in Chinese, Japanese and Korean literatures. My search for exposed children was not in vain. I found many of them. In general the exposed child developed into a "hero" similar to exposed children in Western literature. But I also discovered some special characteristics. In contrast to the occidental tradition where the child is usually exposed only once or very rarely twice, East-Asian literature presents some children who are exposed three or even more times.

Does this kind of repeated exposure only put emphasis on the act of exposing itself? If this were true, why is repeated exposure in Western literature so uncommon?

One explanation for the phenomenon of repeated exposure could be the great value that is attached to the ability of endurance 忍 in East-Asian philosophy and society. Mengzi

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emphasizes endurance as one of the preconditions to become a great man. And also in Buddhism endurance 忍辱 belongs to the six practices (six pāramitās 六波羅蜜) that lead to enlightenment.

The method of forming a “hero” by exposing him or her as a child is common in both Western and East-Asian literature. But according to different cultural backgrounds the hopes placed in the “hero” varies. The ability of endurance as one of the most important values in East-Asia must therefore be a precondition for becoming an East-Asian hero. And repeated exposure seems to provide the “hero” with this ability.

The literary motif of the exposed child is only one piece of a great mosaic of motifs in East-Asian literature still unknown to the Western world. Research on these motifs, as phenomena of the human mind, will be of great value for successful cultural communication.

[FRR2-3] Hope Sabanpan Yu (University of San Carlos, The Philippines)

**Querida Mia: The Mistress in Selected Cebuano Short Stories by Women**

This paper considers how the querida has been interpreted in literature by Cebuano women short fiction writers like Hilda Montaire, Flora Rafanan, Teofila Daniel and others. As the figure of the querida was going through radical changes because of the effects of colonization, war, and modernization, the short stories featuring the querida also inventively dealt with historical as well as textual concerns with immorality and corruption.

This paper will examine the fantasy regarding the querida, her disruption of the fantasy of domestic space, her mobility through social boundaries and classes, and her sexualized appropriation of modernity. The fictional works that form the basis of this paper's argument were written in the 70s and are more concerned with reimagining the social construction of the querida, particularly as it spread throughout the Philippines, as well as with registering the parallel mental projections of sexual immorality in the minds of the characters.

[FRR2-4] Izabella Dorota Labedzka (Adam Mickiewicz University, Poland)

**Gao Xingjian's Narrative/Dramaturgical Strategies: From the Word to the Image**

This paper shows how in Gao Xingjian's novels and plays tradition and modernity, Eastern and Western narrative/dramaturgical strategies meet and intermingle. As Gao notes, contemporary world resounds with a multitude of voices. In such a world uniform plot structure has proved to be an abstract notion. Similarly, the status of a character is changed: the main character ceases to function as an axis point or an element bonding the narration. One is obliged to seek out new methods to organize the text. Literary collage, montage and polyphony as well as stream of consciousness are but a few of the key methods of ordering the matter of the novel or drama.

Gao's theatre, in spite of being dominated by words, is also a theatre of images. Many of his narrative/dramaturgical techniques are inspired by film and painting. Film, as Gao says, encourages the audience to watch more attentively. The changing rhythm of images contributes to the disruption of the classical form of the narrative. Gao's works exhibit also parallels between the graphic and theatrical perceptions of space, colour, rhythm and movement. Both areas of his artistic creation are marked with a minimalist tendency and fascination with reducing the means of expression. Both as a painter and as a playwright/stage director Gao chooses very simple, ascetic means of expression. The composition of space and arrangement of images in Gao's plays are governed by similar principles: he attaches immense importance to the texture of his theatrical images which are built of thoroughly considered spatial arrangements of characters and stage props, with meticulously planned use of light, darkness and shadow. Gao proposes that the theatre should reject any redundant burdens of setting and stage props and return to the empty space which is characteristic of the Beijing opera and folk theatre in China. The empty space around the actor emphasizes his physical features: body and voice, and also allows the audience to fill it using their imagination.

The reciprocal borrowing of techniques by various arts and increasing heterogeneity of their



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matter leads towards the regeneration of the language of art and establishing a new type of contact with the audience. Such contact, being more demanding and active, makes the perception of a work of art an actual extension of the process of creation.

**[FRR2-5]** Fumihiko Kobayashi (The Hebrew University of Jerusalem, Israel, USA)

**A Study of the Animal Woman's Nature in Japanese Oral and Written Traditions**

This is a study of the animal woman's nature as told in Japanese Animal-Wife tales by analyzing the tales' plot composition through which Japanese storytellers make the animal woman appealing to their audiences.

As is usual with various kinds of Animal-Wife tales around the globe, Japanese storytellers tell of an unusual connubiality between an animal in human female form (hereafter, an animal woman) and a human male (hereafter, a man). Compared to those tales in other cultures, however, Japanese storytellers never fail to incorporate three distinct episodes into their tales: (1) the animal woman accosts the man unaware of her origin, (2) the animal woman absconds from the man who is now aware of her origin, and (3) the couple have an irreparable separation.

Japanese folklorists generally focus on the man's reneging on a promise with the animal woman and the couple's irreparable separation caused by the man's faithless act. Accordingly, Japanese folklorists tend to suggest that Japanese Animal-Wife tales are grounded in the female's meekness and the male's cunningness. However, based upon a careful reading of these tales, the following observations call this position into question: (I) the animal woman first accosts the man without saying anything about her animal origin, (II) the animal woman imposes the "do-not-see-me" taboo upon the man, and (III) the animal woman absconds from the man when he exposes her origin. Even though Japanese storytellers embellish the animal woman's actions with florid and plaintive expressions, an analysis of the plot composition in which these storytellers arrange the actions indicates that her nature is far from meek. On the contrary, because she has a controlling position over the man from the beginning to the end of the tales, she is, in fact, a rather ambitious figure.

This study will draw attention to this plot composition, thereby casting a fresh view upon the animal woman's nature as told in these tales. The study of the plot composition leads us to re-consider not only Japanese but also Asian Worldview that has framed the manner how to describe the Others in their oral and written traditions.

*Advance Program (Last Updated June 11, 2009)***[FRS1] Labour-intensive Manufacturing and Flexible Workers in the Global Garment Industry: Comparative Research from Asia**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room S
<b>Convener</b>	Vicki Crinis (Centre for Asia Pacific Social Transformation Studies, Australia)
<b>Chair</b>	Vicki Crinis (Centre for Asia Pacific Social Transformation Studies, Australia)
<b>Discussant</b>	

**Panel Abstract**

This panel examines the garment and textile industry in developing countries. It investigates the impact of trade liberalisation under the World Trade Organisation (WTO) and the insecurities that accompany these changes in a rapidly changing industry. Globalisation and the changes brought about by the WTO means that manufacturers adopt different methods to deal with the high levels of competition within the industry. Some manufacturers change buyers, shift their factories to lesser developed countries, employ migrant workers or use home-workers. Present issues of production and 'flexible' labour in developing countries in the Asia Pacific region also means that workers move between countries, states and districts to find employment. The panel pays particularly attention to the role of migrant workers, contracts and labour flexibility in the last decade in relation to the deepening of globalisation and transnational production; the extent to which the recent trends of transnational labour migration are related to changing patterns of inequality in developing countries; and to the changing experiences of workers and their families.

**Presenters**

**[FRS1-1]** Vicki Crinis (Centre for Asia Pacific Social Transformation Studies (CAPSTRANS), Australia)

**Malaysian Garment Industry: Workers Surviving the 'Not So Level Playing Field'**

As the US market for garments declines in the face of economic recession and quotas are lifted on ready-made garments from China, developing countries in Southeast Asia look for strategies to keep the buyers coming back. Malaysian manufacturers making sportswear for brand-name buyers continue to increase their levels of technology, output quality and shorten their lead time. In conjunction with the employment of large numbers of foreign workers to compensate for labour shortages and ensure a flexible docile labour force, manufacturers also provide a service for the buyers by establishing factories in lesser developed countries to increase profit margins. But in the face of continued competition from lesser developed countries such as Vietnam and Cambodia can Malaysia's industry based on these strategies survive the rough road ahead or is the industry heading for the 'sunset'? But more importantly what does it mean for the thousands of workers employed in the industry? This paper aims to highlight the worker's perspective and their responses to the pressure to produce a larger number of high quality garments in the shortest possible time for the lowest possible wage.

**[FRS1-2]** Kate Hannan (University of Wollongong, Australia)

**Closing Chinese Low-end Manufacturing Enterprises: What Happens To The Workers?**

As the global financial crisis takes hold and international markets for China's manufactured products contract, the working conditions of the rural-to-urban migrants who have provided the low-cost labour time that has underwritten the comparative price advantage of apparel, toys and a wide range of other manufactured goods has been clearly exposed. As workers mill around closed factory gates matters such as the extent of delayed wage payments in the low-profit export sector of the Chinese economy have been underlined. The lack of

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formal employment contracts between workers and employers is also clearly visible alongside the absence of a comprehensive programme of unemployment insurance for migrant workers and a corresponding and pressing need to establish an emergency fund for newly unemployed workers. In this paper I will discuss the labour issues swirling around recent plant closures in the clothing manufacture sector located in China's Pearl River Delta.

[FRS1-3] Ruchira Ganguly-Scrase (University of Wollongong, Australia)

**What Rights? The World Views of Workers in The Indian Garment Export Industry**

This paper examines the concerns of workers on issues of labour rights in the Indian export garment industry in the post MFA era. First, I outline the historical and contemporary factors that have impacted upon the industry itself and in turn, labour processes. These factors are both contingent on domestic issues and more recently, global factors such as neoliberal trade policies, global commodity chains and Transnational Corporation (TNCs) practices. The neoliberal policy agenda tends to focus on the economic imperatives of the Indian export garment sector which both inhibits and benefits India's export potential. Needless to say the human factor of labour rights is either ignored or targeted as a potential threat to maximising profits. Second, based on interviews with workers and exporters this paper provides the necessary foundation to understand the predicament faced by Indian export garment workers today. This paper thus highlights the significance of situating their experiences within the economic, social and political specificities of localities which form part of the Indian export garment sector and in turn are part of the wider global commodity context.

[FRS1-4] Angie Ngoc Tran (California State University, USA)

**National Economic Development and Transnational Labour Migration: Lived Experiences and Responses of Vietnamese Migrant Workers**

Transnational labour migration within the Asia Pacific region is a factor of national economic development and globalisation and has benefitted both labour sending and labour receiving countries. It improves economic development in the receiving country and is a channel through which workers from lesser developed countries could earn higher wages and contribute to family income.

This paper aims to analyse some key characteristics of Vietnamese labour migration to Malaysia and present some case studies on workers' responses to unfair labour practices in some Malaysian garment manufacturing industries. The focus is on Malaysia because it is one of the key overseas labour markets for Vietnamese migrant workers and it is the largest labour receiving country in the region. However, excessive recruitment levies imposed by Vietnam and Malaysian government and out-sourcing companies, and harsh labour contract conditions experienced by the migrant workers' undermines their expectations. Vietnamese migrant workers are at the mercy of both governments' labour policies that are part of their economic development strategies. Despite regulated labour standards for Malaysian workers, we found that Malaysian laws on foreign workers, profit motives of Vietnamese quasi-state overseas manpower companies and Malaysian outsourcing companies and representative agents have undermined both Malaysian and Vietnamese labour codes. Foreign workers in the Malaysian garment industry are often denied basic labour rights, and while they are legally permitted to join trade unions, there are barriers in practice and in the labour contracts they have signed. In addition, the necessity to work overtime due to low wages in the multi-level supply chain and the privatisation of social monitoring has weakened labour codes on both sides. (\*note: Paper is co-presented with Dr V Crinis)

*Advance Program (Last Updated June 11, 2009)***[FRS2] Governance in Asia's Innovation Systems: Leaders, Followers, and Leapfroggers**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room S
<b>Convener</b>	Margot Schueller (GIGA Institute of Asian Studies, Germany)
<b>Chair</b>	Iris Wieczorek (GIGA Institute of Asian Studies, Germany)
<b>Discussant</b>	

**Panel Abstract**

Innovation policy has become a crucial issue in the process of catching-up for developing countries as well as for those countries already belonging to the group of frontrunners in the global economy. Innovation governance includes the questions of how the institutional set-up is designed, which policies and procedures are applied and to what extent new policies can be implemented and regulations be enforced.

This panel brings together case studies of four countries in Asia, namely, China, India, Japan and South Korea. Japan has been the frontrunner in technological development and served as a policy blueprint for many followers. Therefore, this panel will study the question to what extent innovation policies which were successful in Japan have been introduced by South Korea, China and India. The panel participants will first identify path dependencies of each countries' national innovation system. Second, the introduction of new policies will be studied and third, the change of linkages between actors in the innovation system will be analysed. Finally, the future challenges of each country's innovation governance will be looked at.

**Presenters**

**[FRS2-1]** Margot Schueller (GIGA Institute of Asian Studies, Germany)

**India's Emergence as a Major Destination For Global R&D**

With the change of paradigm from self-reliance and import substitution to a global orientation of the economy, India's national system of innovation (NIS) had to be adjusted as well. After redirecting the country's innovation policy from prioritising indigenous technological capabilities to allowing foreign companies' investment, India became an attractive location for software development and IT services as well as for Life Sciences industries.

This contribution aims at analysing the nature of India's NIS and the changes in the linkages between the main actors. Second, the adjustment of the innovation policies will be analysed and asked to what extent learning from technologically more advanced countries in the Asian region has played a role at all. Third, future challenges for India's NIS brought about by the increasing global competitiveness of other new emergent economies such as China will be studied.

**[FRS2-2]** Marcus Conlé (GIGA Institute of Asian Studies, Germany)

**China as an Innovation Leapfrogger: The Long-Term S&T Strategy and Its Implementation Challenges**

The Chinese government has published an ambitious programme in 2006 aimed at improving the country's indigenous innovation capacity. This programme addresses the shortcomings of the current national innovation system (NIS). In particular, it seeks to redirect innovation governance from an overly strong emphasis on direct innovation policies to an approach that puts stronger emphasis on framework conditions. However, implementing this programme requires a different kind of administrative culture, especially with regard to the planning mentality.

Based on an analysis of the main features of China's current innovation system, this



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contribution seeks to reveal the challenges of implementing the new S&T programme. As will be argued, the problems of redirecting China's innovation governance originate in the idiosyncratic transition process from a plan to a market economy. Most of all, the relations between the central and local governments pose a constraint to creating a proper institutional framework. The contribution will also study to which extent Japan has served as a model for its innovation policies and what policy adjustments will be necessary in order to meet the challenges of the rapid globalisation of R&D.

**[FRS2-3]** David Shim (GIGA Institute of Asian Studies, Germany)

**The Republic of Korea as a Leader and Follower of Innovation Governance Policies**

The emergence of the Republic of Korea as an global economic powerhouse can be strongly related to a proactive science, technology and innovation (STI) policy approach. Frequent adjustments of the national innovation system (NIS) demonstrate a flexible innovation governance. The questions to be raised in this contribution are to what extent and in which areas South Korea has followed the innovation development blueprint of other countries, especially Japan and whether South Korea's NIS serves as a role model for other countries in the regions, especially the ASEAN member states.

This contribution will first analyse differences and similarities of the innovation systems and innovation policies between South Korea and selected other countries. Second, the particular advantages and disadvantages of the South Korean model are highlighted. Third, new challenges to South Korea's NIS will be studied taking the rapid globalisation of R&D into account.



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**[FRT1] Asia (Re)Thinks: Possibilities and Impossibilities in Vietnam I**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room T
<b>Convener</b>	Angie Ngoc Tran (California State University, USA)
<b>Chair</b>	Angie Ngoc Tran (California State University, USA)
<b>Discussant</b>	

**Panel Abstract**

Rather than treating Asia as an object of thought, we would like to examine how people and groups in Asia think and act as sovereign subjects while Asia is a place imagined to be situated within both a global West with its neo-liberal economy and an Orientalist/Occidentalist East, whose claims to competing culture, economy, and politics emanate from various places, most vocally from Singapore and China in recent years. Vietnam is a good locale to investigate these subject positions as its government draws on the global economy under the sign of the West, and authoritarian models of society and politics said to correspond with some Orientalist/Occidentalist Asian essence to which Vietnam belongs. To understand these contemporary subject positions, it is necessary to point out that political, economic, and social models from the West have historically been appropriated in Vietnam and other places in Asia.

We examine historical practices prior to, and contemporary practices at, the current moment of globalization in Vietnam to think through the complexities of subject positions within Asia. We begin with Nguyen-Marshall's paper which explores the dilemmas associated with the building of a sovereign nation in the Republic of Vietnam during the war years as Vietnamese social aid organizations received humanitarian aid from the U.S. and other nations situated in the West. Horton and Rydstrom's paper looks into Vietnamese men's understanding of sexuality to shed light on important social settings for the perpetuation of heterosexual male fantasies and power manifestations, and invite debate about Western theoretical notions of masculinity, femininity, and sexuality. Tran's paper uncovers Western "corporate social responsibility" as it is being manipulated and implemented in contemporary socialist Vietnam, and showcases key role of workers as sovereign subjects in bringing the real players to the negotiating table. Nguyen-vo's paper examines protests by Vietnamese peasants whose land and thus livelihood have been appropriated by the late socialist government for capitalist development, in order to think through the relationship between living subjects and sovereign power in a locale that is imagined to be both within the global West whose notions of sovereign power are intricately connected to conceptions of bare life, and an Asia whose identity in relation to the West is ambiguous and contentious.

**Presenters**

*Advance Program (Last Updated June 11, 2009)***[FRT2] Asia (Re)Thinks: Possibilities and Impossibilities in Vietnam II**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room T
<b>Convener</b>	Angie Ngoc Tran (California State University, USA)
<b>Chair</b>	Angie Ngoc Tran (California State University, USA)
<b>Discussant</b>	

**Panel Abstract**

Rather than treating Asia as an object of thought, we would like to examine how people and groups in Asia think and act as sovereign subjects while Asia is a place imagined to be situated within both a global West with its neo-liberal economy and an Orientalist/Occidentalist East, whose claims to competing culture, economy, and politics emanate from various places, most vocally from Singapore and China in recent years. Vietnam is a good locale to investigate these subject positions as its government draws on the global economy under the sign of the West, and authoritarian models of society and politics said to correspond with some Orientalist/Occidentalist Asian essence to which Vietnam belongs. To understand these contemporary subject positions, it is necessary to point out that political, economic, and social models from the West have historically been appropriated in Vietnam and other places in Asia.

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**Presenters**

**[FRT2-1]** Van Nguyen-Marshall (Trent University, Canada)

**Social Relief in a Time of War: Vietnamese Aid Organizations and the West (1950s-1970s)**

During the Vietnam War, the Republic of Vietnam saw the fledgling nation inundated with American influence, aid, and personnel. The various governments of South Vietnam had to contend with the challenge of handling this conspicuous US presence while maintaining some form of independence. This dilemma also existed for Vietnamese social aid organizations that were receiving significant US and foreign humanitarian aid. Vietnamese relief volunteers and activists were undoubtedly aware of the political dimension of aid provision, but they were in no position to refuse foreign financial and material donations. This paper will explore the dilemma associated with foreign aid during the Vietnam War. This issue was particularly poignant for those politically moderate Vietnamese who were trying to articulate a new South Vietnamese, non-communist identity and who perceived their relief activities as an important contribution to the building of a viable non-communist nation.



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[FRT2-2]

Paul Horton (Linköping University, Sweden)  
Helle Rydstrom (Lund University, Sweden)

**Heterosexual Masculinities in Vietnam: Pleasures, Possibilities, Protests, and Power**

This paper considers the ways in which Vietnamese masculinities are crafted and intimately intertwined with ideas about (hetero)sexuality. The paper, which draws on ethnographic data from both rural and urban Vietnam, does not only highlight Vietnamese men's understanding of sexuality, but does also shed light on social settings of importance for the perpetuation of heterosexual male fantasies and power manifestations. The intricate relations between Vietnamese masculinities and paid heterosexual liaisons, as established in karaoke bars either in the form of cuddling or more explicit prostitution, are of particular interest in this paper. Such links, the paper shows, indicate how the karaoke singing, as a popular male leisure activity plays an integral role in the (re)production of heterosexual masculinities for both men and women. By examining the pleasures, protests, possibilities, and power imbued in Vietnamese heterosexual masculinities, this paper even invites debate about Western theoretical notions of masculinity, femininity, and sexuality.

[FRT2-3]

Angie Ngoc Tran (California State University, USA)

**Uncovering the “Decoys” of Corporate Social Responsibility in Socialist Vietnam: Workers’ Protests to Bring Real Players to the Negotiating Table**

After more than ten years of making inroads into Vietnam, the fashionable Western initiative Corporate Social Responsibility (CSR) gives ethically-conscious consumers a false sense of comfort that labor standards are respected there. By manipulating the common Vietnamese understanding of “Social Affairs” component of the Ministry of Labor, Invalids and Social Affairs, both the state and corporations promote CSR as charitable activities and corporate favors, rather than their obligations to workers as originally intended. Moreover, like the cicadas leaving behind their empty shells or decoys to escape responsibility, the real stakeholders are not at the negotiating table on labor-capital conflicts. Corporations transfer their CSR to their contract factories; the enterprise-level labor unions are fraught with structural weakness and conflict of interests; and the nominally socialist state allies with corporate interests.

Fresh with new insights from fieldwork in Vietnam including rare images from inside the factories and workers’ narratives, this paper shows how workers’ protests uncover those “decoys” and crack open possibilities of an upward spiral which includes workers’ participation and local monitoring with media coverage to hold multinationals accountable to their CSR promises. Evidence shows that well-compensated workers playing an active role in workplace improvement would benefit all involved.

[FRT2-4]

Nguyen-vo Thu-huong (University of California, Los Angeles (UCLA), USA)

**The Sovereignty of the Undead: Land and Protest in the Neo-Colony**

Biological life, according to theorists from Foucault to Agamben, is at the center of conceptions and practices of sovereign power in the modern west. Agamben calls this bare life which he says is both constituent of and excluded from the political community. What is the relationship between life and sovereignty in Vietnam? Vietnam is an interesting place for an investigation into forms of sovereignty as its government tries to integrate it into both the modern West through neo-liberal global economics, and a rising Asia with competing claims to forms of sovereign power.

I look at protests by Vietnamese farmers whose land has been appropriated by the late socialist government for capitalist development. The livelihood of an increasingly large portion of the populace is in jeopardy as land speculation fuels government-assisted land seizures throughout the country. Land seizure is the site promising both the most explosive growth of the spectral capitalist economy and the most explosive conflict in Vietnam at present. An inquiry into how living subjects respond to government that takes away their livelihood in Vietnam helps us think through the relationship between life and sovereignty in a locale that is imagined to be both within the global West and an Asia whose identity in



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relation to the West is ambiguous and contentious.

[FRT2-5] Lisa B Welch Drummond (York University, Canada)

**Reforming the Urban Landscape: The Role of Vietnam's Emerging Middle Class in Transforming Hanoi**

During the twenty-plus years of doi moi (economic renovation) policy, the spatial fabric of Vietnam's cities has undergone significant transformation. In a now-familiar pattern from cities the world over, Hanoi has predictably though with alarming rapidity developed outward into seemingly ever-expanding suburbs, and upward into high-rise hotels and apartment complexes. More importantly, the landscape of urban everyday life has been resculpted through the middle class' role in consumption, actual and aspirational, with effects on modes of shopping, leisure, transportation, and, critically, attitudes towards the use and users of public space. In this paper I consider the impact of socio-economic reform on the capital city of Hanoi, focusing specifically on the ways in which the middle class, made possible by doi moi, has and continues to alter the urban landscape. I also consider the ways in which the Vietnamese middle class emerging in late socialist Hanoi exhibit particular urban traits and preferences influenced by their distinctive specific history.

[FRT2-6] Natalia Kraevskaia (Russian State University for the Humanities, Vietnam)

**City in Art. Hanoi. Visual History and Myth**

A city in general has been one of the main subjects of study by scholars, poets, writers and artists through the ages.

The desire to discover the greater meaning of the city with all its contradictions its has generated the literary conceptualization of city. The concept of the city and urban imagery in the Western culture, whether by Campanella, Thomas More, Baudelaire, Dostoevsky, O'Henry or Deblin, is represented in two ultimately contradictory trends: city as a "utopia" and city as a "disease".

Visual art is connected to the city in another way. The pragmatic functions of architecture are inseparable from aesthetic ones. The city then is often sensed as a narrative space where the architecture is connected to storytelling and sculptural and architectural monuments serve as reflections of power and great events of the past.

The other genres of the Western contemporary visual art, such as drawing, painting, installation and multi-media, summarize the historical experience of living in the city, the city's physical, economic, social, cultural functions. The commercial, industrial, post-industrial city and the city in the epoch of globalization are connected to the definite art trend.

In Asian art a theme of the city was not so popular till the 20th century. With the fast urbanization city's presentation in visual arts has widened the borders. In Vietnamese contemporary art one of the favorite subject-matters is Hanoi, an ancient city which approaches its millennium This paper examines the diverse spectrum of approaches to the theme of the city in art and explores the trends of its interpretation and conceptualization in particular case of Hanoi where nostalgia for "old Hanoi" as an exotic, ultimately romantic corner of colonial Indochina co-exists with attempts to capture the changing and challenging face of the new city with its dramatic expansion and rapid urban development.

Observing the ways of Hanoi presentation in visual arts from the famous romantic cityscapes by Bui Xuan Phai till the recent experimental projects which include new media, we can come to conclusion that the most typical trends would be the following: 1) idealization of the past which become apparent through romantic image of city which doesn't exist anymore (this differs from the trends in the Western art and corresponds to the local market demands); 2) references to city as a disease ( influence of the Western concepts), 3) showing the real face of changing Hanoi ( mainly for the exhibitions abroad or the projects curated by the foreign institutions); 4) focus on Hanoi's future as a utopian model, creating a new city mythology.

The co-existence of two main tendencies in the art relating to the urban theme – realistic



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and utopian - perhaps resulted from the dualistic nature of the city itself. Inclusion of fantasies and utopian dreams even to the most serious art about Hanoi is probably caused by people's longing for the ideal place of habitation.

*Advance Program (Last Updated June 11, 2009)***[FRU1] Islam in an Historical Context**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room U
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[FRU1-1]** Ayako Saito (Tokyo University of Foreign Studies, Japan)

**“Ethnicity” and “Religion” in Colonial Burma. Historical Background of the 1930s and Their Identity as “Bamar Muslims”**

The aim of this study is to consider the ethnic identification as “Bamar (Burmese)” used by the Muslims who call themselves “Bamar Muslims” by examining the political and social background of the 1930s and the description in history books written by them. “Bamar Muslims” are conscious of being known as Burmese citizens and they respect Burmese customs; the only difference lies in their religious beliefs. While people in Burma generally consider that to be Burmese is equivalent to being Buddhist, those who call themselves “Bamar Muslims” claim that they are Burmese despite being Muslims.

In Burma there was an influx of Indian and Chinese immigrants in the middle of the 19th century as a result of the new administrative system and economic development during the British colonial rule. Muslims living in Burma at present including “Bamar Muslims” are mostly descendants of Indian immigrants that migrated prior to, or during, the British colonial period. Some of those immigrants returned to their country of origin or migrated to other locations after Burma gained independence in 1948. However, many of those who had no alternative remained in Burma. Most of immigrants gained citizenship through naturalization and appeared to be integrated into Burmese society.

The claim of Bamar Muslims appeared during the British colonial period, not at the time of Nation-state building after independence. When the nationalists’ movement for independence gained force in the 1930s, anti-foreigner riots broke out three times in Yangon where the colonial government was located. Looking at the government reports and a pamphlet written by a nationalist on the anti-Indian riot in 1938, it is clear that there was widespread discontent against Indians in Burmese society. Moreover, the details of this discontent show that Burmese people regarded Bamar Muslims as Indians or foreigners, not as Bamars. On the other hand, Bamar Muslims wrote some books on their history in the 1930s, and stressed that they were ethnically Bamars and not Indian Muslims, who had lived in the Indian way, conversing in some Indian languages and wearing Indian clothes. The books written by Bamar Muslims describe their adoption of Burmese culture and customs, and good relationships between Bamar Muslims and the dynasties of Burma, but rarely mention their religion itself.

It is concluded that Bamar Muslims recognized the difference of the identification between themselves and Buddhist Burmese in the 1930s and began to stress that they were Bamars who follow Islam. It means that, in Colonial period, ethnic consciousness of Burmese people had already included race, culture and religion (Buddhism) while that of Bamar Muslims had included only race and culture. Consequently, the concept of Bamars which included both ethnicity and religion was inherited during the period of Nation-state building led by Burmese people.



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[FRU1-2] Hyunhee Park (John Jay College, USA)

**Before 1492: Earliest Contact and Mutual Knowledge between China and the Islamic World**

Sources from China and the Islamic world between 750 and 1500 demonstrate that the continuous exchange of goods and people led to a substantial transfer of knowledge that profoundly affected the two societies before 1492 when Columbus first set foot in the Americas. The first extant Chinese accounts about the Islamic world date to the mid-eighth century. An encyclopedia entry for Arabs (Dashi) reports that Muslims pray five times a day at mosques. Their women are veiled when they go outdoors. The Chinese acquired this knowledge just over a century after the rise of Islam because one man, Du Huan, recorded his own experiences. He was brought as a prisoner of war to the capital of the Islamic world after the Abbasid army defeated the Chinese army at the battle of Talas (modern-day Dzambul, Kazakhstan) in Central Asia in 751. Upon returning to China in 761, Du Huan recorded his experiences in his Travel Records. A century later, the Muslims in the Islamic world also began to write about China, and writers of the two societies continued writing about each other based on more concrete information they acquired as the contact and exchange between the two societies increased. The paper examines the earliest contact between China and the Islamic world and the extent of knowledge that the two societies accumulated since the mid-eighth century.

This paper is part of a bigger project that, by examining the long period of contact and exchange from 750 to 1500 between China and the Islamic world, challenges Eurocentric approaches to world history highlighting Columbus's arrival in the Americas in 1492. Based on literary sources in Arabic and Chinese and on a vast range of archeological sources, my study argues that from 750 to 1500 the geographers in China and the Islamic world knew more about the larger world than their European counterparts.

[FRU1-3] Chiara Formichi (University of London, Indonesia)

**Shifting Relations between Kartosuwiryo's Islamic State and Sukarno's Republic**

After the Japanese capitulation Sukarno's Nationalist party had achieved political supremacy becoming the official interlocutor for Indonesia's independence talks; nevertheless, since the 1945 proclamation more than one competitor challenged his authority as legitimate.

In 1948 two other leaders proclaimed separate Republics in Java: Musso staged a Communist coup in Madiun (Central Java) and Kartosuwiryo formed an Islamic Republic in Garut (West Java). Whilst the Communist attempt was immediately crushed, the Darul Islam maintained its presence on the territory – even expanding onto Aceh, South Sulawesi and South Kalimantan – until 1962; also, whilst Musso's movement had been immediately stigmatised as oppositional, the Darul Islam had a more complex relation with the Government.

Kartosuwiryo's Darul Islam had been established in 1948 at the aftermath of the Renville agreement (January 1948) as an attempt to defend West Java from Dutch invasion and not as a movement of resistance against the Yogyakarta government; in fact, there is sufficient documentation to prove that DI and Republic's regular troops (which had been expelled from Dutch-controlled areas) were cooperating in weakening the colonial army throughout 1948 and 1949.

Bringing back to the mind memories of similar variations in the support/opposition dynamics occurred in more recent times, the scenario changed in December 1949 when the Dutch are forced to recognise Indonesia's independence and to withdraw from the Archipelago; the Archipelago is free of foreign domination, the government can move to Jakarta and surely does not see positively any contender to power. At the same time it seems the Darul Islam has no intention to dissolve its state and army.

The Masyumi – originally connected to the DI establishment – vilified Kartosuwiryo's Islamic state as a rebellious movement endangering the new born Republic's unity and the condemnation was followed by the creation of a committee aimed at terminating the



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movement. Parallel to the military operations, great effort was dedicated to discrediting the figure of Kartosuwiryo as an Islamic leader, so to avoid the identification of this 'rebel' with a 'martyr'.

This paper will focus on the relation between the Darul Islam and the Indonesian Republic between February 1948 and December 1949 and the New Order's portrayal of its leader Kartosuwiryo after his capture and execution by the Army in 1962.

[FRU1-4] John Slight (University of Cambridge, United Kingdom)

**The Hajj from India, 1860-1939**

The pilgrimage to Mecca in Arabia is one of the five pillars of Islam and the largest annually recurring movement of people from across the world. This paper will examine the changing experience of undertaking the hajj from British India during the late nineteenth and early twentieth centuries. Before the ascent of British rule in the sub-continent, Mughal emperors were involved in varied aspects of the pilgrimage, such as subsidising the cost of pilgrim's journeys to Mecca. Involvement in the pilgrimage was initially of little concern to the British, until the 1861 cholera epidemic. The disease spread from India via pilgrims going to Arabia, where it was then transmitted to Europe. Consequently the colonial authorities took a greater interest in this religious ritual, a concern which extended into several areas during this period. Four aspects of the hajj experience which authorities in India intervened were quarantine of pilgrim ships which traversed the Indian Ocean towards Arabia, the issue of so-called 'pauper pilgrims' from India who became stranded upon completion of the ritual, the existence of Pan-Islamic networks who used the hajj as a means to meet and discuss the issue of British colonialism over Muslim lands, and the increasing regulation of pilgrim's routes to Arabia from India. This paper will examine these four areas in turn, analysing why and how Britain became a more active agent in the hajj, trace how this engagement changed over time, and outline the reactions of Indian Muslim pilgrims to this increased involvement by their non-Muslim rulers. British concern around the hajj stemmed from fears of disease transmission, anti-colonial activities, and a desire to assert some form of control over the hajj experience. Britain's involvement was essentially self-interested. As the ruler of the largest number of the world's Muslims by the early twentieth century, it was deemed necessary that Britain should ensure by various means a good hajj experience for its subjects; this was seen as an advertisement that Britain was sensitive towards the religious needs of its Muslim subjects. But parallel to this, beyond the reach of colonial control and intervention, was the variegated ways in which Indian Muslims shaped the hajj experience themselves in this period. Two areas of Muslim agency will be analysed in the paper. First is the formation of local hajj committees in Indian urban centres. These bodies sought, through the dissemination of information about the pilgrimage, to popularise the ritual further amongst Muslims, who, due to the rise of steamship technology and falling fare prices, were able to go on hajj in greater numbers. Second is the continuation of Mughal patronage practices towards the hajj by Muslim rulers such as the Nizam of Hyderabad, who whilst having little political independence under British rule had extensive freedom in their exercise of religious affairs. The hajj from India in this period was consequently a mirror of British colonialism – whilst the imperial authorities had an impact on the experience, there continued to be much scope for indigenous agency towards fulfilling this Islamic ritual.

*Advance Program (Last Updated June 11, 2009)***[FRU2] Islam: Policies & Strategies for the 21st Century**

Date	Aug. 7, 2009
Time	15:15 ~ 17:15
Room	Room U
Convener	
Chair	To be announced
Discussant	

**Panel Abstract**

To be announced

**Presenters**

**[FRU2-1]** Delphine Alles (Sciences Po, France)

**Beyond Asia? Islamic Parties' Foreign Policy Platforms in Indonesia and Malaysia: an Account of their National Identity Visions**

The “national identity” a country tries to project through its international postures is the most visible aspect of a fragile compromise at the domestic level, involving identity entrepreneurs such as political parties, religious or ethnic groups, as well as organized fractions of the civil society. Foreign policy making partly consists in shaping a strategy that aims at promoting the government's “national identity vision”, in order to address international audiences and gather domestic constituents.

It is particularly the case in multiple-identity countries such as Indonesia and Malaysia, where different ethnic and/or religious groups are engaged in a permanent competition to influence the definition of the core national values. Among these identity entrepreneurs, Islamic political parties have the specificity of being based on a transnational and partially extra-regional essence.

On the international scene, both countries belong to several international spheres which greatly vary in terms of criteria of admission, territorial dimensions or degree of institutionalization – for example, the Association of Southeast Asian Nations (ASEAN), the Organization of the Islamic conference (OIC) or the Non-Aligned Movement. The circles which are prioritized by foreign policy makers, as well as the postures they choose to adopt toward different audiences, provide interesting hints and a prism through which it is possible to observe the elements of the national identity compromise they want to favor. Malaysia for example needs to find a balance between its three main ethnic and religious groups: foreign policy makers have been combining international postures enhancing Islamic solidarity in order to conserve the support of Malay Muslim constituents, and Asianism to encompass the Chinese and Indian communities (CAMROUX, 1995; NAIR, 1997). Indonesia's foreign policy, on the other hand, has been limited by the country's “dual identity dilemma” – representing a country with an overwhelmingly Muslim majority but a secular constitution, the Archipelago's foreign policy makers face a complex situation when they have to address religiously-marked international issues (SUKMA, 2003)

By analyzing the contemporary foreign policy platforms and worldviews of the two countries' Islamic political parties, this contribution will question the extent to which they differ from their predecessors'. Convergences or divergences over the relative places of Asia and regionalism, attitudes toward the West, as well as the role of Islamic solidarity, will provide an interesting framework of analysis regarding the way in which these political actors are intending to reshape the national identity compromise of their country.

In the context of the current debates on the place and institutional role of Islam in Indonesia and Malaysia, this paper should provide an original contribution to the argument over the potential evolution of their “national identity”. It is going to be particularly relevant in the midst of a rich electoral year in both countries, where Islamic political parties are believed to



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become more and more assertive.

[FRU2-2] Mohd Mizan Aslam (Victoria University of Wellington, New Zealand)

**Islam and Violence (1967-2001): The Issue of Radical Religious Elements in Malaysia**

Islam in Malaysia has become an identifying theme of Malay identity in the country and has constituted a powerful weapon in the struggle for political supremacy. Lately, various politically orientated militant groups use violence to gain political advantages and to fulfil their ideological objectives. Malaysia has a long experience in tackling security threats posed either by these militant groups, or the communist organization; Parti Komunis Malaya (PKM). From 1967 until 2001, there were active Islamic radical groups such as Tentera Sabiullah, Koperasi Angkatan Revolusi Islam Malaysia (KARIM), Golongan Rohaniah, Kumpulan Crypto, Kumpulan Mohd Nasir Ismail, Kumpulan Jundullah, Kumpulan Revolusi Islam Ibrahim Libya, Kumpulan Mujahidin Kedah (KMK), Kumpulan Perjuangan Islam Perak (KPIP), Al- Maunah, Jemaah Islamiyah and other home-grown militant groups like the KMM. This paper assesses the origin of Islamic militant groups, their operations, funding, and networks in Malaysia. It investigates the implications of their activities on national and regional security, as well as Malaysian government initiatives in confronting the threats.

[FRU2-3] Khin Maung Yin (International Islamic University Malaysia, Malaysia)

**Islamic Education in the Land of Pagoda: Madrasahs in Myanmar**

Islam is the faith of 1.2 billion population and Asia is a home for sixty percent of them with absolute majority in eleven countries. Since the 9/11 incidence, many scholars have shown their great interests on Islam and Muslims in Southeast Asia, where more than 230 million Muslims live. However, studies on Islam in Myanmar is either exaggerated or neglected based on either wild assumption or superficial observation from distance. Both Burmese and non-Burmese sources recorded Islam reached to the shores of Arakan as early as the 712 A.D. Muslims in Myanmar are mostly Sunni, of Hanafi sect. Today Muslims could constitute about from three to thirteen percent of total population. Madrasahs remain only alternative to educate Myanmar Muslims on Islam for the national school system does not cater for particular faith or belief with an exception of Buddhism. Throughout Myanmar hundreds of Islamic Religious Schools (Madrasah) in operational and financed by both domestic and foreign donations. It is a recent phenomenon that Bamar Muslims has endeavored to be in touch with their wealthy counterparts of the Arab World to balance the influence of the Indian Subcontinent's Islamic ideology. This paper endeavors to understand the nature of Madrasah education in Myanmar, what Muslims expect from it, the language they used (either Myanmar or Urdu and the reason why it has to be so), its connection with the outside world including so called wahabi or terrorist link, its curriculum and doctrine, its finance, and the result of overall system if it helps national building process of Myanmar in any way. Some famous Madrasahs and their history would be studied along with the challenges faced by the Islamic Education System in Myanmar as the result of ever changing environment locally and globally.



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**[FRV1] The Korean War and its Impact on International Relations in Asia**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room V
<b>Convener</b>	Richard Mason (Institute of Occidental Studies, Malaysia)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

The central theme of the proposed panel is how the origins, process and outcomes of the Korean War affected immediate and subsequent relations among polities in Asia.

The outbreak of the Korean War in June 1950, which followed closely upon the victory of the Communist Party in China and the establishment of the PRC, immediately assumed global implications beyond the boundaries of the Korean Peninsula. The first 'hot war' of the Cold War, the Korean War announced the complete breakdown of the Grand Alliance and the emergence of a global rivalry between the former WWII allies.

The Korean War, and particularly its origins, has attracted a due amount of academic research. But today, almost sixty years after the outbreak of the war, the historiography of the Korean War has not moved very much beyond the themes of its origins and its impact on superpower relations.

There has been very little exploration of the impact of the Korean War on the relations between Asian polities -- large and small, and these panels are intended to help redress this deficiency. It is felt that much new can be said about intra-Asian history over this period of recent history given the ongoing declassification of materials by various administrations.

Possible areas which the panels might explore:

- The impact of the Korean War on relations between East Asian and Southeast Asian polities
- The impact of the Korean War on the relations of the Southeast Asian states with the US, the USSR or the PRC.
- The attitude of India to the Korean War; and Indian relations with combatant powers and other polities in Asia
- The impact of the war on Pakistan's attitudes and foreign policy posture.
- Australia's growing role in Southeast Asia as a result of the war
- Impact on USSR or the PRC policies toward Asia
- New materials from Eastern European archives on the impact of the war on intra-Asian relations

These are only some possibilities. If you have other ideas, do let us know.

**Presenters**

**[FRV1-1]** Richard Mason (Institute of Occidental Studies, Malaysia)

**The Korean War and US - Indonesian Relations, 1950-1954**

The outbreak of the Korean War in June 1950, which followed very closely upon the heels of the victory of the Communists in China, immediately assumed global implications beyond the boundaries of the Korean Peninsula. In Asia, the North Korean attack justified America's re-intervention in the Chinese civil war and accelerated the Truman Administration's plan to negotiate a peace treaty with Japan. It also focused Washington's attention toward Southeast Asia as the next target of Sino-Soviet expansion.

The impact of the Korean War on the progressive American commitment and involvement in Vietnam had been extensively researched. Its impact on the United States' relations with the newly independent Indonesia is much less known. This paper will deal with the United States-Indonesian relations in the aftermath of the North Korean attack, covering the period 1950 through 1954. More specifically, the paper explores the various ways in which the United States attempted to co-opt and coerce Indonesia into the Western camp in the Cold War, and the Indonesians' responses thereto. The central theme of the paper is the interplay

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between the United States' policy of containment and the Indonesian policy of non-alignment. An examination of the United States' policy toward Indonesia, a non-communist but non-aligned nation, would help to us to better understand the nature of the Cold War in Southeast Asia.

[FRV1-2] K.S. Nathan (Institute of Occidental Studies (IKON), Malaysia)

**Impact of the Korean War on Big Power Relations in Asia**

The Cold War era in Asia's international relations witnessed a major contest of ideas, interests, influence and engagement by the major powers, especially the U.S. Soviet Union and China. This political and ideological rivalry seemingly between Capitalism and Communism on the one hand, and within the Communist camp itself typified the character of international relations in Asia leaving Asian states with little or no option to be aligned with the one or the other camp. Nevertheless, it is this same Cold War zeitgeist that also spawned the non-aligned movement(NAM) in Asia as a form of resistance by medium and small powers that were opposed to bloc politics.

This paper, however, will focus on the impact of the Korean War on U.S. relations with the two Communist powers and their involvement in Asia, namely the now-defunct Soviet Union and the People's Republic of China. It attempts to show how the Cold War in Europe spread to Asia via Korea, and how the Korean war itself impacted upon mutual perceptions among the big powers and their role in shaping the regional order in Asia. It will suggest that the Korean War strengthened the ideological and strategic rationale for a wider and deeper U.S. strategic engagement in Asia, and provided added impetus for the creation of U.S.-led security alliances with Asian states. Conversely, Soviet involvement was equally motivated by balance of power considerations vis-à-vis both the U.S. and China. For Beijing, the Korean War further rationalized consolidation of Communist power internally, and the adoption of a foreign policy designed to circumvent U.S. containment of China and at the same time erode the Soviet-American condominium against China. Undoubtedly, the impact of major power rivalry and relations issuing from the Korean War was felt in both Northeast and Southeast Asia, and determined the strategic orientation of several states in the region. In Southeast Asia, Vietnam became the 4th victim of the Cold War after Germany, China, and Korea. This paper will therefore develop this proposition by examining the impact of the Korean War on (a) intra big power relations, and (b) big power attempts to co-opt smaller powers into their strategic design.

[FRV1-3] Geoff Wade (Asia Research Institute, Singapore)

**The Korean War and Australia's Changing Relations with Asia**

Until the outbreak of the Second World War, Australia was essentially non-engaged in and with Asia, its interests being represented in the region by the British crown. Australian engagement in WWII, particularly in the Asia-Pacific, and subsequent exclusion from big-power global post-war arrangements engendered a new enthusiasm for developing a diplomatic identity of its own, despite its modest power and influence. The new nationalisms which emerged in post-War Southeast Asia, the recognition that Australia would be forever tied to the region, and the Chinese Communist Party's victory in China in October 1949 were all key factors in Australia's growing engagement with Asia.

However it was the June 1950 outbreak of hostilities in Korea which was to prove a major catalyst in Australia's Asian policy, further promoting the perception of a Cold War threat to Australia in and through Asia. The subsequent changes in Australia's policies and relations with the diverse polities and factions within Asia were to prove key in the development of Asia-Australia over the subsequent 50 years, including the development of a security agency, defence agreements and the Colombo Plan. This paper will examine how the Korean War was perceived in Australia and the direct and indirect effects of this conflict on Australian policies vis-à-vis Asia through the 1950s and beyond.

*Advance Program (Last Updated June 11, 2009)***[FRV2] South Korean Politics in Comparative Perspective: Legislatures, Parties and Nationalism**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room V
<b>Convener</b>	Heike Hermanns (Inha University, Korea)
<b>Chair</b>	Heike Hermanns (Inha University, Korea)
<b>Discussant</b>	

**Panel Abstract**

This panel brings together a group of scholars from Asia and Australia working on contemporary South Korean politics. The papers address issues relevant in the discourse on political development in South Korea by applying a comparative perspective to enrich not only the discussion of Korea politics but also provide theoretical insights. The comparative papers introduce smaller, less well-studied countries in the region, namely Cambodia, Mongolia and Taiwan. The work on legislatures and political parties is complemented by a paper on the less-institutionalized aspects in Korean politics, in particular students and their attitudes towards unification.

**Presenters**

**[FRV2-1]** Turtogtoh Janar (National University of Mongolia, Mongolia)

**The Legislature and Political Development: A Comparison between Korea and Mongolia**

Parliamentary institution plays a tremendous role in and influences heavily on the political development. Although there is a difference between the government systems of two comparing countries (Republic of Korea and Mongolia), it could be compared, observed and analyzed through the legislatures and the political developments caused by parliamentary election results at the similar level in terms of particular cases, samples or highlights and time factors. For both countries which democratic process took place effectively in almost at the same period (if we reckon as democracy is since 1988 for the ROK and since 1989 for Mongolia), a comparative observation and analysis are significant to mutually identify and, exchange information and knowledge on the issues such as experiences, obstacles and tendency of political development, political democracy and political culture on the political research arena. Both legislatures are more active political institutions, which their policy, activity and decisions are open and transparent to the public compared to the executive branch institutions (President and Government). Some coincidental dimensions such as single-house structure of parliamentary institution based on the unitary form of the state structure, parliamentary terms of office and election frequency (since 1992 the parliamentary elections of two countries have been held the same year) become a basic background to “have a look at” both legislatures comparing them “stable” on a same flat. On the basis of those backgrounds, this paper concerns the influence of the legislature on political development, election procedure, results, post-election changes of political relations and some similar highlights and comparisons among them. In addition, it will cover the issues of the legislature’s effects in the political development and the process of strengthening of democracy and, furthermore, what potentials it will contain in further democratic process.

**[FRV2-2]** Emma Campbell (Australian National University, Australia)

**Nationalism amongst South Korean Students and the Decline in Interest toward Reunification**

From my observations, I believe that young people have an ambivalent attitude towards

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reunification (see also Lee A-R 1996:131; Breen 2008:37-39, Kim S. S. 2006:9). However, in contrast to this apparent disinterest in unification, there appears to be a very strong sense of nationalism amongst students. This nationalism, instead of being expressed through ideas of reunification, is instead demonstrated through, for example, anti-Americanism, activities supporting Korea's territorial claim over the Dokdo Islands, or historical and cultural claims relating to the large territory that constituted the Koguryo dynasty.

My paper will try to explore the role that the issue of reunification plays in the expressions of nationalism shown by today's Korean students. In particular it will aim to determine the relative importance of reunification as compared to other nationalist expressions and movements such as those mentioned above.

My thesis contends that students in current day Korea are politically active with strong interests in nationalist issues. However, I suggest that reunification plays a limited role in this expression of nationalism and that other issues, such as the sovereignty of Dokdo, Koguryo, or anti-US and Japanese sentiment, play a significantly greater role than would be expected.

My paper explores this topic by examining attitudes amongst students as measured by a survey and through the analysis of movements and activities on Korean university campuses.

[FRV2-3] Young-hee Cho (Korean Institute of Southeast Asian Studies, Korea)

**Hegemonic parties in South Korea and Cambodia: A Comparison of the Park Jung-Hee era with the Hun Sen era**

This paper has two purposes: One is an analytic comparison of the character of party politics during the Park Jung-Hee period in Korea (1960s-1970s) and the Hun Sen period in Cambodia (since 1993). The second purpose is to hypothesize on the future process of Cambodia's authoritative party politics. This study begins by pointing out the similarities of Cambodia and South Korea. Firstly, the international situation -cold war and post-cold war-affects party pluralism in both countries. Second is the strategy of rapid economic growth through industrialization in order to attract the electorate. Thirdly, hegemonic leadership in the strong ruling party can be observed in both countries during these periods.

Of course, it is not easy to assert that the two countries follow the same path with very similar conditions of party politics. During the 18 years of Park Jung-Hee, a hegemonic party system failed to institutionalize. In Cambodia, however, Hun Sen's ruling party is becoming more powerful since the 2008 election when it gained the absolute majority of seats in parliament. Hun-Sen will continue to be the strongest man in the Cambodia People's Party. In this context, this article will compare two cases with three variables-international background of the introduction of party pluralism, strategies for economic development of ruling party, and process for hegemonic party leadership in the ruling party. After comparing the characters of party politics according to three variables, the possibilities for the institutionalization of a hegemonic party system in Cambodia will be discussed.

[FRV2-4] Heike Hermanns (Inha University, Korea)

**Party Programme Development in Countries with Ideological Restrictions: South Korea and Taiwan Compared**

South Korea and Taiwan both live in the shadows of a brother country with a different ideological outlook. Seen as bastions against the spread of socialism in East Asia, both countries were under conservative dictatorships for many years. Any support for left-wing ideas was outlawed and seen as a threat to national security. In the 1990s, both countries became democracies while their brother country did not change ideologies. This poses a challenge to ideological freedom under democratic government. Socialist, social democratic or labour parties remain underdeveloped in South Korea and Taiwan, although the restrictions on left-wing ideologies have been eased (but not completely lifted). The lack of broad support for a labour party is particularly surprising in South Korea, with its strong union movement. This paper explores the efforts made to create such parties over the last



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twenty years, the obstacles they faced and the inroad they have made into politics. Since ideological cleavages are not important in the programmes of political parties in South Korea and Taiwan, other differences have to be used. The second part of the paper analyses the different paths taken by parties in Taiwan and South Korea. In the former, a clear cleavage can be identified in the form of national identity: support for Taiwanese independence or a close relationship with China. South Korean parties, in contrast, lack clear distinguishing programmatic features and use other identifiers, including regional background. The paper concludes with an assessment of the institutionalization of political parties in both countries and their effect on democratic consolidation.

*Advance Program (Last Updated June 11, 2009)***[FRW1] Traditional Medicine in Public Health across Asia**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	13:00 ~ 15:00
<b>Room</b>	Room W
<b>Convener</b>	Md. Nazrul Islam (Beijing Normal University, Hong Kong Baptist University, United
<b>Chair</b>	International College, China)
<b>Discussant</b>	To be announced

**Panel Abstract**

Many peoples believe 21st century is the age of Asian revival. This panel will focus how various medical systems in different part of Asia have been practiced and used in the public health. What are the major challenges Asian medical systems are facing to cope with the era of globalization such as intellectual property rights, quality control, safety, health politics, dominance of Western medicine in Asian health care, professionalization, etc.? The panel will also address whether the revival of Asian medical systems such as Chinese Medicine (CM) and Indian Medicine (Ayurveda) can solve the major public health problems across the region more efficiently?

**Presenters**

**[FRW1-1]** Md. Nazrul Islam (Beijing Normal University, Hong Kong Baptist University, United International College, China)

**Global Commodification of asian Medicine: China-India Comparison**

China and India has the oldest and well organized medical systems with thousand year history. In recent decades, both the Chinese and Indian governments are trying to revive their indigenous medical and health practices from nationalistic inspiration. Simultaneously, there is an emerging global trend to promote Chinese and Indian medicine and health products as commodity for peoples' consumption. This paper will address the global commodification process of Chinese and Indian medicine (Ayurveda). It will also look about how this commodification causes paradox to solve major public health problems such as healing chronic diseases; arthritis, diabetes, obesity, premature ejaculation, etc.

**[FRW1-2]** Dennis B Batangan (People-Managed Health Services and Multi-Purpose Cooperative (PMHSPMC), The Philippines)

**Harnessing Indigenous Knowledge and Practices On Health for Indigenous Filipinos**

The study documented existing indigenous knowledge and practices on social protection among indigenous Filipinos and developed a policy paper for the possible integration of these good practices into the existing systems of social protection in health. The goal is to expand social protection benefits in health for Indigenous Peoples/Indigenous Cultural Communities (IP/ICCs) based on a system that includes indigenous knowledge and practices in health. Primary data gathering was done using key informant interviews and focus group discussions while secondary data was gathered from the review of related literature. Key informant interviews and focus groups discussions were conducted in the Philippine IP communities of Atok, Benguet, Jamindan Capiz and Las Nieves Agusan Del Norte. The interviews and FGDs provided information on local knowledge and practices on social protection, definition of social protection, types of social protection schemes and benefits, strategies to increase access to services and strategies on the implementation of the proposed social protection schemes. The indigenous knowledge and practices and other concerns expressed by the respondents were analyzed and integrated into the policy document. The resulting policy proposal from the case study called for the implementation of an IPR-A3-Health or Indigenous Peoples Rights and Access to Appropriate and Alternative Health Program. With the Philippine National Commission on Indigenous Peoples, Department of Health, Philippine Health Insurance Corporation and the



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Department of Agrarian Reform as lead national agencies, the proposed IPR-A3-Health Program calls for an IP/ICC sector specific interpretation of the implementing guidelines for national health insurance coverage. Core program components and a proposed process of program initiation for the IPR-A3-Health Program were included in the policy proposal.

**[FRW1-3]** Krishna Soman (Institute of Development Studies Kolkata, India)

**Traditional Medicine and Health Care Planning In Southasia: A Shared Identity**

'Southasia' is now one word, a shared identity for countries representing a diverse culture yet common polity in global development. Majority of its people live in villages that are covered by public health care delivery systems emerging from their respective governmental policies. Yet they share common trends in health care development. While health planning in the region has been largely influenced by the allopathic or 'western' medical system, it has lately recognized the traditional systems that have been nurtured by civilizations in the region. While interfaces between the traditional medical systems and stratified societies or the state have transformed in time, recent developments reflected in planning demand innovative policy research.

Literature reveals that limitations of the narrow bio-medical approach of allopathic or 'western' medical system to ensure human health are increasingly recognized around the globe. In response, 'integration' of the holistic traditional medical systems to the existing system of public health care is discussed. At a wider level, the traditional knowledge resources are known for not only being the origin of corresponding medical systems but also nurturing health cultures in societies by offering generations the resources and skills for healing and maintaining health. These two processes are complementary in social planning for health; while one operates within the health sector, the other has potentials for preparation of the social ground for specific health interventions.

In the wider context of development in southasia, this paper examines the relevant health policies of India, Bangladesh, Nepal, Pakistan and Srilanka and their social implications. It discusses the threats and options for furthering the 'southasian' identity in promotion of holistic health .

*Advance Program (Last Updated June 11, 2009)***[FRW2] Medical Tourism: Studies from Asia and Europe**

<b>Date</b>	Aug. 7, 2009
<b>Time</b>	15:15 ~ 17:15
<b>Room</b>	Room W
<b>Convener</b>	Laurent Pordié (University of Heidelberg, India)
<b>Chair</b>	Laurent Pordié (University of Heidelberg, India)
<b>Discussant</b>	

**Panel Abstract**

Tourism has long been regarded by social scientists as a rather 'soft' topic of enquiry. It has, however, become the world's largest industry over the last two decades and anthropologists have responded by raising the theoretical importance of so-called 'tourism studies'. The expression "health tourism" was coined in 1987 by Goodrich and Goodrich, with respect to domestic tourism. Researchers later briefly offered some avenues for research into the new, emerging forms of "travel health care services". Tourism studies alone do not, however, suffice to unpack the complex nature of this phenomenon. The approaches developed in medical anthropology / geography and the social studies of medicine help to revisit and go beyond conventional studies of health tourism. The analytic lens of the proposed panel will shift from one approach to the other, so as to add to the heuristic potential of the project. This panel will examine medical and wellness tourism in four different contexts, pertaining to India, Thailand and Germany. The participants are interested in exploring the rise of neo-oriental spas in Europe and in Asia, as well as the transnational flows of medical patients from Europe to Asia and among Asian countries. We would also like to explore in what ways health tourism supports Asia's larger agenda in the health field and its investment in pharmaceutical production, medical education, clinical research and biotechnology. Attention will be given to the positive and negative effects of health tourism on Asia's health care systems, particularly in terms of disparities of access.

**Presenters**

**[FRW2-1]** Harish Naraindas (Jawaharlal Nehru University / University of Iowa, India)

**Panchakarma in the Time of Lent: Globalizing the Ayurvedic Spa in Germany**

Not far from the "last" Roman outpost of Cologne, home to the grand carnival celebrated by the Catholics on the banks of the Rhine, is the city of Bad Ems on the River Lahn. It houses a posh Ayurvedic resort in a historic former palace on the river front and invites its clients to retrofit themselves soon after the carnival through an Ayurvedic panchakarma instead of the traditional Lenten fasting. This localizing of the latest globalising Asian medical system, within a "religious" European Calendar, may be seen as a perfect Post-festive purging of the plethoric brought about by the excess of the winter carnival. Under the soothing notion of detoxification (quite like getting rid of the accumulated toxic assets that has led to the financial meltdown brought about by speculative excess), and under watchful medical supervision, the Asian panchakarma (5 fold "purificatory" therapy), promises a "genuine cure" instead of a problematic and dicey fasting that may both disturb the circulation and is full of sacrificial intent. In this paper, I hope to ethnographically explore through examples like the above, the growth and translation of Ayurvedic panchakarma as spa therapy in a European context, in terms of the cognitive translations, accommodations and negotiations that an Asian system makes as it globalises itself in the European context. This dialogue is simultaneously framed by German culture, by Catholic and Protestant religious sensibilities, by biomedicine, by insurance companies, and by a rainbow of alternative therapies with a long history, including that of the European spa, within which Ayurveda is the latest entrant.

**[FRW2-2]** Caroline Wilson (University of Sussex, UK)

**Degrees of Relatedness: Medical Tourism and the Local Health Care System in**

*Advance Program (Last Updated June 11, 2009)***Kerala, South India**

In the last two years, the leading corporate hospitals from Kerala, South India are working in conjunction with the government tourism department to brand the state as an international hub for medical tourism. Although the industry is still in its infancy, recent development within the health care sector is increasingly being designed to cater to this market. This paper examines the complex ways in which medical tourism is both integrated within and separated from the local health care system. It explores the role of medical tourism as an important framing device through which the local health care system is further imagined and integrated within the global marketplace for medical care. It examines the ways in which the norms, values, priorities, and practices of private hospitals are being transformed as institutions respond to the distinct needs of local and global patients and as institutions seek accreditation from national and international standards organisation. The paper analyses how medical tourism is redefining the hospital, medical work, patient care, and conceptualisations of health care costs. It therefore uses medical tourism as a trope through which to explore the emerging paradoxes of neo-liberal transformation in contemporary India.

[FRW2-3] Audrey Bochaton (University Paris 10, France)

**Health Mobility of Laotian Patients Towards Thailand**

While mobility across borders is mostly studied from economic, trade and migration points of views, this paper studies border movements from a health perspective. Specialist research already showed in the beginning of the 1970's that Lao people living close to the eastern border of the country crossed the Mekong river to seek health care in Thailand. Does this form of transnational health seeking behavior still exist today? What is, for example, the role of the development of transport infrastructure on both sides of the border? More significantly, how does Thailand's leading medical tourism industry in Asia affect the therapeutic itineraries of Lao people? Over the last 10 years indeed, Thailand has been a pioneer in medical tourism in Asia and currently leads the way in terms of the number of foreign patients treated each year. The country has gained a reputation for offering high standards of care at an affordable price: "First World Treatment at Third World prices". Bangkok is now 'the health care hub' for South-East Asia. The objective of this paper, therefore, is to explore the relationships between health mobilities of Laotian patients and Thai medical tourism.

[FRW2-4] Laurent Pordié (University of Heidelberg, India)

**Making India a Global Health Care Destination: A Research Agenda**

This paper will address the fast growing sector of medical and wellness tourism in India, and attempts to understand the ways by which India is promoted as a global health care destination. It also explores health tourism as a part of the India's larger agenda in the health field and its investment in pharmaceutical production, medical education, clinical research and biotechnology. Emphasis is also given to examining the means deployed to facilitate cultural understanding, which may also unwittingly generate conflicts between patients and doctors/healers in these contexts. The paper sets a research agenda, built along four main axes:

- National and international marketing strategies as they pertain to marketing networks, cost, and the use of high-tech representations and neo-oriental images.
- Transformation of infrastructure (special 'tourist wards' in private hospitals, the upgrading of accommodation, the conception and perception of neo-oriental spas) and the use of 'place' (e.g. pragmatic choice of location, or esthetic and environmental decisions relating to the imagery of India and its 'traditional' health care methods). How are ideas of culture combined, transformed, erased or emphasized according to various clinical settings and their location?
- Issues of 'cultural translation' as they pertain to the explanation of therapeutic action



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(biomedical, Ayurvedic or Tibetan), and to the translation of biomedical terminology or Asian scholarly terminologies between doctors and patients. Matters of language and communication strategies will be explored.

- Globalization and the social transformation of therapeutic practices. This concerns the impact of the trans-nationalization of health care on preexisting biomedical and other therapeutic practices in India. How do wellness and medical tourism activities confer medical legitimacy to the practitioners, the institutions, and the nation? How is biomedicine practiced in tourists wards? What kinds of Ayurveda or Yoga do we find in the spas?

The analytic baseline is thus concerned with the flows and mutual shaping of ideas, images, techniques, objects and bodies; patterns of self-representation (practitioners and patients); cultural stereotypes; the cultural dimension of health economics and the transformation of India's health care sector. Overall, the paper offers a grid for analyzing and interpreting contemporary Indian identities.

*Advance Program (Last Updated June 11, 2009)***[SAA1] Aspects of Poverty and Legal Empowerment**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room A
<b>Convener</b>	Tureen Afroz (BRAC University, Bangladesh)
<b>Chair</b>	Shahdeen Malik (Bangladesh Rural Advancement Committee (BRAC), Bangladesh)
<b>Discussant</b>	

**Panel Abstract**

Empowerment is multi-dimensional, social, and a process. It is multi-dimensional in that it occurs within sociological, psychological, economic, and other dimensions. In this regard, empowerment through the law contributes to good governance, poverty reduction, and other development goals. The law can be used to help the poor and disadvantaged exercise greater control over their lives. The legal empowerment of such groups leads to social actions for change and improves and develops society at large. Recognizing the need for legal empowerment of the 'common people' in several identified sectors – legal empowerment as a tool for the poor, in the area of justice and penal reform, as a tool for disadvantaged women and in the area of consumer rights - this panel seeks to highlight such areas and focus on ways and means legal empowerment can be brought about. In this regard, the panel discusses four topics: Legal Empowerment: Agency, Process and Tool of the Bottom Billion; Legal Empowerment of the Poor: Retributive versus Restorative Justice; Legal Empowerment of Women: A study on Violence and Legal Recourse; and Legal Empowerment of Consumers: Newly Enacted Consumer Protection Ordinance of Bangladesh – Another Legislative Gimmick. Diverse as these sectors may seem, they all have the same aim – empowering the poor and disadvantaged, in order to balance the scales of justice.

**Presenters**

**[SAA1-1]** Faustina Pereira (Bangladesh Rural Advancement Committee (BRAC), Bangladesh)

**Legal Empowerment: Agency, Process and Tool of The Bottom Billion**

UN Secretary General Ban Ki-moon labelled 2008 as the year of the “bottom billion” – a year for critical action on the Millennium Development Goals (MDGs). At the end of 2008 we are left with a world where 4 billion people continue to be entrapped in poverty and its attendant consequences of violence and constant fear of displacement and dispossession. The year has also left us gathering up pieces from the global financial meltdown that ensnares those on the frontline and most vulnerable to market shifts – namely the poor garments industry worker or the remittance earner. Indeed, over the year and the half-decade preceding it, there has been a recurrent revisiting of the symbiotic relationship of the State, society and the market and its creation of or impact on poverty. A unique feature emerging out of these exercises is a set of questions on the role of law in balancing the scales of social justice. More specifically, the question to emerge is how the law functions to unburden society of poverty and inequity. In searching for answers we find critical common denominators between disempowerment and lawlessness. We find that billions of people live in a world where lack of access to justice, property rights and legal business limits their boundary of existence. This paper proposes a specific entry point - legal empowerment - to enter the worldview of the person trapped in poverty due to legal exclusion and whose existence is framed by violence, exploitation and of deprivation from economic opportunity. The paper will use as a working example the work of the “barefoot lawyers model” of BRAC, which houses the world’s largest NGO- led legal aid program. It will show how legal empowerment, when applied both as a process and a goal can enable and empower the world’s poorest to use the law to take control of their life. By examining the benefits to and behavior of a legally empowered citizenry through the tool of legal empowerment, the paper will make a case for utilizing the law as a tool of opportunity and not of oppression.



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[SAA1-2] Ferdous Jahan (BRAC University, Bangladesh)

**Legal Empowerment of The Poor: Retributive Versus Restorative Justice**

In twenty-first century democracies, states promise 'equality' and 'justice' based on a universal standard for all citizens irrespective of their color, creed, race, ethnicity and gender. In such countries, the judiciary's criminal and civil courts, through increasing legal reforms and through legislative enactment of new statutes, have gained expanded authority to decide on citizens' rights as it deems appropriate. In this judiciary-dominated environment, obtaining legal validation for protecting a specific right has become the ultimate measure of recognition and success for most rights movements. However, for some time now policy makers and analysts have begun to question whether punitive, retributive policies that punish the offender harshly are the only way to legally empower the poor. Following Western models, we have established our legal system in Bangladesh and our main emphasis is on maintaining the formal structure based on a top-down approach. With too much formalistic an approach and too much emphasis on the normative part of the law itself, the poor are left with virtually no access to formal justice and legal aid. Based on theoretical analysis as well as empirical examples, this paper argues that retributive approaches to justice may be even less applicable in a strong-community based and extended family oriented society. Instead, culturally sensitive restorative procedures might serve poor victims of crimes and disputants better.

[SAA1-3] Saira Rahman Khan (BRAC University, Bangladesh)

**Legal Empowerment of Women?: A Study On Violence Against Women and Legal Recourse in Bangladesh**

The Constitution of the People's Republic of Bangladesh guarantees that the State shall 'Not Discriminate against any citizen on grounds only of religion, race, caste, sex or place of birth'. It also guarantees that women shall have 'equal rights with men in all spheres of the State and of public life' and that 'the right to enjoy protection of the law and to be treated in accordance with law' is the 'inalienable right of every citizen. Bangladesh also has specialized criminal laws protecting women and children and is a State Party to both CEDAW and the Convention on the Right of the Child. Despite all such national and international guarantees, safeguards and obligations, the status of women in Bangladesh is in dire straits. The rate of violence against women in Bangladesh is high, in a country where domestic violence is still regarded by many as a domestic and not a legal issue. This paper will discuss some aspects of violence against women in both the domestic and public sphere and the difficulties women face in accessing justice. The kinds of violence highlighted in this paper are dowry-related; rape; and acid violence. The paper will also discuss the government policies, state laws and relevant international instruments related to the topic and the probable reasons why access to justice is difficult for victims of violence. The paper is based on a year-long study of the crimes of rape and acid violence carried out in six Districts of Bangladesh, fact finding and research work on the issue of domestic violence. The paper will conclude with some suggestions as to how the State can ensure justice for victims of violence in Bangladesh – both men and women - and how this will ultimately lead to empowering women not only to take a stronger stand against such acts of violence, but also to be able to participate in public and private life with dignity, confidence and without discrimination.

[SAA1-4] Tureen Afroz (BRAC University, Bangladesh)

**Legal Empowerment of Consumers: Newly Enacted Consumer Protection Ordinance of Bangladesh – Another Legislative Gimmick**

Consumer right protection law has been a long-cherished dream of the people of Bangladesh. With the advent of the 20th century, the issue of 'consumer empowerment' gained importance in various developed countries of the world. However, even after so many years of progress in worldwide consumer rights movement, the social position of consumers in Bangladesh remains much vulnerable. Consumer sufferings have mounted



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year after year. Bangladeshi consumers are deprived of their rights at every sphere of life. Bangladesh does not have any umbrella regulatory organization or institution exclusively designated to comprehensively safeguard and promote consumer rights. Moreover, the ages old legal regime for consumer protection is found to be inadequate and at times, of no use. Therefore, enacting a comprehensive consumer protection law in Bangladesh was a dire need of time. South and Southeast Asian countries like India, Pakistan, Sri Lanka, Nepal, Indonesia and Malaysia enacted such legislations many years ago. The consumer rights activists in Bangladesh also initiated a movement for enactment of a comprehensive consumer protection law in the early 1990s. However, Bangladesh government has only recently enacted the Consumer Protection Ordinance, 2008. My paper argues that the said legislation suffers from several gaps and inadequacies. It fails to create a transparent regime for consumer protection. Many of the basic consumer rights issues still remain unattended in the said legislation. Therefore, the paper argues that the Consumer Protection Ordinance, 2008 is not a step towards 'consumer empowerment' in any real sense, but only a legislative gimmick.

*Advance Program (Last Updated June 11, 2009)***[SAA2] Greater China: Legal Culture(s) and Post-colonialism**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room A
<b>Convener</b>	Astrid Lipinsky (University of Vienna, Austria)
<b>Chair</b>	Agnes Schick-Chen (University of Vienna, Austria)
<b>Discussant</b>	

**Panel Abstract**

The uniform Chinese legal culture has since differentiated into a series of legal regimes. Former colonializers are still very much present in Anglo-saxon Hong Kong law or in Japanese-influenced colonial (German based) law in Taiwan. A look at legal education proves the ongoing relevance of colonial law: Whereas most Hong Kong lawyers are still trained in Great Britain, Taiwan legal studies interpret local law using recent German publications. Academic articles cite amounts of foreign (Western) language sources.

Still, the different legal systems in Hong Kong S.A.R, Macao, Singapur, Taiwan and the People's Republic of China share the same Chinese-Confucian tradition. Court rulings often refer to a „Chinese heritage“ or to „the local Chinese customs“. But is this uniform legal culture referred to still the same throughout Greater China, and what could this mean for a future Chinese legal culture?

The panel addresses the directions the Chinese legal culture has taken under the influence of different colonial masters. Panelists then ask about the adaptability of Western legal concepts like democracy & rule of law, legal feminism or human rights to the Chinese context taking into consideration the findings of post-colonial studies on attitudes of the former colonized towards their colonizers and the colonial legacy. Papers question the existence and the future prospects of a common Chinese legal culture.

The panel intends to initiate and to further stimulate discussion on the variety of Chinese-based legal cultures within Asia, and on the prospects for future intra-Asian legal dialogue.

**Presenters**

**[SAA2-1]** Bjoern Ahl (City University of Hong Kong, China)

**Legal Transplants and Legal Culture: Discourses on the Modernization of Law in China**

Discourses on legal reform in China are influenced by different schools of cultural conservatism, such as 'scientific legal culture' (Zhu Suli), 'cultural determinism' (Wu Shuchen) or 'compassionate comprehension' (Liang Zhiping). They advocate that rule of law in China cannot be achieved through structural reform or foreign transplants but only through a gradual evolution of China's 'native resources'.

The paper explores the impact of those discourses on recent rule-of-law related reforms in constitutional and administrative law, particularly with regard to the new rules on judicial interpretations of the Supreme People's Court of 2007 and the new authoritative interpretations of the Administrative Litigation Law, both dating from 2007.

**[SAA2-2]** Eva Pils (Chinese University of Hong Kong, China)

**Yuansi: Chinese Petitioners' Quests for Justice in Cases of Wrongful Deaths**

This paper analyses the substantive claims made by Chinese citizens seeking justice in cases of wrongful deaths. It argues that the conception of justice underlying these claims should be understood as 'wrongs-centred' and that it is significantly different from the rights-centred conceptions of justice, which shape the legal institutions of a modern political

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community. Exemplary claims discussed in this paper include not only - as central cases - the Sichuan earthquake parents' demands for justice for their children. They include even the quests of those whose relatives committed suicide, where the suicide was a rational decision by someone brought to this extreme, e.g. in response to injustices such as forceful demolition of their homes, or in other situations viewed as someone else's fault. As a working hypothesis for this ongoing project, it is assumed that citizens seeking wrongs-centred justice primarily seek punishment of the wrongdoers, view their mission as a duty to the dead rather than a right to be exercised at liberty, and pass this mission on to their children if they cannot accomplish it in their own lifetime. This wrongs-centred conception of justice significantly increases the burden of expectations citizens hold toward officials. It is argued that it has influenced the way in which China's legal institutions have developed in the past three decades of reform. Eva Pils

[SAA2-3] Astrid Lipinsky (University of Vienna, Austria)

**Localizing Legal Feminism in Taiwan**

Recent international women's rights dialogue has identified law/legislation as the most promising means to finally achieve gender equality. Discussion includes the need for a complete renewal of existing laws, because these are the embodiment of a patriarchal society and may not allow for women's empowerment.

During the 1990s, the Taiwanese parliament has passed a series of self-proclaimed „feminist“ or „gender equal“ laws in the fields of marriage and family laws, education, women at the workplace and violence against women. Activists understand the laws as the implementation and Taiwanese localization (bentuhua) of international, especially United Nations, feminist ideology. Current climax is the institutionalization of gender mainstreaming trainings and gendered statistics at all levels of government bureaucracy.

This paper outlines the local discussion of the feminist laws, and proceeds to an analysis of their place in and effect on an explicitly Chinese confucian society like the Taiwanese. The example of Taiwan is used as a showcase to assess the chances to achieve gender equality by law in a society based on traditional morals and gender hierarchy.

In addition, the paper discusses the theory of real gender equality arising from Asia (China), and of the Taiwan example being a model for achieving women's rights worldwide. Astrid Lipinsky

[SAA2-4] Agnes Schick-Chen (University of Vienna, Austria)

**Chinese Legal Culture: One Theoretical Approach**

The idea of legal culture has become widely accepted and applied in the context of China related research over the last decade. The number of publications taking into consideration or even focussing on this phenomenon has increased, dealing with it as either one aspect of Chinese legal development or its general foundation. While the impact of legal culture is an established assumption the question of its definition is a scarcely debated and therefore unresolved one. Rather than drawing on former theoretical writing the theoretical approach presented in this paper is based on the findings of analytical and empirical studies on specific issues by both Chinese and Western authors. It identifies the relation between law and society as well as the one between law and politics as the main strands of development and their interconnectivity as the basic structure of legal culture. It claims that looking at Chinese history the close interaction between politics and law can be seen as an impediment to a close law – society relationship. At the same time it raises the question whether changes in the politico-legal set-up would change the role of law in society and whether finally a new legal consciousness and attitude might have repercussions on the political framework of the legal system.



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**[SAA3] Development, Law and Legislation I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room A
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAA3-1]** Manuel Delmestro (Academia Sinica, Taiwan)

**Courts & Commissions: The Chinese Judicial System Under the Tutelage of the Party's Political-Legal Apparatus**

Below the formal framework of Supreme People's Court SPC zuigao renmin fayuan, Supreme People's Procuratorate SPP zuigao renmin jianchayuan, and lower Courts and Procuratorates, lies a system of Chinese Communist Party led Political-Legal Commissions PLC zhengfa weiyuanhui that oversees courts as well as the system of public security, and the like. The notion of Party leadership over virtually every aspect of Chinese political and institutional life is a well-known one: what happens to be less apparent is the actual means through which the Party exerts its leadership over this specific branch of the State power (courts and prosecutors), at the same time managing to uphold the much-advertised slogan of "Ruling the Country in Accordance with the Law", that is more and more often heard in China.

This paper will specifically try to address the relations occurring between Law Courts and PLCs at local and central level, and in particular between the Central Political & Legal Commission zhongyang zhengfa weiyuanhui CPLC (a panel presided over by a member of the all-powerful Politburo Standing Committee and composed by the minister of public security, the minister of justice, the presidents of the SPC and SPP, etc) and the Supreme People's Court itself. In particular, what is the role of the CPLC in shaping the SPC interpretative work? We might assume that the CPLC (due to its composition and status) doesn't deal with individual cases, but what about general guidelines and instructions to Courts? And what about local PLCs influence towards local courts? How should a certain Court behave if instructions from the local PLC are in contrast with interpretations forwarded by higher Courts?

How the political principles & practices of Democratic Centralism, Dual Dependence, Nomenklatura etc work in this framework of Courts and Commissions? And is this system regarded as an asset or as a "flaw" be reformed by Chinese official observers? How will this system evolve in the foreseeable mid-term?

The above issues, as well as an outline of the history of PLC apparatus and its collocation within the all-catching guikou guanli managing system of the PRC will be analyzed in the paper.

**[SAA3-2]** Teck Heang Lee (Universiti Tunku Abdul Rahman, Malaysia)

**The Audit Expectation Gap in Malaysia: An Insight into the Diagnose and Antidotes**

Increased litigation and criticism of auditors has left little room for doubt that auditors are facing a liability and credibility crisis. The auditing profession has responded to this problematic issue through the notion of "audit expectation gap". To complement the previous study of Lee et al. (2007), this study aims to investigate the causes of the audit



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expectation in Malaysia. 35 semi-structure in-depth interviews were conducted. This study found that the causes of the audit expectation gap in Malaysia are complicated. They arise from a combination of misconceptions or ignorance of users, complicated nature of an audit function; unreasonable expectations, inappropriate legislations, and insufficient performance of auditors due to various reasons such as the practice of “lowballing”, unreasonable audit fees and et cetera. Based on the findings of these contributing factors, this study proposes various remedies that may help to mitigate the problem of audit expectation gap in Malaysia.

**[SAA3-3]** Nik Haslinda Nik Hussain (Universiti Sains Malaysia, Malaysia)

**The Malay Reserve Lands Development from a Historical Perspective**

One crucial and significant element of development is land. However land is no more taken to be an asset to development that has to be used in harmony with fair ownership philosophy based on social justice. It has become a commodity grabbed at want only and has given rise to international, ethnic, and corporate conflicts, which have filled the pages of history. This paper will try to analyze the question the Malay land, Malay Reserve Land and public-owned land from the historical perspective and in context of issues and status, as well as future trends. Although several parties have created debates over the issue, this paper seeks to provide a wider focus to position of Malay-owned land in the loss of Malay-owned lands. This land ownership transfer to the non-Malays, whether through mortgage or sale, was a phenomena found in many states. The process of land ownership transfer from the Malays to the non-Malays began during the colonial period, as a result of the colonial government's policies. Allowing and carrying out the intake of foreign labour from Europe, India and China to participate as capital, managers and labourers in plantations, business and meaning. This issues has been heatedly discussed, centering on whether or not it might destroy the natural resources.



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**[SAA4] Development, Law and Legislation II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room A
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAA4-1]** Yifeng Ding (Wu Ying Procuratorate of Yichun, China)

**Thinking about the Improvement and Development of the People's Supervisor System**

The system of people's supervisor is an important external measures that supervises procuratorial organ in accordance with handling detection cases fairly and actively. It has got a fruitful result in the past three experimental years, and has displayed powerful vitality and broad developmental prospects. Procuratorate at all levels should fully play the effects of people's supervisor, ensure judicial justice, improve the public credibility of procuratorial organ on handling cases, and eliminate the conflicts and misunderstanding, between procuratorial organ and suspect or social public, existing in handling cases. The system of people's supervisor is also an effective way to set up people's belief and the authority of the judicatory and be accepted by the society, and also a communicative bridge between procuratorial organ and public, the construction of which shows that justice is the eternal theme of judicatory.

**[SAA4-2]** Jichang Gao (Wu Ying District Court of Yichun city, China)

**Further Perfect the System of Judicial Mediation**

Mediation system in China is called as "eastern experience" by the western world whose mediation is innovated by partly studying China's experience. Judicial mediation plays a significant role in ensuring and improving people's livelihood in society development. To construct harmonious society, it is an inevitable trend that courts at all levels have to re-recognize, design, and further develop mediation system, aiming to benefit all the concerned parties. In practice, this goal can be achieved by innovative methods of improving the qualities of judges and updating their mediation concept. The author suggested ten innovative ideas in this paper to improve the harmonious development of society through balancing the society relations using legal adjuster.

**[SAA4-3]** Nuarrual Hilal Md. Dahlan (Universiti Utara Malaysia, Malaysia)

**Rehabilitation of Abandoned Housing Project by Purchasers in Peninsular Malaysia**

Abandoned housing projects are pathetic phenomena occurring in housing industry in Malaysia. Even though, housing industry has developed and permeated throughout the nation since Malaysian Independence day, negative phenomenon that is kept recurring, is abandoned housing projects. As a result, considerable housing projects have been identified as being abandoned and have shuddered to a halt. There are several methods to rehabilitate abandoned housing projects. One of these is the rehabilitation carried out by the purchasers of abandoned housing projects. The paper entitles as to the above, will be based on documentation and archival records of qualitative case study in nature, through a



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legal perspective, intends to explore and penetrate the legal phenomena and problems in the rehabilitation of an abandoned housing project, through the initiative of the purchasers in Penang, Peninsular Malaysia. From this paper it is hoped that certain findings, in regard to their legal problems of abandoned housing projects occurred in Peninsular Malaysia, could be identified and legal approaches toward their rehabilitation can be established for future guidelines and suggestions to overcome the same, if similar case were to happen. These will hopefully, to some extent, assist the authorities concerned (such as the Ministry of Housing and Local Government (MOH), local authorities, technical agencies, housing developers and financiers) to adopt legal policies and take certain legal measures to rehabilitate abandoned housing projects in Peninsular Malaysia.

*Advance Program (Last Updated June 11, 2009)***[SAB1] Knowledge of the Self and the Other**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room B
<b>Convener</b>	Denise Gimpel (University of Copenhagen, Denmark)
<b>Chair</b>	Denise Gimpel (University of Copenhagen, Denmark)
<b>Discussant</b>	

**Panel Abstract**

Research into cultural encounters has progressed over the past years. No longer do we turn our Orientalist gaze on foreign countries that have simply “borrowed”, “copied” or, in slightly more neutral terms, “adopted” our ways of organising, conceiving, building and describing the world. Cultural encounters, researchers have realised, are far more complex and involve, at any given time, asymmetrical power relations (both within cultures and/or societies and between cultures and/or societies), perceptions of others, intellectual authority, national requirements and a particular political constellation. No thing, idea, text, institution or community moves from one geo-cultural environment; it is moved. This relocation of knowledge creates change, and the mechanisms and details of this relocation and change require close scrutiny and analysis.

The papers in this panel address various issues of the movement and transformation of knowledge of an about China at different periods and in different spheres of activity: textual transmission and interpretation; realignments of self-histories and histories and narratives of national identity; institutional relocation. We attempt to think and present these diverse topics within a common framework of analysis.

**Presenters**

**[SAB1-1]** Peter Damgaard (University of Copenhagen, Denmark)

**Trans-Cultural Space and the Discourse of Modern Chinese Literature**

The contemporary symbolic constellation of “transnational Chinese literature” (by Chinese writers located outside the PRC and not exclusively in Chinese) offers the possibility of a broader analysis of modern Chinese literary discourse and a redefinition of the boundaries of analytical paradigms.

The present paper aims to address this issue through a brief textual survey and analysis of one transnational Chinese cultural product: Dai Sijie’s novel *Balzac and the Little Chinese Seamstress* (2001). Analysis shows that, even though the text is thematically and semantically immersed in Chinese culture, it also displays: 1) a fundamental schism between elements symbolically “internal” and “external” to Chinese culture; and 2) a positioning of the narrative subject outside the cultural subject “looking onto” Chinese culture from a position “in-between” the symbolic constituents of self and other.

While the above could be called a particular feature of the hybridized immigrant writer, the present paper aims to link it with the discursive inauguration of modern Chinese literature in the early 20th century, a period also marked by conflict and negotiation between this internal/external binary: traditional China vs. Western aesthetic and scientific theory. The literary discourse of the May Fourth also demonstrates a similar positioning of the narrative subject: relocated in a liminal space in the interstices between “solid cultural identities.” This central feature of modern Chinese literary discourse from Lu Xun to Dai Sijie illustrates the need for a trans-cultural relocation of analytical focus that can transcend time, national borders and essentializing discourses. Rather than analyzing modern Chinese literature as a trajectory (implying accumulation and progress, and comparison with cultural-specific values of modernity), it might, in this sense, be analyzed as a discursive “third space.”

**[SAB1-2]** Cecilia Milwertz (Nordic Institute of Asian Studies, Denmark)



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**Moving Institutions: What Happens When Northern NGOs Go East?**

In the 1990s Northern NGOs (NNGOs) rushed into the PRC in what has been termed a veritable development invasion. Once in China NNGOs sought so-called natural partners to link up with. Since there were none, they engaged in supporting the establishment of NGOs. Based on case studies carried out in the period from 2002 to 2004, this paper examines the development of three NGOs in Shaanxi, Yunnan and Hebei provinces and their relations to NNGOs and the Chinese party-state institutions with whom they work closely. The paper draws on geographer Doreen Massey's concept of space as a product of interrelations, a sphere of multiplicity and always under construction to understand the meeting-up of the knowledge, interests, values and practices of Chinese NGOs, foreign donors and party-state institutions in a transformatory coalition.

[SAB1-3]

Denise Gimpel (University of Copenhagen, Denmark)  
Kirsten Thisted (University of Copenhagen, Denmark)

**Transformative Space: Thoughts on Approaches to Cultural Encounters**

Throughout history cultures have encountered each other on an enormous variety of levels: there have been exchanges of vocabulary and terminology, of fashion, foodstuffs, technologies, texts and persons. Encounters have taken place through diplomacy, war, religion, love and art. The list is endless and sometimes nations or cultural communities interact; sometimes encounters take place at the personal and individual level.

There have been many ways of describing such phenomena in academic discussions: they have been designated as "encounters", as "clashes", as "meetings", as "acts of violence", as "responses" of inferior cultures to the obvious strengths of superior cultures, as the dynamics of centre and periphery, to name but a few. Almost all of these categories of analysis contain a predetermined assumption of a particular power structure and are often embedded in discussions of political modernity.

Instead of relying on discourses of power and progress, the aim of this paper is to explore the creative potential of cultural encounters and to see them as spaces of transformative friction—as "third spaces" and transformative spaces" that affect both sides of the encounter. Instead of one cultural phenomenon replacing another, such cultural encounters produce new cultural phenomena, modify "traditions" and provide the actors on both sides of the exchange with new and hybrid life trajectories and visions.

The present paper aims to offer theoretical approaches to the phenomenon of cultural encounter along with examples of the dynamics of the processes involved from China and other, comparable, cultural areas.

[SAB1-4]

Bent Nielsen (University of Copenhagen, Denmark)

**Observing the Self Through the Other**

The present paper examines the position of an ancient divination text in a contemporary Chinese discourse on Chinese identity in a globalized context. I explore the range of possible representations of the self vis-à-vis the other and the implications of observing and being observed. The observer plays the dual roles of subject and object. By observing the other, the observer consciously attempts to define himself and construct a national and cultural identity, which is reinforced by his willingness to act within the confines and limitations of his own agency. Thus this self-defined identity, as it were, only becomes truly manifest in its choice of and attitude towards otherness. The paper also focuses on another aspect of observing, namely, the role of the role model, which in traditional China was cultivated as an art by Confucian scholars. This is especially evident in the commentaries to the Yi Jing. The Yi jing, it seems, is a particularly convenient instrument in the hands of those who seek to draw a well-defined line between an essentialized Chineseness and an equally generalized otherness. Also, it seems to serve well as a traditional base upon which to build a modern identity, "making the old serve the new", and as a viable alternative to the books of the great religions in which countless others search for identity.

*Advance Program (Last Updated June 11, 2009)***[SAB2] Chinese Philosophy: Mohism, Daoism, Confucianism and Humanism**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room B
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAB2-1]** Anna Ghiglione (University of Montreal, Canada)

**The Philosophy of Work in Ancient China (5th-3rd century B.C.E.). The Mohist Movement.**

Specialists from varying disciplines have shown that the concept of work corresponds to a relatively recent historical and cultural category and that it is not an anthropological constant. Although in archaic societies work was an empirical reality and a common practice, activities that man performed in order to survive were not necessarily perceived from a unitary perspective nor were they labelled as a single concept. In Europe, the abstract notion of work, as a regular activity that enables one to gain one's livelihood, seems to develop not before the 17th century. In this paper, I intend to show that despite this evidence concerning a restrictive, economic-oriented definition of the phenomenon at issue, in Chinese reflections of the axial age the theme of work plays an important part. Ancient thinkers of the so-called pre-Qin period (prior to 221 B.C.E.) recurrently take human work into account in their political and ethical doctrines and in their visions of man, Heaven, and Nature. My primary aim is not to bring a contribution to the understanding of the socio-economical history of ancient China, but to develop a new insight into classical Chinese thought.

It is a well-known fact that ancient Greeks and Romans generally ascribed to "leisure" (scholè, otium) activities involving intellectual speculation, mental strife and self-cultivation. They consequently viewed them as radically opposed to labour as well as to menial and ordinary work (ponos, ergon, labor, negotium). Now, it is generally agreed that in ancient Chinese thinking the articulation between vita contemplativa and vita activa tends to be approached according to a non-dichotomical logic. On the whole, Chinese masters didn't practice speculation for the sake of speculating, but in order to apply their theoretical achievements to reality. This tendency constitutes a widespread feature of classical Chinese philosophy and had an impact on the perception of work.

Attitudes towards human profitable activities necessary for survival certainly vary from one text to another and are not only positive. In this paper, I will focus on Mohist reflections in order to prove that the notion of work is relevant for a better understanding of the "practical philosophy" of this School. I will show that work was a significant issue in Mohists' ethical and political doctrines, in their value and belief system. The Mohist understanding of work as a global phenomenon presents several factors of modernity that might appeal to anthropologists in quest for culturally distinctive features. Some Chinese thinkers of the late 5th, 4th and 3rd century B.C.E. – Mozi and his followers – in fact, conceived of the notion of work as well as its relationship with time, with rest and idleness, with emoluments and rewards, with meritocracy, talents and sense of responsibility, with specialized competences, with public order and welfare.

In the Mozi, allusions to work, workers and to a number of productive occupations are both literal and metaphorical or allegorical. I will mainly concentrate on the former offering only a

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few clues for the interpretation of the latter. In this investigation, textual evidence will be drawn from different sections of the Mozi independently from the branch of the movement they spring from. Methodologically, I will proceed along two parallel tracks: I will analyse significant philosophical and doctrinal contexts where the notion of work is predominant and I will systematically explain the related lexicon.

[SAB2-2] Peter T.C. Chang (La Trobe University, Australia)

**China's Soft Power: Why Confucianism?**

China's imprints are readily felt in the 21st century geo-political and economical spheres. In recent years the PRC has acted to cushion her global reach with a gentler footprint. Central to this image enhancement effort is the careful rehabilitation of Confucianism, invoked to underpin the PRC's exhortation to a harmonious world order. This paper is an analysis of China's soft power campaign. I begin by showing that Beijing's exaltation of the 'harmony' theme is derived from the quintessential Chinese religious symbol, i.e. the Dao. It represents humankind quest for the 'the middle path', espousing the virtues of 'moderation' and 'balance'. The study then explores why Confucianism, among the various Chinese schools of thoughts, i.e. Legalism, Daoism, and Buddhism, etc, is the PRC's tradition of choice. First I will show this preference has long historical precedence. Since the Han dynasty Confucianism has been the Imperial Courts governing ideology. I then present some conceptual explanations. In the quest for the Dao the Chinese are mindful of the need to harness reason and sense competing powers. Indeed the various moral traditions seek to reconcile these dialectical forces yet not all are successful. I plan to show that historically China's ruling elites were critical of the Legalists' over-reliance on the rational while the Daoists and Buddhists were faulted for excessive dependence on the sentiments. The Confucianists were the one deemed as generally successful in reconciling reason and sense contrasting authorities. Therefore the PRC present day promotion of Confucianism is base on the perception that it (Confucianism) is the most adept Chinese tradition to actualize the Dao and to bring about a harmonious global order.

[SAB2-3] Guo Yue Qun (The Academy of Social Sciences of Changsha, China)

**A Preliminary Study on Ecological Ethics in Chinese Taoists**

As a new academic theory ecological ethics emerges and develops in the West. But we are sure that traditional Chinese culture is rich in wisdom of eco-ethics. To bring out and reorganize them may provide a new thinking view and theoretic foundation for solving the ecological crisis that the modern faces, and guiding harmony and perfect between man and nature. Modern eco-ethics can also draw a lesson from them for its development. This paper tries to explore eco-ethics in Chinese Taoists mainly.

Taoist school was one of the chief schools in classical Chinese philosophy. Taoist works Tao De Jing(Lao Zi) and Zhuang zi not only expounded the relations between man and man thoroughly but also contained the general principle of the relation between man and nature in their precise philosophic thinking. Ecological views of nature as a whole and the ecological values of equality was the philosophic basis of Taoist eco-ethics. In the respect of the concept of nature Taoists treated all things on earth from holism viewpoint. That was to say, Taoists took all things on earth as an organic and harmonious whole, "man and nature being one". "The heaven and the earth and I come into existence at the same time; all things in the World and I are one uniformity." (《Chapter 2 Zhuang Zi》) In the Respect of the outlook on values Taoists proved the idea of equality between all things on earth from the structure of the universe and the origin of all things on earth. "From the viewpoint of Tao, there is nothing noble or mean." (《Chapter 17 Zhuang Zi》) In other words, man could not be self-important and have confidence in himself blindly. Man should be petty and low in the face of nature. This was the most important principle of Taoists.

Taoists took that "man and nature being one", "uniformity of things" as the theoretic foundation and a pursuit of life, and took "non-action in face of nature" as their practical

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principle. Lao Zi said: "In this way he (the sage) assists all things to stay their natural way without venturing to act." (《Chapter 64 Tao Te Ching》)

What was non-action? "Non-action" was different from "doing nothing", but meant good at action. Concretely analyzing it had three meanings. (1) Non-action referred to action conformed to the natural course of events. Just as U.K. scientist Needham said: "Refrain from activity to nature." (2) It referred to unselfish action. On other words, action of non-action might not have a motive of self obviously. (3) It referred to in-excessive action. Lao Zi said: "There is no greater misfortune than not knowing what is enough. There is not greater fault than desiring to acquire. Therefore know that enough is enough, there will always be enough." (《Chapter 46 Tao De Jing》) And said: "To be content with what one has is to be rich." (Chapter 33) "Understand contentment, be without insults. Know when to stop, be without danger." (Chapter 44)

Taoists held that the most ideal state of non-action in the face of nature was the times "when perfect virtue prevailed". Taoists expressed a good ideal of the relation between ancient Chinese people and nature.

Taoist eco-ethics thought emerged from on the basis of the mode of production in agricultural civilization. It had the historical limits that Taoist only directly perceived through the senses but not proved ecological equality from the view of natural rights and individual rights. We should develop what is useful and healthy and discard what is not. Combining with modern eco-ethics Taoist thought would help people acquire the world outlook of Mother Nature be valuable; guide people acquire the view of scientific development; arouse people acquire a healthy outlook on life and an ethical concept of loving nature and revering life.

[SAB2-4] Xiaodong Wang (Shuang Yashan Intermediate People's Court, China)

**The Analysis of the Relationship Between the Humanistic Spirit in the Concept of constitutionality and the Harmonious Society**

The constitutionality concept becomes a vital part in construction of legal society, as well as a cultural spirit. The formation of constitutionality concept has intrinsic relationship with the humanistic spirit formed in the process of discovering human's value in the harmonious society. In another word, the generation of the constitutionality concept is rooted in a specific cultural background. Chinese society ruled by men originated from China humanistic spirit has proved this point of view. To construct a harmonious and human-oriented legal system, the author advocates that the priority is to integrate the traditional humanistic spirit and modern constitutionality concept and then to form a modern humanistic spirit, which plays a significant role in the construction of modern legal harmonious society.

[SAB2-5] Lukas Pokorny (University of Vienna, Austria)

**The Religious Dimension of Neo-Confucianism: the Thought of Yi Yulgok**

The Chosŏn-scholar Yi I [Yulgok] 李耳 [栗谷] (1536 – 1584) is considered as one of the foremost Korean Neo-Confucian intellectuals who applied the teachings of the "Neo-Confucian synthesizer" Zhū Xī 朱熹 (1130 – 1200) in an inventive and discerning manner with a truly far-reaching doctrinal sustainability. Even today academics in and outside Korea have substantial interest in examining (Ro: 1989; Chung: 1995) and further developing (Lee: 2004; Pokorny: 2008) Yulgok's thought. However the increasing attention for yulgokhak 栗谷學 is not just linked to purely philosophical issues. In my paper I will try to highlight the religious dimension of his thought based on an in-depth reading of his ontological and soteriological doctrine as shown in the sŏnghak chibyo 聖學輯要 and the sach'il nonpyŏn 四七論辯.

In fact the whole Neo-Confucian weltanschauung relies on the functional systemic pattern defined within the ontological discourse. To put it in other words the ontological foundations



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set the argumentative procedure of all further discourse fields such as ethics, politics and even soteriology. This functional systemic pattern simply refers to the functionality of “fundamental function owners”, i.e. doctrinal entities which frame the whole functional behavior of a certain system of thought. In regard to yulgokhak we can preferably mark i 理 and ki 氣 as such fundamental function owners that functionally construe and pervade the whole discourse setting. Yulgok meticulously discusses the relationality of the two entities i and ki in the light of his “monistic dualism”, igi ilwŏnjŏk iwŏllon 理氣一元的二元論 (Grayson: 1989; Yi: 1973), thereby paving the way for a creative and unique interpretation of the Neo-Confucian doctrine according to Zhū Xī 朱子.

Yulgok’s ontology is closely tied to his conception of self-cultivation. He not just explains the process of “dianoetic refinement” in terms of i and ki. He even sees the fully correct understanding of his ontological thought as a means of reaching the ultimate goal of his soteriological doctrine, i.e. the state of emotional, cognitive and volitional enlightenment during one’s lifetime. Yulgok characterizes this state of enlightenment as a union of one’s heart-and-mind, sim 心, with the ten thousand things, i.e. the whole universe. Sim can be seen as a functional transmitter that acts as a mediating entity between man and the cosmic to 道. Through his individual sim man is potentially capable of comprehending the seeming mystery of the nature of being. Moreover sim provides the opportunity of self-cultivation and eventually the attainment of sagehood. According to Yulgok the sage is the archetype of learned man who finally reached this union with the cosmic to. This personal state is the highest goal in Neo-Confucian worldly soteriology.

The successful sublimation of one’s sim is based on the reciprocity of theory and praxis. Theory hereby means man’s complete knowledge regarding the all-embracing ontological procedure, whereas praxis indicates the proper action pursuant to the knowledge of the cosmic nature.

To sum it up man is able to obtain sageness by means of proper knowledge and action in accordance with the doctrinal default set by yulgokhak. If man reaches sagehood he conjoins with Heaven and Earth and the ten thousand things or the cosmic to respectively, and therefore achieves mundane enlightenment, i. e. dianoetic salvation. Accordingly the knowledge about the ontological procedure (= the functionality of all fundamental function owners) is the basic prerequisite for all further steps in order to become a sage and fulfill man’s primordial capacity to form a union with the totality of the cosmos (Pokorny: 2008).

*Advance Program (Last Updated June 11, 2009)***[SAB3] Matters of Education I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room B
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAB3-1]** Sanne Van der Kaaij (University of Amsterdam, The Netherlands)

**Faith Based Private Education & Social Cohesion in Urban India**

Absent or deteriorating state provision, a greater demand for quality education, neo-liberal reforms, and other, more contextbound, reasons, have led in many countries, over the past two decades, to a rapid increase in private education. India is one of those countries. The number of private schools in India, as well as the number of children enrolled in these schools, is mushrooming. Yet, private education comes in many forms. Unlike often assumed, private schools are not elite-schools per se. Some even specifically aim to educate the poor or marginalized sections of society. One specific type of school falling under the heterogeneous group of private schools for which it is certainly true that it serves the elite as well as the masses, is the type that we can call the faith-based school. Faith-based schools can be defined as schools that have been founded, and are managed and funded by religious or cultural organizations (e.g. missionaries, NGOs, private entrepreneurs, community groups). Apart from covering the regular curriculum (e.g. reading, writing, math, science etc.) they reserve some time to teach children on religious or cultural matters as well.

Newspaper reports and magazine articles often paint a grim picture of the teaching done in faith based private schools, whether it be Muslim madrasas, Christian missionary schools or the schools of an organisation like Vidya Bharati (a large education Indian NGO which has the professed aim to provide quality education as well as to propagate Hindu culture and Hindu values). Apart from that, policymakers, commentators, and academicians have argued that further privatization and “de-secularization” of the education sector is a bad idea. They fear it will lead to, for example, increases in social and economic inequality, and segregation. Those negative reactions almost always have to do with fears about these schools’ possible negative impact on society.

The actual increase in private and faith-based schools, the promotion of this increase by various groups and actors, and the parental demand for these schools, however, indicate that there are also people who feel that the phenomenon of privatization and “de-secularization” of education is actually a good thing.

Based on fieldwork conducted in India (Mumbai and Lucknow) from January 2008 to January 2009 I will, in my paper for ICAS 6 address this issue in the context of urban India. I will discuss the factors at play in the establishment and running of these schools, in their historical and contemporary context. I will highlight my findings on motivations of parents to prefer these schools over others, as well as share preliminary findings on the possible effects of these schools on social cohesion.

**[SAB3-2]** Kaori H. Okano (La Trobe University, Australia)



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**Ethnic Schools and Multicultural Education in Japan**

Ethnic schools are termed “schools for foreigners” in the official discourse in contemporary Japan, although these schools accommodate many Japanese citizens of varying ethnic heritage. Multicultural education has been discussed mainly in relation to “foreign nationals” (zainichi gaikokujin), both long-existing and newcomers. This is partly because the information on the ethnic background of Japanese citizens is unavailable since in contrast to many other countries Japan’s census does not collect such data. There are approximately 300 ethnic schools in Japan each offering fulltime schooling in a particular ethnic language, in response to increasing numbers of migrant children settling. Some of them are assisted and/or approved by the governments of the originating countries (e.g., Brazil). This paper examines the national and local government policies to respond to the increasingly diverse student population, and the roles that “ethnic schools” (being outside the mainstream schooling) play in the children’s overall education. It explores how ethnic schools negotiate a balance between: (1) promoting children’s life chances, (2) providing them with a place where they feel comfortable and have a sense of belonging, and (3) equipping them to make lifestyle choices. It also points to the significance of interaction and networking amongst ethnic schools that started to emerge only in recent years.

[SAB3-3] Satyendra Patnaik (Kalinga Institute of Industrial Technology University, India)

**Tribal Empowerment & Sustainable Development through Education : Constraints and Efforts**

Despite sixty years of independence, nearly ten percent of India’s population still lives in seclusion, deep inside the jungles, mountains and other difficult terrains devoid of even the basic necessities of life. They are the indigenous people, classified as ‘Scheduled Tribes.’ Because of their primitive traits, distinctive culture, shyness, geographical isolation and socio-economic backwardness, they have remained alienated, sometimes by non-implementation of government policies, exploitation by unscrupulous businessmen and officials, lack of education and problems of sustainable development. Despite number of welfare measures, Constitutional guarantee, billions of Rupees spent, 73.08 % of the tribal population has remained below poverty line as per the Human Development Report. Similarly the infant mortality rate of the tribes stand at 84.2 per thousand and the rate of that under- 5 years stands at 126 per thousand. Besides, the literacy rate among the tribes stands at only 27 % of the National average with even huge drop out rate. Such an abysmal situation has given birth to even some social problems, some of which turn violence. A critical analysis of the facts at hand suggests that the empowerment of tribal can be possible only through education and gainful employment. While basic education can help driving the ignorance away, sustainable development and gainful employment can stop human trafficking, bonded labour condition and the growing influence of the unlawful activities. Orissa, an eastern state of India has the largest number of primitive communities. Out of nearly 700 tribes in India notified under the Article 342 of the Constitution the largest number of tribes however are in Orissa, a state situated in the eastern coast of the Bay of Bengal. Orissa spread over an area of 155707 square kms. is inhabited by 62 tribal communities constituting 22.13% of the total population of 36804660. As per the Human Development Report of 2004, 73.08 % of the tribal population is living below the poverty line. As per the 2001 Census, while the literacy rate of the state is only 63.08%, the literacy rate among the tribal population is only 37.37 % of the state literacy rate. This clearly demonstrates the abysmal picture of the tribal population living in one of the poorest states of India.

It is rather unfortunate that neither the state government nor the union government has been able to deal with the problem satisfactorily. While the government agencies have achieved very little, an organization in Bhubaneswar has become successful in providing the tribes a level playing field. The experiment carried out by the social entrepreneur Achyutananda Samanta and his team must be taken note of and must be replicated elsewhere for making the world more livable.



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[SAB3-4] Binu Roshni Padmanabhan (Centre for Development Studies, India)

**Our Schools for Whom**

The paper aims to look at the issues of the school education of dalit children in Kerala. Kerala has indeed been the centre of discussion in international development circles since the 1970s for its extraordinary achievements in social development despite poor economic growth rates. High levels of literacy cutting across class and gender lines have been recognized as a key feature of Kerala's achievements in social development. Since the 1990s, though, groups left out of the social development 'miracle' have subjected the so-called 'Kerala Model' to intense critical scrutiny. Dalit communities in Kerala form an important part of the excluded groups, and thus critical inquiry into the poor performance of dalits in education is a project of considerable political value and academic worth.

The study propose to explore the broader socio-political conditions under which dalit children are unable to make significant gains in knowledge acquisition and why higher education remains inaccessible to them. Given the fact that existing studies indicate poor access of Dalit and Adivasi children to quality education and to high school education, there is a reason for us to think that these children might have specific and different experience of schooling compared to their elite and privileged counterparts.

Except for few earlier studies research on Kerala's education are mainly based on quantitative methods. Even though SSLC results and enrolment of dalit and adivasi children at secondary level shows a discouraging picture, we are given no sense of why is it so. Thus it becomes necessary to examine the inappropriateness in relying only on statistical indicators to understand the educational achievement. This article is based on the experiences which the researcher had while conducting filed work as a part of the doctoral research. My objective was to understand the educational experiences of children residing in a dalit colony, of Thiruvananthapuram city.

Education in Kerala has become universal with enrolment and attendance remaining at high level. At the same time it is the fact that inequality in education has deepened and broadened enormously. This should cause alarm and distress all around. The issues of access and equity have become more complex with the declining enrolment in government schools and the growth of private schools across the nation. At the bottom level government schools for the poor, just above the sinking aided schools and above that mushrooming unaided schools and above all, a new breed of educational institutions- which is inaccessible to 99 percent of people-International schools. This is the unpleasant and distressing picture of educational hierarchy in Kerala.

*Advance Program (Last Updated June 11, 2009)***[SAB4] Matters of Education II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room B
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAB4-1]** Hasina Begum (Planning Commission, Bangladesh)

**Labour Market Participation and Children's Education in Bangladesh**

Child labour has emerged as an increasingly important issue in the national context in Bangladesh. The government estimates that 12.6 million children under the age of 14 are at work in various occupations including hazardous occupations. NGO estimates put the number of children employed in domestic work and roadside eateries alone at two million.

Recently, politicians, activists, and academics have shown renewed concern about the persistence and impact of child labor. Most of the popular discussion has centered on the harmful effects of child labor and ways to curtail its incidence. Compulsory primary education is considered as an antidote among the researchers and the policymakers. Governments both in developed and developing country across the world aim to achieve universal primary education.

In Bangladesh, the government has enacted Compulsory Primary Education Act 1991. Government has enacted seven others laws to prohibit employment of children in specified hazardous occupations. Government also formulated a National Child Labour Policy which has been awaiting for approval. Despite government's and NGOs effort in sending children to school instead of work place, prevalence of child labor is still high in Bangladesh.

This paper is an attempt to investigate the degree to which there is a trade off between the children's participation in the labour market and in school. In doing so, this paper will analyze the children's participation in labour market from two distinct aspects. The first concerns the investment decision means the private return of the education relative to its direct and indirect costs. The second one is there may be efficiency and equity consideration while family takes decision to invest for children's education. Following the analysis the paper looks into two key questions:

a) Is the private return of education of a child labour in Bangladesh is lower the return of labour market participation?

b) To what extent a variety of social and household conditions affect the trade off between education and labour market participation?

In answering the above, first part of the paper will concentrate to identify the key dimension of the child labour. The second part will focus on different literature and look for a theoretical framework. The third part will analyze the nexus between child labour and education in the context of Bangladesh. The fourth and the end part of the paper will look for policy remedy while providing concluding observations.

**[SAB4-2]** Weiwei Yu (International Institute of Distance Learning, China)

**Exploring the Way of Reform and Development in Higher Vocational Education (HVE) in China**

The contradiction of supply and demand of qualified vocational talents in China talent



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market has been intensified. The gap between supply and demand in this market has not been narrowed by the sharp increasing graduates from further and higher education, but has become more obvious. In this paper, a comparative study of five representative Higher Vocational Education (HVE) systems in the world was conducted with a comprehensive analysis of current situation of talent demand market in China economy society, for the purpose of exploring the way of Reform and Development in Chinese HVE. The author suggests that, to further education reform and to meet the talent market demand, Chinese HVE should educate 'qualified technical talents with good professional knowledge and common skills', rationalize curriculum modules structure, establish flexible learning system, enrich assessment and verification system, strengthen training on common skills, and adopt student-centred concept in HVE.

Key words: HVE (Higher Vocational Education), Common Skill Education, Student-centred Concept, Curriculum Modules

[SAB4-3] Ismail Suardi Wekke (National University of Malaysia, Malaysia)

**Language Teaching And Multicultural Approach: Research on Indonesian Pesantren Classroom**

Multicultural education is one the most popular term used in pesantren (Islamic boarding school). In addition, Islamic values and belief recognize pluralism and diversity. This research tries to explain various practices and processes in the pesantren that constructed to reduce prejudice and discrimination. Moreover, the program that are running to work equal opportunity and social justice for all santri (student). This research tries to explain the curriculum is organized around concepts basic to each ethnic from several different group. The pesantrens are located in South Sulawesi, Indonesia. The research design is qualitative approach. Data collected from conducting interview and observational field data. Furthermore, data elaborated on grounded theories analysis. The study is ongoing research to pursue PhD in education at Universiti Kebangsaan Malaysia. This study shows that stakeholders in pesantren work with content integration and various practices deal with the extent to which teachers use examples and content from a variety of culture to illustrate key concepts, principles and theories in their subject area or discipline. Then, teachers conceptualize multicultural education as content related to various ethnic and cultural group. Another important dimension of multicultural approach in language teaching is pesantrens culture and organization that promotes gender, racial and social class equity.

[SAB4-4] Widyawati Widyawati (University Indonesia, Indonesia)

**Students' Knowledge in Relation to Global Issues in Environment**

In managing spatial planning through all regions, the Indonesian government formed several regulations that set up by the central government. The regulations were meant to plan Indonesia so that in 20 years ahead, we have better spatial environment. At the same time, students at school were educated to understand better of their environment. This subject was designed to increase their awareness and carrying of the environment.

The aim of this study are recognized how children aware of their environment and how they can describe their environment as a place where they be alive, and protect it from destructive action.

To accomplish the study objectives, several students from several schools were involved in this study as key persons. They were asked to do several tasks which refer to the material subjects at school, such as drawing and writing essays. We also develop focus group discussion to identify their point of view concerning global issues that associate the environment changes.

The study came to conclusions that students aware of their environment but their explanations' about the relationship between action and environment damage were not clear. School curricula need to be more applicable and develop more experimentation so that students easily understand the subject.



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Key words: environment awareness, school curricula

**[SAB4-5]** Reeta Bhattacharya (The Asiatic Society, INDIA)

**Ancient Indian Education for Modern Society and Identity**

India has a strong foundation in its historical evidences on ancient Indian culture and education for modern society and identity. The earliest text Īgveda, in ancient India, is the source of Hindu civilization. Education is one of the major aspects of a society. Ancient Indian education through Vedas, Upaniṣads and subsequent Sanskrit literature teaches us 'unity in diversity'. In the days of yore the seer of the Upanishad gave unique expression of oneness to his realization of the supreme one – ekam evādvitāyam. The teaching of Vedānta has provided the basic ideology of oneness. In this paper we propose to show that ancient Indian education was a complete fulfillment of every aspect of human life even in this modern society and true identity. Our ancient Indian education include the study of human transformation and the exploration of conditions that are favourable for an evolution in consciousness and the realisation of a fundamental human unity, which is the true sense of identity.

*Advance Program (Last Updated June 11, 2009)***[SAC1] Gender and Globalisation in India: Perspectives from North, East and South**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room C
<b>Convener</b>	Timothy Scrase (Centre for Asia Pacific Social Transformation Studies, Australia)
<b>Chair</b>	Timothy Scrase (Centre for Asia Pacific Social Transformation Studies, Australia)
<b>Discussant</b>	

**Panel Abstract**

The last few years has seen an acceleration of globalisation and neoliberal development in India. There have been much lauded impacts on society and culture, including a supposed rise in living standards, consumption, media expansion, and the opening-up of employment opportunities for women. Yet, empirical evidence suggests that the benefits of neoliberal globalisation for women have been patchy at best, and exacerbated their marginal status at worst. This panel seeks to compare and contrast the differential impacts of these recent economic and social changes in India on three groups of women from three diverse regions: female artisans in North India; displaced refugee women in the eastern metropolis of Kolkata; and lower middle class BPO workers in the southern city of Chennai. Papers reveal that limited opportunities can emerge for women, yet their mobility is heavily constrained by underlying, and persistent, social conventions and cultural norms.

**Presenters**

**[SAC1-1]** Timothy Scrase (Centre for Asia Pacific Social Transformation Studies (CAPSTRANS), Australia)

**Neoliberal Globalisation and Labour Marginalisation: The Gendered Dimension to Artisan Inequality in India**

The globalisation of production in the world economy has opened-up the markets of Asia to global competition and exchange, with the result that many workers have become displaced, or else exploited in casualised, insecure jobs manufacturing, tourism or construction sectors. Artisans and craft workers have not been immune to the effects of these global economic changes, with many losing their traditional jobs and becoming displaced, unemployed and impoverished. Women in India are particularly prone to the effects of the vagaries of market and labour changes, as they dominate the employment in the handicrafts and artisanal sectors. Based on recent published research and fieldwork conducted in New Delhi, the paper aims to describe and analyse the numerous problems encountered daily by female artisans and to document the various survival strategies they employ in order to continue making a living. Underlying my analysis and interpretation are two key notions; the commodification of poverty – the ways marginalised labour, and peoples themselves, are exploited for commercial gain; and the gendered nature of labour exploitation – how women artisans are exploited according to conventional gender hierarchies and culture in India. The paper thus highlights the contentious and problematic relationship between the globalisation of markets, neoliberal development and exploitative labour practices more generally in India.

**[SAC1-2]** Ruchira Ganguly-Scrase (School of Social Sciences, Media and Communication, Australia)

**Neoliberal Development and Displacement: Women's Experiences of Flight and Settlement in South Asia**

The process of decolonisation and the reconstruction of nation states in much of the developing world have resulted in mass dislocation and displacement. However, neoliberal globalisation has set in motion large-scale population movements that render meaningless distinct categories of displacements. Over the past two decades the implementation of



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neoliberal policies in South Asia have not only resulted in colossal displacements, but have simultaneously given rise to exclusionary politics. While globalisation conjures up a vision of a borderless world, as a result of free flow of goods, increasingly the Indian nation state has hardened its attitudes towards the displaced, often becoming mired in debates around 'foreign infiltration'. Based on fieldwork among of internally displaced women in the Indian state of West Bengal and cross-border documented and undocumented women migrants from Bangladesh I focus on how women and their families cope as forced migrants and how women themselves assess their situation. In doing so I highlight the gendered complexities of dislocation and draw critical attention to the weakness of the concept of refugee in contemporary postcolonial contexts. By interrogating the complex relationship between gender and displacement, marked by unequal economic and cultural domination, I question the value of distinguishing between 'economic migrant' and 'political refugee' for understanding women's settlement experiences.

[SAC1-3]

Susheela Pandian (Centre for Asia Pacific Social Transformation Studies (CAPSTRANS), Australia)

**The Limits of Empowerment? A Case Study of Women Workers in BPOs in Chennai, India**

One of the outcomes of economic globalisation is the growth of the BPO (Business Process Outsourcing) sector, which has given India an international lead in the globalized service sector. The rapid expansion of the BPO sector has increased the job opportunities for English speaking, young Indian graduates, especially women, who would have otherwise ended-up jobless or underemployed in low paying jobs. They receive comparatively good salaries relative to the standard of living in India. But BPO jobs are emotionally and physically demanding and culturally not acceptable to some who call them 'Cyber coolies'. In early 2008 I undertook a detailed study of the workplace experiences of women working in this sector in Chennai (formerly Madras). Based on this research, in this paper I focus specifically on the impact of the new job opportunities on gender relations and empowerment, the potential for broader social and cultural freedom for these women, and analyse the nature of cultural and social constraints they may face. Interviews with these women revealed that their workplace experiences have given many a sense of self-empowerment and their enhanced salaries ensure an elevation of their status within their families and the broader community. This paper thus analyses how empowerment has helped these women to meet the challenges in their daily lives caused by the patriarchal hegemonic relations which exists in the workplace and the wider society of Chennai.

*Advance Program (Last Updated June 11, 2009)***[SAC2] Gender in North Korea**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room C
<b>Convener</b>	Yonson Ahn (Formerly University of Leipzig, South Africa)
<b>Chair</b>	Yonson Ahn (Formerly University of Leipzig, South Africa)
<b>Discussant</b>	

**Panel Abstract**

This panel explores North Korean gender issues in various fields such as economic development, political propaganda, refugees, and the history of comfort women. Not much work has been done on gender in North Korea. In North Korea itself, the concept of gender is not used. Under such circumstances, it is small wonder that there is hardly any recognition of the gendered nature of political and/or social issues. The four papers of this panel each offer insights into diverse facets of gender issues which have remained uncharted in North Korea by applying the notion of gender as an analytical device to such diverse subjects as the emerging market economy, propaganda, famine and the colonial past. Bronwen Dalton and Kyungja Jung discuss the role of women within emerging market economies in North Korea. Sandra Fahy presents the gender specific ways in which women cope with the recent food crisis. Koen De Ceuster focuses on the depiction of women in propaganda posters and its socio-cultural meaning. By addressing the official memory of comfort women, Yonson Ahn demonstrates the way in which the past of comfort women is both gendered and nationalized.

Thus, this panel shows how a gendered reading of the economic, political, historical and cultural subjects provide an additional dimension and insight in the North Korean reality. The rich and diverse dimensions of a gender approach to such diverse areas as in economy, politics, culture and collective memory are presented by the multidisciplinary approaches applied by the four panelists, relying on personal narratives, interview data, archival materials, and existing literature. These diverse subjects and approaches will reveal new insights in the gendered discourses and practices in North Korea.

**Presenters**

**[SAC2-1]** Bronwen Dalton (University of Technology Sydney, Australia)

**Capitalism with a Female Face? Economic Change and the Women of North Korea**

This paper looks beyond negative media images and reports by focusing on recent internal developments in North Korea, particularly as they relate to the spread of market relations and the role of women in this process. The paper seeks to establish that autonomous economic activity is taking place in areas such as farmers markets, hard currency black markets and Sino-Korean border trading sites. In doing so, the role of women within emerging market economies especially in the non-state economy can be explored. In addition to providing balance to the strategic perspective dominating North Korea-related research, the paper contributes to the study of civil society by informing how to conceptualize the relationship between women and economic change and transformation within civil society.

**[SAC2-1]** Kyungja Jung (University of Technology Sydney, Australia)

**Capitalism with a Female Face? Economic Change and the Women of North Korea**

**[SAC2-2]** Sandra Fahy (School of Oriental and African Studies (SOAS), UK)

**The Value of Women in Times of Food Shortage' in North Korea**

Since the early 1990s we have seen an increase in North Korean women's vulnerability to

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human rights violations, both inside North Korea and in third countries. Where famine and food-shortages are concerned, these are crucial points of consideration for the survival of any individual. Coping mechanisms during famine and food shortage will involve a shifting of formerly established and accepted norms of entitlement and access to items of value for the individual, the family and the community. Unfortunately, these conditions create the opportunity for women's work and women's bodies to be co-modified as items of value within the North Korean market and in third countries. It has been shown that men and women experience and survive famine in different ways, that women are more likely to survive famine and in the case of North Korea that more women than men have defected and successfully arrived in South Korea. This paper will focus on the precipitating factors within North Korea which have positioned these women in situations where their human rights are at increased risk, leading to their subsequent violations in third countries.

**[SAC2-3]** Koen De Ceuster (Leiden University, Netherlands, The Netherlands)

**The Representation of Women in North Korean Propaganda Posters**

Constant ideological education and mobilization is a central aspect of the North Korean political system. Posters are part of the instruments deployed in this process of mobilization. Party guidelines are stripped down to single-line slogans that through their endless repetition become self-explanatory. Posters illustrate, interpret and embellish these slogans, relying on a particular visual grammar. In the standard representation of social groups, farmers are habitually represented by a woman with a head scarf, holding a sheaf of rice, next to a steel worker in work fatigues and an intellectual in a suit. Though a forward thrust, indicative of the exhortative nature of posters, is characteristic for many North Korean propaganda posters, others depict homely scenes of peacefulness and quiet, typically with women as protagonists. Despite the social and political revolution that also affected the role of women in society, the visual message of the posters is often one of enduring cultural stereotypes. This paper looks into the gendered discourse of the propaganda poster by analyzing the social context in which women appear in these posters, and its cultural connotations.

**[SAC2-4]** Yonson Ahn (Formerly University of Leipzig, South Africa)

**Remembering Comfort Women in North Korea: Gender and Nation**

This paper investigates the way in which the past of the comfort women is interpreted and appropriated in an ongoing attempt to mould a nationalistic, anti-imperialistic and andro-centric future of North Korea. By defining the profile of who gets to be heard, what is remembered and what is forgotten, in ways that can reinforce official agendas, the way in which collective/official memory of comfort women is gendered and nationalized can be shown in this study. The collective memory of comfort women is conceptualized solely around unsettled colonial past of the North Korean nation, and there is little awareness of the gender issue involved in the past of comfort women. Finally, this paper examines the way in which North Korea's official approaches to the comfort women issue has impact upon the content and form of memory and voice of comfort women.

*Advance Program (Last Updated June 11, 2009)***[SAC3] Rethinking Gender, Age and Self: Japanese Women in Asia-Pacific Region**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room C
<b>Convener</b>	Mika Toyota (National University of Singapore, Singapore)
<b>Chair</b>	Mika Toyota (National University of Singapore, Singapore)
<b>Discussant</b>	

**Panel Abstract**

Increasing number of Japanese women is moving to Asia-Pacific Region today to work, to study, to marry and to retire. These trends in transnational mobility and livelihood are also made possible by policies and socio-economic changes in the destination societies. The panel is intended to understand the intersection between the macro socio-economic process of Asia-Pacific regionalization and the individuals' migration inspirations and strategies. The papers under this panel will examine the transnational repercussion on changing gender roles, life course and life style based on an in-depth analysis of the life experiences of the Japanese women living/working in Asia-Pacific Region.

**Presenters**

**[SAC3-1]** Mika Toyota (National University of Singapore, Singapore)

**Japanese Women in Southeast Asia: Alternative Career and Self?**

The adoption of the new employment regime in the 1990s forced to change the traditional pattern of Japanese employment system with a long-term security and gendered division of labour. This structural adjustment - shrinking employment and marriage opportunities - urged some Japanese women to find alternative ways to ensure their life and career fulfillment outside Japan. In 2004, a total of 568,620 foreigners stayed in Thailand for more than 30 days. The top was Japanese accounted for 73,882 with a gender breakdown of males 74% and female 26%. What does this figure mean? By examining the narratives of the life strategies of Japanese women in Southeast Asia (Thailand, Malaysia and the Philippines) across different generation and in different migration categories the paper aims to unveil a configuration of "gendered" Japanese migration to Southeast Asia.

**[SAC3-2]** Leng Leng Thang (National University of Singapore, Singapore)

**Seeking the Self in Outside Japan: A Study of Older Japanese Women's Experience Living in Western Australia**

The contemporary patterns of migration among Japanese show interesting diversities ranging from retirement migration to the emigration of younger Japanese for work and study. The emigration of older Japanese women is a recent development made possible due to better health and financial stability among Japanese in an era of mass longevity. This paper examines such an emerging phenomenon through a case study of older Japanese women's migration to Western Australia.

The demography of Japanese permanent residents in Western Australia shows significant growth in two groups in the recent years: women in their 30s and 50's. While the sudden increase in the former group is related to the increase in international marriages, the emergence of the latter group (women in their 50s) challenges the issues of globalization and aging, gender, identities and ikigai (purpose of life) in later life.

The paper will focus on understanding the experiences of this group of older Japanese women through in-depth interviews. In particular, we seek to explore their decision to migrate at a matured age out of Japan, their experiences in a foreign land, and the implications of the experiences on their perceptions of the self, 'home' and 'aging'.

By juxtapose aging, women and migration, the study highlights the reality in recent

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migration trends of Japanese. Albeit a small number and influenced by migrant policy which may promote or hinder flows, the phenomenon is significant in encouraging us to rethink aging and gender in a globalized context.

[SAC3-3] Yoshimichi Yui (Hiroshima University, Japan)

**Japanese Women's Work Abroad : Comparative Study of Singapore and San Francisco**

The economic globalization will push up the international workforce mobility. Skilled international migration is fundamental globalization process in the 'space of flows' of network society. And skilled professional and managerial elite need their assistants and support persons. Therefore globalization induces plenty of international migration containing both skilled professional workers and their supports persons which contains subordinates and locally locally-hired employee. The needs of workforce in office procedures, service sectors and customer service are increasing and diversified in order to support Japanese expatriates. And Japanese companies have led to demand for more staff bilingual in Japanese and English. Therefore these supporting procedures in Japanese firms are required for Japanese women.

Most of Japanese women in Singapore enjoy their private life. However they feel disappointed at their working conditions. They want to use English and to shape up their ability. However there are few companies that satisfy Japanese women with career expectation. Because many Japanese companies and multi-national companies require Japanese women in order to perform work with Japanese customers in Japanese. And many Japanese women are afraid their career in Singapore is available in Japan and are disappointed with failure to brush up their English ability in Singapore.

The tendency of Japanese women's working abroad is influenced by economic globalization, which needs more cheap local employees instead of costly expatriate employee. However, we can't account enough for existing economic theories, because it is not depended wage gap between immigrant and out-migrant countries. Japanese women decrease their income in Singapore. It is important to think Japanese women's life style and their experience in foreign countries. This means most of Japanese women who work abroad do not want work career, they want to enrich their experience or their life career.

And we try to compare another condition and researched the Japanese working women in San Francisco in order to comparing with the case of Singapore. In the case of San Francisco, many Japanese working women has "F-Pass" and works as internship worker. Their jobs are expert staff or professional personnel after graduated in USA. In the case of San Francisco, Japanese working women also enjoy in their lives. Therefore, we can understand that they are "spiritual migrants".

[SAC3-4] Mayumi Ono (The University of Tokyo, Japan)

**Retiring to an Alternative West: Elderly Japanese Women in Malaysia**

Retiring abroad has become one of the lifestyle options for Japanese elderly people since the late 1980s. Destinations in Asia-Pacific region such as Hawaii, Australia, and Southeast Asian countries have been receiving middle-aged and elderly Japanese retirees. This new trend in transnational lifestyle which is made possible by policies and socio-economic changes of both sending and receiving societies involved as well as individual motivations.

Aging society has impacted the government as well as each individual's livelihood. Longevity and declining birth rate has further become a serious socio-economic issue by causing a dramatic change in the demographic structure of Japanese society and its labor market. Increasing numbers of the Japanese pensioners actually move overseas for economic reasons, especially to Southeast Asian countries, in pursuit of a better quality of their retirement life. In 2007 the number of Japanese overseas tourists above the age of fifty has reached six million. The upper middle-aged Japanese tourists are recognized as a significant potential market by both sending/receiving sides and are foreseen to grow more along with the retirement of baby boomers.



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As receiving side, this paper focuses on Malaysia, one of the most popular "long-stay" destinations amongst Japanese, hosting foreign retirees under the 'Malaysia My Second Home' program since the late 1980s so that it can accelerate its economy by attracting foreign investment and more tourists visit. This paper aims to explore the case of Japanese elderly women residing in Malaysia and discuss how the Japanese elderly women negotiate their gender role by moving to an alternative place to live their retirement life.



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**[SAC4] Performing Gender in Modernizing Japan and Asia**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room C
<b>Convener</b>	Toby Slade (University of Tokyo, Japan)
<b>Chair</b>	Toby Slade (University of Tokyo, Japan)
<b>Discussant</b>	

**Panel Abstract**

While abstractly a gender equalizer, Modernity was in practice a creator of extreme gender differentiation. Masculinity and the ways it could be performed and dressed for were some of the first things challenged by the wave of European aesthetics and social practices which arrived in Japan with the Meiji restoration and later across Asia. Notions of femininity, while toyed with in the 1870s, were used as a forms of nationalism and tradition until the 1920s. Political and social freedoms were also partitioned in this way, with masculine modernity beginning much earlier and for different reasons than feminine modernity, which, not totally discounting hopeful beginnings, stagnated for much of the Meiji period. These papers will examine various aspects of gender throughout the modern period in Japan and greater Asia, including the gendering of fashions, the concept of childhood, and the performance of masculinity and femininity.

**Presenters**

**[SAC4-1]** Jason Karlin

**[SAC4-2]** Rebecca Nickerson Slade

**[SAC4-3]** Rhiannon Paget (University of Sydney, Australia)

**Gender and the Spectacle of Childhood in Modern Japan**

According to historians, one of the key moments in the development of a modern idea of childhood was the emergence of a desire among adults to record children's performances of a particular inventory of 'childlike' behaviours. It has also been noted, howe

**[SAC4-4]** Toby Slade (University of Tokyo, Japan)

*Advance Program (Last Updated June 11, 2009)***[SAD1] Potentiality of Peripheral Approach in the Study of Cultural Interaction Studies on East Asia**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room D
<b>Convener</b>	Takao Fujita (Kansai University, Japan)
<b>Chair</b>	Yoshiko Oda (Institute for Cultural Interaction Studies, Japan)
<b>Discussant</b>	

**Panel Abstract**

“Peripheral approach” is one of the significant methodologies in the Institute for Cultural Interaction Studies (ICIS), Kansai University, which tries to establish cultural interaction studies of East Asia as a new academic discipline.

Periphery does not mean an objective spatial index, but means a subjective relative category of space, value and people. Any culture, value and people which belongs to ruler or majority always identifies itself as “center,” and recognizes the others as “periphery.” In this sense, designating “periphery” itself is a cultural and political enterprise from a subjective viewpoint of the center. Humanities and social sciences have mainly studied various topics of the center and ignored the peripheral because of their lack of values. Such modern disciplines have helped to regard the histories recorded by nation-states, and also the cultures of the center as the only authentic and essential. Our peripheral approach intends to overcome these perspectives.

Against the trivial images of periphery made up by the center, periphery differently identifies itself by its cultural and psychological distance from the central value system (Edward Shils), and sometimes insists on its marginality (Victor Turner) with specific cultural and political meanings. Thus, the periphery does not always intend to assimilate to the central value system. Peripheral approach will investigate various cultural patterns of the periphery in relation to the center, and analyze cultural political meanings and strategies of the periphery.

The central value system is not always confined to the one. In the early modern East Asia, besides the hegemonic Confucian civilizing project, Japanese colonialism, Russian value system, and even Shan cultural value in Southwestern China were influential. Cultural interactions should have done among them, and peripheries have constructed their identities by deciding the distance from each central value system. In this panel, Okamoto discusses the marginal diplomatic strategy in early-modern Ryukyu, which was for centuries allocated between Japanese and Chinese central value systems. Onishi investigates traditional trades of Ainu, who strategically took advantage of their marginal position among political hegemonies of Russia, Japan and China. Fujita examines the peripheral political systems of northwestern China in Han dynasty by analyzing wood strips. Their political systems would epitomize excessive copies of the center. Kimura inspects marginality of Yunnanese Muslim migrants in Burma-China borderland since the late 19th century.

**Presenters**

**[SAD1-1]** Takao Fujita (Kansai University, Japan)

**Dunhuang in Han Period: A Case of Self-Decision to Periphery**

It seems obvious that Dunhuang, or the western-most frontier of Han dynasty, belongs to peripheral area, both from a geographic and a political viewpoint. In the latter half of the second century B.C., after sweeping away of nomadic power from this region, Han dynasty extended the Great Wall westward and sent a mass of immigrants continuously to Dunhuang and its neighboring regions. By the beginning of the first century B.C., Dunhuang Prefecture came to have the same political system as the inner prefectures in China proper. Surrounding nomadic tribes in Mongolia and Tibet, Dunhuang provided itself with several strong armies and maintained systematic military administration till the succession of Wang-

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Mang to the throne. After Wang's destruction, Dunhuang came to a critical turning point as a periphery of China. For the first time in its history, Dunhuang composed a union of five prefectures along the Gansu corridor and decided to hold a neutral position against the China proper. An abundance of resources and isolated landform might have enabled it to aim at political independence from Chinese dynasty. However, Dunhuang and other prefectures in Kansu chose re-unification to the Chinese dynasty in spite of their deliberate negotiation with several political powers precedent to the later Han dynasty. Curiously enough, the same decisions have been made when Dunhuang was obliged to be isolated from political powers in the China proper. It would be necessary to compare other peripheral regions in Han dynasty, such as Korean Peninsula, southern-most China, or Chinese Turkistan. To what degree a political rule over a periphery exerts an influence on its cultural identity: this should be inevitable question to consider cultural interaction in Chinese peripheral area.

[SAD1-2] Hideyuki Onishi (Doshisha Women's College of Liberal Arts, Japan)

**Formation of The Ainu Subsistence Strategy by Economic and Political Influences from the Mainland Japan**

The Ainu are an ethnic group in contemporary Japanese society which is regarded as a political and socio-cultural minority. They had sustained a relatively independent society until the Meiji period (1868-1912 A.D.) when Japanese colonial government introduced modernization and development to them. Therefore, there are more than a few images and discourses in which the Ainu culture had been unchanged until the Meiji period.

However, the Ainu culture has continuously varied in their long history by contacts with and/or influences from the outside world. Especially, their society had a drastic and important cultural transition in the Edo period (1608-1868 A.D.) as East Asia's pre-modern stage. In particular, the Tokugawa shogunate forced Ainu society to pursue commercial hunting by their colonial policy, and divided the customary units of Ainu society by their established political borders. And then, commercial capital of the mainland Japan set Ainu to work on a coastal fishing as forced labor, and caused exhaustions of bio-resource.

This article examines what kind of the subsistence strategy was carried out on this transition period. The results of this analysis show bio-resources and land uses related to subsistence activities in Ainu society were established under the influence of commercialism or colonial politics of the mainland Japan in no small way during the Edo period. At the same time, the purpose of Ainu subsistence activities was the production of not only food but also trade commodities to obtain necessities for life from the mainland Japan. These results lead to the conclusion that the Ainu subsistence strategy as the adaptation system for the ecological and socio-cultural environment, which was described in the historical and ethnographical eras, was established by which their society directly connected with the exchange network of the mainland Japan based on regional division of labor.

[SAD1-3] Hiromichi Okamoto (Institute for Cultural Interaction Studies, Japan)

**International Position of the Ryukyu Kingdom: Peripherality as Its Diplomatic Strategy**

The Ryukyu kingdom is the state established on the archipelago that is called Ryukyu Islands or "Ryukyu arc". Popularly, the era so-called "Old Ryukyu" from 1372, when the king of Chuzan started its tribute to Ming China, to 1609, when Ryukyu received the invasion by Satsuma clan and became under its rule, is regarded as the era when Ryukyu prospered by maritime trade on the basis of its tributary relationship with Ming China. On the other hand, the era so-called "Early-modern Ryukyu" from 1609 to 1879, when Ryukyu was incorporated into Japan (so-called "the Disposal of Ryukyu"), is regarded as the era when Ryukyu was forced to behave as "Dual tributary state" which maintained its relations with Satsuma clan (and Tokugawa Shogunate as the superordinate) and Ming-Qing China separately. Previously, these two eras for Ryukyu had been estimated to be extremely opposite in terms of its initiative or autonomy. But recently there is a research tendency that



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tried to dig out its initiative and autonomy in “Early-modern Ryukyu”. In this presentation, I would like to discuss the strategy of the Ryukyu kingdom which had used its “peripherality” as an opposite way on its administration and diplomacy, as the same issue through both of the eras. At the same time, I would like to examine Ryukyuan “initiative” which built and utilized its “peripherality” into its own activities, and try to pick up fragments of its self-consciousness and real intention. Moreover, I shall mention the nature of the regional system and order at that time in East Eurasia which required entities like the Ryukyu kingdom to undertake its “peripherality” for its own maintenance of function.

[SAD1-4] Mizuka Kimura (Kansai University, Japan)

**Analysis of Marginality and Centrality from the Discourse of Spirit Possession among Yunnanese Muslim Migrants in Upper Burma**

In this paper I will investigate how Yunnanese Muslim Migrants in Burma construe their marginal status in Burma on the symbolic dimension by analyzing their discourse concerning the spirit possession among them. In their discourse there are two centers and one periphery, namely Islam and Chineseness as a center and the native ethnic groups as the periphery.

Yunnanese Muslims settling in the upper Burma migrated from Yunnan province since the late 19th century. Their demographical environment was and has been multi-ethnic including the native Shan and the Wa people and others. Yunnanese Muslims have been forced to interpret their marginal situation in such multi-ethnic circumstances after their migration to Burma.

Through the settling process of them, relationship with the majority ethnic groups on everyday lives had been significant. The marriage with the other ethnic groups is to certain extent considered to be impure in terms of their Chineseness. However, in actual social life among Yunnanese Muslim migrants, interethnic marriages had been often occurred. A noteworthy example was the strategic marriage of the Yunnanese Muslims leaders with the princess of the Wa regional chieftain (saopa in Burmese) who had ruled one region of upper Burma. In other word, this represents their ambiguous position in upper Burma; their pursuit of purity as Chinese origin Muslims on one hand, and the actual hybrid position on the other hand. This ambiguity or marginality of Yunnanese Muslim migrants appeared on their discourse of spirit possession.

In this paper, I will discuss that the discourse of the spirit possession among Yunnanese Muslims in Burma represent their relationships with the other ethnic groups on a symbolical dimension.

*Advance Program (Last Updated June 11, 2009)***[SAD2] Defining and Redefining Cultural Influences in Eurasia**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room D
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAD2-1]** Yin Ker (University of Paris-Sorbonne (Paris IV), France)

**Rethinking "Myanma": Myanma Modern Art**

In discourses on modern Southeast Asian art, the “modern” often eclipses the question of what lies beneath the label by nation – is it the “Indonesian”, the “Thai” or the “Vietnamese”. Yet, Asia and her regions and nations are neither monolithic nor immutable entities. Their substance and self-image have always morphed in response to warfare, trade and more benign exchanges; the ways they are defined can be invented, imposed or reclaimed. To rethink what constitutes “Myanma” within the construct of “modern Myanma art”, this paper proposes to examine the paintings of Myanmar’s three foremost artists of the modern period: Khin Maung (Bank) (1910-1983), Bagyi Aung Soe (1924-1990) and Paw Oo Thet (1936-1993), who share little artistic affinity apart from being participants in an art history that is “modern” and “Myanma”. The first two artists have been looked upon as the father of modern Myanma art: the former is known for his landscapes of urban and rural Myanmar executed in a cubist accent, while the latter draws on local and regional spiritual teachings and paints in an expressive manner that expectations deem contrary to traditional Myanma art and closer to twentieth-century Western painting. Third artist Paw Oo Thet’s watercolour renditions of cheerful villagers and townsfolk engaged in daily activities are especially appreciated by the Myanma community, who choose to see in them an authentic reflection of their culture, and hence the prominence of this artist whose portfolio is in truth much more eclectic. All three artists reference Myanmar in their subject matter but their engagement with the country – her history, her culture, etc. – extends to their practice, sources of inspiration, style and technique, which shall be investigated here. Their reception is of no less consequence considering that Paw Oo Thet’s renown as a worthy representative of Myanma art is boosted by his gentle personality that corresponds to the Myanma people’s conception of virtuous moral conduct; it is a society whereby private and professional lives are often conflated. Upon identification of that which is recognized as “Myanma” in the artists’ oeuvre, the next step would be to question the genesis of these elements: what part of it was consolidated under what circumstances, what was invented by whom and for what purpose, and what has been reclaimed from the country’s past? With the parameters of “Myanma” more clearly defined within the construct of modern Myanma art, it is thus possible to advance a more objective assessment of this subject, which is otherwise clouded by the almost hegemonic authority of the modern whose definitions are actually issued from a modernity and modernism of another history and mission. While modernism revels in its triumph over mimesis and imposes this as a defining character of modern art, Myanma art never prized visual imitation in the first place. The rethinking of “Myanma” forces a reassessment of the “modern” in modern Myanma art.

**[SAD2-2]** Carmen Pérez González (University of Leiden, Germany)

*Advance Program (Last Updated June 11, 2009)***The Written Image: Nineteenth-Century Portrait Photography and Calligraphy in Iran, Japan and India**

This paper analyzes the work of several Iranian, Japanese and Indian photographers that used written text as part of the final photographic image in nineteenth century. The aim of this paper is to explore affinities and differences in the use and content of the calligraphic inscriptions in Iran, Japan and India.

In Iran, Muhammad Shah (ruled 1834-1848) experimented with photography and his court was the recipient of the first daguerreotype camera. But it was under Nasir al-Din Shah that photography was really promoted and different techniques learned and mastered. Nasir al-Din Shah (ruled 1848-1896) became interested in photography began when he was very young. He quickly learned photographic technique and produced his own prints. He started taking pictures in 1869 and learned technique mainly with European photographers that had come to his court. It took a lot of effort for the Shah to bring this new invention close to his servants at court where several rooms were reserved for photography, as well as at the Dar al-Funun (Academy), Iran's first institution of higher learning based on Western models. Iranian photographers such as Abdul Ghassem Nuri (active 1870, Tehran) and Mirza Hasan Akkasbashi (1854-1916, Shiraz) frequently used the technique of calligraphy within photographic space. Both were local photographers that did not have so much contact with the court and Western photographers and, therefore their approach to photography was mostly influenced by their cultural background, especially by Persian miniature and poetry. The role of calligraphic inscriptions in Iranian photography is inherited from the Persian painting tradition. Their function is to give information about the person depicted and about the author, but also it was quite common to place some piece of poetry or philosophical thoughts within the photographic space.

Photography arrived in Japan before the great wave of Westernization that marked the Meiji period (1868-1912). After an initial period of hesitation, the Japanese adopted the photographic process and they molded the aesthetics of photography to their own pictorial traditions. In Japanese photography I have identified some photographic images that present calligraphic texts revealing the name of the photographer and giving some information about the person depicted. In some cases a haiku (short Japanese poem) is to be found perfectly placed in one corner and with the composition typical of traditional Japanese paintings, like the Ukiyo-es. Japanese photographers such as Yokohama Matsuburo (1838-1884) and, later on, Urahara Seiho were fond of this technique and were using it on a regular basis.

In India, interestingly enough, we can find this in hand-colored photography and the painter who did the final work would be the one who would implement some calligraphic inscriptions within the photographic space.

[SAD2-3] Ying-Ling Huang (University of St. Andrews, UK)

**Laurence Binyon (1869-1943): A Leading Scholar of Chinese Painting in Early 20th Century Britain**

British interest in Chinese art was subordinated to the decorative and pictorial arts of Japan in the second half of the 19th century when Japonisme was prominent throughout Europe and America. Due to the lack of knowledge and fine specimens, Chinese painting was generally neglected in Britain. When European collectors and artists obsessed with all things Japanese, Laurence Binyon (1869-1943) was the first British curator promoting the appreciation of Chinese painting, and turned it into a subject of serious and scholarly study. Based on the William Anderson collection of Japanese and Chinese paintings which the British Museum acquired in 1881, Binyon began his study of Asian paintings and endeavoured to enrich the Museum collections with art works from Japan and China. For almost four decades, Binyon published numerous writings on the pictorial arts of the two Asian countries, and became an authority in Chinese painting in Europe, America and Japan.

It is interesting to remark that the Admonitions of the Court Instructress to the Palace Ladies (acquired in 1903) became the significant catalyst for Binyon's study of the aesthetic



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qualities and the philosophy of traditional Chinese painting. He was subsequently captivated by the aesthetic ideal derived from Confucianism, Daoism, and Buddhism of ancient China. Reviewing the present perception of Chinese art in Britain, we find that much of Binyon's ideas has been inherited, as demonstrated in the recent exhibitions entitled "Mountains and Water: Chinese Landscape Painting" (2005), "Gods, Guardians and Immortals: Chinese Religious Paintings" (2007), "Fascination of Nature: Birds and Flowers" (2008). In the 21st century, the Admonitions scroll is still recognized as the most important and unique exhibit of a series of five exhibitions (since 2005) of Chinese painting at the British Museum. When the ancient treasure of the Admonitions scroll is still carefully preserved at the British Museum, Binyon's contribution in expanding the territory of art appreciation in Britain also deserves a high recognition in the history of modern art. Through a study of British reception of Chinese pictorial art in the early 20th century, this paper attempts to reaffirm Binyon's contribution to the dramatic advancement in the appreciation of Chinese painting. Issues discussed will include the British taste in Chinese painting, and the aesthetic value of the Admonitions scroll. Based on Binyon's numerous writings of Asian paintings, the British conception of Chinese painting, as well as its underlying aesthetic and philosophical ideas will also be examined.

[SAD2-4] Lu Yun (Fujian Academy of social sciences, China)

**The Arabic Inscriptions in Southeast China**

My paper is about the early Arabic recordings in Southeast China. Most recordings were done in Yuan Dynasty(1279-1368A.D) , including Mosques' recordings and Muslim tombs' recordings. I find some famous Muslim officials took charge of rebuilding Mosques, such as Huaishengsi mosque in Guangzhou. Some Muslims written by Ibn Battuta were found in the stele of re-erection Qingjingsi Mosque in Quanzhou. These all show me that the spread of Islam in Southeast China was connected with Muslims and their efforts. In view of Muslims' developing rapidly in Yuan Dynasty, Yuan Dynasty is a very important period in Chinese Islamic history. If the support from Muslim officials became thin or disappeared, the spread of Islam would be hindered. I also find that Islamic education had Chinese Islamic teacher and Arabic teacher. in Guangzhou And the Islamic school got some money from Muslims.



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**[SAD3] The Spread of Cultures: From Wayang Golek to Wa-ism**

Date	Aug. 8, 2009
Time	13:45 ~ 15:45
Room	Room D
Convener	
Chair	To be announced
Discussant	

**Panel Abstract**

To be announced

**Presenters**

**[SAD3-1]** Sarah Anais Andrieu (Ecole des Hautes Etudes en Sciences Sociales (EHESS), France)

**From Local to International Dimension: Wayang Golek in West Java, Indonesia**

The aim of this presentation will be to see how a strongly local practice is actually totally embedded in the global context, how it used to be involved in the past and how it remains adaptative and creative in our modern globalisation context.

In West Java in Indonesia, the Sundanese population practices a kind of performing art, a rod puppet theatre called wayang golek. More than a “total theatre” involving many techniques and skills, from the manipulation of the puppets until the music accompanying it (played by a full percussive orchestra), wayang golek Sunda is a total social phenomenon in itself, as it combines essential social, religious, ritual, philosophical, economical and, most important, political aspects. Considered as entertainment, ritual or socio-political guidance and critic in various contexts, this practice –often described as a “traditional” media- is central for the Sundanese population, although it can be considered as threatened now by the competition with other media (such as television, cinema and radio) and by the unfavourable economical context in Indonesia.

The multiple dimensions of this practice make it very interesting to study from the anthropological perspective. Moreover, despite its strong roots in the local society in Sunda (using Sundanese language, behaviour codes and social contexts), this media is embedded in globalisation since it was created. In the presentation we shall then discuss the broadest historical connections of wayang golek Sunda with other cultural spaces, from the Indian world (from which it took its repertoire) and Islam (strongly linked to the wayang golek evolution) until Dutch colonisation... We shall see how wayang golek Sunda has always been interacting and reacting in a global scope, how it was able to adapt and how it could remain at the same time locally relevant until now.

A second point will focus on the national Indonesian politics connected to wayang golek. Indeed, more than a local practice, this performing art is closely watched by the central government in Jakarta which always intended to control or to use it. The modern cultural politics involve wayang golek in the problematic of the creation of the national Indonesian identity (at stake since the idea of Indonesia itself emerged at the beginning of the 20th century). This has essential consequences, such as a double process of culturalization/essentialization and nationalisation/standardisation of the conception of culture and, as politics is performative, of the practice in itself. What is at stake might be no less than the relationship between population and government and the creation of the Sundanese identity, embedded in the problem of the national Indonesian identity.

The last point will be about the most modern globalised dimension of wayang golek, as “wayang Indonesia” (including wayang golek Sunda) has been proclaimed “masterpiece of oral and intangible heritage of humanity” by Unesco in 2003. This new event suddenly projected wayang in the high lights of the international stage and gave him an assumed



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international dimension. As first representative of Indonesia on the list of proclaimed heritage, what are going to be the new implications and mutual responsibilities between the Sundanese community, the national Indonesian government and the international community.

**[SAD3-2]** Kumaran Suberamanian (University of Malaya, Malaysia)

**Tamil Cultural Influences in South-East Asia**

It has been noticed that in the study of Indian cultural influences in South-East Asia, especially from Indian sub-continent and Sri Lanka, the Indian scholarship has not been characterized by dispassionate judgment. The Indian scholars have put forward many unjustifiable claims for their contribution. However, sufficient works incorporating the Indian influence from the Tamil land, Kalinga in particular, were not undertaken. The cultural influence, for which these regions were responsible, has not been sufficiently studied, nor available material have been satisfactorily interpreted. As in a great number of fields of similar studies, the South Indians and Ceylonese, and, especially, the Tamil contribution have not received the notice it deserves. The blame for this lacuna in South-East Asian historical research is to be laid at the doors of South Indian scholars themselves who, as a rule, have not directed their interests to South-East Asia. Tamil sailors had continuously sailed along the routes traced by the early Tamil Argonauts and thousands of Tamil merchants and settlers in Burma, Thailand, Malaya, Vietnam, Indonesia. The influence and the traditions of their ancestors could be observed today.

The French, Dutch and English scholars who have devoted themselves to the study of South-East Asia have been pioneers in exploring the various points of contact between India and the other countries. In tracing the history of Burma, Thailand, Funan, Champa, Cambodia, Malaya, Sumatra, Java, Bali, Borneo, and even the Philippines, they have examined the data available to them in documents and monuments. K. A. Nilakanta Sastri stands almost alone in this field among living South Indian historians. With characteristic industry, K. A. Nilakanta Sastri has made ample use of the material to be found in the works of the French and Dutch savants, especially of George Cœdès, but Sastri's works have not thrown any appreciable new light on South Indian influences in South-east Asia. Tamil Nad contributed to the Indian overseas influences more than other parts of India, and though Sastri has collected together the data concerning Southern India, his works lack the freshness and resource that come of extensive investigation and studies made in the countries themselves subject to Indian influence.

Every country of South-East Asia, be it Thailand, Cambodia, Malaya, Champa or Indonesia, reveals the influence of Tamil architecture, especially of Mamailapuram and Conjeevaram of South India. Since South-East Asian culture, like Indian culture, was intimately linked with religion, the history of South-East Asian religions does reveal a great deal of Tamil influence. Saivism and the lingam worship spread all over these countries, and the branch of philosophy in vogue, especially in Indonesia, was the Siddhanta. The author of the paper attempts to establish the Tamil cultural influences in Southeast-East Asia, especially in Thailand, Burma, Champa or Indonesia, Vietnam, Cambodia and Malaya with some historical evidences.

**[SAD3-3]** Eddy Y.L. Chang (Hitotsubashi University, Japan)

**Wa-ism: The Attraction of Refined Japanese Culture Today**

Since the first waves of Japonism there have been renewed interests in Japanese cultural elements from both foreign and Japanese people. Today, we are witnessing the rise of a prominent phenomenon where aspects of Japanese culture are being appreciated as refined and fancy. It is the phenomenon of 'wa', a word that derives from the Chinese character for 'peace, harmony' and one that indicates anything Japanese that has a classy sense or touch.

Appending the word 'wa' to anything is now fashionable and attractive. The feeling provoked by the word 'wa' differs from that of 'nihon', which tends to give a more nationalistic

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impression. It also differs from popular Japanese cultural items such as anime and karaoke. Wa-ism signifies a new perception and appreciation of ideal Japanese aesthetics now used freely to enhance events, products and services.

This paper aims to define the meaning of 'wa', examine its significance in the modern context, and discuss its effects today both in Japan and globally. Examples will be given to demonstrate the use of the word 'wa' in various contexts.

[SAD3-4] Galina Aleksandrovna Serkina (The Hermitage Museum, Russia)

**Semantics of the Meander**

Meander, an endless repetition of one and the same pattern in linear or wave form, by rights belongs among the most impressive ornamentation patterns of Eurasia and North America. Imagination of Ancient Greeks gave it its present name after the existing hydronym (what's now the Büyük Menderes river in Turkey) because of the similarity of the pattern to the form of the river bend.

All types of this ornamentation pattern can be conveniently divided into three groups depending on the form of the pattern and its past and present prevalence in the specific culture as well as in which culture it had first come to scientific notice: Greek meander, Buddhist meander and Turkic (or Central Asian) meander.

In Ancient Greek art meander appears starting with the late Iron Age and is depicted in rounded or angular styles. The Greek version of meander is spread across the world from Peloponnese peninsular itself to North American Indian cultures. Buddhist meander – angular hammer-like pattern always depicted in linear projection first appears in Middle Ages and is still popular among the Mongolian people, in China and Tibet. Superficial inspection led to a widely spread mistake that Turkic or Central Asian meander is of floral design, which is though absolutely not true. The earliest and rudimentary preserved ancient forms of Turkic meander indicate its zoomorphic origin. Apparently the genesis and spread of this type of meander coincides with the entering of ancient Turks into the world historical process. It should be remembered though that the meander pattern perseveres only by those Turkic nations with strong Central Asian cultural tradition. It is notably absent in the art of Anatolian Turks where the connection to the ancient tradition has long since broken.

In the ornament meander is almost exclusively used as a frame, surrounding the main composition, and giving it wholeness and finality. This function of meander pattern has deeper meaning than just aesthetic. The pattern in ancient and traditional art has always an inherent sacral connotation. It only acquires purely decorative function later – with the oncoming industrial era, or in ancient cultures – recipients, borrowing the ornamental pattern in its "ready-made" form from the donor-cultures, where the sacral function exists – this way the ancient semantics of the patterns is at least partially preserved. Despite the fact that all meander patterns do seemingly differ from each other, and exist in most remote corners of the world, they have common zoomorphic, or better to say – ornithomorphic origin. The precursor of this pattern can be seen in the winged griffins of Scythian art. The impossibility of precise interpretation of Scythian ideological system due to lack of written sources, makes one look for parallels in similar cultures of Eurasian nomads. The bird image takes an important place in the mythology of Turkic nations. According to the Turkic mythology upon death the soul of the dead person returns to its original bird form. That explains the frequent use of bird images in the decoration of ancient burials. Practically all social and natural phenomena in the Turkic mythology are viewed in a binary way. So the woman in the folklore is enciphered as water fowl, while the man is associated with the bird of prey. Thus the winged griffins, as a metaphor of bird of prey (male), widely used in Scythian art, can be interpreted as a result of this ideology, characteristic for the societies with dominant warrior culture.

The origins of this pattern should therefore be looked for in the art of Central Asian nomadic people.

*Advance Program (Last Updated June 11, 2009)***[SAD4] Global Food Scenes in Asia: A Roundtable Discussion**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room D
<b>Convener</b>	Kageaki Kajiwara (Kokushikan University, Japan)
<b>Chair</b>	Kageaki Kajiwara (Kokushikan University, Japan)
<b>Discussant</b>	

**Panel Abstract**

Today, food/eating appear itself on the center stage of social concerns more than ever, at the juncture of ongoing Globalization. Or we do not hesitate to state that food/eating is saturated with symbols than ever in many ways.

Famine and scarcity of food is still a grave-concern for some part of the world; on the other hand, “gourmet” pleasure of eating and excessive consumption of food is the modus operandi for the other part of the Globe. Smart culture of healthier food intake and a taste for junk food can coincide very well in the world today.

Climatic change supposedly caused by global warming, rapid development in genetic engineering technology, and the growing demand for food from newly industrialized countries have changed the whole picture of world food production and consumption thoroughly. Religious food prohibition, ethnic conscious food preference and fast food/slow food controversy introduce divisions and distinctions into the society concerned. Food safety becomes a focal point of social cum national security.

The above ongoing phenomena and probelmatics in mind, this panel aims to decode the nexus of food scenes in the era of globalization, with special focus on the conglomeration of contradictory notions of taboo, inhibition, excessiveness, and license on food productions/consumption in Asia today.

These notions forementioned also are deeply related to notions of identity, ethnicity, nationalism and demarcation at one level and of taste, indulgence, self and body at another. The mingling of these notions itself is a reflection of the very nature of globalization in which the most remote is easily transformed into the inner most, and virtue at one place into vice.

With such enormity of the theme, this panel intends to present vivid food scenes highlighting the actual process of global/local nexus, from resource persons and provide the base for further discussion.

**Presenters**

**[SAD4-1]** Sidney Chin-hung Cheung (The Chinese University of Hong Kong, Hong Kong)

**The Social life of American Crayfish in Asia**

This paper seeks to examine the influences brought by the move of crayfish (freshwater crustacean resembling lobster) from the Southern United States to Asia, especially in Japan and mainland China. It will investigate individual and community responses toward adaptation, consumption and conservation since the coming of crayfish in the 1920s. In this paper, I will describe how the introduction and cultivation of a new non-local food species has contributed to changes in farming methods, trading network and conservation efforts in contemporary Asia. We have seen many adventive freshwater fishes bring negative impacts to their new environments. A few examples are the crayfish in Japan, Nile perch in Australia/Tanzania, black bass in Japan, janitor fish in the Philippines, bullfrog in South Korea, and grass carp and snakehead in North America. However, there are some species that bring new foodways to their new place, such as the popular tilapia in Asia and the red swamp crayfish (*Procambarus clarkii*) in China. Of these, tracking down the spread of the red swamp crayfish both in Japan and China provides a wonderful case study, as it has spread globally and brought various impacts to the two different countries in many ways. By making use of the two paths of the red swamp crayfish, a native species in Southern United States, this proposed research examines how it was widely accepted as a delicacy in China while it also became an destructive invasive creature in Hokkaido after it was introduced



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more than a half century ago.

[SAD4-2] Kyoko Matsukawa (Nara University, Japan)

**How to Make Goan Cuisine: Migration and Food Culture among the Catholics of Goa, India**

Goa is a small state which is located on the western coast of Indian sub-continent. The Portuguese rule between 1510 and 1961 left the place exotic flavors which attract many international and domestic tourists. One of the Portuguese legacies that we can find today is Goan cuisine, such as pork vindaloo, sorpotel (spicy and vinegary sauce with pork offal) and cavala recheiada (stuffed fish).

In this paper I would like to examine the following two points: the globalizing process of Goan cuisine and its contradictory aspects in Goan society.

A part of local population in Goa converted into Catholicism in the early stage of the Portuguese rule. They have different food culture, i.e. eating habit of pork and beef. Besides, there has been a tendency for Goan Catholics to migrate out of Goa. Goan Catholics began migrating first to British India in the 19th century. Their destination later changed to outside India (European countries, US, Canada, Australia, New Zealand, and the Gulf countries). Goan Catholics took their distinctive food culture with themselves to host countries. Today Goan restaurants can be found in major cities such as London, Sydney and Dubai. They serve dishes originally from the tables of Goan Catholic homes.

Back in Goa, however, more than 65 % of Goan population is Hindus. Goan Hindus do not eat pork unlike Catholics. What, then, can be called Goan cuisine for both communities? Goans, whether they are Hindus or Catholics, call themselves the lovers of "Fish Curry and Rice". The Saraswat Brahmins, one of Goan Hindu communities, consider themselves as the original settlers of Goa and have a mythical story that they survived a long drought by eating fish.

By looking at the case of Goa, we can see the inclusion/exclusion process of globalization of food.

[SAD4-3] Masaki Tosa (Kokushikan University, Japan)

**Dogs are good to eat, and/or to pet: Controversial position of the dog-eating custom in globalized South Korea**

There has been a heated controversy over the dog-eating custom in South Korea particularly since the 1988 Seoul Olympic Games. The criticism against the custom started from international organizations for animal welfare, and then expanded to domestic movements. On the other hand, the waned custom once again surfaced and spread around the time of the 2002 FIFA World Cup Korea/Japan. Broadly speaking, there are two reasons to justify and encourage the dog-eating custom. First, it is a deep-rooted tradition, which Korean people should boast and preserve. Second, it has nutritional advantage to eat dogs rather than any other kinds of meat. So its abolition means surrender to Western pressure and a great loss of national tradition. But the critics insist that such justifications by the advocates are all fallacy, so we should give up the primitive custom of eating dogs, our friends.

I would like to argue that there are two perspectives surrounding this controversy. First, symbolism of liminality is working as an originator of strong taboo. Dogs have been treated both globally and locally as liminal beings between man and animals, or between culture and nature. Dog-eating is symbolically equated with man-eating, therefore causes both aversion and mythical power. This symbolism makes the controversy all the more entangled. Second, the criticism comes from the local transformations of Korean society, rather than from the global pressure. The industrialized urban society is fit to treat dogs as pets, but not to eat dogs in a "natural" manner. So re-naturalization of the dog-eating custom needs special fuel such as nationalism. The whole controversy represents an eloquent case to probe the local effect of globalization in Asian society.



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**[SAE1] Internationalization of Korea Exhibition industry: Opportunities and Challenges**

**Date** Aug. 8, 2009  
**Time** 08:30 ~ 10:30  
**Room** Room E  
**Convener**  
**Chair** To be announced  
**Discussant**

**Panel Abstract**

Under the influence of an extremely volatile and unfavorable global economy, exhibition and business activities of trade and exhibition industry in Korea has been inevitably undermined. However, we believe the crisis, from a different perspective, would be a great opportunity for trade exhibition industry to start over again. In this context, we overview the Korean trade exhibition and discuss about the opportunities and challenges within trade exhibition industry growth.

**Presenters**

**[SAE1-1]** Eun-Hee Sung (Dong Eui University, Korea)

**[SAE1-2]** Seung Hyun Yoon (Hannam University, Korea)

**[SAE1-3]** Nam Soo Kim (Dong Seo University, Korea)

**[SAE1-4]** Bong-Seok Kim (Kyung Hee University, Korea)

**[SAE1-5]** Hee Kon Hwang (Hallym University, Korea)



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**[SAE2] Driving Cooperation Model on the Sustainable Growth of Asia Trade Exhibition Industry**

**Date** Aug. 8, 2009  
**Time** 10:45 ~ 12:45  
**Room** Room E  
**Convener**  
**Chair** To be announced  
**Discussant**

**Panel Abstract**

Under the influence of an extremely volatile and unfavorable global economy, exhibition and business activities of trade and exhibition industry in Korea has been inevitably undermined. However, we believe the crisis, from a different perspective, would be a great opportunity for trade exhibition industry to start over again. In this context, we overview the Asian trade exhibition and discuss about the cooperation model for Asian trade exhibition industry growth. Within the framework of cooperation, with all we have prepared as a momentum, Asia trade and exhibition industry attempts to move a step forward.

**Presenters**

**[SAE2-1]** Andrey Vasilev (Kyung Hee University, Russia)

**[SAE2-2]** Duke Liu (Beijing International University, China)

**[SAE2-3]** Thomas Koo (Singapore)

**[SAE2-4]** Michael Tu (Taiwan)

**[SAE2-5]** Supawan (Thailand)

*Advance Program (Last Updated June 11, 2009)***[SAE3] Development of SME's in Asia I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room E
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAE3-1]** Ismat Ara Begum (Bangladesh Agricultural University, Bangladesh)

**Institutional Arrangement for Poultry Breeder Stock Farm Development: A Case Study in Bangladesh**

Smallholder farmers in developing countries are always plays a central role in economic development. But the main constraints of smallholder farms are access to production resources (inputs, services, credit and information) and access to product markets and hence, limit opportunities for commercial farming. When market failures constrain the smallholder farmers to commercialise their production then institutional innovation may helpful by reducing transaction cost, improving co-ordination & supervision, strengthening strategic commitment to investing in needed specific assets, increasing efficiency and overcome certain market failures. Moreover, where contracted product requires substantial investment in equipment or infrastructure, debt burden of contract farmers may increase along with dependency on the large integrators or agribusiness companies. As breeder stock farm is highly technical and capital intensive, resource poor little or non-educated smallholder farmers in Bangladesh are often faced tremendous difficulties to access capital, modern technology and entry both input & output markets. Therefore it is crucial to find out how to include smallholder farmers into open trade markets through institutional linking along the supply chain. This paper aims to make a contribution with empirical evidence from a case study on associations of smallholder poultry breeder stock farmers in Bangladesh. Recently, the ABFL (Aftab Bahumukhi Farms Limited), an agribusiness integrated firm has started vertically integrated contract poultry breeder stock farming system in Bangladesh. Under the system the contract farmer typically provides land, shed/housing, equipment, labor and builds a covered poultry shed under the direct supervision of the ABFL experts to ensure a healthy environment of the birds. Building the shed ABFL helps farmers to access bank loan, if any additional fund is required for equipments, ABFL provides 50% on credit and the remaining 50% has to be borne by the farmer. The ABFL also has internal insurance scheme which covers the breeder stock farms. On the other hand, the integrator provides grand parent stock, feeds, veterinary supplies in kind on credit, intensive supervision, and ensures purchase of the output. This paper aims to find out three research questions: first, what influences the success of the ABFL; second, what are the benefits for the farmers to enter this institutional arrangement; and third to find out the productivity & resource use efficiency of farms. The study relied upon primary data generated during the 2006/2007 production season. Data were collected through the use of a set of structured questionnaire administered on forty (40) farmers from the ABFL. The productivity and resource use efficiency involved in farming was estimated using the production function analysis. The analysis also indicates that age and years of education of farmers have positive significant influence on the level of efficiency and also there existed some inefficiency among the sampled farmers. The study also observed that there was an opportunity for increase in farmers' efficiency and concluded that a well-organized

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institutional arrangement may contribute to poultry breeder stock development as well as sector development.

[SAE3-2] Sarath W.S.B. Dasanayaka (University of Moratuwa, Sri Lanka)

**Problems and Constraints Encountered by Small and Medium Scale Enterprises in Pakistan and Sri Lanka in Globalized Era**

The Small and Medium Scale Enterprises/Industries (SMEs) are playing very significant role in almost all the economies around the world in irrespective of the countries development stage. However it is obvious that SMEs function as a lifeline in informal sector in Asia, Africa, Latin America and Eastern Europe due to their contribution to overall economy in many aspects such as employment generation, exports, tax income, innovation, competitiveness, equitable income distribution, social stability, domestic resources usage, regional development and ultimately it is the main source of economic growth and development. The Pakistan and Sri Lanka is no exception to this phenomenon as developing countries located in South Asian region. Most of the SMEs in these two countries are struggling to survive in today's globalized competitive market structure. Their progress are hampered by issues related to finance, marketing, technology, managerial and entrepreneurial skills, information, infrastructure, human resources, competitiveness, quality, imports dumping, government administrative and regulatory aspects and non-existence of networking and cooperation among the SMEs and lack of linkages with large scale industries, etc. In spite of the various policy reforms, establishment of SME related apex bodies, incentives and assistance offered by successive governments in these countries with the assistance of corporate sector, NGOs and donor agencies, still this SME sector is less dynamic and underdeveloped as against large-scale enterprises and not develop up to their full potentials. The growth and expansion of SMEs are constrained by many problems and issues in Pakistan and Sri Lanka. The main problem encountered by SME researchers and the policy makers are lack of first hand information on SMEs and their real contribution and full potential for the economic and social development. In this context this paper fill this vacuum to get the full attention of policy makers and researchers to develop these SMEs to their full potentials rather leaving SMEs to find their own solutions to problems and issues they encountered in very competitive globalised era.

Key Words: SMEs, economic development, Pakistan, Sri Lanka

JEL Classification: L, M and O

[SAE3-3] Sukhpal Singh (Indian Institute of Management, Ahmedabad, India)

**Global Competitiveness of Indian Agribusiness and Small Primary Producers: Evidence of Exclusion and Potential Mechanisms for India**

Agricultural sector is crucial to poverty reduction and development in developing countries including India. Whether or not local primary producers can gain access to global agri markets and at which point is likely to be an important factor in determining whether they will benefit from trade liberalization. Therefore, while promoting global competitiveness of processors and exporters, it is important to consider its implications for those smaller links involved in the chains i.e. primary producers and workers so that the globalisation process is not exclusionary in nature and does not create losers of globalization, and becomes a win-win situation for most of the participants in the value chain. This paper analyzes the functioning of Indian agri value chains- both export driven and local (as they also have to now compete with MNCs in India or with imports) with special focus on the implications for small producers in India. It examines the profiles of producers in sectors of horticulture, and organic products to understand exclusion of small producers and reasons thereof. It then goes on to examine mechanisms for participation of such excluded producers both from policy as well as institutional perspective. The paper concludes by outlining some of the ways through which the participation of the small producers in these value chains can be



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facilitated.

- [SAE3-4] Ki-Kwan Yoon (Chungnam National University, South Korea)  
Kim Bomin (Chungnam National University, South Korea)  
Mina Park (Chungnam National University, South Korea)

**A Study on the Some Plans to Raise the Ratio of Participation of SMEs in Korea into Overseas Trade Exhibition**

Most of the Small and Medium Enterprises(SME) in the world economy play a considerable role in each country's

economic development. However their business environment is not as good as large enterprises in regards to capital, sales volume, profits, export-import facilitation, tax, insurance, financing, etc. So, developing countries' governments have been especially trying to promote support systems for SMEs within their own country. According to the this general tendency, Korean government have also been supported them by such several measures as financing, insurance, tax etc. This paper aims at proposing some ideas on how SMEs in Korea will participate more than the present into many trade exhibitions which are be opened in all over the oversea region every year. That is why trade exhibitions was already proved as a the most scientific, effective and value-added international marketing means.

- [SAE3-5] Navuth Chay (Royal University of Agriculture, Cambodia)

**Effectiveness of Development and Grassroots Community- Cambodia**

Most of the previous research on development and DA has looked at the processes of development; in this thesis, I have looked at the conditions that are required for development to take place. To do this, I have used an anthropological approach to document and analyze the social structures that support development and DA. The research was conducted in Sambo village, a small and very ancient village located in central Cambodia.

A description of the four actors involved in development and DA in Cambodia – the aid donors, the aid recipient government, national and international NGOs and the aid recipient communities (in Cambodia, the aid recipients are typically poor farmers and their communities) and the strategies these actors use to effect development is described. During my fieldwork between 2000 and 2005, found that there are three types of grassroots organizations – which I call “grassroots level communities” – active in Sambo village. The first are traditional or indigenous communities, organizations that have evolved in the village over time. These indigenous communities are focused on the Buddhist temple, local ancestral spirit cults, and social and kinship hierarchies. The second are modern organizations, created specifically to promote the adoption of democracy and modern development in Cambodia. These organizations have been imposed upon the villagers by donors, NGOs and the government. Third are vernacular communities, a composite of indigenous and modern communities.

The modern communities created by donors and NGOs for the delivery of DA is ineffective. Beside the well supported and understood by other three actors (donor, recipient government and NGO), which I called vertical structure, it does not match with the horizontal structures (which consist of local essential condition, institutional organization, local technology/knowledge). On the other hand, indigenous type was emerged (or created-sometime) by the local people (villagers); vertically it is not understood and supported by the three actors (donor, recipient government and NGO) but horizontally, it matches with the other three ideal components of the society or village. However, indigenous type was emerged or created for the indigenous activities which most of them (in Cambodian rural) are religious related (and lack the training to deal with expectations of development professionals providing DA), then it is hard to find the support and recognition from the development officers/ agents (who represent donor, recipient government or NGO). As indigenous type horizontally matches with the other components, then the sense of



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ownership, participation, transparency, equity and leadership is embodied there giving an excellent condition and that condition is needed by the modern development. The local villagers (especially the wiseman and wise women) are familiar only with the indigenous projects or activities, to them some modern terminology or concept of modern development is shortage.

I conclude that for DA to be delivered effectively to Cambodian rural communities, development professionals must acknowledge the effectiveness of indigenous communities for development, and be guided by these communities when planning development programs and strategies.



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**[SAE4] Development of SME's in Asia II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room E
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

*Advance Program (Last Updated June 11, 2009)***[SAF1] The Future of the Asian Metropolis I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room F
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAF1-1]** Surajit Chakravarty (University of Southern California, USA)

**Redefining the Ethnic Enclave: The Case of Chungking Mansions, Hong Kong**

Literature on ethnic enclaves has focused on three aspects. The first, from the perspective of Economics has attempted to define and understand the ethnic enclave in terms of wages and labor markets, measuring payoffs to participants. The second stream, from the perspective of Geography has studied spatial characteristics (clustering, segregation etc.) of demographic variables (race, nationality, religion etc.). The third body of work, emanating from the discipline of Urban Planning has attempted to understand the ethnic enclave as a product of the forces of globalization. Three weaknesses can be found in these works.

Firstly, there is considerable ambiguity in the definitions and measures employed. Due, in part, to the variety of fields involved in this study, and equally to the complex nature of the phenomenon, there have been multiple approaches and foci, and a general inconsistency in the understanding of the terms of reference. Secondly, most of the literature is based on empirical work in North America and Western Europe. Asian cases, in particular, are greatly underrepresented in this scholarship. Thirdly, few qualitative studies have been attempted to acquire a thick understanding of the social and spatial processes underlying the numbers and maps. Thus, with a few exceptions, 'how' and 'why' questions have been somewhat underrepresented in the study of ethnic enclaves.

Chungking Mansions in Kowloon, Hong Kong, offers a counterpoint to various theories propounded by previous scholarship. This paper, based on a chapter of my dissertation, asks the following questions. What is the meaning of segregation and encapsulation and how do they affect the ethnic enclave? Why are some ethnic enclaves more successful than others? Why does the case not fit definitional paradigms of previous research?

Three significant results from fieldwork are presented here. First, the case shows evidence that 'segregation' (percentage of total population of the enclave that is coethnic), 'encapsulation' (percentage of all coethnics in the region that live in the given enclave) and other similar measures are insufficient to grasp the economic or social significance of enclaves. Second, the case studies the spaces of the site to disaggregate the political and cultural processes that are, to a large extent, the *raison d'être* of the enclave. These analyses shed new light on the nature of the phenomenon. Third, the case attempts to solve the problem of definition. Chungking Mansions provides an example of a multi-ethnic enclave – combined product of historical conditions, a free market economy, and a high-density urban form. The paper attempts to reach beyond the duality of enclaves and ghettos to extract the essential features that define enclaves.

With the twin threats of a falling birth rate and an aging population already apparent in various economies in the region, I believe that difference and multiculturalism in Asian cities is likely to become a key area of focus in the near future. This study, conducted in three languages, over a period of six months on site, is a valuable empirical work which revisits

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theory and sheds light on this important aspect of Asian urbanization.

[SAF1-2] Jugal Kishore Mishra (Utkal University, India)

**Development and Displacement in India: Locating Gender**

The irony is that so many major projects that ignore women are carried out in the name of irrigation, never mind that a large number of India's farm workers are women. Though development-induced displacement poses one of the most critical challenges to women, in most reporting on displacement, their standpoint has been excluded. When a 'development' project commences, all public eyes are on the 'development', not on the cost. More significantly, since this is just a 'cost', statecraft and governmental procedures reduce cost to compensation, rehabilitation and resettlement, thus turning the entire thing into a cost / benefit analysis. In this group, the women are always invisible.

Available reports indicate that more than 30 million people, at the least, are internally displaced due to development projects in India. About 20 – 22 million of those displaced are women and children. Women become the worst sufferers as they lose livelihood, face problems regarding water, sanitation, medical and education facility, and their dependency increases on their husbands and sons. The break up of families, weakening of family ties and loss of security and assurance as a fallout of displacement and the availability of cash received in compensation, lead to an increase in alcoholism among men, often resulting in violence against women. Further it has been found out that in the villages along Narmada Dam, one of the worries voiced by the women was regarding the marriage of their daughters. People in the area were reluctant to get into alliance with oustees. Even it has been marked that out of a number of jobs created for the displaced persons, few jobs have gone to women. Thus the socio-economic threat produced by displacement primarily underlines women's rights and entitlements which are the two important constituents of citizenship.

The main aims of this paper are to :

- Make conceptual links between gender, displacement and resistance
- Understand the social change accompanying forced displacement from a gender perspective
- Develop a rights-based approach to gender, displacement and resistance.

Since this paper seeks primarily to establish some benchmarks for policy and law for displacement and rehabilitation in India, an attempt has been made to document:

- Experiences, opinions, and preferences of the women displaced.
- Women's participation in protest and resistance movement against displacement.
- Role of consultative mechanisms which are necessary in the formulation of policies for the relief, rehabilitation and resettlement of women affected.
- National policies and international guidelines for the rehabilitation of the displaced women.
- As part of the analysis of development, a review of the gender mainstreaming.

[SAF1-3] Mehdi Soltanzadeh (University of Malaya, Malaysia)

**The Problems of Conducting Social Research in Developing Countries from Sociological Viewpoint**

Developing countries are defined as all countries in Latin America, Africa and Asia with some exceptions. They tend to have economies in which agriculture is the dominant activity and to have low per capita income and productivity and poor health standards. The conduct of social research in developing countries is an important issue. For third world countries rely increasingly upon social science methods to gather data which is used by government both for development planning and in day to day administration.

The results of social inquiry are not just benefiting scholars but are used to influence the life chances of millions of people in any of these developing countries. The means by which social data are collected and quality of the data which result and the barriers and difficulties which researchers are usually faced in such countries are important issues that, this research is going to look at.



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Keywords: social research, developing countries, research problems

[SAF1-4]

Matthew Keith Williams (The Australian National University, Australia)

**Cars and Car Crashes in the City of Angels: Bangkok's Collision with Cultural Capitalism**

This paper repositions Bangkok's automobility crisis as a socio-cultural phenomenon. It acknowledges that political, economic and geographical forces have contributed to Bangkok's automobile saturation, but it focuses instead on how Thailand's entrenchment within the global capitalist system may also explain the uptake of automobility in Bangkok. In recent years, Thailand has averaged 13,000 road deaths annually. The economic cost of road crashes was the equivalent of US\$3,500 million in 2002, constituting 2.56% of Thailand's GDP. As the world inexorably leaves its rural past behind, urbanisation poses urgent challenges. The new consumers of these growing urban centres symbolically express their affluence through car consumption. Bangkok's new middle class consumers have done the same. Based on in-depth interviews with Bangkok car owners and other transport users, as well as key personnel in public health, car marketing, transport policy, academia and social marketing, I argue that automobility in Bangkok can also be explained as socio-material mode of consumption. The globalisation of the Thai economy, especially beginning in the last quarter of the 20th century, has introduced an array of new global consumer identities into Thailand. The interaction of these global identities with enduring elements of Thainess has attached specific meanings to car ownership. In turn, symbolic reliance on the automobile has further entrenched dependency at the material level. The conflation of several problems, peak oil, the rise in the number of new consumers aspiring to car ownership worldwide, the effects of climate change, and the public health problems impacts of automobility, underline the urgency of acting to reduce peoples' dependence on private motor vehicle transport. The focus of this thesis is Bangkok, a city enjoying infamy for its traffic jams and vehicle pollution. Fortunately, or perhaps unfortunately, Bangkok's embrace of the private automobile provides a warning to other Asian cities taking the maligned road to automobility, and portends similar egregious public health and environmental consequences.



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**[SAF2] The Future of the Asian Metropolis II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room F
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAF2-1]** Hanii Takahashi (New York University, USA)

**Shrinking Cities: A Challenge for the Global World**

The world is growing older. Even in slow motion, the developed and some of the developing cities from Asia will follow the same path as the European ones: their population will be older causing chain reactions in the field of social and economic development.

A decline in number of births and an aging population are both serious problems all over the world. The cause vary by country and area, but the main reasons are continued trend to marry at a later stage in life and associated with women' social advancement, increasing burden from education costs and population outflow by move to another country.

The aim of the present research is to analyze the social and economical implication of the aging population, at the level of the global cities around the world, as well as the impact in the cities' life.

The conclusions of this study will not be based on recommendations, but more on offering a platform for discussions and a call for finding a common solution.

Key words: ageing population, urban management, global cities, social policies, shrinking cities

**[SAF2-2]** Kin Wai Michael Siu (The Hong Kong Polytechnic University, Hong Kong)

**FlexiDesign for the Diverse and Changing Urban Needs in Asia**

Urban needs are diverse, and not static but dynamic that they change all the times. Many metropolitan cities in Asia are densely populated with diverse, rapidly and continuously changing urban needs. In these cities, streets today are changing from serving fixed and limited particular functions to more diverse and dynamic functions, including an increasing number of local daily routines and community events, social, cultural and commercial activities, local and national celebrations, social and political actions, demonstrations, local and international meetings, and special and unexpected events. However, studies and media reports always criticise the current street furniture as not being flexible enough to deal with such diverse and continuously changing urban needs. Many complaints also significant pointing to the government's policy, professional's design, and management which cannot march with the same speed of urban changes. Taking Hong Kong as a core case study and other Asian cities as supplementary cases, this paper review the current practices (including policy, implementation, management) of street furniture. This paper then presents a balanced discussion on the topic, and identifies the limitations and also feasibility, possibilities and directions of street furniture designs for the diverse and changing urban needs of Asian cities. This paper also expects to provide reference and starting point for further investigations and discussions on the topic of street furniture design. Through the



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explorations and discussions of the case in street furniture design for Asian cities, this paper further expects to provide references for further theoretical discussions on the topic of flexibility in design for Asia.

**[SAF2-3]** Pryor Aldous Arquiza Placino (University of the Philippines, The Philippines)

**Mapping Walkability of University Belt in Manila**

Walkability in the city of Manila is a major consideration in investigating the safety of the dwellers and/or users of the urban community. Roads within the University Belt district including Espana Boulevard, Recto Avenue, and Morayta Avenue are named in this research as major pathways for students going to and from their respective schools. This paper identifies walking hazards initiating threats to the safety of the major users of these streets who are the students of these academic institutions: University of Santo Tomas (UST) along Espana, Far Eastern University (FEU) along Morayta, and University of the East (UE) along Recto. The research employs a survey of students and key-informant interview of officials from the Manila government and the three universities to explore issues and concerns on the safety of students in the district. An overlay of data identifying student population-road density, physical condition of the roads, street crime statistics, vehicle volume, and flooding incidence are graphically represented on a map developed using Geographic Information System (GIS) to provide an analysis of the walkability of the roads studied. The paper reveals that walkability of the University Belt provides a more vivid representation that safety in the district should not only be a sole concern of the students but must be properly addressed and provided solutions by the City Government and the officials of the academic communities. Recommendations based on existing related researches and solutions derived from the interviews provide the basis for planning safety by means of walkability and risk prevention in the University Belt.

*Advance Program (Last Updated June 11, 2009)***[SAF3] The Future of the Asian Metropolis III**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room F
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAF3-1]** Dang Nguyen Anh (Vietnam Academy of Social Sciences, Vietnam)

**The Mega-Urban Transformations of Ho Chi Minh City in the Era of Renovations in Viet Nam**

The latter half of the twentieth century was a period in which the percentage of the Asia's population living in urban areas rose from 17 per cent to 38 per cent. The demographic inflation and population concentration have marked the remarkable growth of 'ten million cities' in Asia. These cities have spread beyond their administrative boundaries. Although the real meaning of urban and rural has been contested, the reality of an increasing proportion of Asia's populations living in large urban agglomerations is evident.

Viewed from this perspective, the mega-urban regions (MURs) deserve attention from researchers. However the extended metropolitan regions in Asia have tended to receive undue emphasis in development and urban policies. What are lacking are studies which systematically examine the structure and dynamics of changes in MURs, recognizing not only their very large populations and areas but also their key roles on the economic, international trade, commerce and social development.

The social and economic links between Vietnam and the outside world are very much concentrated in Ho Chi Minh City – the largest metropolis of Vietnam. The city serves as the key locus of industrial activity, foreign direct investment projects and producer services. As the city expanded, the urban cores are turned into office and commercial uses that displace residential populations. Most of the remaining rural areas are transformed and the built-up area expanded to the city boundary. The accelerated urban transition in 1990s brought hundreds of thousands of migrants annually to the city, and the formation of working class as well as urban middle class directly associated with the urban transformation.

The paper documents and discusses the mega-urban transformations of Ho Chi Minh City in Vietnam in different dimensions – demographic, urban, economic, environmental – which are of important implications for other MURs in Asia. It calls for greater research and policy focus on the rapid urban expansion of Asian cities under the process of globalization.

**[SAF3-2]** Jing Feng (University of Ottawa, Canada)

**Urbanization in Minority Regions in Western China: Geographical and Ethnical Contrast**

China has experienced considerable urban growth since the open door policy and economic reforms of 1978. The urbanization rate has increased from 18% in 1978 to 44% in 2007, with a net growth of 26% in the last 30 years. China's urbanization process is experiencing a full-scale acceleration, faster than ever before. Most of this urban growth occurred in the economically advantageous regions in Eastern China, whereas little urban development took place in the Western region. This unbalanced regional development is a key factor that hinders the urban development in the hinterland. Moreover, as a minority population



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concentrated region, Western China is facing potential issues as cultural, educational, social and economic development. These issues represent the essential challenges for the future development of a harmonious society in China. Existing literature on the study of urbanization focuses mainly on geographical units, however, only a few of the studies look at minority ethnic groups. This paper closely examines the 55 minority ethnic groups in Western China, with particular consideration on not only the spatial distribution of the urbanization level among the minority ethnic groups, but also the urbanization level in western provinces and regions. This research demonstrates the relationship between geographic urbanization and ethnic urbanization in the context of Western China.

Key words: Urbanization, Minority Regions, Minority Ethnic Groups, Spatial Analysis, Western China.

[SAF3-3] Claire Hazoume (Université Paris Diderot (Paris 7), France)

**The Education Hub of Pune, India**

In India, where only 30 % of the population is urbanized, the city of Pune as a growth of over 50 % between 1991 and 2001, and is reaching more than five millions of inhabitants for the year 2008. Its demographic and economic dynamism, gives an important place to Pune in the national urban network: the city appears as the termination of a n industrial and urban corridor that starts in Delhi. Up to the nineties, the vicinity with Mumbai initiated the urban and industrial developments of the city. Under the British raj, it came as an additional centre to the city of Mumbai, because it was a nicer place in times of monsoon. About twenty years after independence that is in the sixties the industrial production of Mumbai changes, as the urban "cloth" of the city get denser and stretches. Pune, benefited from this situation, and the city witnessed a quick development of industries indoors and around the city. Pune progressively became the second industrial centre of Maharashtra, specialized in the automotive component industry. However, its economic status remains closely linked to that of Mumbai. Besides, the vicinity with Mumbai is the main factor of development of the first technological parks, at the end of eighties. Other factors were also decisive: the availability and the comparatively weak cost of real estate, the presence of an important number of skilled work, and the quality of life. All these reasons encouraged the concentration of Information Technology industries between Mumbai and Pune.

With the advent, in the 1990s, of the knowledge society in India (as in all the emerging countries), Pune acquires a particular position. This city, which has a university since 1821, attracts today more than any other one, students from all over India, and all over the world. In 2007, Pune welcomed over 10.000 foreign students, that is 40 % of the foreign students in India. An industrial centre specialized in new technologies, was grafted, to the original education hub. Until now, strongly integrated in the urban region of Mumbai, Pune is gradually emancipating from the influence of her powerful neighbor. The current co-existence of her successive specializations (educative, industrial, and technologic) allows the creation of a vivid cluster oriented towards biotechnology, a new scientific "frontier" in India.

[SAF3-4] Nanxi Su (National University of Singapore, Singapore)

**Housing and Public Space: Urban Revitalization Cases in Singapore**

Like many cities in rapidly developing Asia, Singapore has seen its tremendous changes of urban landscape in its central area since its independence. The urban redevelopment was initially guided by a population decentralization policy, and the traditional urban fabric and congested slum housing in the city centre were replaced by larger footprint high-rise commercial and office buildings. This was followed by a reintroduction of housing and its accompanied public spaces into the city centre, which eventually contributed to the expanding network of public space in Singapore.

The paper attempts to trace the historical development and trends of Singapore's public and private housing in the city centre with respect to the different stages of urban



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redevelopment. Focusing on the close relationship between public space and housing development, the research discusses the so-called “housing-induced public spaces” and differentiates their types and characteristics as they were created during different phases (and often with different strategies) of housing development. Furthermore, the study hopes to examine the roles that these spaces play in the larger network of public space in the central area, and draws from it useful lessons for future urban development.

Case studies are conducted of some significant and typical housing communities, such as the condominiums near Singapore River, the public and private housing projects in Bugis area and some other representative estates. The field study is conducted by documenting and mapping the public spaces induced by different housing projects, tracing their trend of development and implication of housing policies, as well as analyzing their relationship with the greater public space network of the city.

*Advance Program (Last Updated June 11, 2009)***[SAF4] The Future of the Asian Metropolis IV**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room F
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAF4-1]** Sadananda Mitra (Jawaharlal Nehru University, Bangladesh)

**Regional Disparities of Urbanisation in Bangladesh: Level and Determinants**

The level of urbanization in Bangladesh is still low 23.81 percent (adjusted) in 2001. There was sharp growth during 74-81 period. After that although the level is increasing slowly but the annual exponential growth rate has been declining since 1981 to 2001 from 10.63 to 3.3. Though the urban population shows substantial marked rise during the last two decades even then Bangladesh by and large continues to be predominantly rural country having about 76.19% of its population living in villages. Area expansion is the principal reason for population growth in urban area.

The census data shows that urban population variation during 91-2001 was highest in Dhaka division (central part) with 46.26% . On the other hand urban area variation is highest in southern part of the country Barisal, with 23.87%. Among the divisions Sylhet, Rajshahi , and Dhaka are having the urban area variation with (23.83%), (15.61%) and (13.50%) respectively above the national urban area variation (11.85%). Whereas Chittagong and Khulna Divisions show area variation below the national urban area variation (11.85%). Among the Divisions Dhaka , Sylhet and Chittagong are having the urban population variation above the national urban population variation. Whereas Khulna , Rajshahi and Barisal divisions show population variation below the National urban population variation (40.17%). The push factors like natural disasters, slow economic growth, unemployment are the major cause of rural-urban migration in Bangladesh although weak pull factors. To control unplanned urbanization across the country there needs to address the adaptation program, job creation in the rural areas, viz-a-viz good urban governance. The level of urbanization in Bangladesh is still low 23.81 percent (adjusted) in 2001. There was sharp growth during 74-81 period. After that although the level is increasing slowly but the annual exponential growth rate has been declining since 1981 to 2001 from 10.63 to 3.3. Though the urban population shows substantial marked rise during the last two decades even then Bangladesh by and large continues to be predominantly rural country having about 76.19% of its population living in villages. Area expansion is the principal reason for population growth in urban area.

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population variation (40.17%). The push factors like natural disasters, slow economic growth, unemployment are the major cause of rural-urban migration in Bangladesh although weak pull factors. To control unplanned urbanization across the country there needs to address the adaptation program, job creation in the rural areas, viz-a-viz good urban governance.

[SAF4-2] Ana Maria Goy Yamamoto (Universidad Autonoma de Madrid, Spain)

**Asian-y-sm: Lifestyles of Young East Asian Urbanites**

This paper will try to define, analyze and shed light on the consumption pattern trends and lifestyles of the East Asian Generation Y. Young cosmopolitans addicted to technologies and to a permanent connectivity that have an immense power to define not only markets but also what their future societies will look like, even more, what the region of Asia will look like. Proud to be Asian, they nurture their own local roots, interact with neighboring countries sharing similar views, and by doing so, shape up an ubiquitous future society where the concept of flexible citizenship is more and more present.

First, the paper will present some introductory facts that favor this flexible citizenship to be possible and be active in these East Asian societies, to be followed with a second part where the use of new technologies imply new lifestyles and ways to interact among the present youth. What will this mean and shape the market will be dealt in the third concluding part.

[SAF4-3] Yacobus Kunharibowo (Universitas Atma Jaya Yogyakarta, INDONESIA)

**Struggle to be The City of Light: Karachi Experiences Facing the Global World**

The ancient site of Karachi is known as fishermen villages which then developed to be a modern city. The rate of urbanization has rapidly expanded and radically increase the city's population which add and transform the economy, politic and social issues. Those problems show how the center of new networks, economy, and the arena of interests. Karachi become the financial and commercial center of Pakistan, but along with those, it also grows to be the most culturally and religiously diverse city in that nation.

The developments of infrastructure in the cities grows fast without caring for the urban citizen who has become the part of the city. Joint venture or any mutual economic decision are made for the buildings of the supreme city. Regardless to what Castells' opinion that a city is built informally which then formalized by the political system in order to face globalization. The city, in other words, being one of the most important spaces for "global flow".

The city which of course has an enormous potential to be a hub of value at the same create a challenge as the impact of its rapid developments. The passage of the city should be in lines for both government and its citizens. However problems such fighting among ethnic groups, criminality, and disturbance emerge as the result of the state's in competency in providing the secure environment for its inhabitants. Regardless all of the challenges, several years after 9/11 occurred, the spirit of the country has changed particularly in the security of living side by side with multi cultural and economical aspects.

According to Huntington who categorized Pakistan in the list of Moslem world terminology, believe that the state possess a huge potency to be a trigger of clash of civilization. The new forms of identity politics of nation faced with another civilization. Universality of the west's value and political system will only further antagonize other civilizations. The question is how would the state can create the ideal icon of a city --as a product of civilization-- which reflect as a global city which carry its vision toward becoming a world class city and attractive economic centre with a decent life for Karachites.

[SAF4-4] Carlos Pena Tatel (University of the Philippines, The Philippines)

**Reconstituting Identities in Philippine Urban Communities: The Gawad Kalinga Housing Projects as Villages of the Poor**



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Across the Philippines, housing projects known as “Gawad Kalinga” are currently changing the spatial landscape of the urban poor in an unprecedented rate. Aimed at alleviating the condition of the poor as a marginalized sector of the city, these structures, known as “Gawad Kalinga Villages” or more commonly as “GK,” function as micro-communities of select group of beneficiaries within a larger community of poor people. A very prominent and influential Non-Governmental Organization (NGO) in the country, the Couples for Christ, spearheaded this drive and made GK not only as a permanent ministry of this Catholic organization, but also as one of the most recognized NGOs and continuing social/humanitarian programs in the country and in the world today. International and local private funding, media coverage, endorsement from influential politicians, a major international recognition, and countless national awards for socio-civic and religious work made the GK a major socio-religious force in the country that badly needs solutions for its widespread poverty and homelessness. The GK villages, despite being relatively small in terms of size and number of housing units built, are conspicuous entities because of their particular character: gated entrance, paved walkways, landscaped surroundings, and colourful paintings of house walls. What is interesting is that just outside every GK “enclaves” is the larger context of impoverished neighbourhood of non-GK beneficiaries. Coupled with a village name that is distinct and sound foreign from the people’s consciousness, the GK is one cultural phenomenon that creates social tensions from within and from without.

This paper studies the GK’s dual impact as a social movement — effecting change on the structural level and transformation in the ideological/spiritual realm. Characterized by its dictum, “no more slums, no more poverty,” the GK believes that to help poor people build houses of their own is to help them build their dignity as a humans as well.” The paper emphasizes how the GK develops and introduces a particular worldview of the poor and toward the poor — the beneficiaries/residents are expected to behave in an ideal “urbanized” way of life, much closely to the middle class living as symbolized by its appropriation of the word “village” and other elements of this class consciousness into their own GK community. This phenomenon is interesting to note especially in the light of globalization that is permeating the social lives of the people of the “South.” It should be noted too that a major chunk of GK funds come from overseas Filipinos and other foreign sources. It is even more urgent to take a look at this movement — that started with housing and is now evolving into a multi-faceted social/civic work — which is already spreading from the urban centers to the rural peripheral towns; and more recently, from a primarily Philippine affairs to current plans of replicating this program in other countries of the global South.

*Advance Program (Last Updated June 11, 2009)***[SAG1] Colonial Encounters from the 17th Century until 1945 I**

Date	Aug. 8, 2009
Time	08:30 ~ 10:30
Room	Room G
Convener	
Chair	To be announced
Discussant	

**Panel Abstract**

To be announced

**Presenters**

**[SAG1-1]** Mathias Dominique Yves Vigouroux (Nishogakusha University, Japan)

**Medical Education during the Edo Period (1603-1868)**

This paper aims at examining the characteristics of traditional medical education (herbal medicine and acupuncture learning) and the changes that occurred in this field during the two and a half centuries of the Edo period. When Tokugawa Iyasu seized power and established the Tokugawa Bakufu in 1608, learning and the practice of intellectual arts were encouraged for the samurai to support the Bakufu system. With the political changes, fiefs started to establish medical schools and set up medical departments at their schools. If no facilities were available for medical students, fiefs would sponsor students to study in another fief. Although medical education was considered a special education, exclusively for sons of physicians, some of the fief schools admitted students without discrimination and without entrance examination. On the other hand, there were also private schools who offered medical education both to samurai and commoners. Compared to the official schools, the private schools were not only more selective but also secretive, often requiring the student to make a pledge of secrecy. I will give a general survey of medical education focusing on the number of institutions, both official and private, available to medical students and their geographic distribution. I will also examine the structure of the schools themselves (admittance regulation, curriculum, examination, number of students, etc.) and outline the general patterns of medical education during the Edo period.

**[SAG1-2]** Hans Erik Gustaf Hägerdal (Växjö University, Sweden)

**Cannibals and Pedlars: Economic Opportunities and Political Alliance in Alor, Eastern Indonesia, 1600-1850**

The Alor group of eastern Indonesia, mainly consisting of the islands Alor and Pantar, has been the subject of a limited amount of anthropological research, most notably by Cora Dubois and Syarifuddin Gomang. These studies have clarified aspects of familial structure and traditional political concepts. So far few historical studies have been undertaken about this area. The present study explores political and economic structures during the period 1600-1850 by using a scattered but informative material found in Dutch and Indonesian archives. In the oldest available sources there is mention of a place called "Galiau" which is sometimes understood as an island, and which is distinct from "Malua" or "Ombai", which latter names alludes to the particular island Alor. By the seventeenth century "Malua" had a reputation as the home of cannibals, a rumour that was repeated by nineteenth-century travel accounts. Dutch materials from the VOC period clarifies the political geography of the Alor group. It reveals the concept Alor to have been on one hand a loose league of 4-5 local princedoms on Pantar and western Alor, and on the other hand one of these princedoms. Later tradition knows this league as Galiau. VOC documents point out Pandai on Pantar as the leader of the league, which stood in a loose political relationship with the five

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princedom of Solor further to the west. As the VOC were established permanently in the Solor-Timor area in 1646, and were recognized by Solor as suzerains, the Dutch were also seen as indirect protectors of the Alor league. The league, however, had a serious rival in the Black Portuguese of East Flores and Timor, who strove for commercial influence in the highlands of Alor Island. The coastal princedom tended to live in a state of conflict with the mountaineers who were captured as slaves. The reputation for cannibalism might therefore have been an image of frightfulness in order to deter foreigners. The VOC authorities in Kupang, West Timor, entertained intermittent contact with the Alor-Galiau league with Solorese chiefs as brokers. The Alorese chiefs were keen to sell beeswax, slaves and certain other commodities to Kupang. The VOC documents reveal that Dutch-Alorese commercial exchange was quite frequent in certain periods, though taking place on a modest scale. Although the Alor group was marginal from the Dutch point of view, the VOC never forgot its claims of nominal suzerainty. Thus, Portuguese attempt of expansion in these quarters in the eighteenth century and later were checked. In sum, the study demonstrates how local political geography interacted with regional aspects of early colonial rivalry, and how even a marginal and largely unknown area was affected by economic structures imprinted by the VOC.

[SAG1-3] Keiko Tosa (Tokyo University of Foreign Studies, Japan)

**Reconsideration of the meaning of “Tradition” and “Modernity”**

In colonial Burma, the first research on indigenous medicine was conducted in 1928 by the decision of the Ministry of Education; then, the “Report of the Committee of Enquiry into the Indigenous System of Medicine” was compiled and published in 1930. This report, commonly known as the “Shwe Ge Report,” put forward a constructive proposal regarding the policy of indigenous medicine. It proposed that the government should unify the knowledge of indigenous medicine and introduce a registration system through examinations. The report also recommended that the government should support the establishment of institutions where young people could acquire systematic knowledge pertaining to indigenous medicine. Although most of the suggestions were not implemented during the British rule, some of them were carried out under the regime of General Ne Win. In this paper, after surveying the short history of indigenous medicine, I will argue the importance of the “Shwe Ge Report” for the institutionalization of “Indigenous Medicine.” Then, I will introduce two narratives written around 1940; one is an essay written by Maha Swe, who was part of the famous modernist literati, and the other is a guidebook written by an indigenous medical practitioner, who is a leader of a sect. Although the indigenous medical practitioners were regarded as “traditionalists,” I will discuss how this book contains an element of “reflexivity,” which Giddens pointed out as one of the characteristics of “modernism.” I will argue the perspectives of modernity of the so-called traditionalists. Subsequently, I will reconsider the aspect of dichotomy in tradition and modernity.

[SAG1-4] Fazlul Alam (Bangladesh Research and Development Association, )

**Diverse Experiences, Unified Outcome: Modernity in Colonial Asia**

The paper argues that 'modernity' has proved to have contradictory effects on the peoples and the societies of most of the countries in 'Asia', particularly which have been subjected to colonial rules over various length of time by different European powers viz. Britain, France, Holland and Portugal (later United States of America and Japan for a short spell, though the latter cannot be strictly be called colonial). The contradictions were not intended, rather they were natural in the sense that any 'new' development that forces people to discontinue their well-established social and individual lifestyles is expected to introduce contradictions as well. The colonial powers entered into the European 'modern period' in mid-nineteenth century in their countries of origin and consequently appreciated the need to export 'modernity' in some of its multifarious manifestations to the colonised areas. 'Modernity', the paper argues, was a natural development in the countries of origin of many colonial powers, and effected epoch-making changes in their socio-economic as well as political



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environments. One major change was the definitive transformation of feudal society into an industrial one, with robust capitalistic economy and supporting state apparatus. The implemented use of science and technology made them not only powerful forces in some sectors, but also transformed their own societies into a high state of 'civilization'. At this stage, 'civilization' came to be equated with 'culture' and 'tradition' based on the achievements of the bourgeoisies in their countries. This conception of 'civilization' well served to justify colonization of the 'un-civilized' countries and territories. That most of the subjugated territories had rich cultural and traditional heritage was ignored in executing 'civilize them programme'; surprisingly many authors and 'intellectuals' of the West continued to treat 'the cultured expositions', well-educated, sophistications, 'sweetness and light' (Matthew Arnold, FR Leavis, later TS Eliot) as the 'Culture' of a nation eliminating the masses, the downtrodden, the rustics - in general the people in the lower strata of the society. To the colonial rulers this was an acceptable analysis and modernity came as something that could be given away in piecemeal to the 'colonised, therefore, deprived' countries and people. As the colonised countries started receiving the doses of 'modernity' from their colonial masters, their age-old placid, long-sustained life-style, and values started to change and in many cases started to crumble down. The onslaught of 'modernity' covered education, religion, land tenure system, industrial and semi-industrial production and distribution system, export-import arrangements, taxation, monopolistic arrangements in what were always a publicly shared ventured and so on.

The colonised countries, already devastated by plunder and continued appropriation of their wealth by the colonial state apparatus, faced the onslaught of modernity in changing the institutional arrangements of their communities and societies forcing them into a kind of social relations much different from what the people had been used to. The modernity, in almost all the colonies included reforms in formal education, religious arrangements, class and caste arrangements, allowing and disallowing share in the prosperity of the colonial powers etc. The result was an unstoppable destruction of the social, cultural, historical, traditional and even basic governance arrangements of the colonised countries. In other words, the very philosophical basis, good or bad, enlightened or superstitious, of the colonised countries was attacked. A surprising case study could be South Asia, where Buddhism was already under attack during the Aryan onslaught, and during the first wave of Muslim aggression, they were thrown out of the country. The new aggressors also came to be attacked by later events. It is undeniable that religions, their presence or absence - even their acceptance or denial, offer philosophical, moral and even legal basis of a community, particularly if the community had been established many centuries ago. The same could be applied to the belief systems of many of the Asian countries before and during the Western colonial period.

In most of the colonised countries, there emerged a new status group who were either needed by the colonial powers, or who vied for getting closer to the latter. This group, usually educated in the curricula of the West (introduced by the colonial powers) in order to fulfil their personal ambitions (of varying degrees) ignored the interest of their own countries. On the other hand, the formal education and the system of imparting knowledge as developed in the West were welcome by many intent on 'education' as a philosophical force, its practical uses as well as for keeping in touch with the world. To this group, education was not just for getting on in the career building spheres, but also for real knowledge gathering.

The disasters that 'modernity' brought in the original fabrics of the colonial society, soon backfired on the colonial powers. The rise of nationalism, idea of nation states, emancipation from exploitations of any kind wrote new chapters for the Asian countries, as well as for the colonial powers. The modernity, which was the stock-in-trade for colonisation, became a laughing stock after writers like Sigmund Freud wrote 'The Discontents of Civilization'. It was soon realized that civilization, 'particularly technological one', about which the West was so proud of, fell short of many qualities which belonged to the realms of non-technological fields, and that's why the technologically managed civilization failed not only to satisfy the needs of the humanities, but also brought unprecedented misery and



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destructions for the humanity. In many thoughts, the world entered into a phase of decadence in all respects.

If that was the situation in the West, the former colonial powers, the situation in the colonies could be no better. On one hand, the colonial rules destroyed the economy of the colonies, created a situation in which local population could participate in the businesses of their own countries only in limited and allocated fields, increased economic dependence on the West further siphoning wealth in the name of quality products made in the West etc. On the other hand, the traditional life and age-old philosophy of the colonised countries became lost in the attraction of the modernity with its false promises of prosperity. The colonies in general faced this onslaught of modernity for a while, and then tried to fall back on their roots to bring back the soul that they knew to be theirs. And in that process, each colonised countries re-discovered themselves, their ethnicity, their culture and eventually nationalism. The process was not the same for each country, but they reached the same end. Some found a way out to reconstruct their countries on sound footing, and some are still struggling after the end of colonial rules.

In the meantime, the Colonial West, which thought it had prospered to a height of excellence in all spheres, suddenly start stumbling as they find material achievements do not necessarily compensate spirituality and humanity, nor can they correct the uneven developments that plague their own societies, and that persists in the countries around the globe. Socio-political and many critical studies suggest various measures based on the infra-structure of the present world, but such measures are only reform-oriented, and they do not have the depth to combat the problems in sustainable way.

The paper produces four case studies to stress the fact that the prescriptions of the West to correct imbalances in their achievements cannot bring desired result. In the light of the new concept of 'globalisation', which is looked upon by many with suspicions, the paper finds that this is the time for creating a 'total society'. The concept of the 'total society' is offered in the second section of the paper.

**[SAG1-5]** Anne Raffin (National University of Singapore, Singapore)

**Managing Ethnic Relations: Civility of Indifference and Humiliation**

This project explores the notion of a "civility of indifference" to see how useful this concept is for understanding the management of social relations under imperial occupation. In light of recent events in Iraq, there is a need to examine the dilemmas that foreign countries face when they want to control diverse communities in an unstable political context. I first review how scholars have used the term civility of indifference and then apply this concept to an empirical case as a means of evaluating its significance and usefulness. My empirical data concerns the French colony of Pondicherry (India) in the late nineteenth and early twentieth centuries. I argue that the separation of ethnic and racial groups and preservation of local customs seem to have been the best approach to minimizing ethnic disharmony in the colonial context during certain historical periods. However, this civility of indifference came at a cost, that is the humiliation of certain groups in order to maintain the general social order.

*Advance Program (Last Updated June 11, 2009)***[SAG2] Colonial Encounters from the 17th Century until 1945 II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room G
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

- [SAG2-1]** Joseph Teves Raymond (Silliman University / The University of Asia and the Pacific, The Philippines)
- Colonial Apostles: A Discourse on Syncretism and Early American Protestant Missions in the Philippines**
- The popular discourse pertaining to the colonial experience of the Philippines under the United States is commonly placed within the context of imperialism and its economic motives as a main catalyst for colonial aspirations. The colonial experience, however, is complex and can be explained beyond this conventional view. Colonialism serves as a channel for the accelerated mutation of colonized societies, such that, the colonizers in as much as the colonized are active participants in the dynamics of the colonial encounter. As civilizations interact in a world system, syncretism takes place, which is the blending of elements from different cultural traditions, and the result is that a foreign tradition becomes meaningful in a land far from its origin. This acceptance of foreign belief practices is made possible with associated indigenous values amongst Filipinos. These values of *karangalan* (dignity), *katarungan* (justice), and *kalayaan* (freedom) which emanate from a core value of *kapwa* (fellowmen) served as cultural bridges that accelerated the acceptance of the new faith. Thus, it is possible to re-image the colonizer and the colonized people as beneficiaries of a shared experience. This deviation from the traditional paradigms used to explain the era, has permitted an alternative perspective of looking at colonialism.
- The papers' approach is influenced and guided by the concept --- that as belief systems interact in a world system, cross-cultural conversion takes place through the process of syncretism, which allows the blending of elements from different cultural traditions, which will result in a way that foreign tradition could become "intelligible, meaningful, and even attractive in a land far from its origin" and as a result social conversion takes place in which people and societies adopt or adapt foreign cultural traditions. Conversion through syncretism has three types; conversion through voluntary association, conversion introduced by political, social, or economic pressure and conversion by assimilation. This study describes the Filipino reaction to Protestantism based on these three patterns of social conversion from a historical perspective.
- The paper also focuses on the early events, specifically the first three decades of American colonial rule, that transpired with the initiation and propagation of Protestantism, as a belief system, through various religious missionary groups during the early stages of American colonial rule; how the Protestants in the United States viewed the colonial acquisition of the archipelago; and why were they welcomed by those who first came in contact with them. The intention is to understand the reasons why Protestantism came to the Philippines and give a picture of the role and influence of the early religious programs on the overall schema of the American colonial experience at its onset. By doing so, it is possible to describe the Filipino response to Protestantism as a result of cross-cultural exchanges that has led to cultural enrichment.



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[SAG2-2] Kodira Monnappa Lokesh (Mangalore University, India)

**The Emigration of Catholics of Canara to Colonial Bombay – A Study in Process, Pattern and Dimensions of Impact of Migration**

The emigration of Catholics of Canara to colonial Bombay – a study in process, pattern and dimensions of impact of migration

Migration of people from one habitat to another has always been an important feature of human civilization. The process of migration that has taken place in history has produced astounding results and revolutionary changes in human life, culture and civilization. This paper deals with the historical migrations that took place from the Canara coastal region to the Bombay Presidency in general and Bombay city in particular. It focuses on one particular religious group- the Catholic Christians and in terms of gender it concentrates more on the Catholic women of the Canara territory.

The British took over the Canara region on the west coast of India in 1799 and introduced new systems of administration, which brought about revolutionary changes in the socio-economic fabric of the region. These changes affected the Christian community more as they were in the forefront in appreciating the new developments under the colonial regime. The educational reforms helped them to look beyond their own Canara region for better opportunities. The social legislations, which freed the Christian tenants from the restrictions of various tenurial patterns, also encouraged them to move out of their region. Apart from these factors there were a number of other push and pull factors, which influenced the Canara Christians to move out of their territory. The Christian women folk formed one of the major components of the process of migrations. One interesting feature of the process was that most of the migrants preferred Bombay Presidency to any other region as their destination. The Madras Presidency was not one of their favourite destinations.

The process of migration to Bombay began in a small way in the late nineteenth century and it picked up the momentum in the early twentieth century.

The scenario that one comes across in the second, third and fourth decades of the twentieth century is that there was a sizeable chunk of Canara Christians in Bombay as well as in the that presidency, which was contributing in its own way for the economic, cultural and political life of the city and Presidency. The remittances that the migrants were making also brought about great changes in the Canara society.

The other side of the coin was that the Canara society began to experience inner tensions due to the migration of its women folk, who went to Bombay in search of better opportunities but ended up in many case as domestic servants and suffered exploitation. This created convulsions in the Catholic society back home, prodding their religious and political institutions and leadership to initiate steps to check the process of migration in order to save the women community.

This paper will not only look into the process and pattern of the migration of Catholic Christians but also its impact on the women community and on the response of the society as a whole to the migration of the women to Bombay presidency.

[SAG2-3] Sugata Nandi (Presidency College, India)

**A Guided Tour of Sin City: Narrative Representations of a Fearsome Calcutta, C. 1900 - 1947**

As a social phenomenon fear of crime finds easily noticeable representation in mainstream media. This paper contends that other popular forms of representation constitute equally significant sites for creation, articulation and mediation of this fear as public sentiment. Their importance should not be measured for timeliness, topicality and any manner of accuracy, but rather due to their exposition on perceived illicit practices and degeneracy. Along side crime reportage and popular crime fiction, twentieth century Calcutta witnessed the rise of genre of non-fiction representation of the city as a host to systematized malpractice. These narratives, published as books authored by retired police officers, lawyers and other highly educated professionals offered descriptions of dangers that lurked secretly in the city and



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how vulnerable was the law abiding citizen to them. This paper looks into this genre of writing as a contested space within the public sphere where members of the elites and middle classes extended their gaze beyond the restrictions of law to claim certain spaces and socialities as illicit.

A typical non fiction work would resemble a guided tour to the very familiar city with anecdotes of practices like prostitution, fraud, embezzlement, cheating, drug trafficking taking place under guise of inoffensive, lawful everyday activities with agents of law either unable to do anything or actively conniving at these. These works would then remind the reader that the law abiding respectable could at best skillfully avoid being entrapped and victimized by such practices. Like a didactic tale these stories would end with the question – will the city remain inhabitable for the respectable citizen as such practices keep on increasing?

In books of this genre the authors, looking beyond the illegal into the realm of the illicit produced highly personalized versions of how Calcutta was site for crime and immorality that could not be prevented. These narratives used illicit practices as a flexible and personalized marker by which parts of the city was effectively demonstrated as off-limits for the law abiding and respectable sections. Offering voyeuristic accounts of shocking everyday incidents of life in certain areas, the authors of such texts opened the question of creation of safe and moral city fit for habitation of the respectable.

The accounts and anecdotes which, seemingly necessitated their own representation, were at best apocryphal stories. These voiced the fears of the elites and middle classes on public places and suburbs being turned into autonomous units where their social supremacy could be openly challenged and flouted.

Through a selection of a number of works of the said genre, published at different points within 1900-1947 this paper will seek to establish that by use of narrative as a technology the elites and the middle classes brought to the fore a hidden underplay of the respectable's politics of desired control over the city.

[SAG2-4]

Xing Hang (University of California, Berkeley, USA)

**A Question of Hairdos and Fashion: "Chineseness" in the Seventeenth-Century East Asian Maritime Frontier**

My dissertation focuses upon a series of negotiations from 1664 to 1679 between the Qing Dynasty and Zheng Jing, head of a rebel organization based in Taiwan and southeastern coastal China that pledged nominal allegiance to the fallen Ming. This organization, established by Jing's grandfather, Zheng Zhilong, and his son, the famous Zheng Chenggong (Koxinga), dominated maritime East Asia economically in the mid-seventeenth century through its near-monopoly over overseas trade.

Although the Qing court promised significant autonomy to the Zheng regime in exchange for its surrender, the talks broke down chiefly due to differences over fashion and coiffure. The Qing ordered Jing and his followers to wear Manchu riding-jackets and shave their heads, leaving a queue, while the rebels insisted upon keeping their Ming-style flowing robes and long hair. The seemingly innocuous dispute encapsulated a more potent and explosive conflict over identity. Drawing upon the earlier works of Joseph Levenson and Prasenjit Duara, I find that the Qing interpretation of "Chineseness" as a functional quality based upon acceptance of Confucian cultural values, and the reinterpretation of its own dress and hairstyle as "Chinese," contrasted sharply with an exclusive definition on the Zheng side more akin to modern notions of race and nationalism. In this conception, "China" represented a bounded geographic entity, and "Chinese" an inherent characteristic of the Han ethnicity. The Manchus thus became inassimilable "barbarians" who must be expelled. However, when the regime retreated to Taiwan after 1662, with little hope of expelling the outsiders, it resorted to negotiations to take itself outside the Chinese world order as redefined by the Manchus and recreate its own, Han-centered reality on an island previously considered a barren, miasmic swampland inhabited by "savage" aboriginal tribes. In other words, Zheng Jing sought to sinicize Taiwan's landscape, to make it a new, maritime "China" abroad, where Han ethnic customs, especially flowing robes and long hair,



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could thrive free of "barbarian" intrusion. To this aim, he tried unsuccessfully to make the Qing recognize his island as a tributary kingdom like Korea and Vietnam, which had both been allowed to preserve their local customs.

However, after widespread rebellion broke out on the Mainland against the Manchus in 1674, the Zheng regime returned to southeastern China and resumed its efforts to drive them out. Finally, the Qing had to build a navy almost from scratch to drive him off the Mainland in 1680, and ultimately capture the island three years later, all at a tremendous cost both in terms of money and lives. The fall of the Zhengs, in turn, reconfigured commercial and political relations across East Asia, with significant implications for China's pre-industrial development in the following century. My findings, then, would also contribute to ongoing discussions in scholarly circles around the factors behind the divergent trajectories taken by the Chinese and Western European economies on the eve of the Industrial Revolution.

**[SAG2-5]** Leonard Yuzon Andaya (University of Hawaii, USA)

**The 'Informal Portuguese Empire' and the Black Portuguese in Eastern Indonesia in the 17th and 18th Centuries**

The 16th century in Asia has been depicted as the highpoint of the Portuguese Estado da India or the 'State of India', an all-embracing administrative term for the Portuguese empire east of the Cape of Good Hope, and the 17th century as its nadir. Yet the Portuguese continued to flourish in the 'informal Portuguese empire' of private Portuguese who operated successfully in Asia. This paper is an examination of one such group called the Topasses in eastern Indonesia, who were termed by the Dutch and some others as the 'black Portuguese' because they identified themselves as Portuguese though there was little to distinguish them from the indigenous population. It was through their ability to incorporate both Portuguese and indigenous elements in their culture that helped them to survive as a group and enable the 'white' Portuguese to maintain a presence in Timor till late in the 20th century.

*Advance Program (Last Updated June 11, 2009)***[SAG3] Colonial Encounters from the 17th Century until 1945 III**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room G
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAG3-1]** Agus Setiawan (University of Indonesia, Indonesia)

**The Dutch – American Trade Relation in Southeast Asia (1776-1809)**

Formally the Dutch States-General recognized the USA on April 19th, 1782. The Dutch made significant contributions to support the American Revolutionaries through either the Caribbean trade by supplying ammunitions and logistics for the American Revolutionaries during the American Revolution war or with their money which lent to the Continental Congress thereby proving that the Netherlands was a potential ally. However, it took almost six years for the USA to get Dutch formal recognition. A year before the two countries formalized their relation, the USA sent John Adams who was already residing in Paris to increase the cooperation between the two countries. Adams who arrived in the Netherlands in January 1781 had a difficult task because the USA hoped to find not only political support but also financial credit from the Dutch banks. At that time, the USA had spent much money to fund their struggle for nearly six years to achieve independence from the British Empire, while for the Netherlands; it was the second year of the fourth Anglo-Dutch (1780-1784). For the Netherlands, the support to the American revolutionaries influenced much of its relations with the British and France. Economically, the Fourth Anglo – Dutch War (1780 – 1784) proved a disaster for the Netherlands. The direct cause of the war was the British discovery of a secret trade treaty proposed by the city of Amsterdam to the American Revolutionaries. Economically and politically, the price of the war that the Dutch had to pay was very expensive. The British were able to take effective control of the Dutch colonies especially in India. The signing of the Treaty of Paris in 1783 turned Negapatnam into a British colony. This was followed by the British success to gain the right of free trade with part of the Dutch East Indies. Two years earlier, the British forces also managed to take the Dutch settlements on West Sumatra in 1781. During the period of 1780 – 1784, the relation between the Netherlands and the Britain was getting worse while the relation between the Netherlands and the USA was getting better.

**[SAG3-2]** Suffian Mansor (University of Malaya, Malaysia)

**The British Community in Tientsin: Experience and Perception of Chinese Nationalism from 1925–1931.**

The British community in Tientsin settled in Tientsin in the 1860s and built a separate administration in Tientsin which was known as the British Concession. From 1860 until the mid-1920s, the British community experienced challenges both in establishing their trade interests and from the Chinese, especially with the Boxer Uprising. The period from 1860 until the mid-1920s created a colonial mentality among the British community. Although several changes were made to eliminate discrimination against the Chinese in the British concession, the British community did not see the change of the Chinese nationalism, which evolved from the anti-foreign movement and incorporated considerable changes, including

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the emerging aspiration of the Chinese to unite and regain Chinese sovereignty from foreign imperialism. The mass movement of Chinese nationalism in the 1920s challenged the diehard attitude of the majority of the British community in China. The British government, on the other hand, recognised the changes in China and tried to mend its relations with the Chinese. However the British community in Tientsin did not accept the British liberal policy which aimed, in principle, to return the British concessions in China to the Chinese government. The British community believed that British authority should be retained in Tientsin's British concession, and thus extraterritoriality could not be abrogated because the Chinese government was still not stable and would not be able to rule the foreign nationals. The British community tried to voice their grievances regarding the "incompetence" of the Chinese government and Chinese law to protect foreign nationals. The community continued to fight to retain Britain's status quo in China. Finding a way to resolve this challenge to dismantle its empire in China was one of the British government's hardest decisions.

[SAG3-3] Sri Margana (Gadjah Mada University, Indonesia)

**The Death of King Tawangalun: Reading the Diary of Jan Bervelt and Jan Francen, Two Dutch Envoys Sent to Blambangan in 1691**

Replying to the request of the king of Blambangan, Susuhunan Tawang Alun, in 1691 the High Government of Batavia sent an expedition to Blambangan under the command of Captain Luitenant Jan Bervelt and Jan Francen. The King of Blambangan offered a partnership in terminating Surapati, the Balinese freelancer who had destroyed the Dutch fortress in Kartasura and killed the Dutch envoy Captain Francois Tack. Jan Bervelt and Jan Francen were sent to Blambangan to prepare a mutual contract between two parties. When the Dutch envoys came to Blambangan the king suffered a serious illness which caused to his death. Soon after a massive ritual of the king cremation, a political turmoil broke out. Three sons of the king were competing to the throne. Although the Dutch expedition failed to reach agreement with Blambangan, but both envoys came back with a detail and interesting report about Blambangan, one of the Hindu's great kingdom in Java which was able to maintain its establishment until the second half of the eighteenth century. This paper will analyze the succession war in Blambangan after the death of the greatest king of Blambangan Tawang Alun based on the diary written by Jan Bervelt and Jan Francen in 1691-1692. The paper will analyze also the early political relationship between the VOC and Blambangan during the late seventeenth century.

[SAG3-4] Wensheng Wang (University of Hawaii, USA)

**Piracy Crisis, Sino-Vietnamese Relationship, and British Expansion in the South China Sea at the Turn of the Nineteenth Century**

This paper is a historical study of the dramatic upsurge of piratical violence across the Sino-Vietnamese maritime world from the 1790s to the 1810s. Well-organized Chinese pirate fleets collaborated with the newly unified Vietnamese state (the Tayson regime) and ravaged the South China coast. Even seaborne Europeans were forced to negotiate with the pirates for safety in this area. The Qing state (1644-1911) had to deal with its most serious maritime threat since the conquest of Taiwan in 1680s. On the one hand, the Vietnamese sponsorship of Chinese pirates underscored its growing identity, autonomy, and agency. This aggressive move can be taken as the geopolitical challenge of a tributary state in the face of the Chinese "hegemonic" structure and the latent conflicts within it. On the other hand, Chinese nonconfrontational response to this veiled challenge was a clear break from previous Qing methods of managing relations with Vietnam, which suggests an overburdened empire attempting to redefine itself in the face of worsening geopolitical conditions.

Furthermore, the South China piracy also sheds light on a basic question of global history: the mechanism of European (most particularly the English) expansion in the South China Sea. Exploiting the difficulties of the Qing government during the maritime crisis, the British



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tried to push its own commercial and geopolitical interests in China. The most fascinating example was represented by the two incidents of British occupation of Macao in 1802 and 1808 at the peak of piracy crisis. This paper illustrates how a pre-modern so-called “declining” empire was able to force a leading industrializing power to given in. It argues that British imperialism in China was a trial-and-error process that advanced in a piecemeal fashion in finding a workable way to combine predetermined agendas and contingent opportunities. Moreover, this experimental process depended not only on economic and military advantage but also on interstate bargaining and practical compromise dictated by local incidents, native traditions, and global geopolitical considerations.

This paper holds that the search for political dynamics was at the same time local, national, transnational, or even international. We should place China-centered history within a broader regional context and put interactions of China with both its neighbors and European powers at the center of our analysis. A focus on critical crises as the engine of large-scale changes provides such a view. It is important to study resistance and accommodation that take place on transnational maritime frontiers where multi-level historical processes merge and intersect. This is one important way to rediscover history in China and to integrate it into world history.

*Advance Program (Last Updated June 11, 2009)***[SAG4] Colonial Encounters from the 17th Century until 1945 IV**

Date	Aug. 8, 2009
Time	16:00 ~ 18:00
Room	Room G
Convener	
Chair	To be announced
Discussant	

**Panel Abstract**

To be announced

**Presenters**

**[SAG4-1]** Mohamad Rashidi Pakri (Universiti Sains Malaysia, Malaysia)

**An Imperial or a Personal Legacy: A Snapshot of the Lives of Sir F.A. Swettenham and Sir W.E. Maxwell in British Malaya**

My aim in this paper is to put together and evaluate a number of historical events that took place during the early period British colonization of Malaya especially those that involved the official duties and the personal lives of the two colonial officers under study, namely Sir Frank Athelstane Swettenham and Sir William Edward Maxwell. Deriving information mostly from H.S Barlow's book entitled Swettenham (1995) for Sir Frank, and my own interviews and research on Sir William, my hope is to be able to understand their political and personal dilemmas especially when they think of Asia and the legacies they left behind. So much so for wanting to establish the superiority of western culture and civilization (as part of the imperial agenda), the two colonial officers have to juggle between the personal lives and the personal conscience from the a certain historical events that took place during their stay in British Malaya which eventually led them to wanting to erase that 'dark' episodes of their lives.

**[SAG4-2]** S. Suryadi (Leiden University, The Netherlands)

**Homesick for the Indies: On the Contents and Historical Aspects of Four Malay Letters from the Island of Exile (Ceylon)**

This paper looks at four late eighteenth century and early nineteenth-century Malay letters from a land of exile, Ceylon (present-day Sri Lanka), which were sent to the Governor General of the Netherlands East Indies in Batavia. The letters were written in Colombo dated 1792, 1806, and 1807 and are now in Leiden University Library. They were by exiled Prince Meor Bacan Sadar Alam (Sadaralam) and Jogugu Bacan Kaicil Naimuddin from Bacan, North Maluku, by exiled Pangéran (Prince) Mas Dipati Mangkurat, by exiled Raden Tumenggung Wirakusuma, both from Surakarta, Central Java, and by Siti Hapipa, widow of exiled Sultan Fakhruddin Abdul Khair al-Mansur Baginda Usman Batara Tangkana Gowa from South Sulawesi. The writers of these letters were banished by the Dutch VOC (Verenigde Oost-Indische Compagnie) to Ceylon on charges of threatening the political order of the Netherlands East Indies under Dutch control. Though there have been many studies of Malay letters, such letters from the lands of exile like four letters mentioned above have been given little scholarly attention. Setting the scene with a historical sketch of the eighteenth and the early nineteenth centuries in colonial Ceylon and the Netherlands East Indies, this paper provides summary and transliteration of the letters in Roman script, through which I then analyse the socio-economic and political aspects of their writers' lives with their families in their exile in Ceylon. Representing the way of living and destiny of Nusantara's local nobles who were banished by the Dutch colonizers to the alien places far from their motherlands, letters from these lands of exile express the silent voices of these



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exiled individuals which have rarely found a place in scholarly historical works on eighteenth- and nineteenth-century European colonialism. The letters express their writers' perspectives on the land of exile, politically and socially, and a yearning for return to the motherland. Historical data contained in these letters are undoubtedly valuable for the (local) history of colonial Indonesia.

**[SAG4-3]** Ram Krishna Tandon (University of Allahabad, India)

**The British Dominance: Was It a Gift to the Indian Subcontinent?**

The British entered in the Indian Subcontinent as a Trading Company and first settled on the coasts of India. The political, social and economic environment of the region offered them a very favorable condition to dominate. Under the British rule, first under East India Company and then under the British Crown, the people of the region got an access to the western culture, education, philosophy, political system and many other fields including the western art of war. It was during this era that the literature of Indian Classical language, namely from Sanskrit, got a place among the European scholars. The western education not only made the Indians to think of their social evils but also became somewhat responsible for the rise of nationalism. The establishment of the Judiciary and a machinery of administration known as bureaucracy are some of the other gifts of British to this region. The scientific & technological developments in the west had their natural effects on the economic development of Indian Sub-continent during the British rule. The Rail, Telecommunication system, Printing press, Newspapers brought a revolution in the economic and social life of India. The reorganization of Indian Army, establishment of various military training institutions and ordinance factories to meet the requirements of British Government in two world wars provided a military infrastructure to the nations of this subcontinent to develop their armed forces after independence.

The objective of this paper is to analyze how the British, while ruling the region keeping in view their political and economic objectives, actually gifted the region with sound mental base for development in order to keep pace with fast changing modern world.

The paper seeks to highlight the advantages that have had long lasting effects on the Subcontinent's destiny. The aim here is to extract & acknowledge the positives out of an era of economic, social and political suppression.

*Advance Program (Last Updated June 11, 2009)***[SAH1] Eastern and Western Thinking about 'the Other' I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room H
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAH1-1]** Azhari Karim (Universiti Sains Malaysia Penang, Malaysia)

**Think Asia-Asian Minds Initiatives: Asian Solutions for Global Problems**

As Asia marches into the next century its society will more and more gain influence to work to solve problems moulded in its own solutions. Matching the role that Asian countries are expected to play in this new environment the search for solutions to global problems will increasingly reflect Asian thinking and values. This paper seeks to define the expectations and change that will emerge in the years to come through the use of alternative futures methodology. Firstly it analyses the desires and preferences of Asian countries through an examination of current and emerging trends and developments. From this analysis a constraining element in the form of the dependency-sustainability cycle will be presented and steps identified for countries to take in order to get out of this vicious cycle. A case is made for a return to indigenous knowledge as a starting point from which to begin the search for solutions. Next the paper considers the experience of Malaysia in attempting this change. Three examples are discussed: smart partnership with the countries of the South as instruments of sharing economic development and growth strategies; [sains@usm](mailto:sains@usm) as a means of developing innovation in science and arts pursuits and finally going bananas, an exercise to apply sustainability of resource development in resource-rich countries. In the final part the paper will conclude with a discussion of the Asian Minds Initiatives (AMI) as a means to integrate the various approaches to be taken by Asian countries in the quest for Think Asia.

**[SAH1-2]** Iruma Tanaka (Asia Worker's Network, Japan)

**The Ideology of Western Individualistic Liberalism and Development of Asian Countries**

Francis Fukuyama published "The End of History" in 1989 and argued that human's ideological history have ended with the victory of Western liberal democracy over communism in the Cold War. According to his theory, Western liberal democracy would likely be the final form of human government, and there would be no more global conflict of principal political ideologies.

Indeed, western liberal ideology and their political economy system have been globally widespread since the end of the Cold war. Privatization of public services and enhancing civil society are a characteristic of contemporary global politics.

One of the biggest influences for Japanese public by liberal ideology is a change in employment system. In Japan, the number of "Seiki workers" (regular full-time employee) decreased by 4,170,000, and "Hiseiki" workers (part-time, contracted and out-placed workers) increased by 5,740,000 between 1997 to 2007. The gap between them has been widening every year. Overtime work without payment is a usual experience for Japanese workers and Karoshi (death by over work) has become a global term. Japanese suicide top



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30000 for ninth straight year and the major cause is economical reasons.

My analysis is that the cause of these negative influences by the system of current political economy is rooted in the unique values, ideologies or even “human models” of Japanese people and also many of other Asian people share.

In 1990s, few officials in Asian countries advocated the existence of a set of unique values which Asian countries share. Lee Kuan Yew, a former Prime Minister of Singapore, was one of the strongest and most well known advocates of this hypothesis. He sees “Asian values” as authoritarianism based on Confucian philosophy, and argues these values are inconsistent with democracy and human rights but have made the fast economic growth in East Asian countries. Its tendency to ignore the dynamic diversity of Asia and to defend authoritarian governance was counter-argued by many academics such as Amartya Sen. However, Asian values debate has certainly brought up some points to consider current “Western Universalism”.

Hamaguchi Etsun (1985) argues human models of East Asians are contextual while Euro-Americans are individuals. Etsun introduces characteristics of Contextualism as a) mutual dependence b) mutual reliance c) regard of interpersonal relations as an end in themselves, while individualism as a) ego-centeredness b) self-reliance c) regard of interpersonal relations as means to an end.

This study explores the validity of the existence for “relationship based collectivism and contextualism” of East Asian people, and how or in which part they are inconsistent with the system of current individualistic western neo-liberal political economy. Severe social disorder in Japan will be introduced as a bad precedent of the way an Asian country adopts global trend of liberal ideology. It is a time to discuss how Asian countries need to be developed in the world run by western liberal ideologies, as there is a high possibility for many of Asian countries to face the same type of social disorder as Japan, in the process of development in contemporary global politics.

[SAH1-3] Tetsushi Furukawa (Otani University, Japan)

**East Asia and Africa in World History**

This paper provides an overview of relationship between East Asia and Africa (mainly “South of the Sahara” or “Black” Africa) in world history. It also has an aim to stimulate academic interests of scholars of Asian studies, and develop an international research project on this topic. Although historical relations between South or Southwest Asia and Africa have been studied by not a few scholars, those between East Asia and Africa have not been given adequate attention in academics. This phenomenon is partly because of the general lack of interest in this topic and partly because of the limited availability of records. In addition, historical studies of Asia or Africa have tended to be treated within the context of national histories or relations with Western countries. However, currently, interactions between Asians and Africans or those of African descent are seen more than ever in the global arena. Therefore, historical studies as well as studies on current issues of this topic increasingly important. They also provide both Asian studies and African studies with new and global perspectives. East Asia-Africa relations is a topic to be further explored.

[SAH1-4] Igor Smerdov (Guangxi University, China)

**European and Asian University Cultures. Comparative Approach to Cultural Practices on Chinese and Western University Campuses**

**Theoretical Background**

The spirit of Western academic communities can be traced back to the Ancient Greek schools and academies with their cultivation of free search and socially valuable life. The spirit of human rights and supremacy of law added during the Enlightenment and Industrial revolution have strengthened this. The principles of academic community functioning have been prescribed by the existing academic tradition and backed up by the codes of European universities. Chinese codes add a strong disciplinary component: daily schedule as a vital part of Chinese university life.



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General Description

The current Chinese university lifestyle in the period of transition, compared to the stable Western/European patterns, hasn't been a subject of socio-cultural interpretation yet terms of the postindustrial innovational socio-economic system (Scollon, pp.223-225).

Communities of intellectuals and students in different countries operate, to a great extent, on the role models provided by modern media and mass culture messages and that makes an interesting combination of choices of enculturation, social behavior patterns and role models on the Asian universities ground – Western mass culture patterns of commercial success and wealth, Western academic patterns of knowledge as power and a key to social success. In addition, there is an authentic Chinese component - Confucian patterns of learning and passing through the examination initiation as a step to an all-rounder's career. The Structural, Discursive and Narrative approaches to historical characters, modern role models and dominant social patterns (Lotman) have helped me to interpret and decipher students' and teachers' personal stories and examples in the light of the period of transition from big symbolic narratives to pragmatic search for opportunities, a transition of the Russian, European, Chinese (Asian) people's dominant interpretation and vision of the university lifestyle as a time of symbolic social initiation, strengthening of personal abilities and social connections to the pragmatic interpretation of university years as a schooling extension time and entry level step in career (Samovar, pp. 65-85, 115-117)

University interpersonal connections and cultural perceptions in the process of transition from traditional academic to postmodern and mass media affected paradigms: Cultural comparisons between Russian, European (British, Dutch) and Asian campuses (China). The modernization of China affects connections and interpersonal communication between students/teacher/university administration. Asian university collectivist culture are affected by the process of transition from traditional university culture reinforced by collectivist mores to the modern paradigm of mass education and business interaction within "invisible culture"(Kramsch, p.48)

I would like to raise a few major problems and answer questions such as:

1. Where the Asian universities cultural and research development is heading for. The concept of university culture as a global phenomenon of "meaning making" (Hall, p.18): university communities are always associated with institutions rather than places and countries.
2. How does the coming exterritorial and super national paradigm affect and reflect on China's nationalist agenda and Confucian educational traditions, schemes and rituals?
3. How the modernization of Asian countries (China) affects connections and interpersonal communication between students/teacher/university administration?
4. How Asian university collectivist culture are affected by the process of transition



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**[SAH2] Eastern and Western Thinking about 'the Other' II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room H
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAH2-1]** Ron Crocombe (University of the South Pacific, Cook Islands)

**Changing Perceptions of Asia in the Pacific Islands**

For the almost 500 years since Spanish explorers crossed the Pacific, the overwhelming perceptions of foreign influences have been of Western people, places, ideas, institutions, technology, products, religions, languages, and power systems - especially from Northwest Europe, USA, Australia and New Zealand.

Low-skilled Asian workers and small traders came to the Pacific Islands in the 1800s. But Asians had minimal commercial, governmental or religious power or influence.

The first significant change came with Japanese merchants, shipping and products in the Northern Pacific Islands from the early 1900s – especially from 1914 when Britain arranged with Japan to take the Micronesian islands of the North Pacific by force from German colonial control in World War I. Micronesians were taught basic Japanese language and culture, bought Japanese products, and learned to live with Japanese institutions and people. Japanese religion was not taught and most Micronesians retained the Christianity they learned from earlier Europeans. Micronesia remained under Japanese control until it was conquered by USA in 1943-5.

With the defeat of Japan, thoughts about Asia again became marginal in the Pacific Islands. In hardware, the change came gradually from the 1960s. The association in the South Pacific of Asia and Asians with junk products and negative stereotypes, began to change as people found their cars, electronics and other goods equal to, and in a growing number of cases better than, those from Western sources. Whereas only Europeans had been tourists and investors in tourism in the Islands, Japanese and then other Asians came from the 1970s, and now outnumber Europeans.

Asians had been regarded as of low status, but tourists are an elite category, as are the Asian volunteers (mainly from Japan), and even more so investors, as new investment from Northeast Asia now exceeds that from the West.

Expert services beyond the Islands had been sourced exclusively from Western nations and Asians were associated with low status, low skill occupations. Now a growing proportion of expert services is sourced in Asia – including aeronautical engineering and some patients going to Asian hospitals for specialist operations.

Asia had not been a source of information, education or entertainment, but this began to change significantly in the last decade, including China establishing television stations in the Islands to broadcast its programs free, in English, 24 hours a day. Film and video, once all from Hollywood, now comes from Bollywood too. Pacific Islanders going abroad for education went to New Zealand, Australia, USA or Europe. Now many also study in Japan, China, Taiwan, Korea, Malaysia, Indonesia, India and the Philippines.

Asia as a source of ideas or models to learn from is new, but growing. One of Papua New Guinea's most respected political leaders, John Momis, and now "retired" as Papua New



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Guinea's ambassador to China, told his countrymen at a major conference in August 2008 that "we have a lot to learn from China".

From being distant and of little interest, Asia is becoming ever more important for Pacific Islands and Islanders. The competition is causing increased activity by Western nations, but the overall trend is for more people at all levels, to be thinking steadily more of Asia sources of education, information, images and models.

**[SAH2-2]** Sergey Vradiy (Institute of History, Russia)

**"Fundamental Information about the Russian State" by Lin Zexu as a Source of Ideas Concerning Russia in 19th Century China**

The middle of the nineteenth century was a crucial period in the history of China. It was a period of increasing contacts with Western countries - Great Britain, America, France and Russia. These contacts were made with the active participation of European countries and passive attempts of China to resist the penetration of Western countries. The 'opium' wars, which occurred from 1840-1850, struck a crippling blow to the Qing empire.

China's 'response to the West' is a major theme in modern Chinese history. This response was not a simple one, and Chinese knowledge of the West was often filtered through traditional concepts. The major elements of an ancient worldview still prevailed, even as the Chinese began to assimilate new knowledge regarding the West.

One of the persons who first applied knowledge gained from Western countries was an eminent state official, the scholar Lin Zexu. Lin Zexu's work "Fundamental Information about the Russian State" has not attracted the attention of scholars yet. It is worth mentioning that "Fundamental Information" is one of the first manuscripts published in China which was wholly devoted to the description of Russia.

The phenomenon of Lin Zexu was that in a crucial period of Chinese history, being in the epicenter of Anglo-Chinese conflict, and working mainly from the point of view of Confucian philosophy, he could leave behind some of the traditional stereotypes and soberly evaluate the scientific and technological superiority of foreigners ('barbarians'). He understood, that to withstand foreign invasion, China would have to assimilate and master the achievements of Western science.

**[SAH2-3]** Mostofa Tarekul Ahsan (University of Rajshah, Bangladesh)

**Global Leadership Through Traditional Culture in South Asia**

**Introduction**

In recent time the term Globalization has become popular and it is used frequently all over the world sometimes without realizing its significant. Asia can claim global leadership for its resources, ancient civilization, religious and philosophical thinking, technological development and its long herited traditional culture. All religion becomes introduced in Asia such as Hindu, Buddha, Muslim, Jaina, and hundreds of folk-religion. So it is believed that the first man came in this land and human civilization introduced firstly in this area. The traditional culture of Asia especially in South Asia is very much rich and primitive.

**Statement**

South Asia is mainly rich for its traditional culture from the time immemorial. Hundreds of religious groups, folk-people, aboriginal people, professional groups engaged in creative activities represent the colorful traditional culture of South Asia. The researcher can mention lots of items which are unique through the world such as artifact, antics, sculpture, folk-song, folk-dance, folk-drama, folk-tale, folk-game, ritual, folk art and so on. If we can represent all the things details in front of world's audience they will be wondered and influenced by the items. Many visitors from overseas has come here for its attraction and they brought it to their land violating lots of hurdles. We can see lots of items in Europe and American's iambuses. Regarding this interest Asian study is being introduced in Europe and USA.

**Objectives**

This research will emphasize on the basic characteristics of South Asian traditional culture in the context of worldwide leadership. So the main objectives are



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1. To identify the core element of South Asian tradition
2. To analyze the characteristics of traditional on the basis of their originality and creative power.
3. To identify the major important area of South Asian tradition and explain its specialty through its thinking area, artistic views etc.

Scope

In South Asia there are enormous traditional elements that can make its mankind different from other parts of the globe. They are simple but they are innovative, creative and making lots of traditional elements with the knowledge they inherited from their previous generation. So, the researcher have scope enough to make a research work easily from this field.

Source

The researcher will collect data from secondary source. Priority will give to authentic books and materials. So, primary source will be avoided due to practical reason.

Limitation

South Asia is vast area of traditional things to be explored. We have plenty of elements but it is practically impossible to connect all to the research. Here, time is a factor. We can't afford to take all the materials founded past time. So, the researcher must be selective to use the data.

Conclusion

All the resource materials and traditions of South Asia represents the essence of rich custom, wisdom, thinking, creativity, humanity and simplicity of the people in this area. They can boast of their heritage. They can lead the world with their power of wisdom and knowledge.



*Advance Program (Last Updated June 11, 2009)*

**[SAH3] Eastern and Western Thinking about 'the Other' III**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room H
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAH3-1]** Yu-Jing Liao (National Chengchi University, Taiwan)

**The Current Tendency of Studying Chinese Culture and The Academic Orientation Between China and Taiwan**

The study of the Chinese culture is named as Sinology in Europe and

1. The Current Tendency of Studying Chinese Culture

The study of the Chinese culture is named as Sinology in Europe and Chinese Studies in America, which implies that there are two different ways of studying Chinese culture. During the 18th and 19th centuries, in order to promote foreign trade in China, the European people learned the Chinese culture, history, and Confucianism. In the 20th century, after World War I & II and Cold War, the American people laid much emphasis on the study of the Chinese culture. Especially, since China established diplomatic relation with the United States in 1979, more and more American scholars have visited China to get the first-hand information and make in-depth research from the perspective of politics, sociology, history, and anthropology. Since then, the American scholars and the European scholars have had their respective research method in the study of the Chinese culture.

2. The Academic Orientation Between China and Taiwan

China and Taiwan also have their respective research method in the aspect of studying the Chinese culture. In China, because of the urgent demand for economic development, the Chinese scholars interpret the Chinese classical books by referring to materialist conception of history or economics. By contrast, the scholars in Taiwan interpret the Chinese classical books by referring to history

and philosophy. Besides, in Taiwan, a dominant academic group on East Asian classics and culture are good at interpreting Chinese classical books. They quote the context of Chinese classical books in their themes, but they don't define the real meanings. They usually integrate the key points with what they advocate. Moreover, some scholars study the Chinese classical books by their views of the western phenomenology or semiotics. Their research method is similar to that of the American scholars. However, the scholars of another sect adopt the traditional research method. Like German Sinology scholars, they emphasize the interpretation of the real meanings of the Chinese ancient classical books.

3. My Viewpoints

The Chinese classical books are the essence of the Chinese culture. As scholars of Sinology or Chinese Studies, we should make intensive and systematic researches into the Chinese classical books instead of studying them at random. By doing so, the Chinese classical books will not become the exhibits of museums. The main reason is that in this ever-changing world, it is worth while to pursue truth.

*Advance Program (Last Updated June 11, 2009)***[SAH3-2]**

Gerald Fry (University of Minnesota, USA)

Kyoung-Ah Nam (University of Minnesota, USA)

**The Subtle Challenges of Understanding Similar Cultures in Asia: Case Studies of Korea-Japan and Laos-Thailand**

In the 1950s, the Harvard social psychologist Gordon Allport did seminal work on the problem of human prejudice. In the subsequent five decades there have been extensive movements of people across borders and cultures. Stanley Tambiah (originally from Sri Lanka) at Harvard emphasizes the critical importance of diaspora studies. There are many cultural collisions occurring across the globe exemplified by findings from the recent book by the Dutch scholars Sniderman and Hagendoorn (2007), *When Ways of Life Collide*, about the changing face of the Netherlands with its large and growing Muslim population. Thus, there is a critical need for greater cultural understanding across the globe.

There are two approaches to enhancing cultural understanding: cultural generic and cultural specific. An extensive generic literature has emerged related to enhancing intercultural sensitivity and understanding such as Earley and Ang's (2003) work on cultural intelligence and that of Hammer and Bennett on the Intercultural Development Inventory (IDI) (2002). A second approach is cultural specific emphasizing the need to have a deep understanding of the specific cultures which we encounter and with which we interact. For developing genuine global and intercultural competence, we strongly believe that both approaches are important. However, we also strongly believe that cultural generic understanding alone is not adequate and that is the major rationale for this paper and the continuing need for high quality area studies, such as Asian Studies.

The focus of this paper has both cultural generic and specific implications. Our generic interest is in the issue of understanding a second culture which is quite similar to the first. While this appears to be the easiest form of cultural contact and understanding, it actually involves complex and challenging subtleties. In this culture specific study, we focus on two pairs of cultures, Korean and Japanese, and Lao and Thai. An example of the two way studies of this type is, Renwick's work, for example, on U.S. and Australian cultures (Renwick, et al. 1991; cf. Shahar & Kurz, 1995). To our knowledge no systematic comparisons of the type proposed here have been undertaken. Both Korea and Lao were colonies of Japan and Siam (Thailand's earlier name) respectively and this important historical context is important for understanding contemporary cultural relations. Korea and Laos were also both sites of major Cold War conflicts. Korean and Japanese languages share important differences and similarities. The same is true for Lao and Thai.

Diverse triangulated data will be used for this study, including the important historical context, participation-observation in the four cultures, extensive document analysis, and interviews with individuals who have worked in the key countries of interest. While the study will enhance our understanding of Korean-Japanese and Lao-Thai cultural relations, it has much broader implications for the understanding of many cultures in Asia which share similarities, but have important differences.

**[SAH3-3]**

Biljana Simic (Beijing Language and Culture University, China)

**Comparison between Chinese and Serbian Proverbs on Animals (with Examples of Proverbs on "dog")**

Proverbs are the crystallization and precious treasure of the peoples' wisdom and work, life and experience. They can express in a very vivid, picturesque and concise way the peoples' way of thinking and the deepest life truths.

The aim of the paper is to make a comparison between Chinese and Serbian proverbs in order to find the similarities and differences among them and explain them. Through the analysis we strive to find the reasons of similarities and differences and the cultural influence on them in order to provide the Serbian and Chinese learners and teachers with better understanding, studying and teaching of proverbs on animals.

This paper uses the particular examples of proverbs on Dog to compare the Chinese and Serbian proverbs. The methods which have been used are statistics, analysis and comparison. Firstly we collected the corpus of 500 proverbs on animal and then we

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analyzed the proverbs separately one by one. We analyzed the characteristics of Dog which are expressed in Chinese and Serbian proverbs, the denotative meaning and metaphors of "dog" in proverbs, the denotative meaning and metaphor of the whole proverb including various semantic characteristics, in this way this paper summarizes the Chinese and Serbian proverbs on "dog". After this part the paper compares the characteristics of dog expressed in two different languages and then metaphorical meaning of proverbs. Actually it describes and analyzes how the same animal can be expressed through the proverbs in two different languages, than it compares differences and similarities. As for the metaphors, we used the classification to make the analysis and comparison more clear, so we discussed about metaphors describing peoples' characteristics, behavior, psychological state and natural environment. The accent in the paper is on metaphors of dog and metaphors of the whole proverbs.

This paper strives to describe and explain the similarities and differences of proverbs on dog, further more it strives to explain the influence of culture on these proverbs from four cultural aspects. We hope that the conclusions we have made will be helpful for the studying and teaching of proverbs.

Until now there were written many academic papers about Chinese proverbs on animals and Serbian proverbs in general, but there are very few papers which discuss Serbian proverbs on dog or other animals and even more rare are papers which discuss comparison between Chinese and Serbian proverbs in general or on animals, that is why our aim was to explore this field and make an effort to give a perspective on comparison between these two languages. In this paper we discussed about Serbian language but actually many proverbs are used identically or in a very similar way in Croatian, Bosnian and other former Yugoslavian languages so we hope that achievements of this research will be significant not only for comparison between Chinese and Serbian, but also for comparison between Chinese and other former Yugoslavian languages.

Keywords: Chinese language Serbian language proverbs culture dog

[SAH3-4] Cecilia Ronahati (ELTE Eotvos Lorand University, Hungary)

**Confrontating Theories**

The "western" or European way of thinking about world-history, which is written and exported to the whole world says that the modern economic and political interdependence is based on the historical precedents and historical development. This could mean that the economic and political, further more, the social ways of development of the "world" are based on the European-kind history, historical theories; although the East-Asian historians made a written history of world-economy and world-politics based upon the Asian point of view.

Hypothesizing that the economic and political theories are coming from historical experiences, and observed that we now have two complete modern world-history, as above has been shown, we can be led to understand two different construction.

This difference may question the possibility or the methods of global working together in an interdependent world, so I argue the similarities and differences to see the difficulties one may face.

The field we can easily observe the influence of these differences, is the intercontinental affairs, politics of Europe and Asia, especially the dialogue between Asean and EU which has been held in ASEM and NAS (the "New Asia Strategy" of The European Union), which both failed or at least stucked.

Giving the main characteristics, structure and components of the eastern-western strategies and the ways of communication in this dialogue I will give a response on this "nearly-failed" working together by showing theoretical differences and historical misunderstanding.

[SAH3-5] Syed Ejaz Hussain (Visva-Bharati University, India)

**History as Memory: Alexander in South Asian Demotic Literature and Popular Media**



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Alexander, the Great or Alexander III (356-23 BC), the king of Macedonia and a legendary world hero whose empire extended from Thrace to Egypt and from Greece to the Indus valley has been one of the most exciting figures human civilization has ever produced. He is variously known as Sikandar, Askandar, Al-askandar, Aliksunder, Alakchendra and Zulqarnain. His conquests, military achievements, romance, myths and legends have fascinated the writers, scholars, historians, poets, filmmakers, media and web sites. To average Greeks and Europeans he was not only a conqueror but also a civilizer, a torchbearer of world brotherhood and unity of mankind. To some he was ruthless, cruel and an evil monarch. Legends, stories and anecdotes revolving around the great hero is found place in plethora of literature spread in major languages of the world.

Alexander invaded India in 326 BC. He occupied Taxila (now in Pakistan) and defeated Porus, the legendary hero of India. A large number of people were killed. Still Alexander is remembered as a great hero and a positive figure. This is due to the honourable way he treated the defeated Indian monarch and returned his crown and kingdom with all reverence. This still appeals to the average Indians. The memory and legacy of Alexander, the Great is embedded in Indian minds through arts, sculpture, literature and films that tell us various facets of his life, victories, virtues, stories and myths. The legends and legacy of Alexander form the part of syllabi in Indian schools to teach and inspire the younger generation with the life, glorious achievements and character of the world hero.

The present paper attempts to study some modern literature particularly in Urdu and Hindi and Bengali the three major languages spoken in South Asia particularly India, Pakistan and Bangladesh in order to examine how Alexander and memories linked to his life, character and motivation has traveled down to modern South Asia and how the present-day people of the three countries, India, Pakistan and Bangladesh perceive this most fascinating and enigmatic man history has ever produced. The paper examines how Alexander is depicted in modern literary climate of South Asia and how his image has survived in public memory crossing all geographical, linguistic and cultural boundaries. Even least learned man in South Asia can with all ease recall and mutter some or other myth or legend ingrained with the image and character of this transnational hero. It is a common practice in South Asia to impart a lesson on Alexander some time in history book and some time even in literature course particularly in native languages, say for instance Hindi, Urdu, and Bengali at the primary or secondary level school syllabous. It is often in the form of drama, short story or even poem. The legends and legacy of Alexander form the part of syllabi in Indian schools particularly to teach and inspire the younger generation with the life, glorious achievements and character of the world hero.



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**[SAH4] Eastern and Western Thinking about 'the Other' IV**

**Date** Aug. 8, 2009  
**Time** 16:00 ~ 18:00  
**Room** Room H  
**Convener**  
**Chair** To be announced  
**Discussant**

**Panel Abstract**

To be announced

**Presenters**

**[SAH4-1]** Annabel Droussiotis (University of Nicosia, Cyprus)

**Comparing Western and Eastern Approaches to Communication, Perception and Motivation Through the Study of the Vedas**

This paper aims to compare the approach to the theories of communication, perception and motivation, between the western and eastern teachings; specifically the teachings of Vedas.

In the west communication is comprehended as the transferring and understanding of a message from the sender to the receiver. Both sender and receiver are influenced by their background and situation. The Vedas state that there are four stages from which communication stems: para (solar plexus-where the idea is in its pure form), pashianti (heart-where there are choices), matyama (throat-where one has chosen one direction) and waekhari (mouth-where the message has already been passed on).

Perception, as seen in the west, is a process by which individuals organize and interpret their sensory impressions in order to give meaning to their environment. Perception is influenced by the perceiver's background, the target and the situation. The Vedas, in various points suggest that to perceive something as it truly is, one can be aware that in the present moment there is flexible reality as there is choice and not influenced by past attitudes, motives, interests, etc.

From the west point of view, Motivation is the processes that account for an individual's intensity, direction, and persistence of effort toward attaining a goal. The Vedas recommend that one should be motivated by and react to the need of the moment before him/her, without being influenced by needs, expectations, goals, etc.

Therefore, for people/employees to communicate, perceive, and be motivated most appropriately, they should act from the present moment where all knowledge truly is.

This can result in improved job-satisfaction, employee self-development and organizational performance.

Key words: present moment, awareness

**[SAH4-2]** Hee-Jung Serenity Joo (University of Manitoba, Canada)

**Asian Dystopias: Reproduction in Blade Runner and Salt Fish Girl**

Ridley Scott's cult film classic, Blade Runner (1982), signaled the ascension of a racially coded transnational capitalism in the United States. The film's anxiety towards Asia and Asians is predominantly the fear of Asian capital, a significant shift from that of Asian labor that marked prior historical instances of Yellow Peril. A similar post-capitalist scenario is presented in Larissa Lai's science fiction novel, Salt Fish Girl (2002). By comparing the visual and narrative functions of the Asian body in these two futuristic texts, I show the ways in which "Asian" as a racial category is neither biological nor cultural. Rather, it signifies a



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national concern over the presence of Asian (foreign) capital in North American under globalization. Blade Runner's refusal to address the historical relationship between labor and racialized Asian bodies results in its reiteration of colonialist tropes. Salt Fish Girl, on the other hand, emphasizes the historical modes of reproduction of the Asian female body in an attempt to trace the changing nature of race under late capitalism. I argue that these two cultural texts show that it is the status of race itself that determines whether a society is considered a utopian success or a dystopian nightmare.

[SAH4-3]

Sergii Kapranov (The Institute of Oriental Studies of National Academy of Sciences of Ukraine, Ukraine)

**Aryan Myth, 'Oriental' Religions and Ukrainian Nativism**

The paper is focused on the interconnectedness between Orientalism and nativism in Ukrainian religious discourse of the XX century. On one hand, there is a remarkable interest of the Ukrainian nativist thinkers in the Oriental topics, especially in Aryan myth. The crucial person here is Volodymyr Shayan, an indologist and at the same times the founder of Ukrainian Neo-Paganism. We shall note also Lev Silenko, the spiritual leader of Ukrainian Native Faith, who claims the Ukrainian origins of Indian Aryans. On the other hand, one can note some tendency in some 'Oriental' religions in Ukraine to search common spiritual roots with Ukrainian people. For example, ISKCON issued a small book on the Ukrainian roots of Vedic culture; also Nipponzan Myohoji, a Japanese Buddhist Order, stresses the connections between Buddhism and Scythians, who inhabited Ukrainian steppes in antiquity. The purpose of our research is to understand the nature of such a convergence between different religious trends.

[SAH4-4]

António Eduardo Hawthorne Barrento (University of London, Portugal)

**Beyond Enjoyment: the Utilitarian Discourse on Leisure Travel in China, 1900-1949**

Enjoyment was a major element of the experience and normativeness of leisure travel in China during the early years of the twentieth century. References in both travel accounts and travel promotion and guidance material to enjoyment or to aspects related to it (e.g., recreation or comfort) demonstrate the existence of a wide perception of enjoyment as an important component of tourism or a significant potential stimulus for it. In the context of extensive uninterest in leisure travel, and in particular of notions of travel as hardship, the equation by some of tourism with enjoyment — which emerged in tandem with progress in communications, transportation and travel service — was, in reality, not only an individual expression of meaning or the confirmation of a cultural given, but also a competing cultural claim in favour of tourism. Enjoyment was, however, in part of the discourse on leisure travel, denied predominance, importance or depth in face of other meanings. Travel was defined through significant purposes other than enjoyment and beyond its temporariness, and related furthermore to the seriousness in everyday life or perceived as a continuum of it. The benefits from travel were, for their part, highlighted in a variety of sources, including in texts published by the China Travel Service, even as the latter purported to promote the meaning of travel as pleasure. In an unfavourable context to leisure travel, the establishment of a connection between tourism and benefit may in fact not only have been the reflection of a utilitarian understanding but also have aimed — especially amongst those interested in change to perceptions of tourism, like the China Travel Service — to justify tourist practice, rendering it meaningful or more acceptable amongst some. This would seem to have been most clearly the case where emphasis on benefits was expressed jointly with reference either to the tourism-unfavourable or tourismless culture in China or to the hardships of travel in the country. Travel or its benefits were, on the other hand, linked to the major needs or requirements of human life, which rendered travel not only significant but essential. Benefits from travel were claimed on the individual level — to the mind and the body — but also beyond — to group, society, the nation and the world: travel was thus seen as having value beyond its timeframe also in its socializing aspect, and therefore as a social experiment with long-term benefits in social building. At the same time, stamped as



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beneficial, travel could be encouraged as a tool against socially undesirable forms of leisure. This paper aims to analyze these different elements of the utilitarian discourse on leisure travel in China during this period, and to examine in particular the discourse on its benefits to the mind, the body and the nation. It purports otherwise to integrate such discourse, not only in the context of a travel mentalité disregardful of tourism but also more widely against the backdrop of broader perceptions on the use and function of leisure time. For this purpose, it considers specifically the existence of environments not culturally favourable to unproductive leisure, as that of the New Life Movement, which may have facilitated such utilitarian concerns.

*Advance Program (Last Updated June 11, 2009)***[SAI1] Transnationalism, International Relations and Social Movements in Asia I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room I
<b>Convener</b>	Claudia Derichs (Hildesheim University, Germany)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

The global reach of social movements has become a commonplace phenomenon. However, the problem of how to conceptualise these new movements and the political dimension of their global activity raises fundamental questions to existing paradigms of political science and social movement research.

Globally acting political movements, advocacy movements, NGOs and INGOs have long been analysed with regard to paradigms of comparative social movement theory and International Relations – i.e. focusing on their role in and influence on existing state structures or analysing their contribution to an emerging new architecture of global governance.

Complementary to this macro-perspective, recent sociological and geographic research developed approaches under the label of transnationalism which focus more on processes "on the ground" and beyond state structures. This perspective proved to be a suitable and powerful approach for the analysis of migration phenomena and led to the development of new concepts of social space and transnational social fields.

The shift away from a state-centred perspective of International Relations corresponds to globalisation theories which stress the diminishing role of the nation state. Concepts of transnationalism and globalisation share the view that networks are relevant entities to focus on and tend to highlight their non-hierarchical or informal characteristics.

However, the last decade saw a renaissance of state theory, especially in recent developments of critical theory. The state is increasingly viewed as an agent which, although influenced by the society that surrounds it, also shapes social and political processes, albeit not in a naive way as realist or institutionalist concepts of International Relations might suggest.

The panel aims to examine social movements in Asia and bring together recent concepts of state theory and transnationalism. This approach will help us to critically analyse structures of dominance as well as social and political struggles and examine how these struggles are articulated in the transnational social field.

**Presenters**

**[SAI1-1]** Wendy Smith (Hildesheim University, Germany)

**Transnational Asian New Religious Movements as Social Movements**

New religious movements (NRMs) have been under-researched as examples of social movements. Yet it can be argued that Jesus' charismatic appeal was a threat to the local administration of the Roman empire and Gautama Buddha's ideas were in direct opposit

**[SAI1-2]** Claudia Derichs (Hildesheim University, Germany)

**Transnational Women's Networks in Southeast Asia**

The classification of women's movements as social movements rarely raises any doubt. For some decades, the analysis of women's movements on the national level formed the predominant focus of research. Since the Beijing Women's Conference in 1995, the tran

**[SAI1-3]** Oliver Pye (Bonn University, Germany)

**Transnational Campaigns and State Relations: The Biofuel Experience**



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The plans of the European Union to set mandatory “biofuel” targets for the transport sector has generated a major political controversy – fuelled in part by the conflicts involved in the expansion of palm oil plantations in Southeast Asia. What started ou

[SAI1-4]

Wolfram Schaffar (Hildesheim University, Germany)

**Transnational Activism and the Role of the Nation State: People Living with Hiv and Aids and Compulsory Licensing in Thailand**

International property rights (IPRs) are one of the most fiercely embattled issues in global trade politics. Enshrined in multilateral trade agreements such as TRIPS (Trade Related Intellectual Property Rights) and numerous bilateral free trade agreements

*Advance Program (Last Updated June 11, 2009)***[SAI2] Transnationalism, International Relations and Social Movements in Asia II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room I
<b>Convener</b>	Claudia Derichs (Hildesheim University, Germany)
<b>Chair</b>	To be announced
<b>Discussant</b>	Andrea Fleschenberg dos Ramos Pineu (Hildesheim University, Germany)

**Panel Abstract**

The global reach of social movements has become a commonplace phenomenon. However, the problem of how to conceptualise these new movements and the political dimension of their global activity raises fundamental questions to existing paradigms of political science and social movement research.

Globally acting political movements, advocacy movements, NGOs and INGOs have long been analysed with regard to paradigms of comparative social movement theory and International Relations – i.e. focusing on their role in and influence on existing state structures or analysing their contribution to an emerging new architecture of global governance.

Complementary to this macro-perspective, recent sociological and geographic research developed approaches under the label of transnationalism which focus more on processes "on the ground" and beyond state structures. This perspective proved to be a suitable and powerful approach for the analysis of migration phenomena and led to the development of new concepts of social space and transnational social fields.

The shift away from a state-centred perspective of International Relations corresponds to globalisation theories which stress the diminishing role of the nation state. Concepts of transnationalism and globalisation share the view that networks are relevant entities to focus on and tend to highlight their non-hierarchical or informal characteristics.

However, the last decade saw a renaissance of state theory, especially in recent developments of critical theory. The state is increasingly viewed as an agent which, although influenced by the society that surrounds it, also shapes social and political processes, albeit not in a naive way as realist or institutionalist concepts of International Relations might suggest.

The panel aims to examine social movements in Asia and bring together recent concepts of state theory and transnationalism. This approach will help us to critically analyse structures of dominance as well as social and political struggles and examine how these struggles are articulated in the transnational social field.

**Presenters**

**[SAI2-1]** Andrea Fleschenberg dos Ramos Pineu (Hildesheim University, Germany)

**Transnational Border Region: Afghanistan / Pakistan**

The bilateral relations of Afghanistan and Pakistan have been marred for decades over the issue of the Durand Line, a colonial legacy in terms of demarcated border lines, and socio-political interdependencies between both countries' different political re

**[SAI2-2]** Lena Zimmer (Göttingen University, Chiangmai University, Thailand)

**Bridgekids - Transnational Childhood(s) between Myanmar and Thailand**

The bridge - the border-crossing of Tachileik/Maesai -, far-off the centers of the nation-states Myanmar and Thailand, is home to children, who live at, of and across the border. Growing up in an environment where 'migration' describes a 'mode of being in

**[SAI2-3]** Jörg Kruth (Cologne University, Germany)

**Building Transnationalism from Outside in? The Case of NPOs in Japan**



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Transnationalism in Japan has been subject to a broad discussion in political science and sociology. For long time it has been above all the macro-level of the phenomenon that was paid attention to. Approaches on the recent transnational impact of the est

*Advance Program (Last Updated June 11, 2009)***[SAI3] India and Southeast Asia: Discourse on Cultural and Political Interaction I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room I
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAI3-1]** Chotima Chaturawong (Silpakorn University, Thailand)

**The Architecture of Mon Buddhist Monasteries in Lower Burma: Indigenous and Indian Patterns**

Mon Buddhist monasteries in Moulmein were built by teak and rice merchants during the nineteenth to the twenty centuries. Lower Burma lacked royal patronage after it came under the British rule in 1826. Moulmein was a center of teak and rice trade and the capital of Lower Burma from 1826 to 1890. Because of trade, Moulmein was prosperous, and wealthy merchants built Buddhist monasteries. This research aims to find the characteristics of the architecture of Mon Buddhist monasteries in Moulmein built during the nineteenth to the twentieth centuries; for instance, principal monasteries, viharas, ordination halls, and pagodas. Numerous architectural remains can be found of Mon monasteries in Lower Burma built during this period. Political and economic changes after the British takeover of the area also affected monastic construction. Although there are several Mon Buddhist monasteries in Thailand, they were built after Thai styles. The study focuses on monasteries in the town of Moulmein and the Kado and the Kawnat villages to its north as their architectural remains can provide characteristics of Mon monasteries. Furthermore, the town of Moulmein was the headquarters of Lower Burma where many monasteries were built. Several Mon teak merchants, who resided in the Kado and the Kawnat villages, also built Buddhist monasteries there. Mon Buddhist monasteries in Moulmein share characteristics with Burmese Buddhist monasteries in Upper Burma and Mon monasteries and houses in Thailand. For instance, they were built on piles and provided multi-propose functions. However, Mon monasteries in Moulmein were often built with brick, whereas those of the Burmese were built with wood. Their main entrances or staircases were usually placed to the north, which was similar to the direction of the entrance of a Mon house in central Thailand. The vihara is considered significant in Mon Buddhist architecture since it is found in almost all Mon monastic compounds. Mon viharas in Moulmein differ from viharas in Thailand as they contain numerous Buddha statues, such as sitting, standing, and reclining Buddha statues. After Lower Burma came under British rule, Mon Buddhist architecture in Moulmein was influenced by British styles; for example, arches, colored glass, Doric and Corinthian pillars. Indo-British influence is reflected in Madras and Bengali roof types crowned over principal monasteries, viharas, and ordination halls. Indians became the majority of the population in Moulmein in 1872 and had important roles in the economy in the area. Yuan roof types of Mon Buddhist architecture signify relations between Lower Burma and northern Thailand. People and cultures of these two areas had been related since the Hariphunchai period (7th to 13th centuries). Teak merchants from Lower Burma came to engage in the teak trade in northern Thailand. Moulmein became the center of teak trade in Burma and northern Thailand before the capital of British Burma was shifted to Yangon and teak forests in northern Thailand came under the control of the Siamese government. Besides providing characteristics of Mon Buddhist monasteries, this

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study of the architecture of Mon Buddhist monasteries also relates to the socio-cultural contexts of the areas; such as society, the economy, politics, education, Buddhism, and the relations between the kingdoms of Burma and Siam.

[SAI3-2] Karabi Mitra (Bijay Krishna Girl's College, India)

**Indo- Lao Relations: A study in Indian Historiography**

Laos established cultural contact with India before Common Era. It is said that a Buddhist shrine was established there during the rule of the Indian emperor Ashoka. During the 1st century C.E. Funanese rule introduced Sanskrit culture yet indigenous religious and cultural practices held the ground. The next powerful empire in the region was that of Champa. After a Thai interregnum Laos became independent under the leadership of Fa Ngun. He founded the Lan Xang kingdom. In this way after long subjugation Laos acquired independence by the middle of the 14th century and created its own socio-cultural environment. A selective study of the writings of the Indian scholars on Laotian history and culture show a tendency to highlight the areas of cultural interaction between the two countries. In India the research institute known as the Greater India Society was founded in 1926 Rabindranath Tagore. There was galaxy of Indian scholars who researched in various aspects of South East Asian history. The findings of archaeological excavations facilitated their work. It was evident that India and South East Asia developed a cultural and commercial relationship beginning from Before Common Era. A selective study will be made to show how the Lao history and culture presented a rich area of research in India. R.C. Majumdar a pioneer of the studies on Indo-China referred to the early history of Laos. One may get adequate materials from his work. H.B. Sarkar highlighted the basic traits of the Lao Literature. He showed how the Indian epic and Puranic literature made a deep imprint on them. The trend was carried on by A. Chakraborty and P.P. Mishra. The later scholar made a brilliant discussion on the literature, inscriptions and architecture of the country and pointed out the affinities with India. Other aspects of Lao culture are analyzed S.P. Sehgal, S.Sahai and N.K. Singh. Sehgal made an interesting study on the Lao life, language and religion. Sahai made a valuable contribution in the studies of the Lao literature and showed how the story of the Ramayana and Purana influenced it. Singh discussed on the Theravada Buddhism of Laos. In conclusion it may be pointed out that the studies made by the Indian scholars has thrown new light on relationship between Laos and India. But, lot of work is still to be done.

[SAI3-3] N.N. Ping (Govt.College, India)

**Cultural Interaction Between Orissa and Champa in Ancient Period**

The aim of the study is to throw light on the age-old contact between Orissa and Champa and put it into proper perspective. An attempt has been made to bring to light the influence of Orissan culture on Champa through maritime relations. As Orissa forms a part of Indian sub-continent, the Indian cultural penetration on the countries of Southeast Asia is peaceful and non political methods. The peculiar geographical location of India proved quite conducive for the establishment of different commercial and cultural interactions with many countries from and wide. Mention has been made regarding the maritime trade of India in the Vedic literatures and in the Indian epics like the Ramayana and the Mahabharata.

The unique geographical position of Orissa, as the meeting ground of the North and the South, and its location near the sea provided an excellent opportunity to its people for trans-oceanic commerce. The region had a distinct identity of its own as a maritime power which was covered by a number of sea ports. The maritime trade enabled the Orissan traders to reach the various parts of far South where they displayed their own culture and influenced the local populace.

Champa, a part of the Indo-Chinese peninsula was a Hindu country. It was established probably by the second century A.D. the Historical King 'Sri Mara' who was a Hindu established the Kingdom of Champa and freed it from the yoke of the Chinese. During the rule of Bhadra Varmana, the people of Champa received the elements of Indian culture. As



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regards religion, both Brahmanical Hinduism and Buddhism were prevalent in Champa. The religious life was moulded according to the sacred codes of India. The Hindu Trinity was well known but the emphasis was on Siva who was worshiped in the form of the Linga. Buddhism also seems to have a great hold on the Cham people which was received through China. In the field of literature, Manu Samhita, the Indian law book was highly regarded and prevailed in its original form. Sanskrit was the dominant language like that of India. The Indian epics like the Ramayana and the Mahabharata was very much popular in Champa. Like the Indian society the Cham people were divided into four castes i.e. Brahmana, Ksatriya, Vaisya and Sudra. The caste system set the pattern of social life. Like the Indians the Chams used the same type of dresses, ornaments and practised the same kind of funeral rites and marriage customs. Sati was widely practiced.

In the field of architecture close affinity between Orissa and Champa is marked. In the architectural remains the Brahmanical influence could be marked and the structure was of Indian ancestry. The group of temples found at Mi-son and Dong-Doung were respectively known as Hindu and Buddhist temple city. The Cham temples are divided into three shrines. The building was square in plan like that of Orissa. In the field of sculptural art the statues of Buddha, Ganesa and Laxmi are found which had close affinity with Orissa.

[SAI3-4]

L.N. Rana (Ranchi University, India)

**Thai Appropriation of Indian Culture**

One of the important consequences of the shock of Mongol intervention in Southeast Asia was to hasten the expansion of Thai power into the peninsula. The infiltration of Thai (freeman) peoples into Laos, Northern Siam, and the Shan plateau of Burma long preceded the fall of Nan Chao in 1253 A.D. They founded Mogoung in north Burma in 1215 A.D. and Muong Nai on the Salween River in 1223. Their expansion continued in the peninsula. However, the actual founding of their empire was the work of king Rana Khamheng (1275-1317). Their material culture came into contact with external influences from Cambodia, Myanmar, China, Sri Lanka and India.

India's contact with Thailand dates back to 4th century B.C. as evident from the materials found from their habitats. The materials include rouletted ware, knobbed vessels, glass beads, semi precious stones, ivory etc. The Indian merchants arrived in Thailand by different sea routes as early as 6th century B.C. When Buddhism reached Thailand it appropriated the primitive belief of animism with ancestor worship practiced there. During the Mauryan king Ashoka the Buddhist theras Sona and Uttara came to Suvarnabhumi with its capital at Nakon Pathom in Thailand to propagate Buddhism. In course of time Buddhism influenced the Thai social system, customs and arts.

In the process of cultural assimilation, the Indian Dharmasastras, concept of kingship, brahmanical rituals etc. became essential features of state formation in Thailand. The Brahmanas, called to bolster the legitimacy of Thai rulers, became counsellors in the affairs of the court. They provided political support to the rulers by giving them a sort of investiture and genealogical list, which elevated the position of kings. A number of festivals of Indian origin were introduced. However, the Thais altered them to give a distinct character. Some of the ancient place names of Thailand had their origin from Sanskrit. Similarly, the names of the Thai kings were of Indian origin.

The Indian classical literature also has influenced the Thai literature. The Thai art and architecture too were influenced by various systems from India to a great extent. Some of the Thai indigenous beliefs were in harmony with Indian traditions like worship of mountains and serpents. In fact, the pre-Aryan India and Thailand shared many cultural traits that were similar. This paper mainly based on secondary sources is aimed at presenting a study of the subject taking different shades of opinion extant in published works.

*Advance Program (Last Updated June 11, 2009)***[SAI4] India and Southeast Asia: Discourse on Cultural and Political Interaction II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room I
<b>Convener</b>	Patit Paban Mishra (Sambalpur University, India)
<b>Chair</b>	Patit Paban Mishra (Sambalpur University, India)
<b>Discussant</b>	

**Panel Abstract**

In the nineteenth century Indian immigrants moved to the British colonies of Malaya, Singapore, and Burma (Myanmar) to work on rubber, coffee, and tea plantations as indentured laborers. The Indian independence movement stimulated anti-colonial struggles in Southeast Asia. Indian personalities like Mohandas K. Gandhi and Rabindranath Tagore were much admired by Southeast Asian leaders like Sukarno of Indonesia, Norodom Sihanouk of Cambodia, Aung San of Burma and Ho Chi Minh of Vietnam. During Second World War, there was another bond between the two regions expressed through the Indian National Army of Subhas Chandra Bose. After independence India pursued a dynamic policy toward Southeast Asia. The Bandung Conference (1955) was the high-water mark in Indian diplomacy. The prime minister of India, Jawaharlal Nehru, architect of basic principles of Indian foreign policy like anti-colonialism and nonalignment, believed that India could play a meaningful role in the Cold War period. Its wholehearted support of the Indochinese Communists in the Vietnamese conflict caused other Southeast Asian countries to stand aloof. The end of the Cold War, the onset of a liberalization process, and economic imperatives improved India-Southeast Asia relations during the 1990s by the "Look East" policy. Free from ideological rhetoric and the Cold War phantom, India moved closer to Southeast Asia. India's size, population, ancient cultural relations, and its emigrant population in Southeast Asia, as well as its industrial base, military strength, and scientific and technical capacity make it a major force in Southeast Asia. It is likely to continue to play a dominant role in the region as the twenty-first century unfolds.

**Presenters**

**[SAI4-1]** Neeta M. Khandpekar (K J Somaiya College of Arts and Commerce, India)

**India and Southeast Asia: The Role of Indian National Army**

The Indian National Army (INA) formed under the leadership of Netaji Subhas Chandra Bose is a watershed in history of freedom struggle of India against the British colonial rule. The base of operation was Southeast Asia and the people of Indian origin in the region took active part in it. During the Second World War, India as well as Southeast felt its impact in various ways. The INA choose armed struggle as a means of liberating the nation. Netaji was aghast by the decision of suspension of non-cooperation movement. Both Mahatma Gandhi and Netaji parted ways. The conditions of British Indian Army soldiers had led to dissensions and many joined the INA. From these troops also many joined the INA. Mohan Singh Deb had taken the leadership of the soldiers. It formally came into existence on 1 September 1942. Netaji arrived in Singapore to take up the leadership of the INA, which had been established in South East Asia. It was formed by Indian residents of the region along with Indian officials and soldiers captured by the Japanese troops. Southeast Asia began the theater of operation of Netaji for his anti-colonial struggle. The INA along with the Japanese marched to capture Imphal, the capital of Manipur on the Myanmar-India frontier. There was British counter attack in winter of 1944 and in May-June, the British had taken as prisoners the top brass of the INA. The Japanese defeat in the Second World War finally ended INA's dream of driving out the British. The trials of the INA officers in November-December 1945 provoked angry reaction in India. Next year, there was uprising in Royal Indian Navy. India was independent in 1947 and the brave saga of INA remained in the nationalist discourse of Indians and overseas Indians of Southeast Asia.



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[SAI4-2] A.K. Chattoraj (Ranchi College, India)

**India's Policy and Vietnam Conflict**

Vietnam, being a part of Indo- China was under French possession till the end of the Second World War when Ho Chi Minh declared the whole Vietnam Independent. But after the war the French had no intention of allowing full independence. Thus began eight year struggle ending in French being defeated. In the First phase ( 1946 - 54 ) of the conflict the peoples of this areas fought for and won their independence from the French. By Geneva Agreement ( 1954 ) Vietnam was temporally divided into two states as the 17th Parallel. Ho Chi Minh's government . was recognized in North Vietnam. South Vietnam was to have a separate government. When the " Geneva Agreement on the Cessation of Hostilities in Vietnam " was signed in July 1954, India was selected to act as Chairperson of the three nations ( India, Canada and Poland ) International commission for supervision and control ( ICSC ). India's foreign policy regarding Vietnam had been designed to promote national Self determination, a negotiated Settlement of the Conflict and non- intervention by the other nations in Vietnamese affairs.

The main purpose of ICSC was to see that the Geneva Agreement was fully implemented and India tried hard for this. Ho Chi Minh assured Nehru of full cooperation to implement the agreement. General Election were have taken place in July 1956 but the elections did not take place and the character of Vietnam situation changed after 1956. The role of ICSC also underwent a transformation. By 1959 the total communist character of the Ho Chi Minh regime had been fully established. The question of unification of Vietnam turned out to be a more complex problem, then there was the moral problem whether the people of South Vietnam had the right to have the Government of their choice. India's position in ICSC became controversial on certain issues. By 1962 the intensification of the conflict had made it clear that the provisions of the Geneva agreement were unrealistic in the changed circumstances. India proposed that the concerned parties review the entire Vietnam situation and strive for a negotiated settlement. Deeply preoccupied with her domestic and foreign problems India found it impossible to do more than extend her good offices to the warring parties for a speedy and peaceful settlement of the conflict.

[SAI4-3] Manoj Sekhar (Yogodo Satsanga College, India)

**India and Bandung Conference**

India, an important country of Asia, has always played an important role in uniting Asia as a whole and South East Asia in particular. India has always believed that Peace is the precondition of development .Whether it is political or cultural, Indian sentiment has always been there. India played an important role in the resurgence of Asia, especially South East Asia. This resurgence started from 1947 and passed through four stages. In 1947 Nehru, the Indian Prime Minister invited Asia Unity Conference in Delhi. India endeavored to defuse the Dutch imperialist action in Indonesia. Bandug conference has always been remembered as a land mark. India, Indonesia, Myanmar etc organized it from 18th to 27 April 1955. 340 representatives from 39 Afro-Asian countries participated. India did its best for peace in the region. Non-alignment was going to play a major role. Now in the present situation of globalization, resurgence of Indian sentiments in the South East Asia would pave the path of new world i.e. certainly of peace and prosperity.

[SAI4-4] Patit Paban Mishra (Sambalpur University, India)

**India's "Look East" Policy: India and Indochina**

India moved closer towards Southeast Asian countries in 1990s. Collapse of the Soviet Union and India's woes resulting from centralized planning forced the leadership to think fresh. It liberalized its economy and decided to keep in tune with the globalization process. Unlike the non-Indochinese countries of Southeast Asia, India had developed close relations with Laos, Cambodia and Vietnam at the time of Vietnam war. India's support to these countries throughout 1960s and 1970s has resulted in providing a solid base for close



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relationship in recent times. It facilitated India's moves to have close interaction with ASEAN resulting in upgrading of relationship from Sectoral Dialogue partnership to Summit level engagement. It was manifestation of an outward looking India's look east policy. India's is striving for close bilateral ties with Indochinese countries. The spate of visits of Indian leaders to the region has strengthened the bilateral relationship. The November 2002 visit of Indian Premier to Cambodia and Laos resulted in signing of substantive economic and cultural agreements. The visit of an Indian Prime Minister after a gap of 48 years to Cambodia was an attempt by Indian policy makers to forge close link with the country. Apart from signing trade and defense agreements, India announced 10 million US dollars extension of credit on preferential terms. Vietnam is the largest market for India in the Indochinese region. Indian and Vietnam have strong commercial ties. The ITC-Global Trading Corporation is working in agricultural sector in Vietnam since 1992. ONGC Videsh, the foreign arm of the Oil and Natural Gas Corporation, had recently announced an investment of \$238 million in an offshore natural gas project in Vietnam, the largest single investment by an Indian public sector company abroad and there is talk about India setting up a refinery in Vietnam. India will be supplying equipments to nuclear research institute in Dalat and train nuclear scientists from Vietnam in India. There is also growing defense links between both the countries. Vietnam strongly supported India's case for becoming a permanent member of the United Nations Security Council. The MGC (Mekong-Ganga Cooperation), an Indian initiative was floated on 10 November 2000 in Vientiane for better understanding and close relations among member countries like India, Myanmar, Thailand, Cambodia, Laos and Vietnam. A Mekong-Ganga Tourism Investment Guide would facilitate travel in the region, promote package tours and develop transport networks such as the East-West Corridor and the Trans-Asian Highway. Laos, Myanmar and Vietnam will get time till 2016 to set up a free trade agreement with India. In the new millennium, India is going to play a dominant role in Southeast Asia.

*Advance Program (Last Updated June 11, 2009)***[SAJ1] Emerging Forces in Local Politics in East and Southeast Asia**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room J
<b>Convener</b>	Erik Mobrand (National University of Singapore, Singapore)
<b>Chair</b>	Lynn T. White (Princeton University, USA)
<b>Discussant</b>	Lynn T. White (Princeton University, USA)

**Panel Abstract**

This panel examines how processes of industrialization and decentralization have given rise to new sorts of actors in local politics in East and Southeast Asia. The issues addressed in the papers – female leaders, organized crime, and land disputes – all relate to under-studied aspects of local politics in the region. Yoshinori Nishizaki's paper takes up the puzzling ascendance of female leaders in provincial Thailand. Lee Lai To, drawing on fieldwork in rural Zhejiang, China, documents the emergence of circulation of land-use rights in the countryside. Turning to South Korea, Erik Mobrand attempts to explain why organized crime has failed to gain prominence in politics.

**Presenters**

**[SAJ1-1]** Yoshinori Nishizaki (National University of Singapore, Singapore)

**Prostitution and Female Leadership in Rural Thailand**

How do women come to power in male-dominant rural Southeast Asia? Do they play a role that male politicians cannot play? Does gender matter in rural politics? I explore these issues by using the case of Phayao, a small province in northern Thailand. Specifically, I show how Ladawan Wongsriwong, an ordinary and relatively young woman from a politically minority tribe family, became Phayao's member of Parliament in the early 1990s by addressing the most serious social issue in the province: child prostitution. Located on the economic and social margins of Thailand, many village families in Phayao traditionally relied on prostitution for income, causing a massive influx of young girls into the lucrative sex industry in Bangkok and abroad. Against this backdrop, Ladawan emerged as a prominent female leader in the male-dominant rural society of Phayao by conducting an extensive issue-oriented campaign against the vice. I compare her to another female politician who comes from an locally influential elite family in Phayao. This case study calls into question much of the literature on rural politics and female leadership in democratising Southeast Asia that minimizes or underestimates the importance of social issues.

**[SAJ1-2]** Lai To Lee (National University of Singapore, Singapore)

**The Search for Conflict Resolution of Land Disputes in Chinese Villages – the Case of Zhejiang Province**

This paper is about the circulation of land-use rights and the requisition of arable land in Chinese villages. As the circulation and requisition has given rise to a lot of disputes and social and even political problems, it is useful to examine various practices of conflict resolution of land disputes to see if they are helpful and applicable to solving the rural conflicts. The focus is on Zhejiang province, one of the most active provinces in the circulation of land-use rights and requisitioning of contracted land in rural areas in the new millennium.

**[SAJ1-3]** Erik Mobrand (National University of Singapore, Singapore)

**Why Are Korean Gangsters Poor Politicians? Private Coercion and Elections in a New Democracy**

Why do criminal organizations intervene in politics in some new democracies but not



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others? In parts of the developing and newly-industrialized world, elections have prompted collusion between politics and private coercion. In places as different as Taiwan, India, Thailand, and the Philippines, criminal organizations have thrust themselves into politics by using coercion to influence electoral outcomes. South Korea, however, has largely avoided gang involvement in politics. Why? Korean and Taiwanese political development trajectories are often compared, because the countries experienced quick industrial growth at similar times due in part to state direction of the economy and because they initiated transitions to democracy in the 1980s. Yet Taiwan has been plagued by gang intervention in politics while Korea has not. This paper argues that the explanation for the absence of criminal organizations in Korean politics lies in the kind of money politics that emerged from its patterns of industrialization and political institutionalization. Local economic growth led by many small organizations in Taiwan encouraged grassroots-level money politics. In Korea, by contrast, industrialization that was concentrated geographically and in a small number of large firms led to high-level money politics. The introduction of competitive elections encouraged Taiwanese thugs to team up with local business and politicians in order to create vote-buying machines, while Korean gangsters had no such opportunities because state favours were distributed directly to large enterprise heads.



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**[SAJ2] Local Government**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room J
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAJ2-1]** Joseph Milton Fernando (University of Malaya, Malaysia)

**The Urban Revolt in the 2008 Malaysian General Election: A Case Study of the State of Selangor**

The results of the 12th Malaysian General Election held on 8 March 2008 showed a significant swing towards the opposition parties. This is a radical change in voting pattern in Malaysian electoral history. In previous elections the long-ruling Barisan Nasional coalition easily secured a two-thirds majority in most states with the exception of the north-eastern state of Kelantan where strong regional sentiments prevail. A total of five leading states fell to an informal coalition of opposition parties comprising Parti Keadilan Rakyat (PKR), the Democratic Action Party (DAP) and the Parti Se-Islam Malaysia (PAS) in 2008. A closer examination of the results indicates a discernible substantive swing in the votes in the urban areas. Particularly in the states of Selangor, Penang, Perak and the Federal Territory. Many of these areas were traditional strongholds of the ruling Barisan Nasional. Previous works have not paid adequate attention to the urban element in the change in the voting pattern. This paper examines and analyses the voting pattern in the state of Selangor to discern the underlying causal factors for this swing among the urban electorate. The state of Selangor was a traditional stronghold of the Barisan Nasional since the 1970s and in the 2004 General Election the opposition parties won only two of the 56 state seats and none of the 22 parliamentary seats. What led to this radical change in the sentiment of the voters in 2008? What variations are discernible in the voting patterns? This examination may also provide some clues on the voting patterns in several other states with a significant urban population.



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**[SAJ3] Local Governance: Good Governance? I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room J
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAJ3-1]** Jojin V John (Jawaharlal Nehru University, India)

**South Korea's Foreign Policy Challenges and Opportunities in the Emerging North East Asian Political Economy Order**

The changing political dynamics of north east Asia with the 'peaceful rise' of China, losing ground to United States and proactive engagement between the Koreas, providing the space for South Korea to become a regional power by ending its century old political subjugation. This is the decisive juncture towards future of South Korean foreign policy. Three options are open for the South Korean policy makers'; to continue the status quo being in the US led security alliance, or be part of the emerging 'Chinese regional order' or valiant enough to pursue an independent status by increasing its influence in the region and the world outside. The challenge would be how to engage with the major powers at a safer distance and to use the existing and to generate more opportunity to enhance its independent status. Failure could spawn power vacuum in the Korean peninsula again inviting major powers to engage. The aim of this paper to study; (i) how the shifting political economic order of North East Asia is providing the opportunity for South Korea to play a critical role in the region, (ii) how South Korea perceiving the changing political and economic dynamics of the region, and (iii) to analyze the current course of South Korean foreign policy persuasion of the new dynamics.

**[SAJ3-2]** Anja Iremli Lahtinen (Helsinki University, Finland)

**How Governance Impact on Provincial Development**

he economic performance of the western region is far behind of the eastern region. Therefore, in February 2000 the Chinese government adopted a long-term strategy 西部大开发 XiBu Da Kaifa to support the development of the western region. it seems, however, that Qinghai remains one of the less developed provinces in China and in the western region. Why Qinghai, the fourth largest province in China, rich in natural resources, has not better seized the opportunities for economic development? How governance impact on provincial development? Then, what is good governance? My research China's Western Region Development: Governance Matters in Qinghai Province" seeks to answer to these questions.

The theoretical framework consists approaches of governance including western concept of good governance, as well as the notions of Chinese traditional thought on good governance. My basic argument is that governance has a number of effects on the whole society. Thus, my analysis focuses on environment, foreign direct investments, jobs, education, and disparities. instead of structural aspects of institutions and formal behaviour. It calls for holistic approach to political and social understanding. Hence, I focus on relationship and linkages between central and provincial government, and state and society. Therefore, I adopted the "two worlds" approach to take account the degree to which



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political, economic and cultural aspects may operate differently depending on their cultural context (western/Chinese).

My research strategy is a case study, because it allows using of different strategies, approaches and methods. Thus, I have combined qualitative methodology and quantitative methodology, both from Western and Chinese sources. I have collected the primary data material during the research process by using the methods of observations and interviews. I have discussed and interviewed dozens of people from the central government, provincial and local governments, business, academia, NGOs and other organizations in China and elsewhere. My secondary data material includes literature, newspapers, government papers, university-based data sources, surveys and data from international agencies such as the World Bank, the Asian Development Bank, the OECD, and the UNDP, Japan Bank for International Cooperation and the European Union. Quantitative sources include published statistics from statistical yearbooks, data archives, and so on.

The expected results affirm that although Qinghai is rich in natural resources, its economic performance is poor, and furthermore, its economic development is in connection to its geographical isolation, harsh climate, ecological vulnerability, and widespread poverty bound to ethnicity. Therefore, it depends largely on how to overcome successfully these obstacles while generating the growth for provincial development. The challenges to accelerate economic development in Qinghai are in connection to how to promote the province as the place for investment and how to develop competitive business environment in order to attract investor. Thus, the challenge is how the provincial government performs to find innovative solutions for sustainable development. Though, the question is about governance, and ultimately about the good governance.

Keywords: western region development, Qinghai province, economic development, sustainable development, governance, good governance.

[SAJ3-3]

Md. Abdul Alim (Jahangirnagar University, Bangladesh)

**Democratizing Political Parties for Establishing Good Governance: Bangladesh Perspective**

After long 16 years of elected democracy, state of emergency has to be called in Bangladesh due to the political violation among the political parties on the issue of holding a free and fair election which was scheduled on 22nd January 2007. Before imposing the state of emergency on 11th January 2007, political chaos, unrest and disorder in the society was mainly due to the irresponsible behaviour of the political parties. They had not demonstrated any accountable behaviour through proper and democratic functioning of their inner organizational structures. There were authoritarianism, dynastic leadership, non-democratic nomination process, improper party funding, and indiscreet campaigning among the political parties. In such a situation corruption became all-pervasive, governance suffered in terms of insecurity and violation of rights, and where political criminalisation threatened the very survival and integrity of the state. The army-backed caretaker government tried to establish that bad-governed political parties can not establish good governance in a country. They have taken some initiatives to establish democracy within the party structure and prepared some rules and regulations in terms of bringing democracy within the political parties with a view to establish good governance through a free and fair election. Huge campaign has also been taken to nominate honest candidate by the parties. These were tremendously welcomed by the people of all quarters. But what actually happened to those initiatives. Has the parties started practicing democracy within their party structures? Has the government initiatives made the parties to nominate honest candidates? Has political reform initiatives established or improved good governance in the country? This paper will answer all these questions including the relevant concepts and some examples from the globe.

*Advance Program (Last Updated June 11, 2009)***[SAJ4] Local Governance: Good Governance? II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room J
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAJ4-1]** Suyatno (Universiti Sains Malaysia, Malaysia)

**Bringing "Local Government" back in Asia. The Rise and Challenge of Local Government in Indonesia**

The fall of Soeharto's regime, in 1998, who ruled Indonesia in authoritarian structure became a milestone for people to enter new era such as transition to democracy followed economic crises. After that decentralization policy is used by new government to change authoritarian structure toward democratic structure to avoid crises in the future. Decentralization is a big energy for political reformation in Indonesia. One of a result of this policy is placing local government as a pivotal issue in political reform.

The new policy of decentralization is outlined in Law No. 22, 1999 concerning "Local government" and Law No. 25, 1999 concerning "The Fiscal Balance between the Central Government and the Regions". Both these laws are based on five principles: 1) democracy, 2) community participation and empowerment, 3) equity and justice, 4) recognition of potential and the diversity within regions, and 5) the need to strengthen local legislature. These five principles support Indonesia's push for reformasi, which aims to eradicate the practice of corruption, collusion, and nepotism (known as KKN), within the government bureaucracy.

There are many problems that impede implementation of Law No 22, 1999 and No. 25, 1999. Number of problems for example 1) authority conflict between centre, province and district/municipalities about management of natural resources, 2) local recruitment and money politics in local election, 3) local parliament diseases in corruption, and 4) local budget that was increased by local gratuitous tax (autonomy means auto-money).

Mostly the main problem of local government was based on lack of leadership. There are many head of local government, who trapped in corruption cases, has no enough leadership capacity to govern their regime, except to do corruption than increase public services. Beside these problems also is caused by patrimonial mentality, it just a consequences from money politics cases or collaboration corrupt leader with naughty businessman. If these problems can avoid for example, the head of local government has a leader who has good vision and capacity, however, local government will govern their regions toward achieve the goals of decentralization, namely welfare. There are many policies that were made by local government to close ideals of decentralization through increasing public services in education, health and economic sectors.

There are specific efforts to try overcome problems of local government, first, increasing capacity building for local offices. Second, empowering the element of society both of individual level and local institution. Third, networking and partnership between stake holder's local governance.

A number of local governments that successes carry out decentralization mostly were influenced by result work together in governance scheme. Although the result is not to say optimal achievement but the effort of local government decent was admired. Jembrana,



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Solok, Tanah Datar, Tarakan, Kebumen, Sragen, Blitar, Tulungagung, Sidoarjo, Yogyakarta are examples of success to carry out decentralization to effort to achieve welfare for their people. But it still more than 400 local governments that left behind. It is a great challenge for Indonesia to encourage local government succeed reach the goals of decentralization.

[SAJ4-2] Zornitza Grekova (Sofia University, Bulgaria)

**The Asianism and Regionalism in post-Cold war East Asia**

The main purpose of this paper is to deal with the problem of the contemporary relations within East Asia in the light of the new theories about the interregionalism and asianism.

The East Asian regionalism is established with the historical foundations of the cooperation, the global challenge for national survival and identity that represents the West, the secular seeking of an Asian identity. Its development is often delayed by the Chinese-Japanese rivalry, the conflicts in Southeast Asia and the reluctance of countries in Southeast Asia to be considered as part of a wider region. Over the past decade, we witness a tendency to participate in the establishment of a number of regional, inter- and transregional organizations, which should contribute to the improvement of the concepts for regionalism in that part of the world. For centuries all States in East and South-east Asia are defined with the general term "Far East". At the end of World War II the notions of Central, South, East and South-east Asia have begun to emerge, reflecting the peculiarities of the various parts of the Far East.

It is important to know whether the development of the East-Asian regionalism will continue to be a pure Asian or East Asian regionalism, or will take the form of pan-Pacific regionalism, including also Australian and Oceanian countries. Currently there are simultaneous trends towards these both conceptions, but so far there is no attempt to set up a "regional" definition of these two conceptions. The regionalism in East Asia experienced its largest increase since the early 90s of the twentieth century, when the idea that the Asians of Southeast Asia and the Asians from North-east Asia share the same traditions and cultural values that distinguish them from the Westerners begins to prevail.

The development of the idea makes many authors and researchers to talk about an asianism, which is divided in its development into two major periods. The first period starts with the end of the Cold War and lasts till the Asian financial crisis in 1997-1998, and the second period begins with the end of the crisis and continues even nowadays. The integration process in East Asia has begun later compared to the rest of the world where regionalism has evolved very quickly. The main driving force for this process belongs to ASEAN and its Member States. Nowadays, the integration process in East Asia is developing ever more rapidly. In this context, the important role of ASEAN as a regional power in Southeast Asia and the EU as a source of inspiration for continuing and successful regional integration are more than evident. The Ninth Summit of ASEAN agreed to the creation of the ASEAN Community by 2020, which should be similar to the European Union and is planned to be built on three pillars – political and security, economic and socio-cultural issues.

[SAJ4-3] Enyu Zhang (Seattle University, USA)

**Chinese Foreign Policy and East Asian Regionalism**

With the continuing growth of Chinese economy and influence the region, Chinese foreign policy must adapt to the reality of regional integration, as reinforced by the changing perceptions of Chinese elites. In the last two decades, China has been increasingly active in East Asian regionalism.

Within this context, this paper examines the discourse and practice of China's advocacy of regionalism in East Asia, which has a significant impact on the cohesiveness and duration of regionalism in East Asia. It will also analyze the implications for the US strategic framework in the region.



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**[SAK1] Security Issues in Asia**

**Date** Aug. 8, 2009  
**Time** 08:30 ~ 10:30  
**Room** Room K  
**Convener**  
**Chair** To be announced  
**Discussant**

**Panel Abstract**

To be announced

**Presenters**

**[SAK1-1]** Praveen K. Chaudry (FIT / The State University of New York, USA)

**Energy Security or Nuclear Proliferation: India vs. NPT**

India and the United States had completed the single most important agreement in the sixty years of our relationship, the Civil Nuclear Accord. It is regarded as an historic achievement. It has been claimed that both countries are starting to build a new strategic partnership. This claim is also based on taking into account closer collaboration in scientific and technological innovation, rapidly growing trade and commercial links, cooperation for stability in South Asia, the shared interest in defeating al Qaeda and Taliban in Afghanistan, efforts to counter-terrorism, joint naval and air force exercises. Scholars argue that the new partnership provides a real promise for the global balance of power including an opportunity to tame growing influence of China.

The term “balance of power” was customarily avoided by India’s policymakers who favor terms such as “equilibrium”. Balance of power as a concept has a connotation for them of leading to alliances and alliances leading to conflict and war. As a result, policy makers in India are extremely reticent about linking the civil nuclear agreement to its potential for affecting the global balance of power. Moreover, while India remains weak relative to major powers, the idea of participating in “balancing” initiatives is associated by foreign policy professionals as accentuating India’s subordinate position and making her vulnerable to demands that themselves exacerbate conflict. Clearly there is some degree of difficulty in understanding what the two countries mean by the phrase “strategic partnership”, and the extent to which they mean the same thing.

How do we understand and evaluate India-U.S. nuclear deal?

Is this deal a violation of NPT regime and may lead towards Nuclear Proliferation?

The main purpose of this paper is to understand how each country views the benefits of the deal from its own perspective; and the global consequences of the deal.

**[SAK1-2]** Raj Kishor Singh (A.C.A, University OF AGRA, India)

**Terrorism: Challenges to South Asian Security Insurgency as Factor India's Security. A Case Study of Nagaland**

My paper expected to highlight the insurgency as factor India's security. Also I shall deal with Nagaland and its major problems connected with insurgency. Since it very birth, the country got embroiled in a severe crisis. Problems came in the forefront to be followed by militancy in other parts of the country. Today the north-eastern state are burning under bloodshed and insurgency. Insurgency prevailing the border states if the north-east which, in fact, in very sensitive for the national security of the country as it touches several international borders. Ethnicity, cultural existence, unemployment, economic backwardness, and other reasons are the main cause of resentment in turn, leading to insurgency in north-east. Insurgency in Nagaland is the oldest in the north-east and has served a a model for



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the various insurgent groups that subsequently cropped up all over the region. The problem and demands of the insurgent could have been addressed and resolution of the conflict found a long time ago but for the intransigency and the internecine conflicts that marks the Naga groups. The bitterness and infighting between rival groups has continued to this day. Lastly my paper will try to present an overview on all these issues from the perspective of India's security.



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**[SAK2] War, Conflicts and Struggles**

Date	Aug. 8, 2009
Time	10:45 ~ 12:45
Room	Room K
Convener	
Chair	To be announced
Discussant	

**Panel Abstract**

To be announced

**Presenters**

**[SAK2-1]** Nasrullah Muhammad Mirza (Quaid-i-Azam University, Pakistan)

**Water-War Linkages in India-Pakistan Relations**

Conflict is a fact of international relations. Its causes range from disputed territories or un-demarcated boundaries associated with vital resources (realpolitik or geopolitics), to political or ideological incompatibilities (ideational politics). Existing or perceived incompatibilities can lead to formation of hostile actors and aggravate conflict behaviour; conflict behaviour can become armed, and, thus, social relations become militarised. Wars have their genesis in such a state of affairs. Several factors relating to both schools of thought can be identified in the Indo-Pakistan conflict. From a neo-realistic perspective, this study examines their conflicting interests, as they are bound to the irredentist territory of Kashmir, and argues that conflict over Kashmir is not exclusively ideological but also fundamentally connected to the control of the Indus water resource. This theory-driven study formulates a model with which to address the question of 'water, war, and peace linkages' in India-Pakistan relations using a rational choice approach and extensive empirical data.

**[SAK2-2]** Novita Dewi (Sanata Dharma University, Indonesia)

**Mellowing Conflict, Militarizing Culture**

Current academic preoccupations with border and secessionism as well as the "global war on terror" have made the Mindanao conflict a well-researched theme, but its connection with popular culture is still in neglect. This paper is an initial experiment at comparisons between imaginations of conflict in Sri Lanka and the southern Philippines. In most countries of conflict, militarization ideology has taken the form of culture. Militarizing culture has become ways of life as proven by the presence of such varied cultural representations as advertisement, media and popular literature. This paper will argue that any attempts made for reconciliation as in "peace education", for example, needs to address its interface with this inevitable presence of popular culture. It is within the context of mellowing conflict and militarizing culture that the global concern of creating a critical awareness for peace and justice is to be located. The discussion will be consolidated by sample analyses of recent films and popular writings in Sri Lanka and the Philippines.

**[SAK2-3]** Arun Kumar Tripathi (Delhi University, India)

**Geopolitics of River Water and India-Pakistan Bilateral Relations**

Water issues in South Asia have always been subordinate to larger political context of the countries involved and the bilateral relation between them. It is not always a case of conflicts over water resources leading to worsening of political situation. Rather, it is difficult political relations making water issues intractable. In the context of South Asia these issues become more complex then these are tied with other bilateral issues like Kashmir, illegal



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migration between India and Bangladesh, Nepal's concerns for trade and transit as landlocked country etc. India is moving steadily closer to a danger zone in terms of water availability.

In last 50 years per capita availability of water has declined roughly by 60% with an equally precipitous drop projected for next half a century. Meanwhile India's western neighbour Pakistan is nearing 'water stress' limit of 1000 cubic meters per person per year. Beyond this limit the serious economic and political consequences are likely to occur. Is water war looming large over South Asia? There is no definite answer to this. However, it will be useful if we make a distinction between elements in conflict and conflict itself. While a war has never been waged in last 4000 years in the history of humankind, water has been an element of conflict. Absence of war does not necessarily mean absence of conflict.

The 1947 partition of the Indian subcontinent had divided the Indus river basin between two countries. World Bank had stepped in in 1952 to broker a deal and for eight years these three parties had conducted intense and acrimonious negotiations to finally arrive at a solution in the form of Indus Water Treaty (IWT) in 1960. IWT was negotiated in an environment of mistrust, apathy and antagonism between two countries. Persistent efforts were made to convince India and Pakistan to agree to an integrated approach for exploiting the resources of Indus basin. However, none of the countries were ready to enter into a deal which required joint management of the water resources. As a result of that, IWT envisaged a geophysical division of the Indus Basin. The three western rivers, the Jhelum, the Chenab and the Indus itself were allocated to Pakistan, the three eastern rivers, the Ravi, the Beas and the Sutlej, were allocated to India. This solution was possible due to unique geographical features of Indus Basin. The treaty has stood the test of time as it was not aborted during wars and acrimonious bilateral relations. However, there is a reason to believe that the success of the treaty is due to abandonment of international customary law governing international rivers. This deal had foreclosed the option of any integrated development of Indus Basin. While both parties India and Pakistan cried foul, saying that they were foregoing more water than they were entitled to, worst victim of this negative and divisive deal was the state of Jammu and Kashmir. Three western rivers awarded to Pakistan in the treaty drains considerable part of Jammu and Kashmir. Though the treaty allows non-consumptive uses of rivers like power generation or navigation, none of the projects to facilitate these objectives have materialized owing to hostile and suspicious stance taken by Pakistan.

This paper aims to reflect upon how the complex role the water disputes have played history and politics of India-Pakistan bilateral relations. This has always limited the scope of harnessing the full potential of water resources, as political solutions to the problems have always been arrived at without due consideration to economic, social and environmental aspects. This paper focuses on the centrality of water issues in Kashmir imbroglio and presents a case for the thesis that a sustainable solution to these conflicts is a prerequisite for this impasse. This work also attempts to delineate a broad framework for engagement in fruitful negotiations of water issues between the two countries.

[SAK2-4] Pinnawala Sangasumana Thero (University of Sri Jayewardenepura, Sri Lanka)

**Survival Strategies of Conflict Affected Communities in the North Central Sri Lanka**

Several thousand people were displaced in some "Conflict-locked" areas while a large number of human settlements have become vulnerable for the negative consequences of the prolonged armed conflict, particularly in the Northern and North Central Provinces of Sri Lanka. Hence, the human, social, and livelihood security issue of the families in these armed conflict induced areas of Sri Lanka have become a serious socio-political concern during the past two decades. Accordingly the objective of this research paper is to examine the different vulnerabilities faced by communities as well as the survival strategies adopted them, while continue to live in the conflict induced areas. Research area of this study is the "Yakawewa Village" which is situated within Kebithigollewa Divisional Secretary's Division of the District of Anuradhapura in the North Central Province of Sri Lanka. The methodology adopted in this field research, which was carried out in mid 2008, include a questionnaire

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survey to collect both qualitative and quantitative household level data and conducting of in-depth interviews, group based discussions and direct observations to gather mainly the qualitative information to understand perceptions of the respondents. Research results revealed that multi faceted survival strategies have been adopted by conflict affected communities to overcome different types of vulnerabilities. The level and the type of their survival strategies are varying depending on the type of the vulnerability that each individual person encountered with. Adoption of individual level surviving strategies are more prominent in the case of personal security related vulnerability issues while community level strategies are more commonly adopted in confronting with the livelihood and socio-cultural vulnerabilities by the affected communities.

Keywords: Survival Strategies , Security, Displaced and Vulnerability Dr.CKM Deheragoda /Rev. Pinnawala Sangasumana

[SAK2-5] Joel Fajardo Ariate (University of the Philippines-Diliman, The Philippines)

**Barricades at the Palace Gate: Mendiola and Memories of Mobilizations**

The street of Mendiola in the city of Manila is the main road that leads directly to the Malacañang Palace, the seat of the Philippine presidency. Since the 1950s, Mendiola has been the foremost site of physical confrontation between social movement actors waging protests and the state. Generations of social movement actors have braved bullets and barricades in the street of Mendiola just to be able to put forward their grievances within shouting distance of the Philippine president.

Lives have been lost on its pavement. In the late 1960s student activists died in Mendiola during violent dispersals of student-led demonstrations. In 1987, a massacre happened on Mendiola. At least thirteen farmers demanding agrarian reform were mowed down by a hail of bullets. In May 2001, supporters of former President Joseph Estrada were fired upon when they tried to force their way into the presidential palace. Mendiola then is a palimpsest on which many stories and deeds of activism, of the Filipinos' untiring quest for justice, have been inscribed—some of which in blood.

Today, as barbed wires and antiriot police have become a fixture in Mendiola, the battle over it rages even in the realm of memory and heritage. Relying on narratives of more than thirty social movement activists and other political actors that belong to different generations that marched in Mendiola, this paper uncovers the different and sometimes contending views on what does it mean to be in Mendiola and what should Mendiola stand for. The collection of narratives from the research participants serves as the infrastructure of social memory. This study then is a biography of one of the Philippines' foremost urban site of protest; an attempt to surface history and spatial meaning over a site that is perpetually guarded by the state and valorized by generations of urban activists.

[SAK2-6] Neeti Aryal Khanal (Monash University, Australia)

**The Cradle and the Gun: Maoist Experiences of Motherhood in Armed Conflict in Nepal**

In February 1996 the Communist Party of Nepal (Maoist), also known as the CPN-Maoist, declared 'a People's War' in Nepal. It is estimated that the decade-long conflict has claimed the lives of more than 13,000 people. Thousands of people are missing and similar numbers of people have been displaced. It is estimated that one third of Maoist army combatants are Nepali women, and that over half of them had children. This large presence of women in armed conflict has attracted both academic and non-academic interest, but to date very little research has explored women's experiences of motherhood in the conflict.

This paper addresses this gap. It examines the existing literature on motherhood experiences among women involved in armed conflict, and also looks at feminist theories that attempt to explain motherhood in the context of war, especially among women directly involved in armed conflict. The paper analyses the ways in which these theoretical approaches shed light on how women manage motherhood in highly insecure and



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dangerous situations. In particular, it attempts to analyse Maoist women's experiences of motherhood based on the available literature about Maoist women. The aim of this paper is two fold: first to critically examine arguments of victimhood and secondly to analyse women's agency in war. The paper argues that women's motherhood is controlled and regulated by the armed forces under pretext of attaining goal of revolution. The paper also will examine how Maoist women exercise their agency of motherhood as opposed to constraints of armed forces.

*Advance Program (Last Updated June 11, 2009)***[SAK3] Building a Secure Korean Peninsula**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room K
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAK3-1]** Geetha Govindasamy (University of Malaya, Malaysia)

**The Formulation of South Korean Security Policies Towards North Korea between 1998 and 2008**

The paper examines the extent to which perceptions determine the formulation of security and foreign policy behaviour in South Korea. Current South Korean security thinking reflects the dominance of a Realist approach that neglects the role of perceptions in policymaking. Realist theory contends that the state is a rational actor capable of making policies to ensure state survival in an anarchical environment. Even though individuals and groups at the domestic level make, as well as influence policies, in the Realist paradigm the state is viewed as the ultimate decision maker. Therefore, this paper aims to correct this preoccupation in Realism by examining perceptions and sources of perception at the domestic level and how these influence the policy choices made by decision makers on behalf of the state.

The marked shift in the state's attitude - from a confrontational stand to a more conciliatory position towards Pyongyang between 1998 and 2008 confirms that perceptions of North Korea had changed. More importantly, it indicated that perceptions have an impact on state policies. Moreover, the government's engagement policy had also resulted in differing domestic perceptions about how to deal with North Korea. For these reasons, this paper seeks to examine the shift in perceptions by examining the role played by various domestic elites in influencing the South's North Korean policies according to their own particular priorities. For the purpose of this paper, the elites studied include the Chaebol, research think tanks and community of scholars and experts. The extent to which these elite groups influence security policies will be analysed relative to the official policies themselves. This perception based analysis does not, however, exclude a consideration of Realist perspectives. Rather, the two paradigms of Realist theories and a perception based analysis need to be seen as complementary and mutually reinforcing approaches to an understanding of South Korea's North Korea policy formation.

**[SAK3-2]** Matteo Fumagalli (Central European University, Hungary)

**Middle Powers and the International System. South Korea's Quest for Energy Security and Regional Competition in Central Eurasia**

The paper examines the opportunities and challenges faced by South Korea in its efforts to play a greater role in post-Soviet Central Eurasia.

The paper examines the role that middle powers (or regional powers) can play at a time in which the international system is in flux. In particular it argues that despite being a latecomer South Korea has the potential to play a greater role in Central Eurasia owing to its expanding economic presence, its informal (ethnic and trade) ties in the region, and more crucially by being what it has made it one of the leading economic powers in the global

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economy: A player which privileges innovation over stasis.

Thus far, Korea's approach to the region has been cautious, state-centered and aimed at establishing good links with the governments of the region. A status-quo approach cannot account for Korea's dramatic rise over the past thirty years. An innovation-oriented approach, here understood as an approach which favors economic change and reform, can provide South Korea with the comparative advantage to locate itself more prominently in a difficult region where it has to balance its quest for energy security with the opportunity to emerge as a player which is not simply 'yet another status quo-oriented actor', of which the region is plentiful.

The paper moves away from the dominant analyses informed by geopolitical theories and opts instead for an approach that pays special attention to the role of norms in international politics, without neglecting the importance of economic interests in shaping a country's foreign policy.

**[SAK3-3]** Eunsook Yang (Korea Study Center in Spain (CEIC), Spain)

**Northeast Asia Geopolitics and Korean Peninsula**

Because of geographic situation of the Korean Peninsula, Korea experienced more disadvantages than advantages from the aggressive neighbours. Unfortunately, in geopolitical games surrounding Korean peninsula, Korea was never been a major actor. The purpose of this paper is to focus on the three major phases of geopolitics that Korea had to confront in its history. The first geopolitical conflict that Korea had experienced was back in late 19th century. It was a conflict of the 4 powers in Northeast Asia to have supremacy over Korea. In the late 19th century, before Japan took control over Korea, China, Russia, and the U.S. all four were involved in a geopolitical game. As the final result, in 1910 Japan annexed Korea and Korea had painful experience during 36 years until the defeat of Japan in the II World War. The second phase of the geopolitical game started at the last year of the II W.W. As the war was ending, the allies' leaders, United States, China and Britain, met in Cairo in 1943. Problem at this point was the initiation of ideological conflict between the Soviet Union and the U.S. None of the two rivalry occupied forces' in Korean territory was willing to give up their part of Korea. They preferred the Korean peninsula divided. The third geopolitical game in North East Asia started when North Korea's nuclear program was disclosed at the beginning of 1990's. Although the key actors of the North Korea's nuclear crisis are the US and the North Korea, China was replaced to play the game on behalf of Pyongyang as the U.S. refused to have direct talks with Pyongyang. In addition, the US has requested involvement of the other three nations Japan, Russia and, South Korea for the process. Again, South Korea in this process does not have much influence but the U.S and China.

*Advance Program (Last Updated June 11, 2009)***[SAK4] The North Korean Dilemma**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room K
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAK4-1]** Jitendra Uttam (Jawaharlal Nehru University, India)

**Artificial Equilibrium: An Enquiry into the Causes of System's Resilience in North Korea**

This paper aims to clarify the set of logics that are behind the resilience of a system. In the past, structures of socialist system in the Soviet Union and Eastern Europe fell due to the disunity among and between dominant actors in the ruling system. However, a case in point is of North Korea where system is able to "muddle through" and somehow withholding enormous international pressure.

Literature that deals with the issue largely concentrates on the hypotheses of "eminent collapse of system" or "systemic survival through hard bargain" or "charismatic leadership", however it largely ignores the adverse impact of international odds or threat perception on the domestic ruling structures. This paper argues how international threat perception can become an important variable contributing to the artificial unity among and between dominant domestic ruling actors such as, in case of North Korea, party, leadership, ideology, military and working class.

The hypothesis is that systems or regimes facing international odds are much better equipped to survive: 1) because international odds help mend differences among dominant domestic actors and contribute to the unity among various constituencies; 2) because system redefines its ideological and operating structures better when it faces clear international threat.

This study employs "punctuated equilibrium theory" which argues that system changes when equilibrium punctuates, otherwise system has ability to face small, incremental changes. Empirically, a case study of North Korea's systemic resilience is analyzed and discussed to validate the basic assumptions of hypothesis that greater the international odds against the system deeper the unity among the dominant domestic actors will be.

On the policy level, findings of the study indicate that reduction of international threat may argue dooms day scenario to the artificial equilibrium, and paves the way for system's collapse or change. Drastic reduction of threat might punctuate artificially maintained equilibrium and throws open the points of discords and disunity among various domestic power constituencies.

**[SAK4-2]** Mikyoung Kim (Hiroshima City University-Hiroshima Peace Institute, Japan)

**Securitization of Human Rights in Northeast Asia: A Comparative Study of North Korean Refugee Policies**

My paper is concerned with the securization of human rights in Northeast Asia in response to the out-flux of refugees from North Korea (DPRK) in terms of the various and complicated security interests in China, Japan, South Korea, and the United States within the Six-Party Framework. Since the end of the Cold War and especially since 9/11, regional issues

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relating to human rights, illegal migration, epidemics, and environmental degradation have increasingly come to be viewed as international security issues. The transformation of these formerly peripheral social issues into core security concerns has come to be called securitization. The securitization of North Korea's human rights situation is to be examined in the context of the regional transition to a post-Cold War security environment characterized by democratization and globalization. The responses of the regional governments to the international flight of North Korean refugees reveal a security dilemma in which humanitarian issues are closely coupled with nuclear proliferation.

China: In response to the rising influx of escapees, China sometimes shows a mild face and sometimes come down with an iron fist. When it comes to the breaching of foreign diplomatic compounds, for example, Beijing has been generally lenient. Beijing wants to maintain its increasing economic ties with Seoul, now its third largest trading partner, and to demonstrate to the international community its respect for human rights. On the other hand, the police vigorously hunt down and repatriate North Korean escapees, especially in the most affected border areas, as Beijing is careful not to compromise its alliance with Pyongyang, with whom it shares a mutual security pact. Ambivalence defines Beijing's human rights policy towards the DPRK refugees.

Japan: Japan's human rights concerns are almost unilaterally focused on the abduction issues since DPRK's admission of kidnapping 13 Japanese during Koizumi's 2002 Pyongyang visit. Even though Tokyo plays along with Washington's universal human rights rhetoric, as shown by the passage of 2006 North Korea Human Rights Law following the suit of 2004 U.S. North Korean Human Rights Act, Japan largely ignores the rights of North Korean refugees in aid provisions and grating of asylums. Tokyo's stance towards human rights of the refugees is a combination of negligence and manipulation of public opinion accentuating the North Korean threats in serving the domestic political needs.

South Korea: The engagement policy of the progressive governments of Kim Dae Jung and Roh Mu Hyun transformed North Korea from an implacable enemy into a cherished paramour. Seoul adopted a dual-track strategy that accommodated the refugees on humanitarian grounds while remaining silent on DPRK's domestic human rights abuses. This strategy is slated to change under of Myong-Bak Lee, South Korea's new president, who pledged to pressure Pyongyang to improve the situations for the DPRK citizens while sanctioning the regime's destabilizing acts.

U.S.: After years of malign neglect loaded with absolutist moral condemnations of Pyongyang and its human rights records, the Bush administration, chastened by its Iraq debacle, is honing a multilateral approach to denuclearize North Korea. The tactical innovation is currently in another deadlock with Pyongyang's declaration to restart its nuclear facilities in a response to Washington's inaction to delist the regime from the list of terrorist states. The U.S., the self-proclaimed torch-bearer of universal human rights, implements only symbolic policies to aid the refugees and grants a very limited number of asylums. Interestingly, the South Korean military regimes used to be the targets of U.S. human rights criticisms until DPRK's records became more visible since the middle of 1990s. Washington's DPRK human rights stance is a contrasting mix of realist strategic maneuverings and normative assertions on universal human rights.

**[SAK4-3]**

Alexander Zhebin (Institute of Far Eastern Studies, Russia)

**Proposing Confidence Building Measures in the Northeast Asia: A View from Russia**

It is of fundamental importance to Russia to bring about a peaceful and sustainable climate for Asia where there are still sources of tension and conflicts and a growing risk of proliferation of weapons of mass destruction. Russia believes that the future peace system in the region must be fair and provide all countries in the region with such external conditions that are most conducive to sustainable socio-economic development. Russia



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favors the adoption of principles of equal partnership in international affairs, ensuring our national interests in regional integration processes. The fundamental, key issue which members of any future peace regime in Northeast Asia are to resolve is defining an acceptable for all “big countries” place for the future united Korea in the regional security system. Many politicians and experts in the U.S.A., the ROK and Japan have already listed the re-unified Korea as a member of the tripartite alliance of USA-Japan-ROK, to which Australia has been already linked. However, such approach is unlikely to satisfy Moscow and Beijing. Both countries are likely to perceive such a union as a deterrent against Russia and China. Such alliance would be tantamount to the emergence on Russia's eastern borders of a body similar to NATO, under the umbrella of TMD system which is actively deployed by the U.S.A. and their allies in the region. Calculations to the effect that future united Korea will be de-facto a forward base of maritime powers - the United States and Japan - against continental - China and Russia can hamper and is already hindering both the establishment of a reliable and sustainable peace system in Northeast Asia, the solution of the nuclear problem and the re-unification of Korea. The notion seems also inconsistent with the task to upgrade relations between Russia and Republic of Korea to the level of strategic partnership set by President V.Medvedev and President Lee Myun –bak in September 2008 in Moscow. The history of the six-party talks showed that the multilateral mechanism for security and cooperation in Northeast Asia could become a credible forum only if it provides for finding and implementing mutually acceptable compromises, and not to become a tool of imposing the interests of one or other group of countries onto other participants of such an organization. Russia stands for establishing the very such mechanism. Moscow has taken practical steps to implement such a vision within the framework of a working group of the six-party talks. Positions of the USA and North Korea on the issue were also analyzed in the context of their policy goals in the region.

*Advance Program (Last Updated June 11, 2009)***[SAL1] Russian-Japanese Relations and East Asia Region**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room L
<b>Convener</b>	Kozhevnikov Alexander (Far Eastern National University, Russia)
<b>Chair</b>	Kozhevnikov Alexander (Far Eastern National University, Russia)
<b>Discussant</b>	

**Panel Abstract**

East Asia in today's world is the most dynamically development region, it possesses a huge manpower, financial, scientific, technological resources etc. According to all forecasts the role of this region in the world in the near and medium perspective will be increased. At the same time the region has some serious conflict zones and points very dangerous for the region and the whole world. The region consists of different states and territories differ each other in history, national cultural self-identification, level and potential of economic development, political systems. In the region the configuration of powers has been changed actively, China has been grown rapidly and powerfully, the intensive integration processes has been in South East Asia. North East Asia has its specific. The integration processes in NEA are not so intensive and distinctive, but here the interests of world's great powers, USA, Japan, China, Russia, Korean states are concentrated.

Japan and Russia have a unique position in the region. Japan is the most development country in economic and technology, so it tries to achieve the leading position in the region. Russia is one of the richest countries in the world and region in resources, so it tries to use them to raise its status in the world and region. The role of Russia in East Asia grows consistently, and its relations with the states of this region are the matter of principle for the growing of its position in the region. Though Russia and Japan are closed neighbors but their relations in history and at present are not easy, they are been complicated by a lot of contradictions, and unfortunately are not the example of harmonized, mutually beneficial relations. This does not promote the strengthening of good neighboring relations in the whole region. At the same time the cooperation of two states is needed for solving their internal problems and for solving and smoothing many of international problems, and for stirring up the integration processes in the region. Russian-Japanese relations also have the territorial dispute. The territorial disputes are very important and serious for EA region, they complicate both bilateral relations and situation in the region as a whole. The territorial disputes are presented in the Chinese-Japanese, Chinese-Vietnamese, Japanese-South Koreans, Chinese – South Koreans, Russian-Japanese relations. Until this problems would not been solved, there would not be reason for speaking about peace and cooperation in the East Asia region. If the Russian-Japanese territorial dispute would be solved, it can be possible to find the solving of other territorial disputed in the region based on this precedent.

It is also very important to find up the reason of Japan public's negative opinion towards Russia. Traditionally Russia takes the last places during the Japan's public opinion pull. This fact also put obstacles in the way of promote bilateral relations. The development of Russian-Japanese relations also can stirring up the grows of national economics and regional economic cooperation.

**Presenters**

**[SAL1-1]** Fokin Nikolai (Far Eastern National University, Russia)

**The Energy Factor of Ecological Integration in North East Asia**

The crucial challenge for North-East Asia is to form a new path of regional development in direction of efficient consumption of natural resources and less production of environmental pollution. It implies transformation from regional economic integration to ecologic one.

The regional ecological integration for Russia will be energy resource based integration. The case with Russia, Republic of Korea and China proves that Russian side is anxious for a long time known and unsettled regional problems. The heavy and turbid historical heritages, political drifts, growth of military expenditures actively influence cooperation in the

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region.

But the foreground questions are more operational and practical. The most significant of them: modernization of logistic infrastructure, construction of oil and gas pipes and storages, search of financial resources for transport and pipeline and other investment projects and economic presence in the Northeast Asian region.

The solution of all questions of ecological safety in energy resource based integration depends on three factors. The first one is reforms inside the Russian economy. The second one is spreading of understanding that national resource abundance and low population density will not protect Russian Far East from severe transboundary environmental problems caused by energy projects. The third one is institutional formation of regional ecological integration with countries of Northeast Asia. The basis of environmental integrations policy should be transformed from concept of “localized” problems to concept of “penetrated” problems.

Regional discussions about energy environmental issue will promote dialogue in many other directions of cooperation. The environment connected with energy projects should be assessed as a “motherhood” issue in Northeast Asia.

[SAL1-2] Lukin Artem (Far Eastern National University, Russia)

**Geopolitical Situation in Northeast Asia and Russia’s Strategy towards the Region**

The prevailing order in Northeast Asia is mainly based on power balancing and strategic competition between major states. One can distinguish two forces vying for preeminence in NEA. On the one hand, there is the rising China. On the other hand, it is being confronted by the coalition of the US, Japan and Taiwan, which has de facto been under American-Japanese guardianship.

South Korea, while formally allied with Washington, is actually trying to maneuver between the two camps. In the meantime, North Korea, while being China’s ally, is quite likely to distance itself from its main protector in order to extract maximum political and economic benefits through bargaining involving also the US and South Korea.

If one is to use historical analogies, it makes sense to recall the political equilibrium system of the 18th century Europe, when a rising power was met and counterweighed by a counter-coalition of other powers. Russia’s policies toward the region must be flexible and pragmatic enough in order to effectively secure its national interests. Russia should build relations with the key states in NEA in such a manner as to retain ability to make necessary adjustments in cases of balance of power shifts.

[SAL1-3] Kozhevnikov Vladimir (Far Eastern Branch Russian Academy of Science, Russia)

**The Russian-Japanese relations: Are they having prospects?**

The importance of the Russian-Japanese relations for the international situation in region of East Asia does not cause doubts. Long time these relations left much to be desired. Practically more than 200-years of their history show us many examples of intensity, complexities, conflicts and direct wars. Whereas examples of quiet good-neighborhood, allied relations were much less.

The last two decades show that it is possible to achieve good results in bilateral trade, other spheres of joint activity on the international scene. A stumbling-block there is an unresolved territorial problem, but also its quiet discussion and search of ways of an exit from deadlock, gives up hope of optimism.

If problems of political or economic cooperation are discussed regularly by experts of both countries, problems of psychological features of two people which influence relations between our countries, are out of a field of attention of researchers. I think that the psychology often disturbs to solve of the international problems, leads to misunderstanding of positions each other. Therefore the mentality is one of the major problems in the Russian-Japanese relations.



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**[SAL2] International Relations**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room L
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAL2-1]** Arnaud Leveau (Institut de recherche Sur l'Asie du Sud-Est contemporaine - Research Institute on Contemporary South East Asia, Thailand)

**Korean and Southeast Asian Relations**

The power of South Korea is on the rise, unabated. Although a latecomer on the international stage, the country is in the process of discovering its newfound power and trying to provide itself instruments necessary to reinforce this power. Having long been in the wake of Japan and later the United States, Korean presence in Southeast Asia is attempting to assert itself single-handedly. Devoid of diplomatic relations outside those with its immediate neighbours, the country is gradually evolving its own foreign policy. But what in reality is its strategy? Is there even a strategy to speak of? What role does Korea intend to take on in the concert of nations and what influence might it exercise in Southeast Asia on the political, economic and cultural levels? Will not the region become a testing ground for South Korean diplomacy as it was for Japan in the last century? If so, how will it approach this region? In addition, what does it know of countries in the region and how will it acquire this knowledge? What role might Southeast Asia play in the security of the peninsula? Is there a difference in approach with respect to other principal actors in the region? In other words, is Korea developing its own unique diplomatic style or is it reproducing in part models already developed by other nations in the region? Or more accurately, in what measure has Japan served or can serve as a model to South Korea in its Southeast Asia strategy? What are the major axes and priorities of Korean diplomacy in Southeast Asia, not solely in terms of its political importance but also the linkage of Korean schools and associations, the number of Christian missionaries, the number of Catholic churches, Protestant or Buddhist temples in the region, the opening of cultural centres and organisation of fairs, exhibitions and festivals?

South Korean commercial and economic integration in East Asia is a reality today. Its political and strategic engagement in the region remains more delicate to accomplish since it must take into consideration several factors pertaining to region instability, South Korea's own skills and the likely evolution of North Korea. Many important challenges are yet to be confronted in different Southeast Asian countries, and this will impact perspectives for evolution in the mid-term. In this complex and unstable context, characterised by the emergence of new actors and the existence of longstanding and more or less latent conflicts which South Korea has been fortunate to evade, the country could still play a stabilising role by reinforcing mutual trust between States without Western intervention and by setting up an architecture for regional security in which it holds a major stake.

**[SAL2-2]** Satyabrat Sinha (Sikkim University, India)

**The Sino-Indian Engagement in the Periphery: Examining the Case of Central Asia**

Using Barry Buzan's concept of the Regional Security Complex Theory (RSCT), the paper



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would examine the Sino-Indian engagement in Central Asia. In choosing this region, the effort is to document the patterns of cooperation and conditions that encourage it, as well as the circumstances under which the engagement degenerates into competition. This would test the balance of power hypothesis that competition in non-home region for the two Asian powers might have repercussions in the core issue areas like the intractable border conflict as well as in the South Asian region. The process would help untangle and understand the 'substantials' that underpin the relationship between India and China and seek clues to propel or direct it towards a more cooperative framework. By using the RSCT, the paper seeks to understand the evolving India-China relationship using the tools of 'regions'. The structural-realist and constructivist basis of the RSCT would also facilitate examination of the pattern of relations as well as the national strategies of China and India in the nascent Asian SuperComplex.

Central Asia falls within the traditional sphere of influence of India and China. The influences, cultural or political, in different eras have had dissimilar ramifications. But with the Westphalian emphasis on territoriality, the Indic and the Sinic civilisational influence on these areas portend a crowded future. The high growth rates in both India and China has resulted in burgeoning energy requirements lending a salient priority to Central Asia for it's the vast reserves of oil. Together with the challenges of religious fundamentalism, legitimacy of domestic regimes in Central Asian states, both China and India have to also contend with the influence of the United States and the remnant Russian presence. The paper uses the Sino-Indian engagement in South East Asia as a marker for the Central Asian theatre.

In marking out this study, significantly distanced from their core concerns, the effort is to better understand the nature of relations between China and India which would go a long way in the evolutionary pattern of Sino-Indian relations, which are expected to impinge itself on the entire Asian landmass

**[SAL2-3]** Matthias Maass (Yonsei University, Korea)

**East Asian Perspectives on the 2008 US Presidential Election**

The US Presidential election has been followed closely overseas, including in Eastern Asia. The reason for that is that the outcome of the election was seen as relevant for many countries in East Asia.

The assumption was that the choice of President would have immediate and direct consequences for the region and for bilateral relations between countries in East Asia and the US. Who becomes President in the US, the perception was, matters in East Asia.

This paper will look at how the US election -- candidates, issues, policies, and outcome and implications -- was perceived in selected East Asian countries. It will analyze those perceptions, focusing on commonalities and distinct differences -- i.e. with a comparative methodology. In this fashion, the overall question whether there was a common East Asia outlook on the US Presidential election existed will be addressed.

The paper is based on a multinational collaborative research project and will present and highlight those findings with a particular view towards the perception of the US election in this region.



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**[SAL3] Brunei, Indonesia, Malaysia, Singapore: Internal and Foreign Policy**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room L
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAL3-1]** Wan Sharina Ramlah Wan Ahmad Amin Jaffri (University Malaya, Malaysia)

**Singapore Issues, Malaysian Concerns**

The World Trade Organization's (WTO) inaugural Ministerial Conference held in Singapore in December 1996 saw attempts to introduce new issues into the WTO agenda by developed countries being fiercely opposed by members from developing countries. The latter felt that priorities should be accorded to the implementation of existing obligations arising out of the Uruguay Round which brought about the establishment of the WTO barely two years preceding the Singapore Ministerial Conference. It was also contended that although the issues were considered as new issues, the proponents were in effect attempting to discuss "old agenda", namely to continue with rapid and deep liberalization without paying attention to its consequences, especially to developing countries.

The "Singapore Issues" which relate to investment, competition policy, government procurement, and trade facilitation, were introduced as subjects for discussion and they were never meant to for negotiations. Of these four issues, the first three were at the insistence of developed countries, while the fourth was put forward by developing nations. Most developed countries had been pressing for these issues to be negotiated for new multilateral agreements to be binding upon WTO members. However, developing countries were not prepared to be bound by new WTO rules which would restrict their freedom to regulate investment policies or to achieve their developmental objectives through efforts to enhance the capabilities of local business.

Besides India, Malaysia was the most vocal in making it clear that there were not prepared to begin negotiations on the four issues. Discussions on these issues which had been carried over to Doha (2001) and beyond, did not seem to be making any progress and because of the deadlock, a dramatic offer was made by Pascal Lamy, the then EU Trade Commissioner, to drop the first three issues altogether, provided negotiations begin on the remaining issue on the table : trade facilitation.

Even though the "Singapore Issues" have been reduced to one, as long as developed countries still dominate the world economy and thus, to a great extent able to dictate the will of the rest of the world, issues on investment, competition and government procurement will eventually crop up in the WTO menu again. In the eventuality of the issues being reintroduced and, developing countries, including Malaysia, should prepare themselves and strengthen their alliance by making sure that there will not be a broad consensus supporting the revival of the "Singapore Issues". On the other hand, in adopting a more pragmatic approach, Malaysia will also have to be prepared, and start equipping and empowering their domestic industries to be more competitive in the likely event developed countries having

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their ways again.

This paper will examine the challenges which may be faced by Malaysia in adhering to the possible new regulations with regard to the said issues. Malaysia will also have to enhance her research initiatives and efforts in order to understand the subject matters, and the possible proposed mechanism to be used in implementing the new rules and their implications on Malaysia. This paper will also attempt to look at the question of Malaysia establishing and deciding on her national priorities for each of the said issues, and also analyze the strategy which may be adopted to ensure that at the end of the day, Malaysia will be able to balance her interests as a trading nation with her developmental goals while protecting her domestic industries.

[SAL3-2] Jatswan Singh Sidhu (University of Malaya, Malaysia)

**The Diplomacy of a Small State: Brunei's Relations with Major Powers**

Brunei achieved its independence on 1 January 1984 after being a British protectorate for almost 100 hundred years since 1888. Being a small state with inherent vulnerabilities, Brunei has skillfully used its foreign policy especially to foster close relations with some major powers namely Britain, United States of America, China and Japan. Although during the initial years of independence Brunei's relations were confined to Britain, United States and Japan, however, since 1991 its have undertaken initiatives to foster close ties with China as well. Historically, Brunei has had a long history of relations with Britain, dating back to the early nineteenth century. In fact, as Brunei was a British protectorate, it was Britain that was responsible for the creation of the modern state of Brunei. As such, since independence Brunei has paid special emphasis to its relations with its former colonial master for at least two major reasons. Firstly, Britain provides a security guarantee for this small state which is evident in the presence of Gurkha troops in the country as well as the frequent joint military exercises between the armies of both countries. Secondly, a large portion of Brunei's foreign investments are in Britain, spanning from the real estate sector to the hotel industry. In line with this, Brunei also pays equal importance to its membership in the Commonwealth – with the ruling sultan, Hassanal Bolkiah, himself attending most of the organizations summits. Since independence in 1984, Brunei has also fostered close relations with the world's superpower - the United States. In fact, like Britain, the United States too provides a security guarantee for this kingdom, evident in the joint military exercises between the armies of both countries as well as the frequent visits by the United States' warships to Brunei. Brunei has also consistently advocated for the continued presence of the United States in the region. Apart from that, some of Brunei's major investments in the real estate sector and hotel industry are in the United States. Relations with Japan were established in April 1984 and are based on the fact that Japan has been Brunei's largest purchaser of natural gas since 1974. The close relations between both are evident in the fact that from 1991 till 2000 alone, four Japanese Prime Ministers have visited Brunei. On the one hand, while Japan is Brunei's largest importer of natural gas, on the other hand, Brunei is also in dire need of Japanese investments and technology for it to diversify its economy. Brunei was one the last countries in the region to establish relations with the Peoples' Republic of China (PRC), with relations between both only formalized on 30 September 1991. As much as Brunei pays special emphasis to its relations with China for economic reasons, China too values its relations with Brunei due to its dire need for energy security. This close relationship is evident in the annual Joint Consultative Meeting held, since 1993, between both countries. Interestingly, Brunei is also one of the claimants over the Spratly Islands, which China claims in its entirety.

[SAL3-3] Tsai-wei Sun (National University of Singapore, Taiwan)

**The strategic Triangle: State, Majority, and Minority in Indonesia, Malaysia, and Singapore**

Over the last decade, ethnic and nationalist strife across the world has drawn both public



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and academic attention on ethno-cultural violence as a “striking symptom of the ‘new world disorder’” (Brubaker and Laitin 1998:424). Recognizing that ethnic war or peace has profound effects on prospects for democracy and economic growth of many countries, a multitude of explanations has been offered to account for the causes of ethnic violence. Scholars and policy-makers have also sought ways of managing ethnic tension and preventing violent conflict.

This paper proposes to focus on the “dynamics” of ethnic conflict. The paper adapts an international relations theory, the “strategic triangle” model, to interpret the dynamic changes of relations between the State and ethnic groups over time. Using this model, it assesses the likelihood of ethnic violence in general and the nature of relations between ethnic Chinese and the native populations in three Southeast Asian countries – Indonesia, Malaysia, and Singapore – in particular. Specifically, this research focuses on the effects of institutional factors on the State-majority-minority relations which lead to either ethnic peace or ethnic violence.

In a multiethnic society, competition among ethnic groups is inevitable. Different ethnic groups compete for economic and political power in order to gain access to scarce resources, determine public policies and development projects, control productive inputs such as raw materials or industrial sites, allocate jobs or slots in educational facilities, and so on. However, what accounts for the difference between peaceful ethnic competition and conflict on one hand, and various types of ethnic violence on the other? The composition and characteristics of ethnic groups, the experiences and the intensity of inter-ethnic connections, state institutions and policies, as well as other political and economic factors, are all influential variables in ethnic violence. Yet, this paper argues that, state institutions and policies – especially those concerning ethnic groups – stand out as the most crucial factor when inter-ethnic relations are compared in different time periods within a country. Although state institutions and policies should ideally be “difference-blind” and neutral, in reality almost all institutional settings and policy decisions, by their very nature, are never culturally/ethnically neutral in their effect. Not only are these institutions implicitly tilted towards the needs, interests, and identities of the ruling group, but they, at the same time, create a range of relatively higher burdens and barriers against people from other groups to compete in political process, in the job market, and so on. In short, institutions have profound influence on ethnic groups; and the changes of institutions would dramatically challenge the existing “balance” between ethnic groups. This is why ethnic groups compete so harshly for power, as it is the key to changing state institutions and policies.

What are the mechanisms that connect state institutions/policies and ethnic conflict/violence? Inspired by the “strategic triangle” theory of international relations, this paper attempts to construct an “ethnic triangle” model to explain how state institutions/policies affect state-society and inter-ethnic relations, how an ethnic group responds to the changes of state institutions/policies, and how such responses cause chain reactions from other groups and from the state. Through the ethnic triangle, one may identify two major mechanisms that link institutions to ethnic conflict. First, by generally satisfying the demands and interests of both the majority and minority ethnic groups, institutions make the state-society relations peaceful – or at least controllable by the state. Nevertheless, ethnic groups may riot against the state when they are not satisfied with the existing institutions and policies. Second, by promoting contacts and communications between members of different groups, institutions make inter-ethnic peace possible. By contrast, horizontal violence between ethnic groups may happen when such institutional channels are unavailable. In all, different relations between the state and ethnic groups along with different inter-ethnic relations form different types of triangular equilibrium; and different triangles either make ethnic peace possible or provide opportunities for various forms of ethnic violence.

Applying the ethnic triangle model to ethnic conflicts in Southeast Asia and especially the cases of Indonesia, Malaysia and Singapore, this research examines the effects of institutional factors on the changes of the state-majority-minority relations in these countries since their independence. Admittedly, the diversity of the three countries raises concerns



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about the justification of a cross-country comparison. Indeed, the three countries differ in their levels of development, systems of governance, and the degree of ethnic heterogeneity. However, the three countries share many points in common especially with regard to inter-ethnic relations between Chinese and the native groups that justify comparison. Historically, the Chinese population migrated to cities of these countries long before the colonial period and they were, and still are, economically dominant. Inter-ethnic relations were relatively separated and nervous first due to the colonialists' "divide-and-rule" policies and then the intense competition during and after independence. All three countries had experienced inter-ethnic riots between Chinese, Malays and/or native Indonesians in the past. In fact, it was mainly due to Chinese-Malay conflicts that Singapore, once a part of Malaysia from 1963 to 1965, was forced to be separated from Malaysia in 1965. Because the level of ethnic tensions was intense in three countries, it is predictable that the governments had practiced many policies pertaining to ethnic groups and were in many ways involved in inter-ethnic competition. Nonetheless, their motivations, approaches, policy goals and contents, and ultimate successes in dealing with ethnic conflict varied greatly – even in each country, the policy orientations and challenges would not be the same during different time periods. Thus, a comparative analysis which addresses both the changes of state-majority-minority relations within each country and the differences of three countries would be academically interesting and valuable.

[SAL3-4] Azlizan Mat Enh (National University of Malaysia, Malaysia)

**Malaysia Foreign Policy of Bosnia-Herzegovina Issue : 1992-1995**

Malaysia like other countries in the world requires its own foreign policy to contact and interact either with a neighbouring country or country far from it. Furthermore in the tide of globalization, Malaysia couldn't afford to shut off itself from international development. Malaysia had underlined several approaches in order to determine its foreign policy. Basically, Malaysia foreign policies are influenced by national security factors although there are other factors which may be used as guidelines. Parallel with the stated policy, Malaysia is against invasion from other country to any other country with intention to violate the human right and independent of that particular country including at the international level, base on the spirit of democracy. Among the international issues which are attractive to study is the commitments and serious role of Malaysia towards the issue in Bosnia-Herzegovina. Malaysia by the early stage, seems to support United Nation concerning Bosnia's issues, but when the resolution of Bosnia-Herzegovina failed to be settled quickly and effectively by United Nation, Malaysia openly stance its view and condemned United Nation. Why did Malaysia play an active role in the Bosnia-Herzegovina issue whereas Malaysia and Bosnia are within different geo politics? Therefore, this essay will study other factors underlying Malaysia foreign policy and analyse the role and involvement of Malaysia at the international level regarding the issue of Bosnia-Herzegovina.

[SAL3-5] Ahmad Mokhtar Selat (University of Malaya, Malaysia)

**Malaysia - China Relations : 1957-1974**

**NORMALISATION OF MALAYSIA-CHINA RELATIONS**

The main focus of the paper will be Malaysia-China Relations from 1957 until the normalization of relations in 1974.

The reasons why Malaysia decided to have relations with China in 1974 will be analyzed. Special emphasis will be given to the secret negotiations held in New York between the diplomats of the two countries. There were offs and ons in the process and a detailed study will be made on the contentious issues that interrupted the progress of the negotiation.

New York was chosen as the venue so as to avoid publicity and unnecessary pressure from public opinion. Malaysia did not foreclose the possibility they might be called off as it was not incline to normalize relations without ironing the main contentious issues before hand.



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Negotiations started in June 1973 but got stalled in July due to China's reluctance to include in the agenda of work issues of fundamental importance to Malaysia. China wanted to confine discussions on the general principles on which the Sino-Malaysian relations should be premised. This was politically unacceptable to Malaysia. Besides internal security considerations, Malaysia had to also take heed of the apprehensions of the then ASEAN member countries that also perceived China as the main threat to their security.

In October 1973 the Chinese came back to the negotiating table and was willing to relook at the issues that were fundamental to Malaysia.

In March 1974 Tun Razak revealed that "the accord for diplomatic ties will be successfully concluded soon" and subsequently on 21st May Wisma Putra announced "...on the invitation from Premier Chou Enlai, Tun Razak would pay an official visit to the PRC from May 28 to June 2, 1974".

The Joint Communiqué issued at the end of the visit was unique as it was signed by the Premiers of both countries. Malaysia initially wanted an Agreement on the terms of normalization but the Chinese, as a concession, was only willing to have a signed Joint Communiqué. Though lacking in legal standing, as Communiqués were mere statements of positions and not legally binding, Malaysia felt that it had moral underpinnings and accepted the Chinese formula.

The Joint Communiqué in essence covered two broad areas. The first part dealt with the principles of Sino-Malaysian relations and the second covering agreements on the question of nationality of those that had taken Malaysian citizenships and the status of the "stateless" Chinese. China was reluctant to abandon its party-to-party relations with the CPM. To Malaysia, China's agreement that "...all foreign aggression, interference, control and subversion [were] impermissible" provided some comfort and could be used in the future to remind the Chinese not to meddle in Malaysia's internal affairs.

This paper will also project the future direction of Malaysia-China relations.

*Advance Program (Last Updated June 11, 2009)***[SAL4] Political and Social Developments in Bali**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room L
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

- [SAL4-1]** D.A. Wiwik Dharmiasih (Universitas Pembangunan Nasional "Veteran" Yogyakarta, Indonesia)
- Decentralized Governance and Popular Participation in Asia: Lessons from Desa Adat and Desa Dinas in Bali**
- The political processes in the majority of Asian countries are influenced considerably by two important set of experiences. The most important is their rich ethno-cultural diversity, which plays an important role in shaping the nature and outlook of domestic politics in any such country. Second, majority of the Asian countries have experienced centuries of colonialism, which, in turn, has further impacted upon the relationship between communities and between the post-colonial state and society. The interplay of these twin processes have not only disrupted the political life in many of these states but also led to greater degree of contestation over the nature and dynamics of nation-building process. The ethno-cultural contestation has often resulted into the rise of politics, which is authoritarian, overly centralized, non-participatory, and non-democratic, often a form of governance under the rule of the majority.
- The inability of the centralized state in providing needs and services for the people of the minority and people living in the peripheral has prompted the frustration of the people unwilling to trust their government because of its corruption and poorly functioning institutions. A centralized form of government is suitable in response to the need for national unity, whereas decentralization is suitable in response to demands of diversity. Therefore, there is a need for participation from the grass roots level in economic, social, and political practices.
- Any form of decentralized governance can give a greater space for diverse ethnic groups to participate in the decision making of its economic, social, and political processes, therefore promoting democracy and good governance, because it gives transparency and accountability of their institutions. The decentralized government can also give efficiency of allocation of resources, equity in the distribution of services, given their greater grasp over the needs and desires of its constituencies. Allowing local governments to take the decisions on the allocation of resources will enhance the effort of poverty reduction in the country, since they have a better sense of local priorities.
- Desa Adat and Desa Dinas in Bali represents such an effort of a bottom-up approach in the process of decentralization. Desa Adat is a unity of community under the law of local custom, which has its own traditional way of living, grounded from centuries of traditions and possesses its own territory, resources and rights to manage its own household. Desa Dinas is a region of administrative integrity which operates at the level of sub-district and has its acknowledgment from the national government to govern its territory.
- The process of Desa Adat and Desa Dinas involves the direct participation of its community member within the neighborhood, which therefore heighten the process of democratization in the region from the practice of local government. Although it has weaknesses, this



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becomes the best way of involving the participation of community within local government. The idea of Desa Adat and Desa Dinas offers an alternative approach to the multicultural and multi-ethnic states to connect the common people to the nation-building process by directly making them stakeholders in the process of governance and development.

[SAL4-2] Sandra Iseke Okada (University of Guam, United States)

**Symbols of Survival**

In the spring of 2007 and 2008 I participated in the Bali Field Workshop. The field workshop component was embedded within the courses offered through the Sociology Program of the University of Guam and it was through the study of Community Development (2007) and Globalization and Human Dynamics (2008) which absorbed me into the subject of social behaviorism and culture through symbols. In this paper, I explore the impact of the historical forces of colonization and occupation as well as the dimensions of globalization have on the indigenous identity—its culture and symbols. I contrast the ancient subsistence societies of Bali, Indonesia, and Guam to their present condition as cultural commodified societies. In exploration of the symbolic nature of images in Guam and Bali I sought to understand the contemporary issues of indigenous identity and the struggles within each.

I began my search through complex sociological literature on the subject of symbols. George Mead and Herbert Blumer's theoretical perspectives of how symbols emerge from social interaction and one's environment, how cultural meanings arise through these relationships and the unique symbolic world that emerges for each individual. I started to slowly comprehend the significance and power of symbols and their relationship to identity.

The field workshop to Ubud and Munduk, Bali, led to the revelation that the more I engaged the other, the more I looked deeper into me. The self immersion into a realm of unfamiliar definitions, theories, meanings, symbols, history and emotions in an attempt to grasp the processes of change, development, culture and identity is captured. My Chamoru (indigenous people of Guam) identity, my culture and our shared symbol system, the sum total of my ideas, beliefs, and relationships is reinvigorated.

My first morning in Bali began in the Ubud rice fields and which first drove this inquiry. I was truly overwhelmed by that moment, but at the time I could not understand why. I was the "outsider" and the emotion that drove my passion for the rice fields was driven by a feeling of fear. This highly sophisticated agrarian society was being pushed back and slowly being eradicated by the increasing value of land, cultural tourism and the processes of globalization. It was my fear that this ancient agrarian society having survived colonization and occupation would slowly be replaced or become a footnote in Balinese history. This was my experienced world as a Chamoru and the cultural meaning I associated with is one of colonial induced extinction—ancient societies viewed through chronological accounts and mere footnotes in history. This is my interpreted reality; Chamoru ancestors coexisting in collective harmony with their environment, now an extinct seafaring society.

Cultural symbols may become compromised, revised, reformulated—it evolves. For a few, it represents a link to ancient societies and our past; for many it is hope and empowers our future. This paper hails the symbolic spirit of indigenous cultures throughout Asia Pacific—Symbols of Survival.

[SAL4-3] Krik DeVerne Johnson (University of Guam, United States)

**Being Balinese in a Global village: The Conundrums of Daily Life in Ubud**

In this paper we pay special attention to people who live and/or work in Ubud, a town in the south-central highlands of Bali, Indonesia, and their on-going negotiations with various global processes. In particular, we explore the structure and content of certain aspects of social and cultural life in Ubud, and attempt to articulate the same as they are impacted by various forces of globalization.

We explore the insider/outsider dichotomy. Tourists appear to intrude within private domains, e.g., taking pictures of people making offerings, gawking at locals bathing in rice paddies. During cremation ceremonies, visitors are seen at the front of processions and in



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close proximity to funeral pyres. Because of tourism, outsiders are able to imbed themselves within Balinese cultural events and ceremonies. The Balinese response is to tolerate, incorporate, and/or disregard the visitor presence as appropriate to each occasion. We contrast Balinese thinking with the Western “need-to-know” template. In a rapidly modernizing world where people seek answers to all questions, the Balinese approach is contrastive. They appear to be serene and content with not having all the answers. When our university students asked questions, the common Balinese response was, “We shall never know”.

We also explore the concept and value of time as a commodity. A great deal of effort in Ubud is spent making daily offerings. Within a market driven economy in which time is highly valued, what impact does this have on the effort spent engaged in activities for other than economic gain? We investigate the role of social capital in the lives of people in Ubud. We attempt to understand the concepts of beauty and aesthetics within Balinese life as different from the Western model. Our students asked the Balinese, “Why do you prepare offerings with such care?” The response was typically, “Why wouldn’t you?” Western notions of efficiency and practicality within expressive culture appear to have no place in Bali. We suggest the Balinese response captures the essence of how people in Bali encounter their world. This says volumes about the way the Balinese live and work, and their view of heaven. The Balinese say that when they reach nirvana or heaven, it will look just like Bali. In summary, we attempt to make sense of the complexity of daily life in contemporary Ubud. By situating local conundrums within the context of various global processes, we hope to shed light on Balinese coping strategies and resilience in response to globalization.

This paper reports insights gained by the authors in the course of numerous visits to the town of Ubud in Bali over the past 15 years. We have forged a significant number of networks with people in Bali, including academics, government officials, business entrepreneurs, and families. These networks have added greatly to our learning experiences and our attempts to understand the processes of globalization at work in contemporary Bali. Our inquiry is interdisciplinary, informed via our areas of expertise which include cultural anthropology, sociology, economics and archaeology.

*Advance Program (Last Updated June 11, 2009)***[SAM1] Establishing a New Indonesia, 1865 - Present**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room M
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAM1-1]** Gerrit Knaap (Institute for Netherlands History, The Netherlands)

**The Dynamics of Pluralism Indonesia, c. 1865-c 1965**

Speaking of 2009, no one will contest the notion that the societies of most of the states of Southeast Asia, in particular the insular ones, are plural or multicultural constructs. Divisions of ethnicity, class and religion cut deep through the social fabric of these states. Present-day Indonesia is no exception to this rule, although the edges here are not as sharp as they are in Malaysia. During Suharto's Orde Baru regime (1965/1968-1998) there has been a forceful homogenizing policy, which tended to suppress all sorts of ethnic, cultural and religious diversity in Indonesian society.

Plural society in Indonesia is not a recent phenomenon; it has its predecessors during colonial and even pre-colonial times. Throughout the centuries it has, however, manifested itself in many shapes and different degrees. Thus, plural society in Indonesia has not been a static configuration; it is a dynamic phenomenon reacting to global and other outside developments as well as particular circumstances of power. During the presidency of Sukarno (1945-1968) multiculturalism took the form of the aliran-system, whereby heavily divided elites established loyalties which cut through existing class and status-groupings. During the high tide of Dutch colonialism Indonesian society was divided along supra-ethnic lines, which seems to have functioned almost as castes, like in British India.

The paper will focus on changes in the pluralist character of Indonesian society and the role of the governments in the period roughly stretching from 1865 to 1965. It will take into account the theories and ideas put forward by several authors on the subjects of pluralism, polarization and pillarization and confront these with new insights taken from research in libraries and archives, amongst others from the projects presently running in the Institute of Netherlands History.

**[SAM1-2]** Rommel Curaming (National University of Singapore, Singapore)

**'Official History' as a Problematic Concept: The Case of Sejarah Nasional Indonesia (SNI)**

The idea of 'official history' is at once comforting and misleading. What usually goes with the label 'official' is the comfort of knowing whose interests are reflected in a history being proffered. It often carries the burden of being perceived as less than a 'pure history' and is often dismissed as self-serving. On the other hand, the concept is misleading for the same reasons. The transparent source of authority that gives rise to such a history easily produces a general perception that there is not much in it other than the will or interests of the patron/s. The equation Power=Knowledge is unequivocal and that precisely can be a source of problems.

The Sejarah Nasional Indonesia (SNI) fits the profile. Backed by the full authority of Suharto and the Minister of Education and Culture, it was officially declared in 1976 as buku babon

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(standard text) of Indonesian history. That meant that all history textbooks to be written and used henceforth in Indonesia would be based on it. Such a crude act of defining a 'standard' knowledge did not escape the attention and bitter criticisms of many, including some in the New Order Indonesia. What is very notable, in fact almost surreal, about the stubborn stance of the government, on the one hand, and the trenchant critique by the 'well-meaning' few, on the other, was that both were based on a monolithic reading and misconceived, fossilized notions of what the contents of the SNI were. While there is no denying that there was an intention to use it as a political tool, a more careful reading of the SNI reveals fairly fluid, at times confused, often indecisive, and even contradictory, messages. There are, for instance, some passages in it that, if closely read, would have made Suharto disappointed, even angry, and would have caused Nugroho Notosusanto (the regime's "official historian" who oversaw the project) to turn over in his grave.

[SAM1-3] Agus Suwignyo (Gadjah Mada University, Indonesia)

**Teacher Education in Indonesia 1945-1949: Its State, Re-organization and Ideological Undertone**

This paper explores the state as well as re-organization of teacher training in Indonesia during the revolutionary years 1945-1949. It aims to analyze some ideological undertones in the course of policy-making development and practice of Indonesian teacher training during the period.

Following its proclamation of independence in 1945, Indonesia faced an enormous shortage of (qualified) teachers owing to the Japanese occupation and the independence struggle with the Dutch afterwards. According to a 1948 report of the former Department of Economy, there were 25, 823 indigenous Indonesian teachers in the whole archipelago in 1947-1948. Out of the number, 19, 274 teachers were categorized as 'formally qualified' and 6,141 'not qualified' whereas 408 were with qualification unknown. Despite these figures, 71% of the teachers that were declared as 'formally qualified' did possess only the lowest degree of certificate for teaching at village schools and other non-formal courses. In Jakarta, for example, there were only three Indonesian teachers holding the hoofdacte (headmaster certificate), and they all taught at Dutch/Indonesian schools, which during the colonial time were designed for the elites. By contrast, a number of 14 teachers holding the village-school teaching certificate taught at Indonesian/vernacular schools.

While the lack of (qualified) teachers became a crucial challenge in the re-construction of education throughout the country, efforts to re-establish school education in the immediate years following upon the declaration of independence in 1945 triggered conflicting trajectories of interests among the returning Dutch power, the Indonesian nationalist ideas, and the remainders of the Japanese influence. During the Japanese occupation of the Indonesian archipelago, the Japanese authorities made extensive efforts to supersede what R.E. Elson (2008:101) calls 'Dutch claims of cultural superiority over the indigenous society'. The use of the Dutch language and Dutch textbooks were forbidden and the segregated colonial education system was abolished Dutch influences remained nonetheless relatively distinctive in Indonesian education policies formulated right in the aftermath of the WW II.

In less than three months following the defeat of the Japanese by the Allied Forces, a former official of the Netherlands India Department of Education briefed the Governor General H.J. van Mook on a substantial 'new' strategy for re-organizing the Indonesian education. In this new approach the nationalist ideas on a non-segregated nation-wide education were largely ignored. Meanwhile many (Dutch educated) Indonesian teachers had left their posts for other professional directions, and had not resumed their teaching position during the Revolution.

In this paper, the archives of the former Ministry of Interior as well as interview data have been employed for an analysis of the actual state of, and the re-organization of Indonesian teacher training in the early years following upon independence. In general, so can it tentatively be inferred, the period of 1945-1949 was a highly critical one, as it witnessed the formation of the national foundation to the Indonesian education system in which different



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ideological undertones were contested. Yet, the strivings for a national system of education seem to have been too weak, among the Indonesian nationalists, to confirm Ben Anderson's thesis (1983:481) that 'during the four years of Revolution (1945-1949), there were really two states functioning in Indonesia—that of the infant Republic and that of the returning Netherlands-India'. Rather, in terms of education policy-making, the period of 1945-1949 witnessed an attempt to re-install the pre-war type of colonial education, an effort which, in the course of time, failed.

*Advance Program (Last Updated June 11, 2009)***[SAM2] New Social Structures and Changing Social Status in Indonesia**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room M
<b>Convener</b>	Kosuke Hishiyama (Institute for International Advanced Interdisciplinary Research, Japan)
<b>Chair</b>	Katsuhiko Takizawa (Tohoku University, Japan)
<b>Discussant</b>	Katsuhiko Takizawa (Tohoku University, Japan)

**Panel Abstract**

This panel session is the 2nd of a set of sessions organized by the CSSI. So this session has similar viewpoints to the 1st session regarding social status and inequality. Compared with the 1st one, there are some differences; using qualitative data, documents, interview surveys and so on. In addition, there is field research from modern Indonesia.

Risa AIZAWA will pay attention to focus on the word “Agama” in Indonesia. It is the official definition of category for “religion” in Indonesia, determined by the government and described in the Indonesian Constitution, the “Pancasila”. The process of definition of such a word shows the modernization of Indonesia concerned with the relation between the Dutch colonial government and the indigenous bureaucrats. She will examine how those elites formed the modernity of Indonesia through a closer reading the letters of a bureaucrat, by the name of Kartini. Although Kartini was a Muslim, she accepted Christian ideas and did act according to these ideas, as part of the new intelligentsia. We will see how she influenced the process of Indonesian modernization, as well as the religious situation of present day Indonesia.

Such a power among women which Ms.AIZAWA shows indirectly has been perpetuated also at a more local level in Indonesia. Ayami SAITO will consider empowerment and status of the women who are business owner or owner's wives in the microenterprise/small business of footwear in Indonesia. In the case of the Ciomas district in West Java province, we will be able to see women's empowerment, and their engagement in footwear microenterprise. However, at the same time, we should consider some problems; the lost competitive advantage related to the condition of foot wear microenterprise in the village, local community conditions, and women's empowerment and status.

These social changes in urban districts will be seen also in Medan, possessing a highly multi-ethnic and multi-religious character, the capital of north Sumatra province. In order to explain this, Toshiaki KIMURA will treat Toba Batak immigrants and their ethnic associations usually centered around “prayer meeting (Partiangangan).” Especially, he pays attention to the process of the establishment and transformation of their ethnic associations. To deal with it, we will be able to see how they have treated radical change of their social life faced in an urban setting including the problem of stratification and inequality. At the same time, The main part of their association's regular meetings is composed of Christian prayers and sermons and economic activity such as “arisan” become diminished.

Similarly, rapid modernization and globalization of Indonesia affects local organizations also in the small island of Bali. Kosuke HISHIYAMA will show the change of the conditions around/in local security groups dealing with the process of adoption of the new security system. In Bali, there are modern security strategies “community policing.” It is embraced also in developed countries, such as Japan, the Netherlands, US and so on. However, in the case of Bali, the meaning and the way to use it have different characters from them. Moreover, in local community, informal security groups have been established earlier than such trial of the national police. He will clarify the effect of Indonesian “community policing” to the local security group and describe social change from the aspect of security.

**Presenters**

**[SAM2-1]** Risa Aizawa (Tohoku University, Japan)

**Kartini's Influence on the Modernization of Indonesia**

“Agama” is the official category for “religion” in Indonesia, determined by the government and described in the Indonesian Constitution, the “Pancasila”. Those who do not belong to

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an Agama are sometimes oppressed as “animists”. Such situation in modern Indonesia may have been formed by many factors. Missionaries, ethnologists and Dutch officers who took part in local administration were not the only ones who contributed to create such a situation, but also the indigenous elite, a new class consisting of the traditional Javanese aristocracy (“priyayi”), created to supply the Dutch colonial government’s need for indigenous bureaucrats. They emerged in the course of modernization and took an important role as a point of contact between the west and the colony.

In this paper, I’ll examine how those elites formed the modernity of Indonesia through a closer reading of Kartini’s letters.

Kartini (1879-1904) was born in a family of “priyayi”. While due to such status she was obliged to keep the custom (“pingitan”), it also gave her the chance to become in contact with western culture, through books and the exchange of correspondence with the Dutch, in the framework of the establishment of the Dutch Ethical Policy. One of the goals of such policy was the creation of a new indigenous intelligentsia who could converse with the Dutch, playing the role of agents who brought the Gospel of the West into indigenous society. Kartini was indeed regarded by the Dutch as such agent: her letters were edited by Abendanon, the administrator of the Dutch East Indies, under the title *Door Duisternis tot Licht*, “the western light which strikes through the Dutch East Indies darkness”.

Although Kartini’s acceptance of such Christian ideas was that of a Muslim, she did act according to them, as part of the new intelligentsia. We will see how she influenced the process of Indonesian modernization, as well as the religious situation of present day Indonesia.

[SAM2-2] Ayami Saito (Tohoku University, Japan)

**Footwear Microenterprise and Women's Status in Indonesia -Case Study of Ciomas, Bogor-**

The purpose of this study is 1) to investigate actual conditions of footwear microenterprise/small business in Indonesia and 2) to consider empowerment and status of women who are business owner or owner’s wife. In the 1980s footwear producing center in the world shifted from South Korea and Taiwan to China, Thailand and Indonesia. Since then, a large number of large-scale shoemaking factories have been established in Indonesia. Today’s footwear industry in Indonesia still plays an important part in the economy, despite facing severe price competition in the world market and high cost of raw materials.

Broadly speaking, Indonesia’s footwear industry is comprised of two different parts. That is large-scale shoemaking industry and small-scale cottage industry. The former produces large amount of shoes in mechanized large factory and on which a large number of studies have been made, while the latter produces smaller amount of shoes in a small cottage by the manual work and about which little is known. In this study we only focus on small-scale cottage industry. Taking a village of footwear production center (Ciomas district in West Java province) as a case, we investigate actual condition of the business and examine empowerment of women who engage in footwear microenterprise. Ciomas district and some other villages in West Java are well known as small-scale footwear production centers in Indonesia. However, footwear microenterprise faced severe problems and has lost competitive advantage in recent years. We start our paper by giving an overview of the actual condition of footwear microenterprise in the village. Next, we identify problems faced by microenterprise at local community level. We then examine empowerment and status of women who engage in footwear microenterprise.

[SAM2-3] Toshiaki Kimura (Tohoku University, Japan)

**Social Change and Transformation of Toba Batak’s Ethnic associations in Medan, Sumatra**

In this paper, I try to focus on an immigrant society living in Medan, capital of north Sumatra province in Republic of Indonesia, and clarify the process of establishment and



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transformation of their ethnic associations in order to investigate how they have treated radical change of their social life faced in urban setting including the problem of stratifying and inequality. In concret, I treat Toba Batak immigrants and their ethnic associations usually mentioned as “prayer meeting (Partangiangan)” by themselves.

The greater part of residents in Medan is immigrants from other area after the Dutch development of Tobacco plantation around there in mid-19th century. It shapes the highly multi-ethnic and multi-religious character of this city. Toba-Batak people originally lived in the central highland of Sumatra Island, first shown up in this city during first decade of 20th century. In 1950', a boom of immigration occurred around their homeland and thousands of people left their homeland every month to go to big cities like Medan or Jakarta. An anthropologist E. Bruner reported they started to organize ethnic associations for mutual aid in those days. He argued these associations served for their adaptation to urban setting that was totally different from their homeland. They provided them opportunities to meet, change information and help each other in a way like arisan (private loan system). These associations are flourished even now, but their characters changed with the times. As I mentioned above, now these associations are called “prayer meetings”. The main part of their regular meetings is composed of Christian prayers and sermons and economical activity like arisan become diminished.

I try to trace the process of establishment and transformation of the ethnic associations using some documents and data collected by my field research and analyse it in relation to social change experienced by them.

**[SAM2-4]**

Kosuke Hishiyama (Institute for International Advanced Interdisciplinary Research, Japan)

**The Changing Social Status of Local Security Groups in Bali after the New Strategy of Community Policing**

The object of this presentation is to clarify the transition of the social status of local security groups in Bali under the post development period. In Indonesia, after the collapse of centralization policy in 1998, the national police has tried to establish a modern and self-standing system of security. At that time, Japan and the Netherlands have helped its trial and the Indonesian police have adopted a strategy of “community policing” since 2006. However, this strategy has an ambiguous character and is adopted under various guises among the adopted areas. In Indonesia's case, especially in Bali, it is used to fill in the gap left by local security after the collapse of centralized policy and was used to establish a coherent system of policing. Moreover the police has the intention to control a lot of informal and formal security organizations at the local level.

On the other hand, after seeing the local security situation, some organizations have taken on important roles in the local community. Here, two types of organizations will be focused on. One is the neighborhood organization (abbr. TS) which was established in 2000. Another is informal organization (abbr. SB) which existed before 2000. TS and SB have helped the community to revitalize as tourist sights. However, since the application of community policing by the police, their social status has changed. TS adopted some regulations regarding its membership. This led to the exclusion of not only the informal character of the group but also the character of its safety net. SB also became a formal organization under the same system together with the TS. This participation would remove the division of labor among local security organizations including TS and SB.

In conclusion, we can confirm the following points. First, community policing doesn't necessarily mean community oriented policing. Second, such community policing by the police sometimes diminishes the balance of the local security system in the society. Third, the domination and taking liberty for the use of violence by the national police means that the Indonesian authorities start to recreate modern state after the centralized policy. In addition, at the same time, in the context of Bali, the police have taken on the character of a machine to gather local profit from tourism industry security.

*Advance Program (Last Updated June 11, 2009)***[SAM3] Present-day Indonesia I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room M
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAM3-1]** Tobias Axelsson (Lund University Sweden, Sweden)

**Decentralisation and Public Service Delivery, The Case of Agricultural Extension in Indonesia**

Since the 1980s a wave of decentralisation has swept across the world. This was a response to centralised states failing the poor in the development process. The assumption is that with power closer to the people, the state will deliver services such as health care and education more efficiently. Public services, however, have to be financed and it is equally important that decentralisation creates economic growth. There are, however, problems with local capacity, elite capture etc. Each case needs to be judged individually. Indonesian decentralisation, a result of regional demands and a struggle to keep the country together, still, has to be assessed against its strength in delivering economic growth and public services. The aim of this paper is to assess the merits of decentralisation in bringing further economic growth and prosperity. This is done by looking closer at the agricultural sector and the role of the extensions system. Examining how agricultural production, productivity and rural income have been effected by the decentralisation process.

**[SAM3-2]** Tri Nuke Pudjiastuti (Indonesian Institute for Sciences (LIPI), Indonesia)

**The Mobility of Indonesian Small Scale Mining and Common Property Rights in the Context of Legal Pluralism: Lebong Tandai – The North Bengkulu Case Study**

Based on my research, this paper tries to explore the dynamic of small scale mining and the common property rights from the legal pluralism perspective, with the Lebong Tandai case study. Lebong Tandai is very rural village and geographically isolated in the North Bengkulu regency, which has very long history in term of gold mining exploitation. Since Dutch colonial, the dynamics of this area create the mobility not only the Indonesian small scale miners and artisanal miners, but also the dynamic of companies. It starts with the understanding of property rights derived from the perspective of legal pluralism, and how it allows to understand the complexity of claims on gold mining resources. It will relates to uncertainties of environment, livelihood, society and politics and knowledge. There are economic, social, and ecological problems in Lebong Tandai. Those problems should be responded as factors and sources of social conflict among community and in some extend become political conflict. So It will also analysis the institutional perspective by focusing on strategic interactions and relations between state and society, which is small scale miner community in Lebong Tandai.

**[SAM3-3]** Narihisa Nakashima (Hosei University, Japan)

**Violence in the Time of Reformasi; A Case Study of Communal Land Struggle in West Sumatra, Indonesia**

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After Suharto's resignation in 1998, the Minangkabau people in West Sumatra have been very active in claiming their rights to the communal lands which the regional government and the military have targeted for Development, without the consensus of or compensation for the local people. During Suharto's New Order, those lands were used for rubber, palm oil and coffee plantations, cattle ranches, golf courses and sites for tourism.

Among more than twenty cases of struggle, the Mungo case as well as the Kapar case of oil palm plantation development in West Pasman District is characterized by terror and violence. My point is to show why the local government and military still rely on violence to maintain their interest even in the time of Reformasi.

Mungo is a village in Limapuluh Kota District, and 180 hectares of their communal land have been used as a cattle ranch since 1974 by the Bureau of Cattle (BC). Although the Mungo people have been claiming their right since then, the regional government and the ministry of agriculture consistently rejected their claim and repeated that the usufruct and land title had been issued to the BC.

After the fall of Suharto, some Mungo people demonstrated hoping to take their land back from the state; however, their actions triggered violence from the regional police. The police arrested many people, and destroyed everything on the communal land. (The police sweeps have been carried out already three times.)

The elites of Mungo (Village Mayor, Religious leaders, Adat leaders, Youth groups, Village Intellectuals, Women Leaders) used to support the people's fight against the government. However, after the police sweep, they changed their position and started criticizing the people's fight on the ground that those people wanted to monopolize the communal land.

The Mungo people have been in conflict on the borders between Mungo and Sungai Kamunyang (SK). The people of SK have denied the Mungo's right to communal land ownership, insisting that the land has historically belonged to SK. As there is a spring in SK, the Water Supply Company of Limapuluh Kota started to take water from the spring in 1974, however, no compensation was paid until 1998. The SK people also have been fighting against the state, but they are very hostile to the Mungo people's struggle. Some BC workers in SK even participated in the police sweeps.

We can point out the reasons of violence as follows: (1)The Reformasi did not change at all the structure that regional government and military required income from their businesses, they have been still anxious to keep their right on those businesses. (2)Those people who are claiming the right on the communal right are already isolated and dehumanized. (3)The regional government finally admitted the SK's right on the spring, because the water resource is very precious. But the government and the military are safe where the local people are fighting with the neighboring villagers, they can be very brutal in suppressing the people's struggle.

[SAM3-4] Dwira Nirfalini Aulia (University of Sumatera Utara, Indonesia)

**Social system approach for Planning Livable Community in Indonesia**

Livable Community becomes ideal form of community which wishes to be reached in the plan settlement in various cities in world. What is a livable community? Definitions of livability include of different issues of guiding principles: accessibility, equity and participations that give substance to the concept of livability. The Livable Community is also determined by the access that is residents have to participate in decision making to meet their needs. What is the relation between sustainability and livable community? Sustainability is the ability to sustain the quality of life we want like livable community. It is often viewed as enhancing the economic, social cultural and environmental well being of current and future residents. Some studies of sustainable community in Indonesia in the reality also involved community participation in its appliance. Economic limitation does not interrupt the creation of livable community. The concept of livable community can be planned with approach of social system, social potencies and specific characteristics of Indonesian society. This Paper purpose is to find the planning concept of Livable Community in Indonesia with approach of local society system. As case study, community residents of Perumnas (public housing in Indonesia) represent the character of local



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community in Indonesia. Perumnas is also the form of urban fabric which built in many Indonesia's towns as accomplishment effort of resident requirement of housing

Keywords : livable community, sustainability, community participation

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<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room M
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAM4-1]** Irene Istiningsih Hadiprayitno (Utrecht University, The Netherlands)

**Development in Indonesia: Hazard or Right?**

Development has the general connotation of a structural improvement of people's well being. In practice, however, it often affects the entitlement positions of those who have to sustain their daily livelihoods in a negative way. This happens particularly when decisions on development are taken by governments without any prior consultation, let alone participation of stakeholders. Thus, powerful vested interests impose policies on people at the grassroots. The point is that such policies are decided not with the aim of eradicating social injustices or improving the living conditions of people, but solely on the basis of macro priorities, viz. economic growth and productivity or macro-economic and political stability. As a result they are likely to exert detrimental effects on people. Hence, instead of being the beneficiaries, people at the grassroots actually become victims. It is in such contexts that we have considered development as being a hazard.

Development hazards usually occur in mega-development projects, such as natural resource extraction, urban renewal programmes, industrial parks and infrastructure projects. Hazards manifest themselves in the form of displacement of inhabitants, landlessness, joblessness and degradation of income, degradation of health and livelihood or food insecurity. Hitherto, development projects such as dam constructions and urban infrastructures have actually victimized more people than those fallen victim to wars and natural disasters.

Considering that development could be victimizing, a primary concern should be how to protect people in development processes. For that purpose the damages caused by development should be anticipated and combated.

Here, the right to development might offer a possible protection. This right grants holders the entitlements to a 'fair distribution of benefits' and to 'participation'. The entitlement to a fair distribution of benefits implies that a violation occurs when development does not deliver benefits for those affected or, perversely, harms the right-holders. The entitlement to participation entails that the process of development requires the involvement of the stakeholders. The Declaration on the Right to Development proposes two distinct options: first, by stipulating a participatory process that is stimulated by the state, and second, by asserting actions from below, emphasizing a participatory activity that is, first and foremost, at the initiative of the right-holders themselves, albeit that the state ought to create an enabling environment for development from below.

This study of development and human rights concentrates precisely on that complex interface between these two different domains: human rights as represented by the right to development on the one hand and development as practiced on the other hand. Concretely, the empirical focus of this research is on Indonesia.



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[SAM4-2] Yanuar Nugroho (The University of Manchester, UK)

**Web 2.0 and Politics of Indonesian NGOs**

Contemporary media studies suggest that Web 2.0 technologies like blogs, podcasts, RSS, social networking and wikis has been supporting the creation of informal user networks and facilitates ideas and knowledge exchange through efficient content generation, dissemination, and sharing. Being a new and controversial subject regarding to what Web 2.0 really is, scholars endeavour to keep pace with its dramatic rate of technological advancement, while Web 2.0 itself is engaged quickly, widely and deeply by Internet users. Social information perspective helps direct research attention to the social, cultural and organisational context within which technologies are designed, implemented, and used.

This paper looks at the issue of Web 2.0's effect on the politics of Non-Governmental Organisations (NGOs). Some observations regard Web 2.0 as a very new, even premature, stage not only in the evolution of the Internet but more importantly within Internet use in NGOs. There are rejections as this may simply be a new cyberactivism of high-tech hype. However, in recent years NGOs and especially those connected to the global civil society seem to have embraced the Web 2.0 and inevitably this all has changed the landscape of NGOs politics, both in local and global level.

Focusing on the Indonesian case, this paper tries to bring together the extensive approaches and theories concerning Web 2.0 and the politics of NGO. In Indonesia, NGOs have established themselves in pivotal positions in the social, economic and political landscape across the country. Despite the scale, little has been studied to understand how NGOs in Indonesia actually adopt the Internet, let alone Web 2.0, to facilitate their works and maintain their political stances.

This paper is based on a recent empirical study to see how the effects of Web 2.0 in Indonesian NGOs politics. It draws on several case studies to build a rather detailed story about how different organisations with different concerns deploy strategies to deal with the issue. In one direction, it explores the way Web 2.0 use has altered and impacted the nature of NGO politics. Equally, in another direction, it also looks at how NGO politics has effect on the Web 2.0 content and how the technology is being adapted. The research is qualitative and exploratory, benefiting from observation (online and off-line), in-depth interviews and collective reflections.

It suggests that for Indonesian NGOs to remain relevant in Indonesian society, it has to maintain the roles they play. Engaging with Web 2.0 can be a facilitating tool as it provides interactive tools to assist mutual exchange of ideas replacing the previous 'pushing content' approach. Despite the hype debate of Web 2.0 the evidence suggests that Web 2.0 is increasingly influential. New-comer NGOs have already adopted the online social media and use it strategically. Participation in a social network is more common among Indonesian NGOs. What is more important is that the Web 2.0 plays significant role in mediating empowerment (via information sourcing and forums of exchange) and is a visible shift in NGO politics. The classic NGO politics based on mass mobilisation is being complemented with more focus on individual interaction and gratification and the increasing influence of peer opinions and resulting collective intelligence within the NGO network itself. This in turn has strengthened NGO politics in a broader sense. Web 2.0 has allowed NGOs to identify ways to enhance the experience of their stakeholders: beneficiaries and collaborators – an approach known as stakeholder advocacy.

This paper believes that Web 2.0 in Indonesian NGO politics today represents a healthy phenomenon, becoming the new source of NGOs' creativity, influence and empowerment. This lessons learned may be relevant in giving hints when looking at the similar subject in other non-Western contexts. The use of Web 2.0 in NGO may not cause traditional media and old-style mobilisation to loose ground, as it is predicted in commercial sector, for NGO's roles actually stem from its embeddedness with local politics. However, despite this positive view, there is a note of caution. NGOs need to be able to remain critical that Web 2.0 activism should never, and will never, replace social activism NGOs have been advocating. Web 2.0 movement may leave a lasting impact as this is claimed to be the biggest development in information technology to date and its impact will be spread across society.

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This all suggests that NGOs now requires new strategies and approaches if they are to benefit from the technology to advance their politics. Consequently, this cannot be just taken for granted for it is in fact another consequence of the organisations adopting information technologies. (\*)

[SAM4-3] Ivanovich Agusta (Bogor Agricultural University, Indonesia)

**Formation, Crossing and Institutionalization on Discourses of Poverty in Indonesia**

I found six discourses on poverty in Indonesia such as shared surplus, racial/ethnic poverty, relational poverty, production poverty, potency of the poor, and hoped poverty. It had better to analyze such a poverty in their own discourses, and not to be compared each other. On the contrary, as a consequent of competing power, during institutionalization process the discourses are competed and crossed each other. Discourse analyzes has a capacity on detecting each discourses constructing the crossing discourses each other. Unfortunately, the production poverty discourse has championed the competition, which conceptually blocks the poors to become the haves.

Keywords: postdevelopment, discourse analyzes

[SAM4-4] Nur Aini Setiawati (Gadjah Mada University, Indonesia)

**The State Poilcy on Rural Development in South Korea and Indonesia: A Historical Perspective, 1961-1998**

A comparative study of the state poilcy on rural developmetn in South Korea and Indonesia and its economic, social and political impact on the communities: a historical perspective 1960-1998

The main purpose of this study is to examine the South Korean and Indonesia rural development policies during the Park Chung Hee and Suharto regimes. This research would focus on social and economic aspects of rural development in both countries. In order to achieve the purpose, the study will compare South Korea and Indonesia rural developments each other. More precisely, by comparison, this research would discover the answers to research questions: What sort of differences existed between South Korean and Indonesian rural developments? How successful have the South Korean and Indonesian been in the rural development processes? How much did the government policies reflect South Korean and Indonesian rural developments? These are the issues to compare in particular.

For achieving the purpose, I research the impact of state policy on rural development to social, economics, and politics live in South Korea and Indonesia. This study uses case-study and content analysis approach. This study makes use of the various theories of sociology and economics, but it is essentially a historical study that combines the methods of descriptive and analytical historiography. Research by using history method is started with quest of history source, select the source of history, criticism, synthesis and explain a phenomenon to realize a reconstructing an objective historical.

When national economic expansion and rural development progressed in South Korea under Park Chung-hee and Indonesia under Soeharto, a series of historical events has resulted in the improvement of the South Korean and Indonesian rural situation. Through a historical examination of the South Korean and Indonesian events, we trace both the Korean Third Republic and Indonesian second Republic.

Rural development in Indonesia and South Korea were found to be significantly similarities which were important sources led to political, economic and social characteristics. In the political characteristic, the regimes of Soeharto and Park Chung Hee have the authoritarian leadership. Both countries have a high degree of control, under whose rule village members enjoyed little freedom and could not effectively participate decision-making. They have the decisive role that the military (particularly the army) played in the political will of top national for the rural development based on community needs. They played an important role as cultural and political brokers who mediated between the state and villagers. Their role was critical for the successful implementation of the rural development. From the very beginning

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of their rule, both Park and Soeharto paid particular attention to the issues of economic rehabilitation and development.

Significant similarities in the economic Characteristics were also discovered between both of the South Korean and Indonesian rural development programs were an extremely important actor to escape from poverty. Accordingly, Centralization and technocratic approaches were the main features of these state policies. In both countries, five-year plans constituted a very important element of economic policy. In that plans, both countries concentrated on correcting the structural imbalance of the national economy and raising rural incomes by the improvement of agricultural productivity.

Furthermore, significant similarities in the improvement of the social characteristics were also discovered between both of the South Korea and Indonesia. In a movement for spiritual reform, both countries changes people from selfishness to cooperation in improvement infrastructure in their rural. Moreover, their differences that the Saemaul Undong in South Korea changed attitude from laziness to diligence and dependence to self-reliance with others so as to be “social Revolution of Korean Rural Society”.

Finally my conclusion is that process of changes promoted by the South Korean and Indonesian rural development programs constituted a process of modernization, with the government as innovator and the people as objects of modernization. The ultimate goal of the rural development policies pursued by Presidents Park Chung Hee and Soeharto was to become a nation-wide movement for nation building and economic prosperity. The immediate aim of these policies was the economic, social and moral development of individuals and local communities, which, the leaders thought, would eventually contribute to national development. Thus the goals of rural development in South Korea and Indonesia were not only social and economic but also political ones.

[SAM4-5]

Ali Muhammad (International Islamic University Malaysia, Malaysia)

**The Indonesia's Counter-Terrorism Policy: Between International and Societal Pressures**

This paper examines the politics of the counter-terrorism in Indonesia. It intends to analyze the government's counterterrorism policy in the context of contending political pressures coming from international and domestic environment during 2001—2006. It asks two interrelated questions, first, what sort of counter-terrorism policy did the Indonesian government take during 2001—2006? Second, how did the contradictory influences originating from international and domestic political environment shape the courses of the government's counter-terrorism policy?

As a security threat, terrorism began to undermine the national security to this world's most populous Muslim nation since a coordinated bomb attacks rocked eleven Indonesia cities simultaneously during the Christmas and New Year Eve in 2000. Since then, a consecutive horrendous terror attacks (Bombing at Bali, Bombing at J.W. Marriott Hotel, Bombing at the Australian Embassy, and the second bombing at Bali) destabilized the country's security and produced negative social, political as well as economic impacts. Al-Jamaah Al-Islamiyah, a terrorist network whose historical and ideological roots derives from Darul Islam Movement, was behind these consecutive attacks.

Previous research on counter-terrorism in Southeast Asia and Indonesia tend to focus on what the government 'should' do to fight the terrorist group of Al-Jamaah Al-Islamiyah as well as Islamic radicalism in general. Although some analysts takes into account the domestic political context, most disregard the fact that the dynamic of the government's counter-terrorism was deeply embedded within domestic political environment as well as international political environment (i.e. international 'pressures' on Indonesian government to take counter-terrorism measures).

This study adopts “The Logic of Two-Level Games” (Putnam, 1988) as the theoretical framework to explain how domestic politics and international relations get entangled in the Indonesia's counter-terrorism. From the two-level framework, government policy is a function of incentives and constraints both on the international and on the domestic level. As gatekeepers between the two levels, governments simultaneously process these



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interdependent incentives and constraints in their policy decision-making. They balance between potentially conflicting international and domestic pressures and attempt to formulate and implement policies that satisfy both.

On the international level, governmental policies are shaped by the dynamics of international political events and developments as well as by the preferences, power and negotiation strategies of other governments. Domestically, the governmental room for maneuver is constrained by the preferences and political resources of those actors on which a government depends for political support.

This paper argues that the government plays a crucial role in the fight against terrorism by adopting various counterterrorism policies. However, the government did not act in a coherent or 'rational' fashion because it is not located within a political vacuum. The consecutive government from Megawati Sukarnoputri to Susilo Bambang Yudhoyono (SBY) represented critical period because both have to deal with those political pressures which come from various Muslim groups in the domestic environment as well as from international environment. \*\*\*

*Advance Program (Last Updated June 11, 2009)***[SAN1] Language, Identity, and the Asian Body**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room N
<b>Convener</b>	Chiho Sunakawa (University of Texas at Austin, USA)
<b>Chair</b>	Wai Fong Chiang (University of Texas at Austin, Singapore)
<b>Discussant</b>	

**Panel Abstract**

In the social sciences, linguistic and bodily practices are recognized as fundamental in the organization and maintenance of social structures, relations, identities, and distinctions. In the Chinese diaspora, for example, the hegemonic status of Mandarin Chinese is understood as reflecting and reproducing relations of power between different dialect speakers, and in Asian contexts of cultural contact, communities are sometimes differentiated on the basis of norms of body hexis (Bourdieu 1977) (e.g., direction and length of eye gaze, depth of bowing, and modes of offering). Yet this research has given little emphasis to the empirical details of how individuals in everyday contexts use specific resources of language and the body to enact and sometimes contest social structures. Using approaches in anthropology, linguistics, and interaction studies, this panel defies contemporary mind-body dichotomies and considers language and the body to be inextricably related interactional resources. Specifically, we examine how language is used to negotiate beliefs about the body, how communities are imagined (Anderson 1983) in terms of their bodily practices, and how the body is a resource for engaging in communicative practice.

The papers in this panel provide much-needed grounded analyses of both discourses about the body and discourse that 'incorporates' the body, or embodied interaction. In other words, the papers in this panel look at language and the body in two different ways: how language is used to communicate about the body and how the body is used as a communication tool. The first paper examines how adolescent girls reproduce, appropriate, and contest racialized discourses about the Asian female body, while the second paper investigates how individuals discursively represent and transform understandings of the bodily presentations of different language speakers across the generations. Turning to the concomitant roles of language and the body, the third paper discusses the use of the body by signers to maintain meaningful interactive alignments with other interlocutors, and in the fourth paper, a transnational context is examined to show how embodied interactions and their alignment mechanism are created in technologically mediated spaces. It also addresses how identities come to be indexed in this emergent cultural context. Speaking to the diversity found in Asian communities, the papers draw on ethnographic and interactional data collected across diverse geographical regions (Singapore, Japan, and the United States) and among ethnically diverse speakers (Chinese, Japanese, and Korean), who speak different languages (English, Mandarin, Hokkien, Japanese, and Japanese Sign Language).

An important contribution of this panel is its engagement with issues of global influence on identity formation. In particular, we contend that macro-level social structures and cultural ideologies are constituted and contested by the enactment of the linguistic and physical self in local micro-interactional settings. The papers provide a diverse range of empirical analyses that illustrate the complexities of practices, identities, and ideologies across the Asian diaspora.

**Presenters**

**[SAN1-1]** Elaine Chun (University of South Carolina, USA)

**Beauty and the Asian body: Discursive Acts of Race, Gender, and Sexuality**

Socially dominant groups typically define community beliefs about ideal bodies and embodiment, including ways of walking, gesturing, and talking (Bourdieu 1977). Yet in situations of cultural contact, standards of what constitutes a 'beautiful body' necessarily becomes challenged, such as when Hollywood images enter living rooms in Seoul or when Koreans from Seoul immigrate to the U.S. This paper examines how ethnically Korean female adolescents in the United States negotiate definitions of 'beautiful bodies' by drawing

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on discourses of feminine bodies and racialized beauty. Using discourse analytic methods in linguistics and anthropology, I examine the social and ideological significance of their conversations about their own and others' bodies.

Specifically, I discuss strategies that these girls use to talk about Asian bodies in relation to their white counterparts. On the one hand, I suggest that these girls reproduce ideologies that devalue Asian female bodies, including self-deprecating comments about their own "flat butts," playful compliments on an Asian friend's "plump butt," and sisterly advice on makeup techniques that enhance eye size. Importantly, even though they sometimes praised specific Asian female peers for their large eyes, breasts, and buttocks, these speech acts presupposed that such "pretty" Asian girls were racial exceptions.

On the other hand, I argue that these comments simultaneously served social functions beyond mere ideological reproduction. Not only did they contest racialized standards of white beauty by critiquing white girls' bodies as excessively sexual, but they also contested dominant standards of femininity by engaging in explicitly sexual discussions and assuming the authority to evaluate others. At the interpersonal level, these conversations also allowed these girls to construct solidarity, as they jointly engaged in evaluations, commiserated about their shared body types, and framed their evaluations as forms of 'play' (Goffman 1974), leaving ideological space for humorous and ironic interpretation.

[SAN1-2] Wai Fong Chiang (University of Texas at Austin, Singapore)

**Linguistically Conceived Body Images of Chinese Singaporeans**

Bodily attributes like skin color, face shape, or bone structure are often used as primary markers by members to differentiate social groups within their community. Linguistic qualities like language affinity, pitch of voice, or accent, are more often used as secondary identity indicator that although correlate to group membership, do not necessarily define it. However, in the Chinese Singaporean situation I examine, language serves as the primary axis around which groups are defined, and these language groups are, in turn, understood as exhibiting exemplary bodily presentations. This paper investigates how these linguistically defined body images have been discursively (re)produced and transformed (Foucault 1976) over several generations, namely through narratives about speakers and their embodiment.

My analysis of interviews with Chinese Singaporeans of different generations reveals that certain bodily presentations are associated with people of different language affinities. For example, when contrasting Mandarin speakers with English speakers, the former is characterized as wearing neat, combed-back hair and having a conservative demeanor, while the latter wears long hair and is care free. However, the same description of Mandarin speakers is ascribed to English speakers when this group is contrasted with the dialect-speakers in the community. This continuum of bodily presentations provides an exciting site for the examination of the intersecting axes of language, bodily behavior and social class. This paper also investigates how these body symbols relate to and constitute community members' own language ideologies and attitudes. I also argue that ideologies of political affiliation (communist vs. capitalist) centrally mediated understandings of how speakers presented their bodies, such as the association of the color red to Chinese speakers, and attributing English and its speakers the quality of "bourgeois American capitalist."

[SAN1-3] Mayumi Bono (Kyoto University, Japan)

**Bodily Alignment in Japanese Signed Conversations**

In the Deaf community in Japan, identity formation is a sensitive issue due to the complexities of language contact with spoken Japanese. One source of complexity is the fact that parents and children typically do not have the same mother tongue because, in fact, the majority of deaf children in Japan are born to hearing parents who do not have any linguistic knowledge of Japanese Signed Language before the child is born. In such a community, where non-sharing of language is more common than in spoken Japanese communities, the body becomes a major communication means. Making eye contact and



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using hands to get others' attentions are two examples of fundamental bodily alignments that signers learn in order to participate in a signed conversation. Such bodily alignment plays a significant role in interaction.

While the organization of alignment has been widely examined in interaction studies, most of this research has focused on spoken conversation data. For instance, studies in Japanese spoken conversation, scholars have recognized verbal short responses such as hee ('uh-huh'), sou ('I see' or 'yeah') as signals for "listenership", indicating listeners are aligning to speakers. How do signers, who do not use verbal means, express their roles as a listener by coordinating bodily behaviors (e.g. eye gaze, nodding)? How are these behaviors similar or different from those made by hearing Japanese speakers? By addressing those questions, this paper analyzes the ways in which participants orient their bodies toward the current speaker/signer) to keep a supportive stance in conversation. Additionally the paper discusses ways in which signers manage interactional spaces while maintaining their individual signing spaces.

By closely looking at interactions among signers, this paper illuminates a way of understanding the complexities signers have been facing in everyday encounters with hearing Japanese or with other signers.

[SAN1-4] Chiho Sunakawa (University of Texas at Austin, USA)

**Body across Ransnational Space: Embodied Interaction through Webcams among Japanese Families**

With increasing internationalization and developments in communication technologies, speakers from diverse cultural backgrounds can connect with others in different parts of the world. Internet-mediated communication, in particular, has created new spaces for meeting and work, and possibilities of new types of relationships across time and space.

Such emergent socio-technological human relations have influenced methodologies in the social sciences. In linguistic anthropological studies, face-to-face settings have traditionally been considered ideal sites for investigating fundamental social structures and cultural belief systems enacted by members in the community. As new communication technologies increasingly mediate interactions, scholars have begun to discuss ways in which people use various semiotic means, including visual signals and bodily orientation as well as the material surroundings that help coordinate communicative activities.

Building on this line of research, this paper analyzes video-recorded interactions mediated by a webcam, between Japanese speakers in a U.S. city and their family members in Japan. More precisely this paper attempts to discuss ways in which people use not only language but also the body as a significant resource for coordinating "virtual family gatherings" both within and across spatial boundaries.

In addition to turn-by-turn analyses of conversational data, this paper provides an ethnographically informed account of how this relatively new tool and activity are perceived within families. The use of the webcam does not simply indicate the replacement of 'old' means (i.e. an expensive international call) but establishes a routine family activity, which was not easily accomplished before the invention. This paper also addresses some consequences of this new technology for the use of the body to socialize new kinship members (e.g., a new born baby, a recently married wife) to a familial group as well as identity formations among Japanese people transcending geographic boundaries.

*Advance Program (Last Updated June 11, 2009)***[SAN2] Communication, Networks and Globalizing Society in Asia - the Dimensions of Alterity**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room N
<b>Convener</b>	Faizal bin Yahya (National University of Singapore, Singapore)
<b>Chair</b>	Alan Chong (National University of Singapore, Singapore)
<b>Discussant</b>	

**Panel Abstract**

In 1989 Manuel Castells defined the field of the 'informational city' as 'the relationship between new information technologies (IT) and the urban and regional processes.' He envisioned that in time to come, IT would transform the relationships between production, society and space. Subsequently, from 1996 onwards, he published a three part volume that addressed 'informational capitalism' as a mode of development in which the main source of productivity is the qualitative capacity to optimize the combination and use of factors of production on the basis of knowledge and information. Aside from the obvious economic implications of IT, Castells did admit he had not fully thought through the implications of the interaction between communication technologies, social life and residential patterns. Admittedly, Castells was not the first sociologist or geographer to call attention to the multidimensional impact of information and communications technologies on political, social and economic landscapes. We can refer to the earlier and contemporary works of McLuhan, Pool, Drucker, Bell, and Ohmae in this regard. Nonetheless, this fledgling body of literature on IT's socially transformative impact leads us to issue this call for papers to explore the IT mode of development in as many dimensions as possible using Asia as a case study for making tentative observations about informational modes and any possibilities for pre-theorising. We are specifically interested in investigating a range of power possibilities that involve creating alternative value chains, wealth transfers, the propaganda as value creation, and the empowerment of new economic actors that operate below the radar of global economic intelligence agencies. We list some possibilities in the following sub-paragraphs that may be tantamount to offering an account of socio-political alterity to 'informational city capitalism' that is no less critical in explaining the transformations of space, power and fortunes in a globalizing world. This alterity can be understood in terms of privileging the hitherto marginal and subterranean aspects of a capitalist world order through the capabilities of information and communications technologies. These communicational phenomena are clearly 'network formations' and influence the development of a range of activities such as identity formation, innovation, production and management. In the networked enterprise characterized by strategic alliances, there is room for unlimited expansion and dynamic innovation. We are focusing on Asia for case studies for a number of reasons. Firstly, given the relatively uninterrupted growth of states in the Pacific rim, notwithstanding the Asian Financial Crisis of 1997-9, it is likely that societies there will be standard-bearers of a rival version of twenty-first century modernity. Western case studies, while important, will increasingly be unable to serve as representative explorations of different modernities. Secondly, the emergence of populous industrializing 'giants' of the likes of India and China are likely to have a say in determining the shape of 'informational capitalism' that might elide the imputed positive link between democratic states and economic creativity. Thirdly, Asia's transformation is not easily captured by stock market indices and national economic data. It may well be that micro-actors like diasporas, expatriates and unofficial social movements are significant drivers of change through their creative exploitation of IT.

**Presenters**

**[SAN2-1]** Faizal bin Yahya (National University of Singapore, Singapore)

**Information Technology (IT) "Hot Spots" in India**

Post 1991, Indian economic liberalization and reforms, the central government had devolved significant economic autonomy to its various regional state governments. While



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plagued with inadequate infrastructure, state governments in Southern India started to develop their information technology (IT) sectors. In this context, the Indian central government through the process of regionalization had delimited southern India into a supra local territory for high technology industry. This benefited the IT industry because it could leverage on the human capital base and related high tech industries such as electronics and aeronautics. With its many engineering, and scientific colleges and business schools, Karnataka was an ideal place to locate an IT company. The presence of high – tech companies also created an environment which facilitated innovation. Nonetheless, with the expansion of the IT sector, the process of regionalism has occurred with stake holders in the IT industry demanding state investment in infrastructure. This paper will examine the Southern IT states in India and discuss what the role did the state play in facilitating the growth of the IT industry. It will argue that at “face – value”, despite the physical odds, these South Indian IT states had managed to cultivate innovation and growth in their IT sector.

**[SAN2-2]** Alan Chong (National University of Singapore, Singapore)

**Global City Foreign Policy: Enlargement, Integration and Propaganda in an Asian City**

The global city is a product of late twentieth century transnational processes involving capitalism, information and communications technology, and technocratic government. Unfortunately, the study of the global city's foreign policy has been marginalized in scholarly accounts of both globalization and foreign policy analysis. This paper argues that the foreign policy of a global city has gained in political importance due to the advance of informational capitalism. With the exception of well-publicised Japanese cities such as Tokyo and Osaka, other Asian cities in the categories of the 'newly first world' and 'developing' contexts have innovated in operating multifaceted foreign policies that construct their prosperity as connected, value-adding nodes in borderless informational capitalism. Three Asian cities (Singapore, Kuala Lumpur and Manila) are worth studying as illustrations of the 'foreign policy of a global city' since they are all aspirants to the status of a twenty-first century Asian definition of capitalist modernity. Furthermore, they represent the continuum between 'newly first world' and 'developing'. This paper argues that this fledgling global city foreign policy is manifested through complex forms that can be analysed as spatial enlargement, integration, and propaganda.



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**[SAN3] Civility and Social Relations in South and Southeast Asia**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room N
<b>Convener</b>	Alberto Gomes (LaTrobe University, Australia)
<b>Chair</b>	Alberto Gomes (LaTrobe University, Australia)
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAN3-1]** Alberto Gomes (LaTrobe University, Australia)

**Civility and Communal Harmony in Goa, India**

In a recent article I analyzed the generally peaceful relations among the different religious communities in Goa as a positive outcome of religious syncretism which I argue serves as an antidote to essentialist and exclusionary tendencies. I reasoned that such religious syncretism formed the bedrock of Goan organic civility. In the wake of growing religious fundamentalism and a few recent incidents of communal conflict and violence in Goa, a group of concerned Goans established an organization called Citizens' Initiative for Communal Harmony (CICH). The group has initiated and hosted several activities directed at building communal harmony. In this paper, I analyze the role of CICH in its attempt to create and recreate spaces of civility among Goans of different religious affiliations.

**[SAN3-2]** Ubaldo Martinez (UNED, Spain)

**Cultural Diversity Management, and Social Relations: Pakistanis in Catalonia, Spain**

In the past ten years, considerable number of Pakistanis have migrated to Barcelona to work in the 'ethnic' economy. In this paper I will discuss findings from a study I conducted on strategies of adaptation of these migrants to the Spanish political, cultural and economic conditions. One of the issues I explore in this paper is how the Pakistanis have established forms of civil social relations with other migrants as well as 'local' Spanish.

**[SAN3-3]** Leena Avonius (Director International Centre for Aceh and Indian Ocean Studies (ICAIOS), Indonesia)

**Negotiating Social Relations in Post-Conflict Aceh**

This paper will examine how civility is upheld and peaceful social relations rebuilt and maintained in the aftermath of three decades of armed conflict in the Indonesian region Aceh. Successful peace talks ended the long conflict in August 2005, and since then people in Aceh have been engaged in rebuilding their lives and community relations through formal and informal processes. The formal, state-run reintegration process has widely been condemned as a failure or at least insufficient, particularly due to its focus on economic assistance. Formal reconciliation processes - transitional justice mechanisms in the parlance of global peace-building - will take many more years as only initial steps have been taken towards establishing a truth and reconciliation commission to deal with the past atrocities. In research much attention is paid to these formal processes, but the informal encounters of everyday life form most often stages where people need to make choices between acting according to the conflict mindset and developing new ways to cooperate with old foes, between whom to exclude and include in the community.



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This paper will explore informal, everyday efforts to deal with tensions in various situations, and through these tries to understand how the concepts of civility and cosmopolitanism could help us to analyse post-conflict reconciliation processes.

**[SAN3-4]** Cathrin Vesna Bernhardt (University of Bonn, Germany)

**National and Ethnic Stereotypes - A Strategy to Sustain Peaceful, Harmonious, and Civil Social Relations with People Ethnic Communities Perceive to be Different?**

I argue that national and ethnic stereotypes are a strategy people in multicultural societies employ to sustain peaceful, harmonious, and civil social relations, or draw borders around others they perceive to be different to avoid conflict. Social and political instability as well as historical events such as September 11 challenge the harmonious coexistence of different ethnicities and lead to an increased use of stereotypes. They help to perceive other people, to interact with them and to place the own social group in a multicultural setting. Furthermore, national and ethnic stereotypes reveal the exposure to the “foreign” in a multi-ethnic society and in an ideal case help to avert social tensions. My research focuses on the Dutch and German communities in Melbourne and their use and handling of national and ethnic stereotypes. Through the empirical research, strategies and forms of civility are unfolded. Not only the linguistic transfer but also national and ethnic stereotypes in media texts, as well as image sources, are analyzed. Such data gives information about classifications of ethnicity and nation, the concept of multicultural societies and urban culture. This not only provides information about the diverse Australian society, but it can also be seen as role model for other multicultural societies.

*Advance Program (Last Updated June 11, 2009)***[SAN4] Family, Hybridity and National Identity in the Malaysian Region**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room N
<b>Convener</b>	Danny Tze Ken Wong (University of Malaya, Malaysia)
<b>Chair</b>	Danny Tze Ken Wong (University of Malaya, Malaysia)
<b>Discussant</b>	

**Panel Abstract**

This collection of case studies represents the first attempt to approach nationalism as a cultural phenomenon. The papers bring together historical studies of Malaysian families from diverse ethnic backgrounds and geographical locations. All the families share the common experience of inter-cultural connections, widening their traditional conceptions of a unique cultural identity through trade, inter-marriage and, in some cases, religious conversion. Their lived experiences accrued over several generations spanning the pre-colonial, colonial, post-independence and contemporary periods show the resilience of the family structure in the face of economic, social and political change. How each family adapts to the challenges of nation building demonstrates the workings of both civic and ethnic elements in national identity. As a working definition, nationalism is understood to be multi-dimensional whilst national identity is manifested through its specific language, sentiments and symbolism. The case studies show how national identity is abstract and shaped by other collective identities based upon ethnicity, religion, class or ideology. The experiences of these Malaysian families including migration, their cultural hybridity and material development provide insight into Malaysia's much contested national identity.

**Presenters**

**[SAN4-1]** Neil Jin Keong Khor (University of Malaya, Malaysia)

**Lim Cheng Ean and His Descendants: A Portrait of a Hybrid Penang Family**

The Lim Cheng Ean family have made a strong impression in Malaysia's multi-ethnic society. Married to British Guyana born Rosalind Hoalim, they were Penang's most extraordinary couple. Ahead of time in the promotion of women's rights and vernacular education, the Lims were an unconventional couple in Jazz age Penang. However, it was their children who had wider opportunities in public life, growing up in a cosmopolitan environment and educated at Cambridge University. As they matured, during the period of imperial decline and the rise of the Asian nation state, they actively pursued different paths of national participation. Their daughter, Lim Phaik Gan, was a founder-member of the Malayan Labour Party and helped in the nation-building process. She was Malaysia's first woman ambassador and served in the National Consultative Council that drew up Malaysia's New Economic Policy and the Rukun Negara. Of Lim Cheng Ean's sons, Lim Kean Chye set up the Malayan Democratic Union, Singapore's first political party and help draw up the 1947's People's Constitution, envisioning a non-sectarian Malaya. Lim Kean Siew became Secretary-General of the Socialist Front and Opposition Leader in Tunku Abdul Rahman's Malaya. Younger brother Lim Kean Chong, who was a World War II bomber pilot, struck out for a Utopian future in Mao's China. Tracing the history of this exceptional family shows how a cosmopolitan background and English education shaped their national aspirations. Ultimately, it is at the interface of cultures that their national identities were defined.

**[SAN4-2]** Danny Tze Ken Wong (University of Malaya, Malaysia)

**The Manjajis of Penampang and the Evolution of a Sino-Kadazan Family in Sabah**

The Manjaji is known as one of the largest families (extended included) found in the Malaysian state of Sabah. The family traces its origins to a union that took place in the late



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19th century between a Chinese by the name of Wong Loong and his Dusun wives from Penampang. At that time, the Dusun were agriculturalists living in both the highlands and coastal areas of West Sabah. Those living in the coastal areas would later be known as Kadazans whilst Dusun continued to refer to the highland communities. At first, the Manjaji family, having evolved in the Dusun environment of Penampang (a coastal community), managed to retain certain cultural characteristics of their Chinese heritage, particularly the use of the Wong family name. However, when Lothar Wong Manjaji, the grandson of Wong Loong came of age, he began to identify himself as a Dusun whilst his brother became the “native chief” of their village. A product of the Catholic mission English language school, Lothar Wong Manjaji found it both profitable and necessary to identify with his “Dusun” heritage. Lothar dropped the “Wong” in his name from the 1930s, especially in official dealings. The family’s decisive embrace of native identity came with the rise of “Kadazanism” during the 1950s and 1960s when the Manjajis found validation in their “Kadazan” identity. To this end, all the brothers began to call themselves Kadazan, the name that came to supercede the more parochial Dusun. All of Manjaji’s sons also began to champion the rights and interests of the Kadazan community, first through cultural activities, and later, through political parties when Sabah became part of the newly created Malaysian Federation. In 1963, the family fully represented “Kadazan” identity. This paper will trace the evolution of the Manjaji family from their Sino-Dusun roots to their present-day “Kadazan” identity.

[SAN4-3]

Ahmad Kamal Arrifin Bin Mohd Rus (University of Malaya, Malaysia)

**The Jawi Peranakan of Kedah: A Study of the Descendents of Dato’ Seri Khana Khan, An 18th Century Kedah Courtier**

This paper is an attempt to study the cultural identity of the Khana Khan family with special emphasis on gauging their “Malayness”. The union between Khana Khan and a Kedah princess set in motion an evolution spanning seven generations. The term Jawi Peranakan is applied to this family based upon their adoption of a Malay lifestyle. This paper is divided into three sections, the first describing the role of Indian Muslim traders in Kedah during the 17th and 18th centuries, explaining Khana Khan’s acceptance at the royal court. The second section, limited to oral and written documents, explores the role Khana Khan and his immediate descendents played in Kedah. Their role at court, their lifestyle and occupations will help make possible a better understanding of their integration into a Malay Sultanate. More importantly, was the role the family played in the religious realm, with their children and grand-children becoming teachers, judges and, on at least one occasion, rising to the office of Mufti (Sultan’s chief religious advisor). Whilst the Jawi Peranakans of Penang, particularly the Merican clan, ventured into trading and real-estate, the Khana Khan family integrated further in the Malay aristocratic world through investments in agriculture. This brings us to the third section which is the analysis of the family’s cultural identity. Based upon their linguistic, fashion, food and wedding ceremonies, comparisons can be made with other Kedah Malay communities thus gauging the extent of the family’s cultural assimilation. Through this historical analysis, a window into the opaque world of Jawi Peranakan self-perception will be clarified.

*Advance Program (Last Updated June 11, 2009)***[SAO1] Social Movements in Modern India: Rethinking Leader-Follower Relations**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room O
<b>Convener</b>	Nobuko Nagasaki (Ryukoku University, Japan)
<b>Chair</b>	To be announced
<b>Discussant</b>	Nobuko Nagasaki (Ryukoku University, Japan)

**Panel Abstract**

This panel will examine the leader-follower relations in various social movements in modern north India from the various perspectives of historical, sociological and anthropological studies. India has seen a great number of social movements since the colonial period and their diversification of last 60 years in issues and agents has been reflected in a variety of studies. Although the relationship between leaders and followers has been one of the most classical topics, members of the panel perceive this topic worth considering under contemporary situation. One of evidences may well have been represented in the modification of the notion of “subaltern” as from the substantive concept to the relational one among the Subaltern Study project.

Kojima, as a historian, will deal with social movement in colonial setting, where caste underwent major changes and was to occupy a significant part in one's identity side by side with emerging class consciousness. His case of peasant movement of the 1930s in eastern Uttar Pradesh and Bihar suggests an interrelationship between caste and class consciousness contributing to the leadership and mobilization. Ishizaka will focus on the foot march in the environmental movement in the hill area of UP in the 1970s and 80s. His sociological analysis clarifies the urban activists who participated in the foot march shared the social and environmental problems with the villagers under the condition of common boarding and dining at the village. Funahashi, as a cultural anthropologist, will point out that there is an emerging inter-caste relation through the common participation with the Buddhists Movement in western UP in the 2000s. A new bond between the upper and the lower castes among the so called ex-‘Untouchables’ came out, especially on the occasion of practising Buddhism rituals. Nagasaki, a leading historian of modern Indian history, will make comments on each paper.

**Presenters**

**[SAO1-1]** Nobuyoshi Kojima (Senshu University, Japan)

**Between Class Consciousness and Caste Consciousness: Peasant Movement in North India, 1930s**

The present study deals with the interrelationship and contradiction between emerging class consciousness and changing caste consciousness in peasant movement of late colonial India. The British Colonial rule caused significant changes in the Indian society, among which were introducing a western concept of private property, and the politics of categorization. The former created a class of land proprietor with exclusive right of ownership and many others whose existing rights on land were rejected. The latter made the caste one of the most significant entities through a variety of legislation and institutions. Many castes reacted to this by reconstructing their history and reorganizing the grouping itself, and thereby asserted themselves to secure or raise their social status since the end of 19th century. Now the caste consciousness, which was supposed to be overcome as ‘false consciousness’ in the advent of ‘modern’ society, evolved in a new fashion to form a fundamental part of the identity of people living in India side by side with emerging class-consciousness and Indian nationalism.

Political leadership from the Indian National Congress and M. K. Gandhi and the destructive global economic situation caused by the 1st World War and the Great Depression set a condition for the nation-wide upheaval of peasant movement in 1930s. But they are not enough to explain why such a huge mobilization or participation was possible. This study

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focuses on the caste consciousness of colonial setting which provided leadership as well as organizational base to mobilize more participants both in horizontal and vertical scale into the loosely united class struggle. But it also suggests limitations of the complementary relation. Toward 1940s, there was a process like 'differentiation of peasantry', where the class struggle gradually eroded while rifts among peasant were increasingly widening along caste lines.

[SAO1-2] Shinya Ishizaka (Ryukoku University, Japan)

**Interaction between Activists and People at the Time of Foot March in India's Environmental Movement**

One of the most peculiar techniques in the environmental movement in India is the foot march (padyatra). This paper explores the background and effects of foot marches in environmental movements, especially focusing on how activists and local residents interact with each other on the occasion of foot marches.

Foot march is the method for mobilizing people by spreading the specific message (forest protection etc.) at the grassroots level. The organisers of a foot march walk with their fellow travellers for several days or weeks towards a destination, and hold meetings at villages and towns on the way. Among the most successful foot marches in Indian history was M. K. Gandhi's Salt March in 1930. Since the 1970s, the foot march has been most frequently exercised in the environmental movement. The present study mainly deals with two foot marches, the "Askot-Arakot Foot March", which covered about 700km in the Uttarakhand region in north India, and the "Kashmir-Kohima March", which traversed the Himalaya of 4,870km, both of which were undertaken by Sunderlal Bahuguna (1927-) as parts of the forest protection Chipko Movement in the 1970s-80s.

During the foot march, the elder activists carry out the on-the-job training as social worker for the youths, by elaborating together strategies and tactics of the movement. In fact, not a few environmental activists in India today started their public lives after joining with the Chipko foot marches. The foot march also provides the opportunity for interpersonal exchange and dialogue between social workers and villagers. Since the participants to the foot march have no money with them, they have to beg for food and bed from villagers. It leads to a dynamic interaction between the activist and the people: it is not just a case of "the leader enlightens the people".

[SAO1-3] Kenta Funahashi (Japan Women's University, Japan)

**Rethinking Leader-Follower Relations from the Perspective of the Difference of Castes: Case of a Buddhists Movement in UP**

This presentation will reconsider leader-follower relations of social movements with the reference to a case of Buddhists Movement in contemporary Uttar Pradesh. We will see notable aspects of leader-follower relations from the perspective of the difference of 'caste (jati)' and also of inter-caste relations from the perspective of development of movements.

The number of Buddhists in India has been gradually growing since the Great Conversion of Dr. B. R. Ambedkar in 1956. 'Converted-Buddhists', ex-'Untouchables', have been seeking for 'a new life' with the attempt of conversion to Buddhism which professes negation of caste and egalitarianism. By caste, most of the Converted-Buddhists in Uttar Pradesh are 'Jatav' or 'Chamar' while they are 'Mahar' in Maharashtra. Though the Jatav were once considered as a sub-caste of the Chamar, some of them have become socially and economically forward by a success in business and benefit of Reservation, and thereby insisted to be a separate caste. The Chamar, who have the biggest ex-Untouchable population in North India, on the other hand, are economically backward than the Jatav in general. The Jatav take a role of a leader and the Chamar follow them in a Buddhists Movement.

It is said that there usually lies mutual despise between these two castes and they seldom have relations. However they are trying to make positive relations in the Buddhists Movement, for the Jatav as a leader want to develop a Conversion Movement, and for the



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Chamar as a follower want the Jatav to conduct a conversion ceremony and Buddhism rituals. We can see these positive relations between them as new aspects of leader-follower relations in social movements which come from the basic difference of castes. The case of Buddhists Movement in Uttar Pradesh shows the possibility of the bond between leaders and followers and also inter-caste relations.

*Advance Program (Last Updated June 11, 2009)***[SAO2] Studying Social Exclusion: Issues and Concerns**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room O
<b>Convener</b>	Pedda Hothur Mohammad (Maulana Azad National Urdu University, India)
<b>Chair</b>	Pedda Hothur Mohammad (Maulana Azad National Urdu University, India)
<b>Discussant</b>	

**Panel Abstract**

Social exclusion, which is considered to be a form of alienation associated with denying access to resources for certain social groups within a given social structure, has appeared differently in different parts of the world from time to time. Its' manifestations during successive periods of human history and civilization are known to be globally as ostracism, racism, second class citizenship, poverty, etc. Evidence in the social history suggests that the social exclusion on the basis of caste, race, religion, gender, etc., generates tension, violence and disruption within a given social structure. In view of this, the need of the hour is to focus studying social exclusion as it exists across different countries in Asia and across different sections such as dalits (ex-untouchable castes in India), Scheduled tribes, Muslim minorities, women groups, etc. Hence, this panel presents the issues and concerns associated with social exclusion and discrimination in India and Tajikistan, while addressing policy interventions for the same.

P. H. Mohammad presents the problem of social exclusion as it appears among Muslim minorities in India. He argues as to how the various concomitant factors, such as the State's informality, lack of commitment by the civil society, socio-economic and political backwardness of Muslims coupled with the scientific and technological development, etc., have contributed for the social exclusion of them in India. Another speaker, Abdul Thaha presents the recent experiments initiated in India to address the problem of social exclusion by studying, understanding and transcending the phenomena for policy evolutions on the issues concerning the social exclusion. L.C.Mallaiah's presentation is pertaining to the economic discrimination of women in general dalits women in particular in Indian labor market in terms of wage earnings in the process of globalization. In this paper, the agricultural wages of men and women, occupation, employment poverty and land are analyzed and theories of economic discrimination are evaluated. While the above papers are pertaining to the aspects of social exclusion and discrimination prevailed and persisted in the context of Indian society, the presentation by Firuz Odinaev another speaker in the panel from Tajikistan highlights the problems of Tajikistan society related to the discrimination against women. He argues that discrimination against women is widespread in the country of Tajikistan and it emerged as a major issue due to the economic crisis of the country after the collapse of USSR and the Civil War, after 1992.

**Presenters**

**[SAO2-1]** Shaik Abdul Thaha (Maulana Azad National Urdu University, India)

**Studying Social Exclusion: Initiatives in Indian Context**

The concept of "Social exclusion" in social research is of recent origin. Social exclusion is a complex and multidimensional concept having social, cultural, political and economic ramifications. The concept emerged in European social policy circles during the 1970s as a way of conceptualizing what has been called the "new poverty" – that is, poverty that seemed unresponsive to economic growth. While the term Social Exclusion has become a key concept among analysts and policy makers in western countries, the developing countries like India have just started understanding and applying the concept to their respective countries.

The present paper analyses why the study of social exclusion is important in the Indian context where institutional inequality and discrimination has been a 'pervasive feature' of Indian society. This has prevented a large section of Indians especially those on the margin of the society from access to rights and privileges enjoyed by the dominant sections of



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society. Though Indian Constitution provides equality to all citizens irrespective of caste, creed, region and gender and also directs the State to take various measures to remove the different forms of discrimination, inequality and thereby help to eradicate social exclusion, still the problem persists. It was thought that these potentialities and limitations of such protective measures need to be studied carefully. Against this background, the UGC in India has initiated the process of studying this issue systematically by the institutions of higher learning.

The present paper critically examines the need for the research in the field of social exclusion in India and studies the objectives of the newly established research centres in this field by the UGC in India. The primary objective is to see that the concept of 'social exclusion' be studied and understood at university levels with a multidisciplinary approach. The paper examines why the main focus of such research is related dalits, tribal communities and religious minorities and measures needed for inclusive growth.

[SAO2-2] Pedda Hothur Mohammad (Maulana Azad National Urdu University, India)

**Studying Social Exclusion of Muslim Minorities in India: The Text and Context**

Social exclusion, which is considered to be a form of alienation associated with denying access to resources for certain social groups within a given social structure, has appeared differently in different parts of the world from time to time. Its' manifestations during successive periods of human history and civilization are known to be globally as ostracism, racism, second class citizenship, poverty, etc. In Indian context, it is mainly the systemic social exclusion of certain selective social groups constituting traditionally in the society (in the form of homo heirarchicus), that has been highlighted mostly. But, raising interest in the study of social exclusion of Muslim minorities, adds another dimension in the study of social exclusion in the context of Indian society. Various concomitant factors have contributed for the social exclusion of the Muslim minorities in India. Foremost among them is the State's informality, besides the lack of commitment by the civil society, towards the cause of socio-economic and political development of the Muslims. On the other hand, the scientific and technological development took place in the country has adversely affected certain occupational groups belonging to Muslims who were traditionally engaged in the fields of small scale industries, indigenous medicine, folk performances, etc., and it failed to rehabilitate them with suitable alternative livelihood systems. The end result is that the Muslims are kept away from participating in the development debate which is considered to be a stumbling block in their integration with social framework of the Indian society.

In light of this, the present paper addresses the text and context of the form and content of social exclusion experienced by Muslims while addressing policy interventions for the same.

[SAO2-3] Lakkineni Chinna Mallaiah (B.B.Ambedkar Central University, India)

**Economic Discrimination in Indian Labor Market in the Process of Globalisation**

Women who constitute half of India's population and accounting for 496 million (in absolute numbers according to 2001 Census), play a significant role in agricultural development and allied fields including in the main crop production, livestock production, horticulture, post-harvest operations, agro/social forestry, fisheries etc. They continued to be "treated as a source of cheap and secondary labor that can be hired and fired to suit the requirements of the employer". Thus women remained as "invisible workers" due to discrimination prevailed against them in the payment of wages which is wide spread in India.

In this context the author argues the low rates of wage for women laborers are due to the unorganized nature of employment, the case with which hired labor can be substituted by family labor, the seasonal nature of the demand for labor and the traditional classification of agricultural jobs into male and female.

Hence, the paper presents the economic discrimination of dalit (ex-untouchable castes) in Indian labor market in terms of wage earnings in the process of globalization. Agricultural wages of men and women, occupation, employment poverty and land are analyzed and theories of economic discrimination are evaluated. It is a very comprehensive macro level



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study with supporting of micro level studies in India.

It is observed that the so called less skilled jobs in the era of globalization are relegated to rural agricultural women and paid lower wages. The conventional and social attitudes about women in India after globalization also have paved the way for the employers to treat the women laborers as secondary labor force and hence they fall a prey to discriminatory practices in Indian labor markets. The constitutional safe guards could not provide adequate safety net for women in India.

*Advance Program (Last Updated June 11, 2009)***[SAO3] Social and Economic Phenomena in India I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room O
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAO3-1]** Mohanan Bhaskaran Pillai (Pondicherry University, India)

**Re-orienting Non-alignment: Challenges and Strategies**

The neo-liberal reforms initiated in the Indian economy ever since 1991 have propelled drastic changes in the theory of foreign policy as also in the practice of foreign relations. Now, the foreign policy elites and the political parties of centrist and rightist ideologies perceive that non-alignment as a foreign policy framework has lost its sheen and élan. They think that a subordinate status under US hegemony would make India a great power. Another major argument, as an alternative, is that India should develop its soft power capabilities to the maximum and assert its distinct identity through the soft power option. It is doubtful whether pursuance of the soft power capabilities would ever help India to engage the lone super power in a positive manner with out losing autonomy and independence.

Under these circumstances what is needed is reorienting of non-alignment with a view to construct a multipolar global system. The need of the hour is a re-discovery of Nehruvian concept of non-alignment and re-modelling of it within the framework of de-linking as developed by Samir Amin .Such a reformulation of non-alignment would help India to engage the US without antagonizing Russia, a trustworthy, traditional time tested friend and the next door neighbour China. Such a re-orienting of non-alignment is difficult if not impossible. The challenges are both external and internal. The pressure of global finance capital and its Indian allies for a subsidiary status under US hegemony is insurmountable.

The left forces and other progressive elements in the country are required to develop appropriate strategies to redefine non-alignment with a view to contribute towards the construction of a multipolar world that could subordinate capital to the interests of people rather than people serving the interests of capital.

**[SAO3-2]** Maya Suzuki (Keio University, Japan)

**“India’s Shame”? : Issues of Untouchables, Marginalized Community in Contemporary India**

Over the last several years, India has emerged as newly rising country, along with China, could come to dominate the global economy in the next few decades. The GDP (gross domestic product), indicator of economy size has marked a positive growth rate of between 7 and 9% since 2003. The question now is whether India will achieve stable economic growth and whether it will contribute to comprehensive social development of the country, which has one-third of the world’s poor people. According to the World Bank’s estimate on poverty based on 2005, in contrast to the remarkable economic progress, it is a fact that India has 456 million people, 41.6% of its population, living below the new international poverty line of \$1.25 and further 828 million people, 75.6% of its population, living below \$2 a day. Wealth distribution is not even among different socio-economic groups, gender, and regions (urban and rural). This, it is feared, will further widen rich-poor gap and increase



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elements of socio-political instability. As a result, it is likely that these negative factors of poverty in India will have a negative impact on Indian economy and constrain the achievement of social stability through economic growth.

Regarding the overall development in India, it is often pointed out that the caste-based discrimination is one of the main restraining factors of social development in addition to gender, class, and regional differences. Caste is still a determinative factor for attainment of social, political, civil, and economic rights in contemporary India. There is ample evidence to suggest that caste violence against marginalised community, called “Untouchables” or Dalits of people at the bottom of India’s caste system remains prevalent phenomena.

From the perspective of social inequality related to the caste system, this paper aims to examine the current aspects of marginalization of Untouchables in India with reviewing recent decades of welfare schemes. In particular, data on the sweeper community (known by the caste name of Bhangi or Balmiki) illustrates argument. (The name Balmiki will henceforth be used for this community except in the case of quotations) Traditional occupation of the Balmiki—sweeping of certain streets or households and removing night soil from latrines—has been one aspect of India’s traditional caste system. “India’s shame”, “degrading”, “dehumanizing”, or “a blot of humanity”—these are some of the words used to describe scavenging and carrying of human waste, the traditional occupation of this caste. Caste system is a form of social stratification wherein social inequality is structured and accorded legitimacy by the privileged sections of society. The Balmikis are often described as they are considered to be the lowest community, even when compared with other Untouchables; moreover, they have been excluded from society in various socio-cultural activities. However, they have continued to co-exist within this oppressive society for long time by performing jobs, which albeit being “filthy and polluted” according to the Hindu social order, are essential for the maintenance of the social environment, especially in urban areas.

This paper provides an overview of recent Indian government’s measures to ameliorate the Balmikis’ situation, and proposes an explanation for the persistence of Untouchability in contemporary India.

[SAO3-3] Mrinalini Pandey (Indian School of Mines University, India)

**The Effect of Globalization on the Advertising Scenario in India: The Rise of Celebrities as New Demi Gods**

In the world of increasing Globalization, Privatization and Liberalization, the fundamental nature of organizations is changing at an unprecedented rate in the Indian economy. In our country advertising has come of age only in the past two decades. Today Advertising is an inescapable part of our lives and very much involved in the rapidly changing technology of the world we live in. Now we have a new set of possible ways of advertising available, from fax to the e-mail and who knows what else.

Advertising is having an effect as individual lives and the social fabric. These fears were highlighted by V. Packard (1981) in his popular book titled, “The Hidden Persuaders”. In a typical passage; Packard says, “this book is an attempt to explore a strange and rather exotic new area of modern life. It is about the way many of us are being influenced and manipulated- far more than we realize- is the patterns of our everyday lives. Large scale efforts are being made, often with impressive success, to channel our unthinking habits, our purchasing decisions, and our thought processes by the use of insights gleaned from psychiatry to the social sciences. Typically these efforts take place beneath our level of awareness, so that the appeals which move us are often in a sense ‘hidden’”.

As evidenced from the over-stimulated and non-stop coverage of the idiosyncratic lifestyles of celebrities, it won’t be an exaggeration to say that they have reached epidemic proportions in the mass media. Such focuses reflect celebrities’ glamorous ability to connect within the eyes of the buying public. And this is one trait that is used very effectively by the advertisers of today. Despite the hype, the risk, the let down, the use of celebrity endorsement is still a core strategy in flavor with many of the world’s leading brands, and India is no exception. The ongoing public fascination with celebrity offers the brand instant



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profile - when it works right. This study will therefore posit a discussion on celebrity endorsements by providing an exploratory review of the concept of celebrity endorsements. Through a theoretical enquiry, the study tries to determine the effectiveness of celebrity endorsement as an effective promotional tool and means to gain mass media coverage and eventually affect the attitudes and buying intentions of masses at large in India.

[SAO3-4] Eswarappa Kasi (University of Hyderabad, India)

**Construction of Social Capital among Sugalis of South India**

Role of Third Sector in the development of marginal groups is increasing vehemently after the post liberalisation and globalisation in India and also some of the Asian countries. Liberalisation and globalisation paved the way for the emergence of Third Sector as an agency where earlier State used to play this role. Third Sector has emerged to replace the State in all the developmental interventions, which meant for the amelioration of marginal groups and communities. Earlier State machinery used to involve all the developmental activities and after post globalisation and liberalisation era, State drastically reduced its assistance to developmental activities, instead looking after the Third Sector to help and fund their projects to a maximum extent. Hence, there is a need to study the role of Third Sector in the Construction of social capital among the Sugalis of Andhra Pradesh South India.

The present paper is part of my PhD field work which was conducted during 2004-2006 among the Sugalis of Adadakulapalle village in Penukonda Mandal of Anantapur District of Andhra Pradesh. It is basically a qualitative micro-level study aimed at understanding the livelihood systems of the marginal communities and shocks, stresses and trends involved in their livelihood processes. It also aims at accessibility of different capitals to the said communities. In order to fulfil the objective of the paper, qualitative anthropological tools and techniques will be employed. These are mainly Observation (participant and non-participant type), Interviews (formal and informal) using detailed checklist, Key-Informant interviews, Case Studies, Focus Group Discussions, etc. Understanding the natives concepts and people's views regarding the livelihood systems of the people, existing systems of utilization, local knowledge of the different capitals involved and also, most importantly, role of vulnerability context in their daily life systems.

Data from secondary sources will be gathered from books, articles, published reports, census reports, and government documents from the respective departments. Quantitative data with regard to demographic and economic aspects, and accessibility and availability of different assets, services, and also other information regarding the study will be collected from primary sources through detailed census schedules.

The part of the work is also covered the aspects of capitals and assets of the people. Further, it also delineates the process of identifying the assets and capitals especially during the phases of vulnerability assessments among the communities. The paper tries to deal how the Sugalis construct the social capital during the crisis situation along with managing the stresses and strains. It further argues that there is a correlation between livelihoods, vulnerability and the different assets and capitals as part and parcel of Sugalis daily life situations. The paper also tries to see the response of the third sector towards the Sugalis in the village. Here, there is an NGO working among the communities in the village looking after their livelihoods by supporting them to gain their livelihoods. It is thus a positive signal for the development of the Sugalis in the village. But, there are criticisms on the works taken up by the NGO in the village. However, paper concludes that inspite of the efforts made by the Third Sector and also partially by the State, still there is unhappiness among the marginal groups in the village. Thus, paper ends with a positive note feeling, how far the construction of social capital helps them to come up socially, economically and other wise in the village/society.

Key Words: Social Capital, Marginal groups, Sugalis, South India and Third Sector



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**[SAO4] Social and Economic Phenomena in India II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room O
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAO4-1]** Sheba Saeed (University of Birmingham, UK)

**Changing Government Policies in India Towards Begging in the Context of Their Overall Attitude Towards Poverty Alleviation from 1947 to the Present Day**

In this paper I will compare and contrast changing government policies in India towards begging in the context of their overall attitude towards poverty alleviation from 1947 to the present day.

August 1947 welcomed a democratic India. Nehru in his speech on the “tryst with destiny” stated that the task ahead included “the ending of poverty and ignorance and disease and inequality of opportunity.”

I will assess how early approaches of India may have been influenced by: Ideology, nationalism, initial conditions, different religious-cultural perspectives. Further, I will assess whether India has adopted an approach dictated by commercial and economic imperatives. For the purpose of clarity I have structured the paper in sections for each Government: the government of Nehru, Indira Gandhi, the BJP and Rajiv Gandhi. I will conclude with an analysis of the poverty and begging situation at present.

Talbot notes how the new leaders of India and Pakistan were confronted with the immense task of transforming freedom movements into political parties along with converting themselves from opposition figures to responsible rulers. Further, now that the colonial enemy had gone, they also faced the problem of establishing a sense of national identity for people who were divided by language, ethnicity and religion. The leaders faced huge problems in terms of the administrative and human legacies of partition. India was better placed than Pakistan as the inheritor of the Raj’s capital and administrative system but still had two problems which it had to resolve before it could turn to longer term goals. The first problem was to rehabilitate refugees which took up all the energies of the Indian government in the immediate post-independence period. Secondly, the government had to oversee the integration of the former Princely states which were lagging behind in terms of economic and human development. Understaffed administrations and communal hostility worsened the situation.

Nehru noted that upon partition, all the government machinery was cut into two. This problem was compounded by the consequences which were migration and killing on a tremendous scale. The mass migration of people from one side to the other resulted in communal strife and violence in the respective countries. The Indian government took both administrative and military steps to bring a resolution to the matter of communalism. Hence, the refugee problem led to an immediate diversion of attention and funds which should have been spent on progressing the nation. The refugee problem was not an easy problem to overcome and in a speech given by Nehru on the anniversary of India’s Independence, he notes how there were still millions of refugees who were still homeless. He calculated the refugee problem as one “of vast dimensions”, whereby 6 million people of all classes were to be looked after. He outlined the task ahead of him, which was to tackle intricate social,



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economic problems which required laws and co-operation of the masses. This was the start of Independent India's challenges.

[SAO4-2] Ranjith Kumar (Pondicherry University, India)

**Social Justice Through Affirmative Action: A Study of Reservation Policy with Special Reference to Scheduled Castes in Tamilnadu**

The Indian constitution guarantees fundamental rights of equality and equal protection under law to all its citizens. At the same time, it throws a responsibility upon the state to give special protection for Scheduled Castes in order to improve their status. The reservation policy is one of the instruments to improve the socio-economic conditions of SCs. The SCs are among the most deprived sections of the society. The union government provides 15 percent and 7.5 percent reservation for SCs and STs in all sectors respectively.

The total population of Tamil Nadu, as per the 2001 census, is 62,405,679. Of this 11,857,504 (19 percent) are SCs. There are Seventy six (76) SC communities in Tamil Nadu. The reservation policy has not properly reached to certain sections of SCs like Chakkiliyans and Arunthathiyars.

The impact of welfare programmes and policies on these 76 castes are not equal. The reservation policy has differential impact on SCs. (Dhanuskodi 2000; George Mathew 2003; Arul Chellakumar 2004; C.P.Bhambhri 2005; Vivek Kumar 2005; Mritiunjoy Mohanty 2006; Ohad Maiman 2008). In the light of the study of the existing literature the researcher poses following questions: Why the benefits of reservation did not reach properly to Chakkiliyans and Arunthathiyars? Why Pallan and Paraiyan are more benefited? Why no social and political mobilization among SCs other than Pallan and Paraiyan? Why Chakkiliyan and Arunthathiyar are socially and economically at the bottom level even after 62 years of development administration? Why mainstream political parties are not politically mobilizing SCs ?

Thus the specific Objectives the study are (1) to revisit the reservation policy in the context of globalization, (2) to study the social and economic condition of SCs in Tamil Nadu, (3) to study the nature of social and political mobilization among SCs, (4) to make a comparative analysis of the benefit of reservation within SCs and (5) to study the activities political parties of Dalits communities in Tamil Nadu.

The proposed study is field work oriented. The required data shall be generated from a representative sample using questionnaires, focus group discussions and interview schedules. The coverage of the study is the state of Tamil Nadu and a representative sample will be drawn by using random sampling techniques. The data thus generated shall be tabulated and cross tabulated according to the enunciated objectives of the study.

[SAO4-3] Papori Phukan (Gauhati University, Assam, India)

**A Historical Analysis of Tai-Ahom Identity Movement in Assam**

The identity question is getting intense attention in recent times. It has different meaning for different social science discipline. Several conceptual approaches to the term emphasize an individual level of analysis where opinions of identity creation are linked to one's self-concept. Identity evolves out of the basic question to an individual who he or she is. The answer to this question is often associated with personal identity in terms of membership in a particular social category or class. When the member of a social category develops the feeling for self worth or dignity, ethnic identity conflict emerges. This paper focuses on the genesis of identity crisis among the Tai Ahom community of Assam, a small state situated at the north eastern corner of India. This Tai Ahom community held a political hegemony for long six hundred years in this part of the country. To understand the socio political causes leading to identity assertion it is desirable to know the distressing effects of socio-economic background of the community. The Tai Ahoms lost their political power to the imperialists in 1826 and since then the British decided to end Ahom rule socially, politically, economically and above all morally. The political jointimbibed a longing for restoring lost pride among the new generation Ahoms. The process started since late nineteenth century with the formation



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of Ahom Association .The movement for revival of Tai Ahom identity within the greater Assamese society is still continuing at present. An endeavor has been made in this paper to find out throat of ese revivalist tendencies.

**[SAO4-4] Tapash Biswas (Society for Women Workers and Child Labour Elimination, India)**  
**Still Miles to go....: Women Empowerment in the Villages of Delhi Metropolitan Region, India**

One of the biggest challenges is to convince public and policy makers as well as those who run government agencies that there is a gender dimension to backwardness and development. The realization must grow that the state's progress is intrinsically linked to the progress of women. This is a part of my Ph.D work which deals with women empowerment. Rural population close to the urban centre has greater influence of the city and differs systematically from the rural population away from it. The major questions addressed in the study are; what are the spatial pattern of educational attainment, occupational structure and standard of living within the villages in general and those selected for the field survey. The study also aimed at understanding the nature of functional relationship between the villages and the urban centers as well as the gender differences. The unit of analysis is household. Primary survey has been done in nine villages in Delhi Metropolitan Region. The study used longitudinal data, in-depth interviews, focus group discussions and other interactive techniques for generation of primary data. Different statistical methods are used to understand these relationships. It has been observed that clear-cut gender biasness in all the parameters that have been discussed above and moreover, distance of village from the urban area and mode of conveyance are the major determining factor for any change. Mainstreaming gender concern's implies making gender empowerment everybody's business not just women's. It means looking at situations from a gender prism also.

*Advance Program (Last Updated June 11, 2009)***[SAP1] Artistic Actualisations in Contemporary China I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room P
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAP1-1]** Patricia Karetzky (Bard College, USA)

**“In God We Trust” : Contemporary Chinese Religious Art**

The Chinese Cultural Revolution did what centuries of civil war, foreign invasion, and periods of chaos and uncertainty could not. Overnight Chinese religions were extirpated. With the Cultural Revolution in 1966-1976, the youth of China were led on a rampage destroying all monuments—secular and religious—that belonged to the past. In a zealous attack Confucius’ grave was ripped open, icons were smashed, and temples befouled. In the aftermath China has become a capitalist society with deep affiliations with the west, and western influences are evident in all aspects of everyday life. Beginning in 1980 the Chinese government afforded freedom to practice native religions; with a central bureau established to administer funds and to regulate restoration of the great temples of Buddhism, Daoism and to a lesser extent Confucianism. This is in part an effort to help people find spiritual solace in a modern world bereft of Mao (who died in 1976) in order to maintain social stability. In contrast Christianity and Islam are considered foreign religions and are only marginally supported.

Feeling increasingly fragile in the struggle for survival, many Chinese are turning to religion. Worshippers are now familiar at the refurbished temples, where newly ordained monks and priests instruct them in the old beliefs and rituals. There are also several important schools of Christianity -- both official and unofficial. Perhaps it is natural that such responses are visible in the contemporary art being produced. This presentation seeks to discuss a variety of artists whose art is imbued with religious images and ideals. Some artists, like Ciu Xiuwen and Miao Xiaochun reenact traditional Christian iconography in a startling new way; other artists such as Peng Yonggie seek a new personal symbolism; Daozi employs traditional ink painting; and Kong Yongqian’s colorful landscapes are infused with spiritual expression. Li Qiang and Cao Yuanming make installations and photographic records of the practice of religion. In all these efforts, artists, reflecting the current situation in China, are pursuing spiritual themes in their art in a new and compelling way.

**[SAP1-2]** Helen Xiaoyan Wu (University of Toronto, Canada)

**Why Are There More Anonymous Rhymes Today? On Verse about Corruption in China since the 1980s**

The fascination of rhymes, which is a poetic device of linguistic folklore of many kinds, can be traced back to the earliest written records in China. Post-Mao China witnesses a sharp rise of rhymes mocking corruption in society and government organizations.

In Chinese society today, although reports surface almost daily of petty cases of corruption, they are mentioned very briefly and those about officials’ decadent life styles are barely touched upon. As a result, popular verses have been created, poking fun at, or clearly exposing, relatively specific acts of corruption by officials. From ditties, doggerels, jingles,



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new use of old sayings, to long ballads, and much high-quality poetry in modern and classical styles – for want of a better word in translation, all types have sprung up and in large quantity as well. Many of these verses, with irony and sarcasm, are officially published in printed periodicals and books, but more are circulating on the Internet and mobile phones. These verses are called shunkouliu or minyao in Chinese. Shunkouliu are basically sayings or proverbs in verse form while minyao, a traditional term which may refer to both the short and long folk rhymes with stanzas, are more like ballads. What is common in almost all these verses satirizing official corruption is that they are anonymous.

The aim of this research is to investigate how social change and particularly official corruption are reflected in the emergence and development of topical and political rhymes in China since the 1980s. It will also examine the functions of this type of sensitive verse in society and the consequence once an author's name is revealed. By taking both the historical approach and reviewing contemporary government's ambiguous attitude toward anonymous rhymes, we will discuss the close relationships between the rise of the rhymes and the real life situation it mirrors. This study concludes that while using rhymes to express all kinds of feelings is an honourable tradition in Chinese culture, the flourishing of the satirical ones anonymously is a barometer of the seriousness of corruption in today's China. The fact that poets have to hide their names certainly reflects the lack of freedom of speech in the country.

[SAP1-3] Wenwei Du (Vassar College, USA)

**Revolutionary Model Plays as Sources for Comic Satire and Commentary on Present-day Chinese Society**

The paper focuses on a series of comic skits as down-to-earth examples to show a social fad of creating comic situations through concealed mockery of orthodox ideology and of using sources of the Cultural Revolution Era's Revolutionary Model Plays to make commentaries on the present-day Chinese society. The examples to be discussed and studied are three contemporary xiaopin skits inspired by three Red Classics(hongse jingdian 红色经典) : "White-Haired Girl" (Bai mao nü 白毛女), "Taking Tiger Mountain by Strategy (Zhiqu Weihu shan 智取威虎山)", and "Shajiabang (沙家浜)". These three examples illustrate a wide spectrum of the current xiaopin comedies from social satire through bufoonery on family situations to promotion of the unification of Taiwan and the Mainland. Most comic skits can make fun of any situation without a clear undercutting line between serious and vulgar themes, yet they suggest a trend to explore a kind of complexity of the two opposites of any unity: good vs bad; the heroic vs the cowardness, the lofty and the common; the enemy vs friends, etc. The paper intends to analyze the text substantially to reveal the intricate mechanism of social satires and commentaries on all situations and to explore social implications of the contemporary revival of the Red Classics fervor.

[SAP1-4] Yinghong Li (J. F. Oberlin University, Japan)

**Writings about Postsocialist China from a Different Angle**

Mainland Chinese writers who left China in the recent past have made impressive contributions to the world of fiction writing in foreign languages. Among these are two crime writers whose crime series based on Shanghai and Beijing respectively have become very successful in the genre. This presentation would like to assess the potential to read these crime novels written in the English language by Qiu Xiaolong and Diane Wei Liang through the lens of social criticism in order to shed more light onto this "under-researched genre". It will discuss how the discourse of crime investigation in Chief Inspector Chen and Private Eye Mei Wang series reveal the workings of political forces typical of the Chinese situation of the 1990s, and how each series correctly captures the urban reality of postsocialist China in transformation from a socialist society to one of socialist capitalism. It will also address how gender differences affect each writer's narrative model of the detection work.



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[SAP1-5] Teresa Chi-Ching Sun (California State University, USA)

**A Comprehensive Study of Literary Trends in China since the 1980s**

The Changing trend of thoughts in China of the past 30 years can be comprehensively traced by analyzing knowledge of literary works demanded from her young generations. Since the 1980s, the revolt against the suppression of education and intellectual pursuits during the Cultural Revolution has incited a tide among Chinese to attend college education. College entrance examinations become narrow gates for young people competing to develop their potential for self-reliance. Knowledge of literary works asked from high school graduates is keenly presented in questions on literature and cultural topics in the examination. They are major and required portion in humanities for all participants and have attracted great concerns of the general public. These questions epitomized the insights of scholars on the social and literary ideology which carried significant impacts onto the outlook of life among the young generations. This study will make use of these questions in the entrance examination of a few major higher educational institutions as effective research materials. Valid conclusions on changing trend of thoughts can be drawn by analyzing the contents of these tests. To enrich the analysis, the study will include comparison of the changing trend in China with that in Taiwan and Hong Kong. Questions of the same category for students seeking college education in these two societies of same cultural traditions will also be examined.

[SAP1-6] Taciana Fisac (Universidad Autonoma de Madrid, Spain)

**The Re-creation of Literature During the Maoist Period and its Imprints in Contemporary China**

Censorship in the People's Republic of China has changed drastically since the death of Mao. The sufferings of many writers and the control of their works during the Maoist era are well documented. In the past, literary control affected not only literary works but also writers themselves. Today, when a book is banned, writers usually do not suffer any kind of punishment. On the contrary, for many authors censorship of their works brings recognition not only in China but also internationally. Consequently their works receive far more attention as a notoriously prescribed book than they would have had without the ban. Many of these prescribed works are published abroad, either in Chinese or in other foreign languages. However, literary control persists in China and the Chinese Communist Party most effective instrument is self-censorship. Sometimes the Party intervenes and explicitly establishes forbidden areas where writers are not allowed to explore. Control is exercised through publishing houses, still linked directly to State machinery. Even if "second channels" are increasingly active there are certain themes that are still considered too sensitive to receive treatment in publication. There has been done very little research on how the previous censorship is still manipulating writers and providing a re-creation of their literary works to contemporary readers.

This paper aims to show how censorship during the Maoist period still persists in Contemporary China. More precisely, it analyzes some modern Chinese writers and how their works are read today in China, providing insights on how the world of language and literature re-creates their original identity in today's China. The author thanks the help of the Spanish Ministry of Education and Science for funding this research.



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**[SAP2] Artistic Actualisations in Contemporary China II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room P
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

*Advance Program (Last Updated June 11, 2009)***[SAP3] Descriptive Linguistics I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room P
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters****[SAP3-1]** Meng N.A. Vong (Royal Academy of Cambodia, Cambodia)**Infixes /-m-/ and /-n-/ in the Modern Khmer Language**

Infixes in the Khmer language have elicited broad interest among linguistic scholars of Cambodia. Previous research on Khmer infixes in general, and on the infixes /-m-/ and /-n-/ in particular, was carried out by Georges Maspero (1915), Judith M. Jacob (1963), Y.A. Gorgoniyev (1966), Philip Norman Jenner (1969), Franklin E. Huffman (1970), Uraisi Varasarin (1984), Long Seam (1989), Eric Schiller (1992), Prum Maol (2003), and John Haiman and Noeurng Ourn (2003). There still remains much research to be done on /-m-/ and /-n-/ infixes because they have many interesting characteristics. The infixes /-m-/ and /-n-/ are an important part of word process formation in Khmer, and they have not yet been studied as a subject of special interest. The purpose of this research is to examine how one aspect of Khmer language, infixes /-m-/ and /-n-/ , acts to create word formations across a variety of linguistic categories such as nominalization, attribution, causation, adverbialization, and conjunctionalization.

The infix /-m-/ plays a key role in forming new words and it consists of two allomorphs /-am-/ or /-um-/ , and /-amn-/ or /-umn-/ including /-m-/ itself. Moreover, there are seven distinct infixes in /-m-/ classified functionally. One function is as a nominalizer, which creates a noun from a verb, for example /khcej/ 'unripe' becomes /kamcej/ 'loan'. The second forms causative or transitive verbs: /kdaw/ 'warm, hot' becomes /kamdaw/ 'to warm, reheat'; /lhx/ 'to relax' becomes /lumhx/ 'to amuse someone'; the third creates nominal agents from verbs. For instance, /cam/ 'to watch, guard' becomes /cmam/ 'watchman, guard'; /cuoø/ 'to trade, deal' becomes /cmouø/ 'trader, businessmen'; /so:m/ 'to beg' becomes /smo:m/ 'begger'. The fourth is to create attribution from adjectives: /Khəh/ 'angry' becomes /kamhəh/ 'anger'; /lwəh/ 'yellow' becomes /lmwəh/ 'yellowish.' The fifth is to create adverbials such as /kh α / 'to reverberate' becomes /kamt α / 'resonantly'; /kla:/ 'brave' becomes /kamla:/ 'bravely'; /trah/ 'straight, direct' becomes /damrah/ 'straightly, directly'. The sixth function is to yield the resultative nouns from verbs such as /kra:/ 'poor' becomes /kamra:/ 'poverty'; /kh«h/ 'angry' becomes /kamh«h/ 'anger'. And last, the grammatical function infix /-m-/ coins conjunctions from verb roots; for example /s«k/ 'to resign from being a monk, worn out, threadbare, war' becomes /samn«k/ 'since, because'.

In addition, the infix /-n-/ encompasses the three shapes such as /-n-/ itself, /-un-/ or /-an-/ , and /-rn-/ yet it consists of one allomorph /-an-/ or /- n/ only. This infix may create the three grammatical functions ; first, it creates the instrumental or utensil nouns, for example, /təak/ 'to press out' becomes /tnəak/ 'snare, trap, lure'; /tF/ 'to put on' becomes /tnF/ 'shelf' and the others are resultative nouns such as /cuol/ 'to rent' becomes /cnuol/ 'hired man'. Second is to yield adjectives from the causative verbs; for instance /dək/ 'lead' becomes /thnək/ 'tractable, docile, amenable' and the third, it is also to coin causative verbs from transitive verbs such as /dəh/ 'to know' becomes /dandəh/ 'to ask for someone's daughter in

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marriage’.

This paper uses a morphological and phonological approach to analyze infixes /-m-/ and /-n-/, which reveals the variation of the appearance of the allomorphs and it shapes the response of morpheme changes to the sound that surround in a particular context on the specific infixes /-m-/ and /-n-/. As a result, the infix /-m-/ has two functions to form new words; first is to create new words from roots and second is to create new words by extending vocabulary from its allomorphs: /-am-/ or /-um-/ and /-amn-/ or /-umn-/. For example, /ka«t/ ‘to be born’ becomes /kna«t/ ‘period of waxing moon’ and /kna«t/ becomes /kamna«t/ ‘birth’; /kuoc/ ‘to knot’ becomes /khnuoc/ ‘a knot’ and it becomes /kamnuoc/ ‘knotting things’; /kab/ ‘to bury’ becomes /khnab/ ‘something that is buried’ and it expands to become /kamnab/ ‘buried treasure’; /kɛab/ ‘to press, grip’ becomes /khneab/ ‘pincer, bracket’ and it becomes /kumneab/ ‘vice, press’.

[SAP3-2] Chieko Kimura (Madrid Autonomous University, Spain)

**The Transfiguration of the Japanese Vocabulary: Foreign Words or Native Ones?**

The Japanese language has a huge vocabulary. The knowledge of far more numbers of words is necessary to understand the daily Japanese conversation than the other European languages such as English, French and Spanish. The abundance of Japanese words results from the complex culture of life in the country and the simple system of word-formation of the language.

New words are born to fit the new circumstances. The Japanese language has acquired a great number of vocabulary through contacts with foreign cultures which introduced new ideas and materials. The Chinese characters and vocabulary were brought into Japan when Buddhism was introduced, and the Western culture reached Japan accompanied by its lexicon. The actual Japanese lifestyle consists of multiple cultures due to the society’s inclination toward the novelty, which contributes to the vocabulary expansion. In addition, the recent process of globalisation is intensifying its tendency.

The Japanese language is said to be poor in the adjective vocabulary and the loanwords are used to compensate the lack. However, adjectives have a close link with the human sense. It is noticed that the invention of new words and the extended use of the existent ones.

Information science has enormous influence not only on the social aspect of life but also on the cultural. A prestigious Japanese writer is now attracting the young readers with her novel made accessible by the cellular phone. The work is the modern version of the world-famous “Tale of Genji”. It is worth observing how the story full of pathos influences the Japanese vocabulary.

[SAP3-3] Youngjoo Kim (Kyunghee University, Korea)

**Understanding Learning Process of Korean Auxiliaries by US College Korean Learners**

This study aims to investigate US college Korean learners’ learning process of auxiliaries, ultimately to suggest helpful teaching practices. One of the difficulties in learning Korean for US learners is using auxiliaries appropriately. The students in my class were often discouraged and hesitated of using auxiliaries in their writing and speaking by expressing the difficulties of finding a right one. Auxiliaries are crucial to express one’s feeling or opinion, and it is even true as the level goes up. Auxiliaries are usually very frequently used morphemes in Korean as they are in other languages. Most studies in this topic are linguistically approached research; comparatively few studies were implemented by analyzing students’ using of auxiliaries. In an effort to understand learning process of auxiliaries; we set out to investigate US college Korean learners’ writings in three levels: beginner, Intermediate, and advanced. Their using of auxiliaries will be compared through the levels; moreover, the time of introducing auxiliaries in the textbook and how much learners applied them in the writings will be examined. To meet the goal of the research, we analyzed 13 writings of beginners, 35 writings of intermediate learners, and 23 of advanced



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students. Data were collected from 25 Korean learners who were taking Korean classes at the time of the study, in Critical Language Program, summer 2008. They were selected throughout the nation under US Government Grant and came to Korea to learn Korean for 8 weeks. Among them, 13 students were in beginner level; 7 in intermediate level; 5 in advanced level.

This study asked four research questions: 1. How often do the learners use auxiliaries in their writings? 2. What auxiliaries are used more and does this follow the time of introduction in the textbook or the frequency? 3. Are there any non-used auxiliaries and what are they? What could be the reason? 4. Are there any typical errors in using auxiliaries? We analyzed the textbooks, 'Integrated Korean' and found 22 auxiliaries introduced: 9 in K100, 6 in K200, 7 in K300. We also analyzed students' writings and found that beginning students use 7 auxiliaries in 41 clauses. 8 auxiliaries were used in 85 clauses of intermediate students, and 18 auxiliaries were used in 116 clauses of advanced students. We also found that beginning and intermediate learners used almost same entries of auxiliaries in similar frequency. They used 7-8 auxiliaries in spite of having learned more than 7. The order of frequency looks similar between them with the highest frequency of "-sipta". However, in the advanced level, students used 18 kinds of auxiliaries and the order of frequency looks more like that of native speakers' order of frequency. A benefactive auxiliary, '-o/a chuta', and its honorific 'o/a teurita' are introduced in the textbook for beginners, but not used in students' writings and used a little in the intermediate students. The order of frequency in the advanced level is still lower, compared to the frequency order of native speakers. We could not determine the reason yet, but conjectured that it would come from the difference between Korean and English. Even though the study doesn't finish investigating the types of errors in using auxiliaries., the errors will be classified upon its lexical level or syntactic level.

*Advance Program (Last Updated June 11, 2009)***[SAP4] Descriptive Linguistics II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room P
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAP4-1]** Sailal Arimi Harahap (Gadjah Mada University, Indonesia)

**On the Cognitive Structure of Proverbs**

The research was firstly aimed at examining contemporary theories on the structure of monolingual proverbs into Indonesian as suggested by G.B Milner (1969) as based on formal analysis, Abrahams (1972) as based on thematic formal analysis, and Alan Dundes (1975) as based on content analysis. The investigation employed contrastive-comparative method, equivalence and parallelism method with substantial, syntactic and formal approach. To obtain equivalency in interlingual proverbs, the researcher compared, contrasted, and transposed a proverb into another by virtue of grammatical and semantic parameters. Syntagmatic and paradigmatic pattern serves as an analytic instrument in constructing the proverbial structure. Furthermore, the meaning translation with the use of componential analysis and explication technique indispensably considered to test the acceptedness of proposition cognitively. The construct of new cognitive theory was based on Abrahams' thematic and Dundes' content analysis.

The research shows that the structure of proverb as suggested by G.B Milner (1969), Abrahams (1972), and Alan Dundes (1975) could not stretch upon a part of Indonesian proverbs. Based on this analysis, the researcher proposed another theory of structure with cognitive paradigm assuming that more international proverbs could be covered up. It is proved that Dutch and Japanese proverbs accommodate this theory and the result is well-attested. The structure is divided into three types, i.e., (1) the structure of cause-effect conditioning, (2) the structure of provisional conditioning, and (3) the structure of definition conditioning. The first type is constructed by virtue of natural law, and prescriptive and value-contained in nature. The structure is tested with a linguistic formula (Because....consequently....). The second type employs human laws such as ethics, morals ruled by the given society, and is recommending in nature. The structure is tested then with formula ( If....so...). The third type puts natural laws and human laws as the resources of the structure. It is, therefore, prescriptive as well as recommending in nature. The formula for testing such structure is a linguistic copula ( ....tobe/auxiliary...). Definition conceptually maps the topic and comment within the structure. As another result, it is also concluded that the essence of proverb study as a metaphoric form should have been considered as a study of formal and semantic system which particularly involves cognitive system (as nonlinguistic factor) in its structure.

(The research was funded by Dana Masyarakat UGM No.1346b/J01.1.1/PL/06/05/2004 DATED 1 JUNE 2004)

*Advance Program (Last Updated June 11, 2009)***[SAQ1] Water Control in Ming China: Comparative Studies from North, Northwest, and South China**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room Q
<b>Convener</b>	Kee Heong Koh (National University of Singapore, Singapore)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

Water control has become a major topic of research in the historical studies of China's politics and society since Karl Wittfogel put forth his "hydraulic theory" in the 1950s to argue for a case of "oriental despotism." (Oriental Despotism: A comparative Study of Total Power) According to Wittfogel, "oriental despotism" is a form of government that emerged from an agrarian society, where the reliance of large-scale irrigation works produced a state system, run by the monarch and his officials, that was able to exercise complete control over the masses. This view was effectively challenged by Peter Perdue in his microscopic study of Hunan, particularly the Dongting Lake region (Exhausting the Earth: State and Peasants in Hunan, 1500-1850). Perdue acknowledges that the state played an active role in shaping the economic and social development of Hunan through various means, with water control being one of the main foci. Yet, state power was by no means limitless; it was in constant negotiation with the various players of the society. Perdue thus makes important contribution to our understanding of the dynamic character of state-society relationships within the context of water control.

For all the merits of past scholarship, there have been few attempts to compare and contrast water control projects across regions within a specific timeframe. Put together, Philip C. C. Huang's works on North China and the Lower Yangzi region (The Peasant Economy and Social Change in North China; The Peasant Family and Rural Development in the Yangzi Delta, 1350-1988) represent by far the best effort in English to study water control in different regions late imperial and modern China from a comparative perspective. But Huang's works focus predominantly on Qing and twentieth-century China, making only passing remark on the Ming period. This panel brings together three papers on water control in three different regions in Ming China in the hope of creating a comparative framework for understanding how state-society relationship played out differently in different regions.

Both Khee Heong Koh's and Chang Woei Ong's papers examine water control projects in two northern regions (Shaanxi and Shanxi) but stress the differences between these two regions and the more well-known north China plain. Cho-ying Li's paper provides a south China perspective, zooming in on Jiangnan, the wealthiest region of late imperial China. Koh's paper will delineate how different players coming from different social and political backgrounds participated in water control projects in Hongtong county, Shanxi, and how inter-village and inter-county competitions and confrontations resulted in the imposition of state control and how that changed over time. Ong's paper will examine the role of the state in conducting water control in Shaanxi and how local elite families negotiated their place in a local society where most major hydraulic projects were spearheaded by the state. Li's paper will discuss the ideas expressed by local elites, defining the ethical responsibilities of different parties in water control projects, including the state, the gentry and commoners. In short, despite focusing on different regions, all three papers are concerned with the complex relationship between state and society.

**Presenters**

**[SAQ1-1]** Kee Heong Koh (National University of Singapore, Singapore)

**Different Players in Water Control – a Case Study of Hongtong, Shanxi**

Irrigation projects are important and common in most part of water scarce Shanxi province. Many of these projects involved a great variety of people representing different interests and constituents. Sharing of the water resources and disputes over it also occurred at different



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level. Inter-village competition and armed confrontations are well-known, but sometimes, conflicts cross county boundaries and need to involve higher level of government. Taking Hongtong county of middle Shanxi as a case study, especially the dominant Liu lineage of Subao, this paper is a preliminary attempt to survey the complex power relations and negotiations of the people involved in late imperial China. The parties include different levels of government officials, local degree holders, lineage leaders, religious practitioners, and leading farming families. Although Shanxi is understood as part of north China, there is no reason to believe that being squeezed between the Yellow River and Taihang Mountain means the same as sitting on the North China Plain. This micro level case study of a non-typical northern county will allow comparisons between north, northwest, and south China.

[SAQ1-2] Jennifer Altehenger (University of Heidelberg, Germany)

[SAQ1-3] Cho-ying Li (National Tsing Hua University, Taiwan)

**Getting the State Actively In: Jiangnan Local Elites' View of Water Management in the Mid-Ming**

In analyzing water management in south China over the course of the Ming dynasty, while western scholars characterized the dynasty's first half as a period of state activism, Japanese scholars maintained that the state did not become actively involved until late Ming in the rebuilding of corporate relations in community to ensure good hydrological condition. Despite their disagreement about the role played by the state, western and Japanese scholars agree that the rise of large landowners, especially gentry landowners, had negative impacts on water management. In the picture presented by western scholars, by the turn of the sixteenth century they had already possessed enough power to break the regulations of the use of water resource set by the state in order to better benefit themselves. In the picture provided by Japanese scholars, around the similar time they began to maximize their private gains by a diversity of legal and illegal means to avoid their corvee duty.

This paper does not aim to reconcile the disagreement between western and Japanese scholars. Neither does it attempt to question their agreement over the negative impacts large landowners made on water management. However, this paper does set out to challenge western and Japanese scholars' exclusion of a number of local elites—be they large landowners or not, and be they gentry or not—who devoted themselves to the production of hydrological knowledge and pertinent ethical discourses in the late fifteenth and early sixteenth centuries. It will argue that the indispensability of the state in water management was a point explicitly emphasized by these local elites. It will furthermore demonstrate that in appealing to the state to be more active, they developed a series of strategies, backed by their hydrological knowledge, to achieve efficient coordination and economical funding. They also redefined ethical responsibility of the state, the gentry, and commoners, and reconceptualized the relationship between public good and private interest. In other words, by close analysis of their works, this paper will tease out the understudied statecraft scholarship developed by local elites for water management in the Lower Yangtze Delta in the mid-Ming.

[SAQ1-4] Chang Woei Ong (National University of Singapore, Singapore)

**Water Management in Ming Shaanxi**

According to conventional wisdom, Shaanxi (where Chang'an, the capital for many dynasties before the tenth century, is located) had been in a state of steady decline for the last millennium of imperial China. This was mainly the result of state neglect after it officially ceased to be the capital region after the collapse of the Tang dynasty in 907. For instance, Eduard Vermeer (Economic Development in Provincial China: The Central Shaanxi since



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1930, [Cambridge: Cambridge University Press, 1988]) claims that all canals and ditches in Guanzhong required continuous maintenance and clearing of silt, but the projects all fell into disrepair after the destruction of Chang'an in 904, only to be revived again one thousand years later.

The main purpose of this paper is to demonstrate that, contrary to the conventional wisdom, even though Shaanxi never regained its national importance after the Tang, construction and maintenance of ditches and canals to facilitate water control still appeared regularly on the agenda of every government. Through several case studies on water management projects conducted in the Ming period, this paper will also show that unlike in the North China plain where cultivated land were mostly irrigated by wells, canal irrigation in Shaanxi was a norm rather than an exception; and unlike in south China where water control, be it networks of canals to channel river and lake water for irrigation or to provide drainage, or shore dikes to be used for flood control or land reclamation, involved projects that required as few as a dozen or so people up to perhaps thousands — a scale manageable by a well-organized lineage, irrigation projects in Shaanxi often involved more than ten thousand people and were thus mostly initiated by the state.



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**[SAQ2] Water and Human (In) Security; Water Management Adaptation Strategies for Global Changes, Including Climate Variability**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room Q
<b>Convener</b>	Peter Van Groenendaal (International Land and Water Resources Institute, The Netherlands)
<b>Chair</b>	Mathieu Pinkers (Nature and Foodquality , The Netherlands)
<b>Discussant</b>	Fahrad Mukhtarov (Central European University, Hungary)

**Panel Abstract**

The world is facing changes at a rate faster than ever seen before. Population growth, urbanization, waterpollution, landuse changes to meet competing claims for food, biofuels, adaptation to climate change , migration drive the way in which water and natural resources need to be managed in future. There is an inextricable link between all of these issues and water, yet the connection not being made at a higher level, which endangers not only water resources but humans and their livelihoods as well. There is a need to confront these interlinkages , to understand these and to prepare for actions .

**Presenters**

**[SAQ2-1]** Sang Bong (Korean Rural Research Institute, Korea)

**[SAQ2-2]** Jae-Dal Lee (International University of Korea, Korea)



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**[SAQ3] Water as a Source of Income I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room Q
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

*Advance Program (Last Updated June 11, 2009)***[SAQ4] Water as a Source of Income II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room Q
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAQ4-1]** Aminur Rahman (Independent University, Bangladesh, Bangladesh)

**Dealing with Resource Scarcity using Economic Incentives for Wetland Biodiversity and Fisheries Conservation: The Case of Hail Haor**

Hail Haor, a wetland is a very potential wetland with immense biodiversity and fisheries value. The wetland management problem has engulfed with suggestions ranging from private leasing, joint administration by public representation and government and community based approaches. However, nothing so far emerged which can be coined as sustainable in terms of bio diversity and mother fishery conservations. However, an approach based on economic incentives can be a way out to conserve biodiversity. Economic incentives are subsets of all possible incentives. Incentives are placed to influence people's behavior by making objects more desirable for conservation rather than degrade and deplete it. Economic activities many ways harm biodiversity. This happens due to the existence of different failures leading to externalities. Since economic incentives for biodiversity and fisheries conservation can take various forms, the appropriate incentives depend on a wide range of factors, including social, political and economic. Any form of management needs augmentation of clear understanding of right economic signals so that efficient level of resources is utilized. Since the issue is a complex one different incentives will be discussed with their relevant costs and benefits. It is observed that options based on market based ones have better chance to conserve rare fishery species and bio diversities rather than using Command and Control (legislation etc) one. In accomplishing the tasks certain economic values using Benefit Transfer Method will be calculated for the resources of Hail Haor to highlight the fact that proper incentives creation is worth saving a valuable resource.

**[SAQ4-2]** Piyakarn Teartisup (Mahidol University, Thailand)

**Model of Water Quality Database Development Participatory Processes**

The main objective of this research was to design a participatory database and a manual for water quality management at Mae Taeng Watershed, Chiang Mai Province., Northern of Thailand. Participatory Action Research (PAR) was the main research methodology. Mail questionnaires were distributed to 177 Local Administration Organizations (LAOs) in northern regions to collect information on data most needed for water quality management at sub-district level. Then, eighty four people from seven LAOs in Mae Taeng watershed were selected by snowball sampling to participate in Appreciation-Influence-Control (AIC) and Social Learning Process (SLP). The database was designed and constructed as an output from the participation process. Finally evaluation of the participatory process was carried out by observation of the participants' behavior and a questionnaire to the participated individual.

The result showed that the five most needed information regarding water quality indicators



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for the LAOs in urban setting were BOD, DO, pH, fishes, and temperatures while pH, BOD, turbidity, fishes, and DO were indicated by the LAOs in rural setting. Regarding to the result of participatory process, it was found that there was few understanding about water quality management particularly on the cause and effect relationship. The participatory database of water quality management was developed and evaluated by the participants. It was assessed to be most useful to the LAOs work as a learning media and as a guideline for water quality management at sub-district level. Proposed participatory process for database development was then introduced as part of the research output. Specific learning from PAR to both LAO participants and researcher were mainly on water quality and watershed management and participation process within local own capacity.

*Advance Program (Last Updated June 11, 2009)***[SAR1] An Analysis of Literary Images through Time I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room R
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAR1-1]** Ying Wang (Mount Holyoke College, USA)

**Narcissism and the Allegorical Agenda in A Precious Mirror for Judging Flowers**

Since he first published the novel *Pinhua baojian* (A Precious Mirror for Judging Flowers) in 1849, Chen Sen (ca.1796-ca.1870) has established his reputation for writing about homosexual romances between scholars and opera actors/female impersonators, and for his claim as the forerunner of the *xiaxie xiaoshuo* (novels about prostitutes or opera actors). However, those who read this novel to study themes of sexuality or homosexuality will be quite disappointed by their meager and inauthentic depictions. The homoeroticism portrayed in *Precious Mirror* is so clichéd and contrived that it would have served as the perfect target for Li Yu (1611-1680) who authored a parody that ridicules the Confucian norms of heterosexual relationships. In Chen's novel, some modern scholars are shock to see that "the self-deception and hypocrisy of those homosexuals oppressed by the society yet (who) choose nonetheless to obey the strictest aspects of its laws."<sup>1</sup> Chen Sen's *Precious Mirror* fails to impress its readers as a homosexual romance that transcends the period's social, gender, and ideological boundaries. Many have suggested that this novel cannot be read at face value and that its "virtue" must be found elsewhere.

The fact that *Precious Mirror* imitates Cao Xueqin's (ca.1715-1763) masterpiece *Honglou meng* (The Dream of the Red Chamber), and that Chen Sen was heavily influenced by Cao begs a new perspective for *Precious Mirror*. By comparing the nineteenth-century imitation with the eighteenth-century original, the reader will better understand that Chen Sen's faithful or unfaithful emulations, that his repositioning of the gender themes, and that his criticism of the original are self-reflective to the underlying meaning of his own work.

This study focuses on two main issues based on comparative readings of *Precious Mirror* as a rewriting of *Honglou meng*. First, to examine how the bipolar pair of *qing* (desire, feeling, or love) and *yu* (lust, carnal passion), a central dichotomy at work in *Honglou meng*, is reused in *Precious Mirror* by the author to affirm the Confucian moral values. Second, to explore how *Precious Mirror*, by redefining and moralizing *qing*, recycles the literary strategy of "femininity" from *Honglou meng* as an narcissistic gesture to uplift the author's self-image and reassure his self-worth.

My interpretation of Chen Sen, who read *Honglou meng* as a moral allegory, is that he tried to write his own allegorical tale, by borrowing the heavily-charged gender trope—femininity—and the same group of illusive symbols effectively employed by Cao Xueqin for his allegory in *Honglou meng*. Through his portrayal of the "virtuous" and "degenerate" characters and homosexual relations, Chen Sen promoted a reductive interpretation of *qing* that observes conventional moral values and redefines it in Confucian terms. However, Chen was able to transport his reader away from *Honglou meng*'s "private garden" to a more "public arena"—namely "the garden of theater"—where his personal experience, his dashed dreams, his moral beliefs, and his hopes were dealt with and reflected upon. From



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here, a new path for Chinese fiction was opened, and a new genre, xiaxie xiaoshuo, began to emerge.

1. David Der-wei Wang, *Fin-de-siècle-Splendor: Repressed Modernities of Late Qing Fiction, 1984-1911*(Stanford, California: Stanford University Press, 1997), p. 65.

[SAR1-2] Barbara Bisetto (University of Milano-Bicocca, Italy)

**The Qingshi Leilüe and Narrative Anthologies in Late Ming Culture**

The work *Qingshi leilüe* (An Outlined History of Love by Categories), published around 1630 and attributed to the famous Chinese writer and editor Feng Menglong (1574-1646), represents one of the most renowned attempt to categorize the concept of qing (emotions, desires, love) in the context of late Ming literary culture. Formally conceived as a narrative anthology of stories and anecdotes about qing, this work exemplifies the crucial role played by literary anthologies and collections in the context of traditional Chinese literature, as repositories of literary texts and as textual tools for interpreting and making sense of the world.

This paper will examine the multiple dimensions that characterize the work *Qingshi leilüe* in terms of a literary anthology, an encyclopaedic survey on qing and a document of cultural history, thus addressing directly the role of this kind of textual sources for the understanding of Ming culture and thought.

[SAR1-3] Emanuala Costa (Osaka University, Japan)

**Transnational Subjects, Translational Poetics. Rethinking Boundaries, Language and Identity in the Works of Tawada Yoko and Mizumura Minae**

In this era of globalization, where phenomena like migration and transnationalism are now a matter of fact, it is no wonder that even within the literary world, the presence of writers whose background is rooted in more than one culture has rapidly increased.

On one hand, the experience of cultural diversity functions for these transnational authors as a source of inspiration and a spur to creativity. On the other hand, however, it also leads to displacement and identity issues and calls for a redefinition and reconfiguration of notions of geographical and cultural boundaries, national identity and language.

In this paper I will focus on the motif of displacement in some works by Japanese-born contemporary writers Tawada Yoko and Mizumura Minae and show how their writings pose new critical challenges to the discourse on migration literature in the Asian context.

In fact, migration has been often equated to the idea of an individual or a group moving to a new place out of financial necessity so that the experience of the mobile subject has been so far perceived as one of deprivation or loss.

However, in the case of Tawada Yoko, the transnational experience has been a matter of choice (she moved to Germany after graduation to spend a short training period in Hamburg, where she later decided to relocate), whereas for Mizumura Minae it was a matter of chance (she followed her expatriate parents to the U.S. where she lived from the age of 12 until graduate school).

Therefore the theme of moving acquires in their works diverse meanings and forms and opens up to a wider spectrum of representations of travel and mobility while providing new insights and ontological reflections on the very notions of identity, race and language.

Focusing on works such as "Perusona", "Kakato wo nakushite", "Arufabetto no kizuguchi", "Moji isshoku", "Yogisha no yako ressha" by Tawada and "Shishosetsu from Left to Right" by Mizumura, I will investigate how these works problematize the figure of the Asian migrant living in the West. Particularly, I will discuss on the representation of the female body as a literary trope where multiple identities are brought together and negotiated.

Furthermore, I will discuss on how Tawada and Mizumura's meditation on the function of language and its translatability represents two opposite ways to deal with the challenge of living between two different languages.

Tawada's poetological reflections on translation and poetry echoes Benjamin's view on the



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liberating power of translation and, by provokatively proposing a split between significant and signifier, deconstruct language in the attempt to step out of the mother tongue. Stories such as "Arufabetto no kizuguchi" and "Moji ishoku" openly face the problem of translation, particularly in the case of translation to or from a language written in the alphabet and a language which employs characters.

On the opposite pole we find Mizumura's experiment with bilingualism and her attempt to show, by intertwining the Japanese and English language in a single novel, the opacity and uniqueness of each language.

I will thus compare and analyze Tawada and Mizumura's opposite perspective on language and translation while reading them as complementary strategies to interpret the linguistic aporiae the mobile subject is called to face in the intermezzo between two cultural formations and how this leads to the elaboration of what Homi Bhabha calls "new signs of identity, and innovative sites of collaboration, and contestation".

*Advance Program (Last Updated June 11, 2009)***[SAR2] An Analysis of Literary Images through Time II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room R
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAR2-1]** Chuntian Zhang (Hong Kong University of Science and Technology, Hong Kong)

**Obsession Versus Narcissism: Feng Xiaoqing's Story and Different Modernities**

This paper discusses the change of Feng Xiaoqing (馮小青)'s story from late Ming dynasty to Republic of China. From 'obsession'(Qingmi 情迷) to 'narcissism' (Yinglian 影戀), from sentimental dissemination of literary men, to precise observation of sexual psychologists, the transformation of Feng Xiaoqing's story offers an excellent entry point for better understanding what different modernities mean and how modern knowledge project are constructed here in China.

Feng Xiaoqing's story is widely circulated by biographies and dramas in the Ming dynasty. Its close connection with 'The Peony Pavilion'(Mudanting) reveals how much the reading mechanism and performance culture could represent in the 'emotional education' of women in late Ming dynasty. The story of Xiaoqing is a cultural symptom of late Ming 'obsession' culture. From the perspective of obsession, Feng Xiaoqing's story carries multiple layers of what constitutes 'obsession'. As the representation of utmost human emotions, it means the radical search for the transcending value. The emotions cross the public and private spheres, cross the boundaries of gender, and serve as vague political expression, and also as the back-up for special habits. In the public air of obsession, the community of sentiment emerged, and bred a political culture relating to 'sentiment'. In the complicated dialectics of multiple layers of meanings and multiple spaces, 'obsession' became a representation of the life world of people in Late Ming. By connecting 'obsession' with daily life and ideology, and thus forming a relationship network, the literati of Late Ming perceived and understood the Self, the Other, society and state within such a meaning network.

During the Republic of China period, Pan Guangdan(潘光旦), inspired by Western modern psychiatry theory, offers a new analysis of Feng Xiaoqing's story, pointing out that Feng xiaoqing suffered from the personality dysfunction of 'narcissism', which signifies the start of 'discovering disease' process in modern China. This 'discovering disease' mode of practice points to individuals and to the whole traditional society and culture as well. This is what happened when western medicine and psychology theory were brought into China and took on changes, as well as a widely used metaphor in cultural expressions; not only as the cultural politics of the body, but also the modern knowledge production project working on the construction of subjectivity. The judgment of Pan Guangdan on Feng Xiaoqing's deviation is based on his imagination of biologized health and normality; and also works as a response to the love discourse of early Republic. All these efforts depend on transplanted western knowledge system. Pan Guangdan, with his research, joined the modern project of knowledge production, which subjugated to the rationalization discipline of modernity, with an aim to realize the whole rationalization of life, emotion and human being.

After late Qing, the modern knowledge system, which mainly characterized by western biology and psychology, had not only figured the Chinese understanding of Self, the Other

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and even human being itself, but also determined the way of rethinking and revaluing their tradition. The transformation from obsession to narcissism, should rather be regarded as change of the whole cultural and cognitive system, than just words. It is necessary to be aware of the limits of modern western knowledge system when we see about the early modernity of traditional China. Reconsidering the conditions of our knowledge configuration and developing a reflective perspective will contribute to the thought of 'multiple modernities'.

[SAR2-2] Jaranya Thepphornbanchakit (Payap University, Thailand)

**The Distinctive Meanings of the Word 'kau' Employed in M.R. Kukrit Pramote's Short Story, "Mom"**

This study aims to examine the various meanings of the word 'kau' as employed in a Thai narrative "Mom," one of M.R. Kukrit Pramote's short stories. For native Thai speakers, using the word 'kau' does not take any effort. They automatically know where to either insert or delete it in their statements. However, while translating a Thai text into other languages, especially into English, a translator needs to determine the proper meaning of the word 'kau' attentively otherwise his/her readers will not gain complete comprehension in terms of the progression of the story itself.

The first step in the analysis of the text was to interlinearize it by using the Toolbox computer program (Version 1.0, September 2003). This method glosses each Thai word with its phonetic transcription, English gloss, and grammar tag, followed by a free English translation of each individual sentence. After that, an analysis of the various meanings of the word 'kau' was taken into account. Each meaning of this word, then, was looked at closely in order to make sure that it was defined in an accurate and appropriate manner.

According to the result of the study, the word 'kau' is more than just a particle which is randomly inserted without having a good supporting reason. Actually, it contains five distinctive meanings which are: 1) "also" functioning as an auxiliary, as categorized by Somsong Burutphat (1991), 2) "afterwards/then" functioning as an auxiliary to illustrate the following event, 3) "still" functioning as an auxiliary to express a stable and continuing event, 4) "but/however" functioning as a conjunction used to introduce an event that contrasts with what has been done previously, and 5) "accordingly/therefore" functioning as a conjunction used to introduce the logical result of something that has just been mentioned before.

This study, however, is based on only one short story, leaving some additional potential analytical questions unaddressed. In addition, its only objective involved the analysis of the distinctive meaning of the word 'kau.' As a result, this study scope is limited. Future study of other linguistic and translation features of "Mom" would be very helpful in that the results of such future study would broaden the knowledge of Thai and thus help solve other linguistic problems.

[SAR2-3] Yau Shuk Ting (The Chinese University of Hong Kong, Hong Kong)

**Rethinking the Meaning of Loyalty: A Comparative Study of Chūshingura 1/47 and Red Cliff**

The Japanese classic the Treasury of Loyal Retainers (Chūshingura) has been made into countless adaptations in kabuki, cinema, and television. The first adaptation was done in 1748 by Takeda Izumo as a screenplay, and the version was subsequently translated into English by Donald Keene in 1971. It centers on one of the main ideologies of the modern Japanese bushido created by Nitobe Inazo in the 19th century: loyalty (Nitobe, 1900/2006). On the other hand, the Chinese classic Romance of the Three Kingdoms (Sanguo yanyi), is an epic story that has been remade into screenplays, television and most recently, a film by John Woo, Red Cliff (2008). Romance of the Three Kingdoms, a story based on historic events in 2nd and 3rd century China, was written by Luo Guanzong in the 14th century. While the book is far from a single plot line story, most of its figures and stories are essentially manifestations of loyalty. In particular, one of the most popular figures, Guan-yu, has been worshiped by Chinese people as a faithful epitome.

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During WWII, Japanese film critic Hazumi Tsuneo brought a film adaptation of the Treasury of Loyal Retainers by Mizoguchi Kenji to Shanghai, and showed it to Chinese filmmaker Maxu Weibang. Maxu, however, “failed to understand” the values of the story. This was probably because after years of war since the Qing Dynasty, the Chinese had already been disillusioned with the virtue of sacrifice and loyalty to superior. (Yau, 2007: 88)

While the Chinese have not shown any enthusiasm for the Treasury of Loyal Retainers, Romance of the Three Kingdoms enjoys a huge support base in Japan. The adaptation by Yoshikawa Eiji, Sangokushi (1948), has become the basis of all Japanese literature that is related to the Chinese classic. Today, the name Sangokushi is a franchise in Japan’s ACG industry, and Japan has succeeded in re-exporting its version of the Romance of the Three Kingdoms to China, as shown by the popularity enjoyed by ACG products made under the Sangokushi franchise.

In what ways, hence, do these two classics portray loyalty differently such that one has been found to be irresistible while the other has fallen into complete obscurity? This research focuses on the adaptations, namely Chūshingura 1/47 (2001, Fuji TV) and Red Cliff, and looks into how modern Japanese and Chinese media interpret the idea of loyalty differently from one another and from their ancestors. The finding of this research will promote mutual understanding between China and Japan and illustrate the significance of the TV and filmmaking industries in a country’s moral discourse. It is also hoped that this research will provide insights into Chinese and Japanese views on the individual, family, and country, which will in turn improve our understanding of nationalism in both countries as a whole.

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[SAR2-4]

Alwin Chavez Aguirre (University of the Philippines Diliman, The Philippines)

**Mechatextuality: The Politics of Science and Technology in Asian Science Fiction or How the Margins Imagine a Scifi Self?**

The mecha anime series Mobile Suit Gundam (Kidou Senshi Gundam) by Yoshiyuki Tomino which aired on Japanese television in 1979 went beyond super robot cliché prevalent in popular media because of its complex characters and plot, a “realistic” depiction of a futuristic scenario and the highly-detailed representation of mobile suit technology in the Gundam universe. Many years and spin-offs later, we witness the palpable influence of the anime in texts beyond its provenance. In the Philippines, one of the most popular manga-style comics magazines, Culture Crash Comics that first came out in 2000, carried a series entitled Solstice Butterfly—unmistakably redolent of the Gundam cosmos as evidenced by the technology of mobile battle suits that form the main trope. The J-pop sway reaches a Southeast Asian neighbor, Indonesia, and a local manga yet again—Inside: My Best Friends—exhibited the undying legacy of the Japanese science fiction story of futuristic wars and colonies. This study presents a reading of the three texts to examine the representation of science and technology (ST) and expound on the political in our constructed relationship with science and technology. Though not as popular as its Japanese counterpart, the two Southeast Asian scifi texts allow us to be privy to the assertion of third world experiences and viewpoints regarding its dynamic and complex interaction with ST as the most influential forces of our time—upholding its continued existence as a sovereign and actively engaging agent and recipient of change.



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**[SAR3] Literature and Politics I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room R
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAR3-1]** Novi Kussuji Indrastuti (Gadjah Mada University, Indonesia)

**Multiculturalism in Indonesian Literature**

Etimologically, multiculturalism originates from culture. Since the multukulturalism is an ideology and a means to heighten the dignity of human being and humanity, the concept of culture is seen from the perspektive of its function for human life. In such a perspective the culture is considered to be a guideline for human life. Additionally, it is necessary to considere how it operates through social norms and order. As an idea or an ideology multiculturalism is manifested in various interactions of human life, including social, economic, business, politics activites.

In the multiculturalism model a society, including Indonesian, is considered to be the one with its culture that generally prevails and is of mosaic motif. It is in the mosaic that all of the existing subcultures of smaller social units form the bigger society. The attempt to develop Indonesian society that is multicultural in nature must be made on the basis of a good understanding of Indonesian of the use of the multiculturalism concept.

Actually, the multuculturalism has been emerged in Indonesia for some time in a limited circle that concern about it. It is probable because the concept is still new for the majority of Indonesian. Therefore, it is necessary to formulate the best method in socializing the concept. Thus, a relatively effective method to socialize the concept in Indonesia is examined here.

One of the methods to socialize the concept in Indonesia is through literature. Literature is at present not only a entertaining means, but also a means to send the message about truth, about good and evil. It reflects the occurences in the social life of a society. Serving as a means to send a message it is proper to make use of the literature to socialize the multiculturalism in Indonesia. Those who are engaged in the literature world can oppose the stereotypes extant in their society through their works and even they are able to create new stereotypes. The literature is neither committed to centralism nor regionalism. It is only committed to human being, which means that all of the attempts are made to make the definition of human being absolut and final that is commonly referred to as stereotypes. They must continuously work that the cultural pluralism is materialized and a dialogic space is created to make any thing qestionable.

It is expected that through the literature Indonesian develops into a society with multicultralistic thinking pattern. The concept of multiculturalism will help Indonesian be more critical in dealing with differences, more flexible and firm in their cultural attitude, more open, not fanatic, and able to communicate cross culturally. When it is materialized, they will be able to maximize their potentials in developing and showing up the local cultures. Thus, the local cultures serve not only as the symbol of their cultural pluralism, but also as the means to enrich the intellectual discourse of the nation.



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[SAR3-2] Andrea M. Riemenschnitter (University of Zurich, Switzerland)

**Entangled Narratives - Mythologie, Modernity and the Chinese Nation**

Throughout the 20th century, crisis and revolution have constituted the main experiential framework of the Chinese nation. Not gradual change or progress, but endless ruptures and sudden reversals of modernizing strategies were imposed on a clan-structured, largely rural society, that had up to the epoch of violent western interference been traditionally counting on continuity rather than change. Apart from unstable economic, demographic and other macrostructural developments, the people also suffered from the consequences of an ideological turmoil, having to digest the massive influx of different historical narratives and moral values in not generational, but much shorter intervals. This pattern does not only hold true for the Maoist mythicised politics of miraculous civilizational progress based on nothing but the power of human will, as exemplified in the Great Leap Forward. When Deng Xiaoping carried out his vision of a Chinese modernity based on economic reforms, the people had to cope with a different set of problems, due to rapid industrial growth in some urban areas, stagnation of (agricultural) development in the hinterlands, and another wholesale sacrifice of their educational canon at schools and universities. The more visible effects of the nation's multiple choice strategies of modernization aside, it is not easy to determine the consequences of this permanent fluctuation. After Mao's death, the zhiqing generation of authors, who had spent a considerable part of their adolescence in remote rural areas during the Great Cultural Revolution, had questioned the dynamics of China's revolutionary movements by even asking whether there has been any substantial development at all with respect to the community's collective consciousness.

On that note, some of the most enduring semantic and symbolic archives stemming from the nation's feudal pasts have attracted these intellectuals' special attention. There are good reasons for this renewed interest in cultural continuity rather than change. On the one hand, language and mythical narratives constitute a community's basic instruments for the construction and perception of reality, as well as for its communication and interaction within and across spatio-temporal boundaries. Secondly, while the employment of key terms and symbols is historically flexible – that is, subject to dynamic processes of continuous choice, interpretation, and negotiation – the proportion of radical newness in discourses of collective belonging appears to be comparatively low. While the elites work hard to maintain control over their community's cultural vocabularies, concurring groups enunciate back, thereby destabilizing orientation and causing value shifts. Interestingly, there is a preference for archaic myths to be observed in recent literary production. Several semi/divine protagonists of early medieval zhiguai texts have made their reappearance in modern contexts. Taking into account that national culture during the 20th century was arguably as much a function of China's recent internationalization as of its long history of isolation before that era, post-Maoist cultural workers have resorted to polysemic representations of their nation and its subjects. In this way, they participate in and shape a discourse of an alternative, post-, or transnational Chinese modernity that is perceived as an intersection of many locally and globally entangled histories.

[SAR3-3] Adelaida Figueras Lucero (University of the Philippines, The Philippines)

**The Other War Novel: Protest and Affirmation in Bhattacharya's *so many Hungers!* Pramudya's *Perburuan*, and Castillo's *Firewalkers***

This alternative adventure, examining the complementary strains of protest and affirmation in three Asian novels on war, proves what important monuments these works are to the dialectical relation between the Asian works and their historical contexts. As the novels, set in diverse milieu of war for liberation, interrogate various power relations, they demonstrate different levels and strategies of protest, and assert various humanistic, nationalistic, and cultural values.

Bhabani Bhattacharya's *So Many Hungers!* exposes the inhuman connivance between colonial powers and local forces in depriving the Indian peasants of their rightful produce, and in causing untold suffering and starvation among millions of them. As the novel

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graphically details the unappeased hunger among the Bengali folk, as well as their helplessness when they are dragged to a foreign war, it also unravels the fraternal concern and generosity of many poor and not so poor. As it asserts the primacy of human survival and human dignity, it also protests the aliens' and natives', the government officials' and private citizens' grand scale exploitation and callousness. Such protest and affirmation may be better appreciated thru the age-old aesthetic category of *rasa* -- Thus, detail after detail of the sharp antithesis between the authorities' abuse and the masses' suffering, between the compassionates' selfless service, and the rulers' cruelty become the ground for the empathetic generation of the dominant *bhava* (emotion) of disgust among the readers. This *bhava* is in turn transmuted into the apprehended dominant tone (*rasa*) of censure and protest against such exploitation and its consequences.

Pramudya Ananta Tur's *Perburuan* (The Fugitive) reclaims national sovereignty as well as human dignity so wantonly desecrated under foreign occupation of Indonesia. As it emphasizes the human side of the revolution, not the military aspect, it focuses on the problems of humaneness buried under the rubble of war, and the corollary upsurge of inhumanity. In the course of re-creating Indonesia rent by war, Pramudya indicts the foreigners' and some collaborators' brutality, but celebrates the freedom fighters' struggle and heroism, as well as other admirable citizens' nationalist fervor, forgiveness and sacrifice. Moreover, Pramudya's foregrounding the struggle from *djiwa hamba* to *djiwa merdeka* (from a slave soul to a free soul) is closely intertwined with his commitment to Javanese traditions. In fact, mythic parallels, the use of the *wayang* structure and mode of presentation, and the diverse *wayang* allusions not only lend a rich dimension to the novel, these give it a dramatic-symbolic perspective, and a historical-realistic significance.

Castillo's *The Firewalkers* calls for a revolutionary protest not only against the imperialist abuses in the Philippines but also against the symbolic Beast spawned by war and oppression, by cowardice and betrayal. Castillo's textual strategies couch resistance in alternative "pinoy" magic realism, legend and lore interwoven with historical facts. These cultural underpinnings not only affirm the beauty and richness of Philippine native traditions but also underscore the significance and continuity of the ancestral struggle against foreign domination, and the heroism and moral-cultural values involved.

Thus, as Bhattacharya, Pramudya, and Castillo write narratives committed to the smoldering concerns of the masses, they have also mapped out ventures into alternative aesthetic praxes and affirmed the beauty and richness of native (Asian) traditions and culture.

**[SAR3-4]**

Hua Laura Wu (Huron University College, Canada)

Xueqing Xu (York University, Canada)

**From "Day of Shame" to "Canada Day": Reflections on Chinese-Canadian Identity and Home in the *Tai Hon Kong Bo/Chinese Times***

Since the 1850s when the first group of Chinese labourers arrived on Canada's west coast, social and cultural structures and relations between the mainstream society and the diasporas in Canada have undergone tremendous changes. The Chinese diaspora has evolved from a completely marginalized and ostracized minority people into a real community that has a distinct cultural identity but has also integrated into the social fabric of the host country. The collective and individual experiences of the Chinese-Canadians have been explored and reflected in literary works by Chinese-Canadian writers. However, studies on Chinese-Canadian writers, important and influential as they are, are marred by, at the very least, two limitations: their limited historical reach and thematic breadth. These studies have been almost totally confined to publications of the last forty years and only to those in English. Yet there is a quite large amount of writings by Chinese-Canadians from before 1970. Moreover, most of these earlier writings and many much more recent ones are in Chinese by Chinese sojourners and immigrants themselves, not by their English-speaking descendants. To get a sound idea of how the Chinese in Canada and Chinese-Canadian writers really think and feel about their lived experiences, it is essential to study both their writings in Chinese as well as in English and of the past as well as the more



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recent.

To redress the limitations in the study of Chinese-Canadian literature, we propose to examine a Chinese newspaper, Tai Hon Kong Bo (The Chinese Times) published in Vancouver, Canada from 1907 to 1992. Our focus is on two columns in this daily, the editorials and the literary supplements. While searching for and examining this large amount of material, we try to find answers to two basic questions of content: how do various Chinese-Canadian writers conceive what they call their “home”? And how do they reflect on their communal and/or individual identity in their new environment? On these basic psychological and sociological subjects we expect to look for considerable changes from period to period, generation to generation, and variety among individuals. When examining the issue of identity, we plan to concentrate on the Chinese attitudes toward the Canada Day from deeming it as a day of shame to a day of celebration. From such a change, we pose questions concerning the emergence of an identity: when do the Chinese in Canada begin to define themselves as a distinct group? If there is an identity shift from Chinese sojourners to Chinese-Canadians, when and how does this shift materialize? When studying the imagination of home, we will examine how their ideas of home as one’s root and as one’s cultural identity in Canada are related. We will show how early Chinese wrote in distinctive ways about both their physical and spiritual home in the newspaper.

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<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room R
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAR4-1]** Yoseph Yapi Taum (Sanata Dharma University, Indonesia)

**Poken and Silent Witness. Representations of the 1965 Tragedy in Indonesian Collective Memory**

The 1965 tragedy in Indonesia led to the deaths of hundreds of thousands of people accused of communist associations. During the New Order regime, open discussion of these events was almost impossible. As a result, little is known about the horrors of 1965 and its aftermath. This paper attempts to describe the collective memory of the 1965 tragedy, and observe how Indonesian writers have attempted to put a voice to the suffering of their fellow countrymen. An intertextual reading of literary texts and non-literary texts will be used to analyze this issue.

By closely examining several categories of significant cultural and political remembrance, this paper argues that the process of making and evoking memories of the 1965 tragedy has been highly political. Most forms of remembrance have been state-sponsored representations. These include (1) Lubang Buaya monument and Museum of the PKI Treachery (inaugurated by Suharto in 1990), (2) Student's text book of Indonesian National History and Annual commemoration day of October 1st, and (3) A film praising Suharto entitled "Pengkhianatan G30S/PKI" directed by Arifin C. Noer.

Literary works created during the New Order regime, however, opened a breathing space to discuss the tragedy at a human level. Indonesian writers have performed a negating role in refuting the official version of the events of 1965. They have attempted to come to terms with the violence to which individuals were subjected by Indonesian authorities including: 1) arrest and detention people without trial, 2) physical abuse, torture, and inhuman treatment of victims, and 3) army organized massacre. The most disconcerted things for them were that how the civil society can only witness these atrocities without doing anything to intervene. In conclusion I argue that Indonesian writers have performed as 'voice of the voiceless' of the victims, in spite of the fact that they received intense pressure from authorities of the repressive regime.

**[SAR4-2]** Sukanta Das (P.D.Women's College, India)

**Towards an Alternative Epistemology: A Study of Amitav Ghosh's The Calcutta Chromosome**

Besides colonizing the foreign geographical spaces, colonialism seeks to colonize the mind incapacitating the indigenous cultural, political, economic structure. Colonialism therefore prioritizes the destruction of the native culture and tradition while showcasing the colonial brand of culture, politics or the concept of history as emulative and desirable. This self-aggrandizing mode of operation aims at injecting the sense of inferiority-- cultural, political civilizational etc.--among the colonized. Understandably the first step towards the successful (?) implementation of colonial rule and culture is the eulogization of colonial



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ideology. In order to contest the colonial hegemony and therefore decolonize the minds of the colonized, an alternative epistemology needs to be created. The epistemology would not take the Western concept as the focal point or the point of reference. Amitav Ghosh's *The Calcutta Chromosome* (1996) offers a study in the reversal/subversion of the Western mode of thinking by foregrounding the apparently dismissive indigenous people engaged in the epoch-making task of erasing the border between people. The counter-science championed by Mangala, doubly marginalized by her gender and class position, aims at deconstructing the divisive border between people and thus problematizes the notions of discrete identity. Working outside the straitjacket of Western science, Mangala along with a number of other subaltern people, endeavours to construct a mechanism for 'interpersonal transference' which would obliterate the difference, sustained by history, ideology, culture, caste, nationality etc, among the people. The paper aims at exploring how Ghosh's concern with the construction of an alternative epistemology in *The Calcutta Chromosome*, is inspired by an urge to give voice to the subaltern waiting to be heard.

*Advance Program (Last Updated June 11, 2009)***[SAS1] The Impact of Education on the Economy**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room S
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAS1-1]** Sajit Chandra Debnath (Ritsumeikan Asia Pacific University, Japan)

**Developing Competitive Educational Infrastructure in Southeast Asian Knowledge-based Economies**

The classical theories of economics explain the phenomenon of traditional economic growth, but they are inadequate to explain the reasons for economic growth in today's world, due to the influences and interactions of multiple factors like foreign direct investment, cross-country mobility of the factors of production (Economic Social and Commission for Asia and the Pacific, 1999), levels of democracy and inequality (Sen, 1999), technology and information flow (Orna, 1990), integration and regionalism (Fort and Webber, 2006). The economic ramifications of the creation of a knowledge-based economy (KBE) are that it would increase the competitiveness of the indigenous country and at the same time will increase its stock of knowledge for future innovation activities, and competitiveness. Economists have now shifted their focus to the creation and diffusion of knowledge to explain the varying levels of this economic growth and development. In the last couple of decades, many countries have shown high economic performance by knowledge creation and its diffusion to the various sectors of the economy. This has come to be described as Knowledge-based Economy (KBE). Malaysia and Singapore among the Southeast Asian countries have shown tremendous success in economic development by transforming their economic system into a knowledge-based economy. The competitive educational infrastructure is a pre-requisite for any knowledge-based economy to create the necessary knowledge workers through competitive education. In contemporary global economy where the competition is very enormous and uncertainty is associated with everything (Nonaka, 1995), the importance of knowledge creation and diffusion through a globally competitive educational infrastructure is an absolute requirement in every sector of the knowledge-based society. In such a situation whereby the importance of knowledge creation is so high, the government policies play a great role in integration among and within different sectors of education infrastructure. Many OECD countries are doing this task successfully, while many others are being left behind. Among the recent successful knowledge-based economies, Singapore is frequently used as an example in the studies of policy directed knowledge-based economy (Bercuson et al., 1995; Low, 2001) while Malaysia is also considered one of the emerging knowledge based economies (Mani, 2005; Mustapha and Abdullah, 2000). This paper explores the educational infrastructure development in Southeast Asian knowledge-based economies using a case study about Malaysia and Singapore. The case analysis shows that Singapore is one of the most successful countries in the region that pursued appropriate policies to develop its educational infrastructure to become a knowledge-based economy. Malaysia, while showing some developments in educational infrastructure is yet to attain a status comparable to Singapore.



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[SAS1-2] Raghu Bir Bista (Jadavpur University, India)

**Higher Education Reform and Market Integrity Approach**

Education is a basic public utility in modern society as livelihood ingredient to be good citizen and human resources as required in stability and development of nation and nationalism. For its effective delivery to the people, education reform is used as an effective policy apparatus of the state as required resource, time and market forces. Developed countries use the integrity approach in education reform for human resource management in the post university education for national interest on employment, development and welfare. In developing countries, like Nepal, education reform and market integrity is itself a query and issue.

This paper discusses qualitatively and quantitatively in depth education reform, higher education and market integrity on the basis of variables of university and industry linkage. Explorative and descriptive research method is used. It is based on survey for primary data. Literatures are used as supplementary information.

Key Words: education reform, market integrity, human resource, policy etc

[SAS1-3] Mamoon Dawood (Institute of Social Studies, The Netherlands)

**Does it Matter for Industrial Workers to be Educated in Developing Countries?**

The aim of this paper is to establish relationship between integration and social development in developing countries in line of South Korean Experience and by investigating generally how average level of education and higher level of education is related with labor market outcomes for those countries in larger Asia which have liberalized. We find that higher education is related with increased wage inequality when it is explained through dynamic processes of trade itself. Otherwise, education may decrease wage inequality.

[SAS1-4] Himanshu Tandon (Ritsumeikan Asia Pacific University, VIT University, India)

**Asian Business Education: A Case drawn from a Teacher-Student-Teacher Transition**

Business Education across Asia differs a great deal with the IIMs, IITs, AIT, AIM and APU at one end of the spectrum to the small schools populating the vast tracts of Asia (especially India). All these schools are engaged in imparting different versions of the business education. The way, in which they interpret the Business education, depends not only on the regulatory environment, the choice of Faculty, and the overall economic environment in which they function.

This papers draws on experiences of the author who went from being a teacher to a student again and then rejoined the academia and thus traces the evolution of his opinions of business education across the Asia continent through his interaction both at personal level as also his secondary experiences with similar professionals.

The ideas like the choice of pedagogy, chosen methods of teaching/instructions, and place of placements is discussed in order to hopefully bring out an overall generalized bird's eye view of the business education as experienced by a single researcher. This is a subjective paper with ample of opportunities to foster discussion at ICAS-6. The main idea is to initiate discussion with an objective of trying to come up with an improved generalized version of Asian business education, looking at it from a 360-degree view.



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**[SAS2] Combatting Poverty in Asia**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room S
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAS2-1]** Madhuri Vijay Natoo (K.J.Somaiya College of Arts & Commerce, India)

**Sustainable Livelihood Strategies For Rural Sector**

The developing countries of South Asia are in the haste of achieving economic growth and technological advancement to catch up with developed countries on account of general awareness among masses to have better standard of life. Eversince independence India has been striving for development through rapid economic growth coupled with objectives like social justice, expansion of income and employment opportunities and eradication of poverty.

Recent years have witnessed fairly good rate of economic growth. However it has uneven influences on various sectors of national economy, sections of population and parts of regions. The benefits of economic growth have not been percolated to all sections of society and regions within the nation.

The rural areas which represent nearly 72% of total population, continue to be characterized by low levels of income, masses living in poverty, absence of sources of livelihood , low levels of education and skills. Agriculture is the mainstay of rural population. However agriculture alone, can not sustain the growing population. These problems are further accentuated due to, paucity of capital and lack of infrastructure.

The statistics shows that the total number of poor in rural areas is 193.2 billions as against the overall total of 260.3 millions in the year 1990-2000.Despite various policy measures related to employment generation schemes, the projected figure of poor people by 2007 is likely to be 170.5 millions in rural areas.

A solution lies in formulation of strategies for livelihood promotion by making the economy multi sectored This would enable people to have access towards income generating opportunities. The paper addresses itself to the issues of evolving sustainable livelihood strategies.

**[SAS2-2]** Mohammad Iutful Kabir (Macquarie University, Australia)

**Measuring the Impact of RNFE on Poverty and Inequality: Some Methodological Issues**

Poverty reduction always remains an over aching problem for the policy makers in developing countries all over the world. Following the failure of agricultural based rural development policy, one alternative way-out of poverty currently suggested by many developing countries is the promotion of Rural Non-Farm Economy (RNFE) that, in some instances, is taken by more than half of rural household as their primary source of income. Yet, the impact of RNFE on rural poverty and inequality is largely undecided. Whether RNFE provide only subsistence employment to rural poor or is it a real boost up to their livelihood, how RNFE development may affect the inequality of income distribution in rural areas etc. still remains a burning issue for the policy makers in many developing countries

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of the world. Various studies have been conducted on these issues; however, methodological differences used in different studies always remain a concern. Use of different methodologies can produce different results even when employed on the same data set. Therefore, the objective of this extensive literature based paper is to critically discuss and compare the available methodologies that can be used to conduct empirical study on these and various other related issues. For instance, the paper will highlight why 'Generalized Entropy' would be a better measure than 'Pseudo Gini' to measure the effect of RNFE on the distribution of rural income or, why consumption rather than income would be a better index to measure the impact of RNFE on incidence of rural poverty. A comparative analysis of different methodological choices and their appropriateness under various contexts and objectives at hand will help the young researchers in this field to have a quick grasp on these seemingly critical issues.

Key Words: Poverty, Inequality, Rural Non Farm Economy, Generalized Entropy.

[SAS2-3] M. Jahangir Alam Chowdhury (University of Dhaka, Bangladesh)

**Microcredit and Women Entrepreneurship: Experience from the Grameen Bank in Bangladesh**

Microcredit is a provision of small collateral-free loans to poor people in order to foster income generation and poverty reduction through enhancing self-employment. In Bangladesh, formal sector financial institutions are gender biased. Women constitute only less than 1 percent of total number of borrowers. In the microfinance sector, the scenario reverses in favor of women. In the Grameen Bank, around 95 percent borrowers are women.

The study intends to assess the impact of the participation in the microcredit program of the Grameen Bank on women entrepreneurship development at the household level in the rural areas of Bangladesh. The main objective is to see whether the participation in the microcredit programs help participating women to start their own businesses and to create employment for other people. The analysis is based on a household-level survey of 570 (N=570) households. The results from the multivariate analysis indicate that the participation in the microcredit program of Grameen Bank does not promote women entrepreneurship at the household level. But, the results indicate that the same participation significantly creates self employment opportunities for the spouses of participating women members and significantly increases capital of existing businesses of participating households.

[SAS2-4] Madduma Arachchige Shantha Wijesinghe (University of Sri Jayewardenepura, Sri Lanka)

**The Impact of Micro Enterprises on Reducing Vulnerability: A Case Study from Selected Villages in the Central Province of Sri Lanka**

The Impact of Micro Enterprises on Reducing Vulnerability: A Case Study from Selected Villages in the Central Province of Sri Lanka (Abstract Presented by Dr. M. A. Shantha Wijesinghe, Senior Lecturer, Department of Geography, University of Sri Jayewardenepura, Nugegoda, Sri Lanka).

Vulnerability is a constant companion of material and human deprivation, given the circumstances of the poor and the near-poor. It means the probability of being exposed to a number of risks. The risks that poor people face as a result of their circumstances are the causes of their vulnerability. But the deeper cause is the inability to reduce or mitigate risk or cope with shocks. Normally low levels of physical, natural and financial assets make poor people vulnerable to negative shocks. Lack of adequate assets can set up a vicious downward spiral in which actions to cope in the short term worsen deprivation in the long term. Thus, vulnerability is an aspect closely related with poverty as it is the risk that poor people face as a result of different circumstances.

In recent years particularly developing countries use micro enterprise sector for the creation of jobs and to alleviate poverty. Particularly within the household economy it contributes to

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establish various capital gains, which are directly and indirectly associated with reducing vulnerability. In attaining various physical and human capital, assuring income, linking with networks and accessing to credit market it is obvious that micro enterprises play a significant role at household level.

Therefore, this paper attempts to examine the extent to which micro enterprises have contributed to reduce vulnerability at household level in selected villages of the Central Province of Sri Lanka. For this purpose, methodologically it applies both quantitative and qualitative research techniques. Since vulnerability is a dynamic concept, its measurement centers on the variability of income and other dimensions of well-being. Consequently, the variability of income is measured on quantitative terms while qualitative research techniques such as in-depth interviews and discussions were applied in assessing some household's risks.

Findings of this research indicate that the impact of micro enterprises on reducing vulnerability is evident in different manner. Particularly this sector has directly contributed to minimize the variability of household income. In addition, it has significantly contributed to generate physical and human capital, improve the participation in formal safety nets and access to credit market. It is evident that all these aspects have lead to minimize adverse shocks of micro entrepreneurs in the selected villages.

**[SAS2-5]**

Reine Kathryn dela Cruz Taya (University of the Philippines Mindanao, The Philippines)

**A Comparative Analysis of Development Paradigms of Selected Official Development Aid (ODA) in Mindanao, 1990s to Present**

A big piece of the Official Development Aid (ODA) through bilateral and multilateral development institutions goes to Mindanao, Southern part of the Philippines. Abject poverty and the Muslims' struggle for self determination and independence from the Philippine State are the reasons behind this. Most of the communities in Mindanao remained to be top poorest provinces and regions according to the National Statistics and Coordination Board (2006). After the Marcos regime, ODAs immensely pours in to Philippines to help stabilize the governance in the South as well as reduce poverty. Various development frameworks are used by development agencies to address the inequality experienced by many especially in Mindanao.

In spite of Mindanao's advantageous natural endowments that can enormously contribute to its economic growth, conflict between the government and the Muslim groups' struggle for autonomy and self-determination in the island possibly slows down if not hinders its development. The region has been the center of struggle for Muslim independence for many years, although today Christians predominantly populate it (Jayme, 2002). Government blames the decades-old armed conflict in Mindanao for its poverty and backwardness. Past and present governments tried to end the civil war through peace talks and all-out military campaign but failed. Some donor countries like Canada have long recognized this and have placed Mindanao in their priority. But since 9/11, Mindanao has taken a new complexion as a hotbed of terrorism as the base of the Abu Sayyaf. Under the umbrella of war against terrorism, countries led by the US are pouring more foreign aid to Mindanao (Reality of Aid, 2006).

At present, ODA programs and projects are in the form of grants and mixed credit intended to continue strengthen Mindanao's drive towards economic development and poverty alleviation by meeting the island's infrastructure requirements and ensuring effective governance" (MEDCO, 2002 in Gardiola, 2005). To further augment the needed financial resources to address poverty and peace problems in the island, according to the Mindanao Economic and Development Council, there is considerable number of ongoing projects exclusively for Mindanao amounting to US\$964.9 million. Among the projects which focused on poverty alleviation, rural development and peace resolution include a World Bank-assisted Mindanao Rural Development Project (MRDP) which aimed at specifically increasing agricultural production, efficiency and diversification of rural economic activities, and the Special Zone of Peace and Development (SZOPAD) Social Fund, which is now the ARMM Social Fund (ASF) Program.



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This study contributes to the growing studies on development initiatives directed for Mindanao. The study intends to scrutinize and analyze the development frameworks of selected significant Official Development Aid (ODAs) received and benefited by Mindanao after the fall of Marcos regime (1986), then marked the turning point in the country's economic and social policy frameworks (Zanini, 1999). By exploring the ODA strategy reports and documents of major donor agencies for Mindanao's development and reduction of poverty, this study explore the suitability of the development frameworks used in producing strategies for the island's socio-economic development.

*Advance Program (Last Updated June 11, 2009)***[SAS3] Economic Reforms in Contemporary China**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room S
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

- [SAS3-1]** Meng Fan (Hong Kong Baptist University, China)  
Xiaoxi Lian (Hong Kong Baptist University, China)

**Exclusion or Inclusion: Global Product Branding in Greater China**

This article reviews and discusses issues in translation of international brand names to Chinese in mainland China and Hong Kong Market, explores the differences and the similarities between branding in China and HK which provide the foundation for brand managers to decide if they should consider Hong Kong as an exclusive market and use different brand name translation.

In previous study (Alon, Littrell & Chan, 2008), researchers have discussed how should a brand translate into Chinese—the four approaches of brand utilizing (1) dual extension, (2) brand meaning extension, (3) brand feeling extension and (4) dual adaptation. While few academic as well as practical attention have been paid to Hong Kong, this minority but special region of Greater China. The relationship between Hong Kong and Mainland China is a unique one. Sharing the same cultural heritage, Hong Kong and mainland China are both Chinese societies. Yet, despite all the similarities they share, their differences are glaring. Hong Kong is a place where eastern and western cultures coexist. China, in contrast, is a developing socialist state and one of the few existing Communist-governed countries in the world.

International brands often need to be both standard and locally relevant. A better understanding of the Chinese language and the culture are relevant to international branding managers wishing to position their products in global marketplace. Hong Kong as a part of China but with its own special culture, politics and economic background may lead to consumers' different preference in translation of brand name. Hong Kong's unique hybrid colloquial dialect of Cantonese, English and Mandarin as well as different life experiences more or less influence even decides the idea and the strategy of translation of global products. In particular, what are the regulations when foreign brands translated into Chinese in Hong Kong market? Is it the same as the situation in mainland China, should brand manager consider Hong Kong as a special market where has very different preference of brand name based on their cultural heritages and language characteristics? If so, what kind of preference do consumers in Hong Kong have.

This article commences by asking why Global branding in China, these four particular approaches can explain China's situation especially in the marketing situation. We then argue that it loses explanatory power to some degree when applied to Hong Kong study, this unique area. We propose the modified and detailed reflection to this unnoticed area from the research of marketing, intercultural as well as translation studies.

The findings of this study have both practical and theoretical significance. It enriches the literature on how international branding concerns are executed in Greater China. In addition, we try to discover new elements and approaches that Hong Kong case can contribute to the whole picture of Global Branding in China. It also helps on how the



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marketing departments of international companies launch their appropriate strategies in branding, both globally and locally.

**[SAS3-2]** Ostrovskiy Andrei Vladimirovich (Institute of Far Eastern Studies, Russia)

**Energy Resources and Economic Reform in China**

Energy resources play the leading role in economic reform in China. Nowadays China is the largest consumer of energetic resources in the world. By volume of all kinds of energy consumption China takes the second place in the world behind the USA. Its ratio is 8.5% of the world primary energy consumption. 96% of proved reserves accounts for coal. But in the XXI century oil consumption in China passed ahead of its production and coal and gas consumption was less than its production volumes. That's why nowadays at the new stage of the economic reform China has an acute problem of meeting the requirements in energy resources under the conditions of the increase of population living standards, the growth of automobilisation and urbanization.

The main aim of energy development is to double energy consumption in order to support the fulfillment of the task of a fourfold growth of GDP by the year 2020 comparing with 2000. In this case the demand of primary energy should be kept to within 3,0 billion tons of standard coal and 2,1 billion tons of standard coal in 2010. The share of coal in energy consumption should be kept to under 60% of the whole volume of consumption to decrease the dependancy rate of oil import. The new National plan of energy development of China was promulgated in 2004; for the first time it gave primacy to energy saving, the realization of the principle of making energy conservation the top priority. At present, China's energy utilization rate is about 32%, that is more than 10% lower comparing with the international level. According to the state plan of energy development energy saving and the reduction of energy costs is regarded as an important way to boost the benefit of economic growth.

China will stick to an energy strategy that has coal as its principal component, electric power as its central focus, and which realizes the full development of different types of energy including oil, gas and new energies. The country's energy structure is under going a further optimization process. At present coal accounts for 70% of China's energy, so taking coal as the principal component is a practical requirement. However, once the annual production of coal reaches 2 billion tons, its exploitation will become increasingly difficult and the cost will rise. Thus, the main direction of development is to optimize the energy structure and actively develop oil, natural gas and nuclear power, as well as other renewable types of energy like hydropower, wind power, solar power and biomass power. Currently renewable energy in China only makes up 7% of the primary energy supply, with a less than 20% exploitation and utility rate in hydropower. The country is vigorously developing its new and hi-tech industries with lower energy consumption.

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**[SAS3-3]** Shu Yun Ma (Chinese University of Hong Kong, Hong Kong)

**Chinese Gradualism as Darwinian Evolution: the Dual-Track Price Reform**

As China's reform continues to produce higher economic growth than that of most former



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Soviet bloc countries, the once heated Western debate about "shock therapy" and "gradualism" have in general concluded in favor of the latter.

But in what sense is China's reform gradual? It would be problematic to distinguish between shock therapy and gradualism with a slow-fast schema.

Instead, this article will define Chinese gradualism by associating it with evolutionism, and will then discuss China's dual-track price reform from such perspective. It will examine to what extent is the dual-track system a deliberate "design", what role did this "design" play in China's price reform, and how has this "design" been evolving. These issues are important, as they will help us understand the Darwinian-evolutionary nature of Chinese gradualism.

[SAS3-4]

Huo Yanxia (Centre for Asia Pacific Social Transformation Studies (CAPSTRANS), Australia)

**Revolution, Reform, Transition and Transformation in China's Economic Development**

Since the end of the 1970s, "reform and opening-up" as a national policy, has improved and promoted the economic development of China and made it into one of the most powerful engines of the global economy. There are countless studies on these exceptional economic phenomena, which involves reform, transition, and transformation in economic and social development in China. However, few studies have focused on revolution in economic development in China, although it had played a very important role. This paper will bridge the gap by providing a unified treatment of economic revolution, reform, transition, and transformation and their interrelationships and impacts on economic development in China. This paper also examines collectivisation, decollectivisation and recollectivisation in the agricultural reform in the period from 1950s to 2000s based on principle "double-negation." The proposed approach will facilitate the research of economy and society of China for both Chinese scholars and Western scholars.



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**[SAS4] Internal and External Factors Driving China's Rise**

Date	Aug. 8, 2009
Time	16:00 ~ 18:00
Room	Room S
Convener	
Chair	To be announced
Discussant	

**Panel Abstract**

To be announced

**Presenters**

**[SAS4-1]** Xin-zhu J. Chen (Edinboro University of Pennsylvania, USA)

**The US-China Trade and Its Impacts on Trade Relations of Their Respective Partners, 1995-2006**

In a world of globalization, a bilateral trade between country A and country B often impacts the trade relations of their other respective trade partners. This is especially true when A and B are major economic powers. For example, a change in the pattern and/or volume of the A-B trade could easily affect A's trade relations with C as well as B's trade relations with D. It is also possible that a change in the A-B relations may compel either or both of them to seek new trade partners, E and/or F.

The proposed paper represents only an initial study on the multifaceted analysis of the U.S.-China trade relation and its impacts on the trade relations with their respective trade partners. Did a change in the pattern of the U.S.-China trade bring a similar change in the U.S.-Japan and/or the China-Japan trade? Similarly, might such a change have resulted in causing changes in the pattern of the U.S. and/or China trade with Taiwan, South Korea, Singapore, and other Southeast Asian countries?

The paper will be divided into two parts. In the first part I shall compare the U.S.-China trade before and after Beijing's accession into the World Trade Organization in 2001. I shall point out some major changes in trade volume and patterns as well as important changes in Beijing's trade policy.

In the second part, I shall examine what impact, if any, of these changes bring to the respective trade partners of the U.S. and China. Special emphasis will be placed on how the changes affected the U.S.-Japan and China-Japan trade, the U.S.-Taiwan and China-Taiwan trade, and the U.S.-South Korea and China-South-Korea trade.

The paper will use data issued by the U.S. and Chinese governments as well as the UN and IMF statistics.

**[SAS4-2]** Xiaoming Huang (Victoria University of Wellington, New Zealand)

**Efficiency, Institutions, and China's Great Transformation: 1978-2008**

This paper seeks to explain the role of informal institutions in China's 30 year great transformation. Institutionalist explanations of the rise and fall of nations have focused on the decisive effects of institutional frameworks on modern national growth and development (Olson 1982; North and Thomas 1973). For them, institutions are necessary to reshape individual preferences for desirable aggregate effects and to bring close to parity (efficiency) private and social rates of return in the modern economic system.

This paper develops its argument on the premise that a high level of efficiency has been achieved in China and the problem is the nature of the institutional setting under which such efficiency was achieved. The paper measures institutional quality in China on key indicators that are considered essential for efficiency, and finds that the institutions are ineffective at

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the level disproportional to the level of efficiency achieved. A further examination of the indicators and their measurement suggests that (1) the institutional setting so defined consists primarily of formal institutions; and (2) such an analytical framework conceals a large area of unaccounted institutional effects. This paper hypothesizes that this is where informal institutions might have been working.

North and others did talk about “informal institutions.” But for North, informal constraints are related to how information is processed in institutional choice. Incomplete information and cultural processing of information make formal institutions even more important (North 1990: 37). This paper argues that formal and informal institutions provide rather two different types of setting for institutional choice, each with a different level of effectiveness, credibility, and cost; and that preference for informal institutions can explain the discrepancy between deficiency in formal institutions and efficiency in the overall system.

Three potential conclusions can be drawn. First, efficiency can be gained substantially through informal institutions. Second, the dominance of informal institutions makes the notion of the rise of China socially problematic. Third, as formal institutions would only gradually expand its jurisdiction and effectiveness, the institutional nature of the emergent China ought to be ambiguous and the directions of its future rise are largely open.

[SAS4-3] Pavel Nenakhov (The Institute of Far East Russian Academy of science, Russia)

**The International Factors of Transformation of the Political System of China**

The 20th century is characterized in the international relations as a historic period when the transformation of the international system continues. International system changes depend on the process of globalization that can be seen in the relations of the main subjects of the international policy, such as states, international governmental and nongovernmental organizations, world corporations and units. First, the majority of researches in the sphere of connection of international system changes and process of globalization is devoted to the economic and cultural aspects of globalization pressing the national states.

The character and dynamism of cooperation in the system of the world relations influence the political organization of any state and its course creating, which lets the state integrate in the system of the world relations. That is why the national political system has own transformations not only under the pressing of self-development but also under the influence of globalization. In the focus of the work there is a mechanism of influence of the world system and globalization process on the national political system. Besides, the national law system is also important during the political transformation and all the world countries have own institutes of the international law. Studying the cooperation between two law systems, international and state ones, becomes a part of cooperation between world and state political systems. It is more important for the state law system because of its communication method role. Moreover when the world system is constantly in the process of changing of power centers, the role of China in the global processes constantly rises – the famous politicians’ ideas of China as a state which combines stable high speed of economic development and human rights limits aren’t actual today. In sum, the idea that makes all researches in this field actual and timely is that China will keep its economic dynamic pace that defines its escalating role in the world system as an original social model.

*Advance Program (Last Updated June 11, 2009)***[SAT1] Aspects of Buddhism I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room T
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters****[SAT1-1]** Gabor Kosa (Budapest Buddhist University, Japan)**Manichaeism and Buddhism -- Some Meeting Points**

Manichaeism is one of the most interesting and controversial phenomena of world religious history. Founded by Mānī (216–277 A.D.), a person with Judaeo-Christian background, Manichaeism absorbed and applied notions deriving from nearly all religions of its times. Disguising itself as a Christian movement, Manichaeism became a major challenge to the Western Christian world. Wearing “a Christian mask” in the West, a Zoroastrian in Iran, Manichaeism spread on the Silk Road to the Inner Asian regions, where it absorbed traditional Buddhist concepts and practice. Since then on, Manichaeism claimed itself to be the pure and true version of Buddhism. Parthian and Sogdian merchants, converted to Manichaeism, spread the peculiar teachings of this religion. The intensive and efficacious missionary zeal of Manichaeans resulted, among others, in the Uighur adoption of Manichaeism as a state religion in 763.

In 694 A.D. Manichaeism first appeared in Wu Zetian's court, where it already had to face Buddhist opposition. In 731, Emperor Xuanzong accuses Manichaeans of pretending to be Buddhists, thus its practice was legally limited to the Sogdian inhabitants of China. However, after the Uighur military intervention in repressing the An Lushan rebellion, Manichaeans were allowed to build monasteries in different parts of China. It was only after the collapse of the Uighur Empire that China began to turn against Manichaeism more overtly. In 842–845, Manichaean and Buddhist priests were equally persecuted. Despite the severe persecution, the presence of Manichaeism can be detected in Fujian from Song until the 16th century Ming China.

During the recent decades, Manichaeism has become the object of scholarly investigations. The impact of Buddhism on Manichaeism generally, and on Chinese Manichaeism particularly, is a vastly acknowledged fact. However, less emphasis has been laid on the exact nature and concrete process of this relationship.

The paper will investigate some aspects of this complex relationship, placing special emphasis on the interpenetration of Manichaean and Pure Land Buddhist religious vocabulary. It will be argued that Pure Land Buddhism, which was one of the most popular Buddhist movements in Tang China, exerted a remarkable influence on Chinese Manichaean texts and imagery, especially on the description of the Realm of Light. During its encounter with Pure Land Amitābha imagery, this basic Manichaean notion was slightly modified, as can be detected both in the extant Manichaean texts and visual representations. The paper will explore the process and the results of this modification.

**[SAT1-2]** Daiana Di Massimo (University of Lyon, France)**Paradox to Norm: Marriage in Japanese Clerical Buddhism and the Jōdo Shinshū School**



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The Jōdo Shinshū School has been the first Japanese sect to officially allow its clergy to take wife long before year 1868. Although subject to much criticism from contemporary and authoritative Buddhist schools and several other difficulties besides, Jōdo Shinshū has managed to reshape marriage from its weak point into a valuable instrument by which the School could ascertain blood succession lineage.

In the wake of the Meiji (1868) restoration, the doctrinal paradox of marriage became a feature of Japanese Buddhism and, somehow, one point of strength.

The aim of my paper is to document some key-moments in the affirmation of clerical marriage within Japanese Buddhism by looking into the Jōdo Shinshū School, trying at the same time to shed light on this topic by examining the contemporary situation of the Jōdo Shinshū (Ōtani-ha) school thanks to fieldwork due in 2009.

[SAT1-3] Suat Yan Lai (University of Malaya, Malaysia)

**Innovation through ‘Tradition’: Bhikkhuni Dhammananda’s Framing of the Gender Discourse in the Theravada Buddhist ‘Tradition’ i**

The article analyzes Bhikkhuni Dhammananda’s framing of gender discourse in the Theravada Buddhist tradition in the context of Thailand in her efforts to build acceptance for the establishment of a female monastic order in terms of the sources used and the gender imageries presented. Following accepted conventions, she emphasized textual records of the Buddha’s words and practices in the Vinaya to outline the support for women’s ordination. However, Venerable Dhammananda also presents an innovation through tradition in her rereading and reinterpretation of what the ‘tradition’ is pertaining to the Buddha’s attitude towards women and their acceptance into the monastic order. In addition, the article also argues that Venerable Dhammananda’s reliance on textual sources specifically; the Vinaya challenges the postcolonial critique that the western debate on gender and Buddhism which follows the same trend is necessarily influenced by Protestant presuppositions. Furthermore, the emphasis on textual and Pali sources has long been in existent in Thai Buddhist history, before Thailand came into contact with western powers and ideas.

Bhikkhuni Dhammananda’s innovation in presenting her gender discourse is illustrated through a few central female figures in Buddhist tradition, namely, Mahapajapati, his maternal aunt and adoptive mother who is also the first woman to ask for ordination from the Buddha and Yasodhara, his wife before he went forth. The imagery of both women is simultaneously presented as fulfilling the ideal of traditional Indian society at that time as well as challenging the expected norm then. In the strategy of using these past female figures to legitimize the present, Venerable Dhammananda also turn to other sources besides the Vinaya as in the case of Yasodhara. Similarly, the range of textual material used is broadened to include the Dipavamsa to provide an alternative ‘herstory’ as it chronicles Princess Sanghamitta Theri’s journey with 18 bhikkhunis to Sri Lanka to give ordination to women there.

Bhikkhuni Dhammananda’s rootedness in the Thai Buddhist ‘tradition’ is also demonstrated in her gender discourse on the possibility of women’s ordination as she speaks in the language of duties and responsibilities. Her call for women’s ordination to be allowed in Thailand is not couched in the western discourse of women’s rights and equality to be ordained. Instead, it is presented in the Buddhist terminology of duty and responsibility to follow in the Buddha footsteps to propagate the Dharma. Similarly, the hierarchical distinction between the ordained and the lay people is maintained in her vision. Innovatively, allowing for women’s ordination means a departure from the traditional Thai gender discourse of only accepting the male gender as possible field-of-merit. The female gender is now also defined in similar terms and understood as conveyor of blessings and protection during ritual ceremonies. Women are therefore, not only passive receiver of merit but can be sources of merit when they ordained. In certain sections of Thai society, this even challenges the held view that birth into the female gender is inferior since women can now also have access to monkhood and move to a higher moral sphere.



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**[SAT2] Aspects of Buddhism II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room T
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAT2-1]** Sri Utami Ferdinandus (University of Indonesia, Indonesia)

**Palembang as A Buddhist Center in the 7th Century A.D**

The identification of the Srivijaya period is largely based on inscription remain. It is general Assumption that Srivijaya was a powerful maritime kingdom that played an important role in the political forum in early Southeast Asia for many centuries from the 7th century to the end of the 14th century A.D. However until the present it is still confusion in the construction of the center of the activities in the beginning. there are many region that claim to the center of Srivijaya. With regard to the so many hypotheses that had been launched by historian and archaeologists to construct the history of Srivijaya, it is striking that revision of the hypothesis mentioned above do need.

Researches be done by the Research Center for Archaeology since 1983 up to 2007 in Palembang and around Palembang opening of new perspective as result of new finds. The discoveries of the huge data at Palembang and South Sumatera give the impression that Palembang and around was an important place before 7th Century up to 9 century A.D.

The presence of the Buddha image and other archaeology data at Seguntang assumed that Palembang was a Buddhist center before Srivijaya.

**[SAT2-2]** Pieter Johannes Ferdinandus (The National Research Center for Archaeology, Indonesia)

**The Role of Buddhism on the development of the Indonesian Musical instrument in the Early Centuries AD**

Music is a social necessity and play an important role in human life. it is made and controlled by humans. It is very strange to find a society with music and instruments however music is the most exclusive of all arts. Painting, sculpture, and literatur leave concrete images behind, but music is temporary and can never be recapitulated. Therefore it is difficult to trace ancient music of the past. however, the history of music can be studied and understood, not so much in term of music itself. but trough the various treatises which have come down to us.

Before th eperiod of interaction with India culture, Indonesia possessed its own musical instruments. there are remains of kettledrums and xylophones on the mind land of Southeast Asia and in Indonesia.

The discovery of the kettledrums indicates that the ancient knew about the function of the sound in religious rites and spiritual rituals.

when India culture penetrated into Indonesia, the new religion carried along with a musical tradition. The buddhist religion was probably already present by the early centuries A.D. with the increase in maritime commerce. The most ancient evidence of the presence of the Buddha images in indonesia suche as in Sempaga, (Sulawesi), jember, Kota Bangun, and Seguntang is proof of antiquity of the Indian Culture penetration in Indonesia. however beside the Buddha images of Sempaga there are other antiquity were discovered. they are

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some tala (mongam-mongang, ceng-ceng) which were use by religion propose to prevent evil.

the present of the Buddha image and some musicale intruments in Sempaga are proof of the influence of the buddhist. Penetration in the country. we do not find many musical instruments up to the eight century A.D. Then there is the sudden appearance of numerous musical instruments on the walls of Borobudur temple from the night century A.D. Numerous representation on ensembles with various musical instruments are depicted on the galleries of Borobudur.

An examination of the forms and characteristic of the ensembles on the reliefs find the following three basic froms of ensembles. the first is the ensemble with melodic and rhythmic musical instruments. the second in the ensemble with rhythmic musical instruments, and the third is the ensemble with various musical instruments Examination of the cultural history of the musical instruments shows that the musical instruments depicted on the walls of Borobudur was an acculturation between east and west.

From the historical point of view it is obvious that the large number of musical instruments are a result of the fusion of many races and cultures. Buddhist monks who went on missionary work played an important role in the distribution of musical instruments from west to east. This interaction is a dynamic process that has going on for ages.

[SAT2-3] Avadhanula Vijaya Kumar Babu (Osmania University, India)

**Arts & Culture of Asia - Buddhist Art of Andhra Desa - A Study**

Ecology, the Science of Environment, i.e. balancing the Nature and its challenges has been one of the main factors in the administration of rulers such as Provision of Free and Fresh Air, Non-Pollutant Water and a Moral Society, wherein one can live, with independence, yet with mutual interdependence. But, in order to maintain their positions – Power and Wealth - they often fail. Such phenomenon being Universal and Ubiquitous, it transgresses the boundaries of Space and Time; but the antiquity of which could be traced back to the unwritten Vedic and written Mauryan times, as gleaned thorough the Textual and Epigraphical sources.

Epigraphs, also called Inscriptions, the Written Records, composed in the contemporary Script and Language, divulge, the contemporary SEGPLART i.e. -- Social, Economic, Geographical, Political, Philosophical, Linguistic, Administrative Aesthetic, Agrarian, Religious and Technological aspects of Times. Coming to Indian context, Edicts i.e. Royal Records, issued by Emperor Asoka (c.274-232), stand best examples of then Society.

Many Historians and Sociologists of the West and rest of the East opine that in India, rulers did not maintain the Welfare of the Subjects, is squarely incorrect. Emperor Asoka is the First and foremost Administrator to understand the values of ecology and its balance. Evidences from inscriptions are scores. "Asoka provided for the Medical Treatment of Men and Animals and caused the required Medical Herbs, Roots and Fruits to be imported and grown throughout his Empire and other Countries beyond his borders". What all Emperor Asoka edicted, are however the translations of the Ideas and Ideals from the Upanishadic lore; which says samno astu dwipade sam catush pade -- let the good prevail on bipeds and quadrupeds.

[SAT2-4] John Fredrick Mensing (The University of Peradeniya, Korea)

**Understanding the Impulse to War in terms of Community Consciousness and Culturally Specific Religious Values**

War rests upon assumptions, some soundly geopolitical, others opportune and preservationist. Cultural formations appraised as religions, instead of being dismissed as elective choices and essentialized under a rubric of universalistic human values, may be better understood as offering an understanding of local cultural priorities and historical imperatives in a way which allows for negotiations of translocal concerns. In an effort to emphasize this difference, his paper will compare conceptions of Buddhism in the United States with conceptions of Buddhism in Sri Lanka and Korea, showing how the term



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'Buddhism' has been used both to convey the concept of an individual elective choice and to convey the concept of a community identity. These two meanings are fundamentally different. When Buddhism is used as term to describe an individual elective choice, that kind of individual has a radically different notion of what it means to be a person and what it means to hold a religion than someone who uses the term Buddhism (or Buddha-sasana) to describe a shared community identity.

When pristine Buddhism is viewed as a 'religion' in America it conjures and then projects this vision upon cultures with a radically different sense of who is the self and who are the others. By viewing Buddhism as a rhetorical configuration (a semiotic nexus for the shared traditions by which the liminal is given meaning), we can easily recognize how Buddhism not only signifies the Pali canon, the Jātaka stories, the Mahavamsa; bana preaching, the ritual practice of dana-sil and pirit ceremonies; Buddhism also means national Sri Lankan identity. The difference between Buddhism as an elective choice and Buddhism as a shared community/ethnic/caste/ national identity is based on different notions of what constitutes an individual self and what constitutes a community.

When one locates this fundamental difference in the varying conceptions of who is the self and who are the others, one jettisons a universalistic outlook in favor of a distinction made on the basis of who is an insider and who is an outsider. One of the major institutionalizations of the paribbājakā role in Indian society occurred in the form of Buddhism. If we typify Buddhism as the institutionalization of this paribbājakā ideal, then we can see that having the outsider ritualized guarantees that the insider will have a clear delineation of where society begins and where society ends. In contrast, American culture premises that all individuals are all inherently out-worldly, presenting a commodified consciousness which elevates individuals as potentially in charge of making discrete decisions with regard to consumption; this will-to-private property is thought to supersede any claim made by shared group values.

While it is not possible to reconcile these two different viewpoints, recognizing their basis in different conceptions of the self and community (rather than in corrupt and pristine religious practices) presents a more workable schema for negotiating the differences between post modern cultures and cultures still making the transition to modernity. It is hypothesized that a shift in emphasis in development activities, from exclusively materialistic development goals toward goals which honor and sustain premodern social hierarchies, will nurture conflict reduction modalities, and allow for the creation of new arenas for negotiation, ultimately reducing the risk of physical confrontations.

*Advance Program (Last Updated June 11, 2009)***[SAT3] Religion in Society: Inclusion or Exclusion I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room T
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAT3-1]** Barbara Watson Andaya (University of Hawaii, United States)

**Exploring the Roots of Pentecostalism in Southeast Asia**

Consisting of eleven nations divided between “mainland” (Myanmar, Thailand, Cambodia, Laos, Vietnam) and “island” (Philippines, Malaysia, Singapore, Brunei, Indonesia, Timor Leste), Southeast Asia has a combined population of around 586 million. As followers of the last world religion to reach Southeast Asia, Christians number approximately 21%. Roman Catholicism is overwhelmingly dominant in the Philippines and Timor Leste, but elsewhere all Christians are national minorities and are concentrated in areas that were historically less influenced by Buddhism or Islam.

From the 1970s, however, the Christian face of Southeast Asia began to undergo change because of influence of the Pentecostal movement. Originating in the United States in the early twentieth century and emphasizing direct personal experience with God, these new churches have proliferated worldwide, but have been fostered by the increasing localization of Christianity and the engagement of ordinary people. The growth of new communities has also been encouraged by the tendency for Pentecostals to subdivide. By 1998, for example, the Pentecostals were said to be the fastest growing of all Indonesia’s churches, with estimates of members as high as 10 million.

Although they are still a clear minority among Protestants, Southeast Asia’s Pentecostal churches share much in common, drawing people of different backgrounds together in a common experience that reasserts biblical authority, emphasizes Christianity as a religion of physical and spiritual healing, and affirms belief in extraordinary signs as evidence of God’s presence. Like their African counterparts, Southeast Asian Pentecostals espouse a theology of success and prosperity in which the Bible stands forth both as a book of God’s promises and pledges and as a storehouse of parallels and analogies that help to illuminate the present reality. Its pervasiveness is evident across the region, especially in large cities where well-funded and well-marketed mega-churches attract a high percentage of middle class professionals and young people.

Contemporary studies of the Pentecostal phenomenon in Southeast Asia, as in Asia generally, usually note that despite its origins in urban America it has evolved into a movement with a global reach that extends far beyond specific cultures. With charismatic preachers exhorting individuals to be “born again” and an emotional atmosphere heightened by music, vibrant praise and “high-tech” performances, Pentecostalism is described as extremely appealing to those seeking assurances in an uncertain world. In this scenario, Pentecostalism is seen as a response to specific economic and social changes associated with the 20th and 21st centuries. This paper, however, is an effort to historicize and contextualize contemporary developments by considering Christianity as a “performance” and by linking Pentecostal praxis to much older beliefs about manifestations of divine authority. The belief that even ordinary people can be singled out to receive the Holy Spirit,



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as well as the emphasis on healing and spiritual rebirth, for example, displays deep resonances with traditional religions. It is thus not surprising to find that in Southeast Asia the Pentecostal movement has found a fertile ground in revival movements which stress prophecy, speaking in tongues, miracles and delivery from satanic powers.

**[SAT3-2]**

Noor Shakirah Binti Mat Akhir (Universiti Sains Malaysia, Malaysia)

**The Road to Peaceful Civilization via Religious Tolerance in Islam, Christianity and Buddhism: A Lesson to Asia**

This paper illustrates how peaceful civilization is achievable via religious tolerance. The discussion will dwell on three significant religions, namely, Islam, Christianity and Buddhism. Selected themes of these major world religions that focus on peace and religious tolerance will be thrown to light. The main objective is to revitalize the fact that despite having diversities in religions, all of them promote religious tolerance and bring peace to the world over should they are rightly practiced. Assorted delineations of peace, tolerance, civilization and religion are highlighted and suggestions for a better future are proffered at the end of the discussion.

*Advance Program (Last Updated June 11, 2009)***[SAT4] Religion in Society: Inclusion or Exclusion II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room T
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAT4-1]** Hannah Kim Kook (University of Guam, USA)

**The Future of the Korean Immigrant Church on Guam**

University of Guam

The 1970s and early 1980s witnessed the first waves of Koreans immigrating to Guam in large numbers. And like other Korean communities around the world, first generation Koreans on Guam congregated together to form immigrant enclaves with their own churches. The second-generation immigrants are now coming of age and many choose to leave the island for the mainland United States. Korean churches on Guam are thus facing a critical crossroads. Through in-depth interviews and extensive participant observation, this paper explores how these first generation of Korean immigrants are coping with this reality and what decisions for the future are being made.

The Korean immigrant community on Guam is unlike many others in that this community witnesses a loss of its second and third generation to out-migration marking Guam as only the first step in the process of immigration to the United States. This leaves the Korean community on Guam in a much more transitory state and thus at a disadvantage compared to other immigrant groups whose roots run much deeper.

Due to the differences in population trends on Guam compared to other Korean church communities around the world, this study reveals new strategies for immigrant churches undergoing similar challenges. Second generation Koreans do not actively participate in church activities, which encourages newly arrived immigrants to assume leadership positions in these churches. Newly arrived Korean immigrants flock to churches for community support and to share information as they adjust to immigrant life.

Cultural traditions observed in the church are not passed down to or observed by the second generation thus leaving a void in the leadership of the church their parents helped to build. "Showing face" becomes the primary motivation for church attendance amongst second generation Koreans. The church remains the center of cultural life of this immigrant community, and it is this new wave of immigrants that now begins to shape the future of the Korean church on Guam and thus the legacy of the first generation.

**[SAT4-2]** Chuan Yean Soon (Universiti Sains Malaysia (USM), Malaysia)

**A Religious Aspect of Popular Politics in Tanauan City, Batangas, the Philippines**

Although there is some truth to the claim that (local) politics in Tanauan City --located between 68 kilometers from Metro Manila to the north and 45 kilometers from Batangas City to the south -- through the prism of patron-client framework, is characterized by violence and frauds, paternalism, and political "machines," new insights and political understandings on the relationship between patron and client emerge when the religious facet of popular

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politics is examined.

This paper simply argues that to understand ordinary people's politics (ordinary people, masses or masa, the poor, the peasants, or subordinates will be used inter-changeably in this paper), it is essential to decode and interpret their understanding of politics not merely from a political economic and cultural aspect, but more importantly from a religio-anthropological aspect. What is lacking in the former approaches is the taken for granted religious sentiment of politics especially from the interpretation of the "clients" side, their perception of "submission" into the help (tulong) provided by the patron. It is only when the religiosity of politics is decoded, it reveals the way in which ordinary people interpret politics in their own terms, substantiating the religio-cultural ties with patron akin to Christ's salvation to mankind.

Based on interview data from a barangay of Tanauan City, Batangas, this article reanalyzes the politics of ordinary people through their everyday language and religiosity. It argues that, by analyzing ordinary people's political ideas, cultural orientations, and the local realities of "doing" things in their particular social settings, and by viewing reality through local people's perceptions, a new set of sociopolitical cultural dynamics emerges. In particular, this paper reveals that there is more than meets the eye when it comes to localized religious concepts, which have been taken for granted for so long. In this light, this article discusses several local concepts such as tulong (help), biyaya (blessing), liwanag (light), among other, that illumine the world of peasants, lower income groups, or ordinary Filipinos, within a particular setting of people's religious undertakings.

[SAT4-3] Yoshiko Okuyama (University of Hawaii, USA)

**Connections among the Unconnected: Hawaiian and Japanese Beliefs of Afterlife**

Although geographically located in the region of Australasia, Hawaii is not culturally considered as part of Asia. The paper argues that Japanese spiritual beliefs are shared to a large extent with these Pacific islanders who were raised with Hawaiian cultural values. I first highlight mythological motifs related to afterlife that appeared in five recent Japanese films (e.g., 'Yomigareri') and three popular manga series (e.g., 'YuYu Hakusho') through a literature review of Japanese ethnology as well as personal interviews with Shinto and Buddhist priests. Then, I compare these Japanese beliefs with the traditional views of the same concepts reported by the Hawaiians living on the Big Island. The Hawaiian data were collected between fall 2007 and spring 2008 from approximately 60 students of Hawaiian ancestry at the University of Hawaii at Hilo. The ages of the surveyed subjects range from 19 to 25 years old. The credibility of their responses was verified by an expert of Hawaiian mythology. The survey subjects expressed remarkably similar ideas of afterlife, such as the obligation to maintain a symbiotic relationship with their ancestral spirits, and the belief that the entrance to the afterlife exists in the natural environment. These shared views are also expressed in the contemporary vocabulary and common phrases of both languages. Using the Hawaiian data for comparison, I discuss Japanese spirituality from a global perspective, suggesting that these cross-cultural similarities are evident of shared human psychology.

[SAT4-4] Kashshaf Ghani (University of Calcutta, India)

**Convergence of Two Worlds: Mapping Politics and Piety at Sufi Establishments (khanqah) in South Asia**

The institutionalization of mystical orders in Islam in course of time came to be integrated in the physical space of the Sufi hospice (khanqah). This structure accommodated the disciples of the saints, together with adepts. Thus the khanqah came to represent the spiritual centre of the Sufi, where both meditation and indoctrination was practiced simultaneously.

However such a simplistic equation does not quite reflect the inner dynamics of the establishment, which catered to two very diverse environments- spiritual and material. In the spiritual sense it housed the immediate family of the saint, together with his disciples and revered guests of mystical eminence. At the same time it had its doors open for all who



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came, for respite from the frustrations and deprivations of the material world, and sought peace of the mind and soul in the kind words of advice from the saint. This also included members, and many a times servants, of the royalty. Did the spiritual hierarchy within the khanqah lead to the development of power relations? If yes, then how and what were its manifestations? The sustenance of the hospice depended to a large extent on the spiritual lineage of the saint. Securing this necessitated a worthy line of succession. How did the issue of succession, then, determine relations between a saint and his disciple and vice-versa? Keeping in mind the fact that a part of the khanqah also housed the family of the shaykh- did the issue of succession create tensions between the blood-ties of the shaykh and his worthy successor?

Perhaps the most tendentious relation of the shaykh, as the master of the spiritual world, was shared with the Sultan- the ruler of earthly domains. The fact that many officials, and sometimes members, of royalty attached themselves to the Sufi hospice did not help matters. Evidently a degree of dichotomy is created. Did this confrontation of ideologies generate tensions within the 'space' of the khanqah? Or, to what extent were the two spaces- the royal court of the ruler and the Sufi (ir) reconcilable?

At a time when the fabric of communal harmony in South Asia is badly mangled, the acceptability of this institution has not declined. The contribution of Sufis towards building up a language of communication between communities, sects and beliefs remains undeniable even in modern societies. Therefore the 'space' of the Sufi hospice remains relevant to current day problems and aspirations.

These are few issues that the paper would attempt to address and in course of the discussion generated would try and contribute towards a better understanding of the subject.



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**[SAU1] Media Perspectives on Society**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room U
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAU1-1]** G. Jerry Arockiasamy Arockiasamy (Rathinam college of arts and Science, India)

**Human Progress is based on Communal Life not by Technological Advancement**

Human progress is based on communal life than advanced Tecchnology

Communication technologies are the hope of the future. Techology is supposed to make ourday today life easier, it seems to be making things moe complicated. Communication technologies have played a pivotal role in creating an information-rich society. But in the rat race for information, knowledge and wisdom have become deathtrap. The last twenty-five years have seen the rapid transformation into media which are predicated upon the use of digital computers, such as the Internet and computer games. Even traditional media forms such as the printing press have been transformed through the application of technologies.

New Media technology

.."The idea of 'new media' captures both the development of unique forms of digital media, and the remaking of more traditional media forms to adopt and adapt to the new media technologies." Convergence captures development futures from old media to new media. For example, we can easily operate different formats at the same time. Andrew L. Shapiro (1999) argues that the "emergence of new, digital technologies signals "a potentially radical shift of who is in control of information, experience and resources" (Shapiro cited in Croteau and Hoynes 2003: 322). W. Russell Neuman (1991) suggests that whilst the "new media" have technical capabilities to pull in one direction, economic and social forces pull back in the opposite direction. Thus, although social changes will occur, they "will be evolutionary, not revolutionary" (Croteau and Hoynes 2003: 322). According to Neuman, "We are witnessing the evolution of a universal interconnected network of audio, video, and electronic text communications that will blur the distinction between interpersonal and mass communication and between public and private communication" (Neuman cited in Croteau and Hoynes 2003: 322). Neuman argues that New Media will alter the meaning of geographic distance, create for a huge increase in the volume of communication. It will provide the possibility of increasing the speed of communication and merge virtual and real. It will allow forms of communication that were previously separate to overlap and interconnect.

**DIGITAL DIVIDE**

The term digital divide refers to the gap between those people with effective access to digital and information technology and those without access to it. It includes imbalances in resources and skills needed to effectively participate as a digital citizen. Groups often discussed in the context of a digital divide include socioeconomic (rich/poor), racial (majority/minority), or geographical (urban/rural). The term global digital divide refers to differences in technology access between countries. The existence of a digital divide is not universally recognized. Compaine (2001) argues it is a perceived gap. Technology gaps are relatively transient; hence the digital divide should soon disappear in any case. There is no

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doubt that these new media technologies can transform our lives. But before we get carried away, let us pause and take a look at the dangers lurking behind. Today new media technology has made the mass media into "Individual Media". It has become more accessible, user friendly, cost effective. New media has given more multi media exposures to the common man. Media usage has increased and even it become uncontrollable. It can be said that new media has paved the way for "media pollutants".

The rise of socio-psychological and Environmental [E-Waste] problems are increasing day by day due to the new media like multimedia based mobile phones, Internet, E-shopping, e-banking etc. The digital divide, individualism in human beings, self oriented behaviours, health hazards and machinist way of living have become the necessary evils of the new media technology.

[SAU1-2] Qudrat Ullah (University of the Punjab, Pakistan)

**Freedom of Press in Pakistan and the Role of Print Medium**

practising journalism in Pakistan has been a tricky issue. Govt wants to muzzle the media while journalists, on the other hand, want freedom to perform their duties. Mass media has played a great role in protecting freedom of press in Pakistan and has undergone many hardships and sufferings for freedom of press. Press freedom is a complex issue as both government and the media defines this issue from their respective viewpoints. There is a need to adopt institutional approach to protect press freedom. Media has important role in protecting democracy in Pakistan and it can also help in safeguarding human rights of the vulnerable. Some times political bodies like MQM and the state police are the ones responsible in generating fear and concern amongst journalists. There is a great need that immediate and imperative action for providing a secure environment for all Pakistani media personnel to work in, be taken. There is another black spot of non implementation of wage board awards, journalists are demanding for a fair wage settlement for the community of journalists by the Govt since long but to no avail.

[SAU1-3] Alejandro Jr. Nievares Ciencia (University of the Philippines Diliman, The Philippines)

**Courting Corruption, Corrupting the Court: the Media's Construction of Judicial Corruption in the Philippines**

Everyday discourse about the Philippine legal and judicial system is replete with references to corrupt justices, judges, court and police personnel, and, of course, lawyers. In 2007, a senior associate justice of the Philippine Supreme Court was implicated in a bribery scandal allegedly involving 10 million pesos. In 2008, a justice of the Court of Appeals was dismissed from service and four (4) others were sanctioned for their participation in another embarrassing bribery scandal which stemmed from a legal battle between two giant Filipino companies. These two incidents are only the latest in a series of scandals that have hit the Philippine judiciary since its reconstitution after Pres. Marcos' ouster in 1987. The Social Weather Stations, a reputable Philippine-based survey organization, reported in 2005 that one-fourth of lawyers say that many judges are corrupt yet only half of these know of a case in their locality where a judge took a bribe. Moreover, only 8% of those who know of a case reported the bribery. Quite interestingly, the reason why lawyers did not report cases of bribery was that they could not prove them. Apparently, the judiciary's corrupt reputation is more anecdotal than experience-based. Media has undoubtedly abetted this image of the judiciary. News reports of alleged instances of bribery particularly at the levels of the Supreme Court and the Court of Appeals strikingly tend to gloss over the fact of collegial decision-making at these levels – impressing on the public that the ponente (or author) alone is responsible for the contents of a court ruling. While judicial corruption exists at higher levels of the Philippine judicial system, it appears to be not as straightforward or unsophisticated as media reports portray it to be. Arguably, the discourse of corruption has been appropriated by different actors for various purposes: it gives 'incompetent' lawyers the justification for their court losses; it provides business interests with a populist weapon for attacking judicial intervention in economic policy-making; it gives the executive and



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legislative departments a rallying point against an activist Court; it grants criminals the opportunity to save face in society, etc. The 1987 Philippine Constitution has created an empowered Philippine judiciary with the Supreme Court at its helm. The discourse of corruption – in addition to the discourse of judicial incompetence in technical and economic matters - has thus far served as a countercheck against the Supreme Court's exercise of its expanded powers. One doubts however whether the corruption discourse is actually succeeding in winning the battle against corruption. By promulgating implausible accounts of judicial corruption, media may have only succeeded in persuading desperate litigants to engage in corrupt behavior to win cases – nurturing, in the process, judicial corruption. A more educated and responsible reporting is thus hoped for if Philippine society sincerely wants to win its battle against judicial corruption. Otherwise, the discourse of corruption would only serve the self-serving agenda of particular groups and individuals.

*Advance Program (Last Updated June 11, 2009)***[SAU2] Learning English in Asia**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room U
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAU2-1]** Hung Cong Minh Huynh (University of New South Wales, Australia)

**Applying Cognitive Load Theory in Improving Reading Comprehension: A Case of English as a Second/ Foreign Language (ESL/EFL)**

Learning English as a foreign/second language (EFL/ESL) is important in all universities in Vietnam. However, currently available course books in reading instructions use conventional formats. These formats are not very effective in helping students to improve their reading skill. One solution to overcome the difficulty is to apply cognitive load theory in designing reading instructions. The theory is becoming popular as an application for teaching and learning and could help instructors to provide suitable instructions in EFL/ESL teaching and learning.

Cognitive load theory is based on the relationship between the nature of information structures and human cognitive architecture (Pass, Renkl, & Sweller, 2003). The theory emphasizes cognitive load that is understood as the amount of information input. Learning may be difficult because of an overloading of working memory. In reading comprehension, cognitive load theory can be used to improve reading instructions by replacing conventional reading instructions with an alternative format designed to reduce cognitive load and enhance comprehension.

In EFL/ESL course books designed to teach reading, text questions are frequently used to assist the learning process. Generally, questions can be an effective tool for reading comprehension. However, instructors have not focused on the location of questions, an issue that, according to cognitive load theory, could be important. Questions have been located most commonly at the end of a text, a location that may not be optimal because learners must split their attention between the text and the questions.

The purpose of the experiment in this paper was to examine the cognitive effect in reading comprehension while using two different reading instructions, split-attention and integrated instructions. Using the split-attention format, questions were placed at the end of a textual passage while in the integrated format; they were integrated into the passage. Three experiments were designed to investigate whether the cognitive effect applied to reading comprehension in EFL/ESL by comparing two instructional formats: split-attention and integrated formats. Participants were randomly allocated to one of the two groups and received one of the two instructional formats. The integrated format included a reading text and 10 questions integrating physically into the text. The split-attention format consisted of the same reading text and the same questions at the end of the text. Results indicated that the split attention format increased extraneous cognitive load and interfered with the reading comprehension process compared to the integrated format. As a result, the integrated format reduce the extraneous cognitive load and enhanced reading comprehension process.



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[SAU2-2]

Cheng Man Diana Lau (University of Macau, Macao)

Pong Kau Yuen (University of Macau, Macao)

**The Development of the English Language as a Medium of Instruction in Schools in Macau**

After four and a half centuries of Portuguese administration, the sovereignty of Macau was returned to the People's Republic of China in 1999. English has never been an official language of the territory but its importance should not be ignored. We organized and studied the official statistics of basic education and realized that the proportion of students who used English as a learning medium exceeded those who used Portuguese both before and after the political transition. Even though the teaching and learning of English has such a significant position in Macau, the language has no legal nor official status. This condition sets an interesting background for its development in the society. In this paper, we present an overview description of the development of English as a medium of instruction in schools in the last decade. Discussion of the issue and suggestions to future developments of the English language will be offered.

[SAU2-3]

Dong-Ho Pak (Kyung Hee University, Korea)

**The Effect of the CLS Korean Program on the Improvement of the Spoken Performance in the American Korean Learners**

The purpose of this paper is to investigate how much improvement was made in the general speaking ability of American students participating in Critical Language Scholarship program in Korean language. The CLS Korean program is a 8-week intensive program targeting 25 American students.

CLS program was sponsored by the US State Department, Bureau of Educational and Cultural Affairs and administered by the Council of American Overseas Research Centers(CAORC). All the students participating in this program are US citizens attending undergraduate or graduate schools.

The aim of this program is to provide the equivalent of a year of university study in Korean at the beginning, intermediate, and advanced levels. The students at the beginning class had almost no background in learning Korean language. However, students at the intermediate and advanced levels had studied Korean language in their collages or its equivalent.

Students in this program had an intensive Korean language education in a formal setting for 4 hours a day, five days a week. In addition, students were also naturally exposed to real-life situations in which they could practice their language skills, associating with Korean native speakers. Therefore, it is assumed that all the students would have much progress in spoken performance.

To evaluate the improvement of their spoken performance, students in all levels were given two interview tests on the 1st day and the last day of the program respectively. The interview was transcribed and analyzed according to the following criteria: for fluency in the spoken performance, speech speed, utterance length and use of discourse markers were measured, and for accuracy, correct use of grammatical forms was analyzed with focus on the use of subject and object particles, verb and adjective conjugations, and connective verb endings, which are proven to be one of the major trouble sources for foreign Korean learners. To measure speech speed, the number of syllables and words per minute was counted. For an analysis of utterance length, the number of vocabulary spoken in a sentence was measured within a given time.

In sum, this study gives us a useful information about the spoken performance of Korean language : in which area students made a big progress especially after 8-week intensive instruction.

[SAU2-4]

Aldrin Padul Lee (University of he Philippines Diliman, Korea)

**Koreans Learning English in the Philippines: Risks and Gains**

Koreans do visit the Philippines mainly for business, travel and leisure. However, a number



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of Korean visitors come for another reason, to learn English language. Many of these Koreans learning English in the Philippines are young Koreans, who would normally spend school vacations in this country. The Department of Tourism of the Philippines estimates about 600,000 Korean visitors in 2007, and attributes a part of this huge number to those who are seeking English language learning. Such increase in the demand for English language among Korean visitors paved way to the snowballing of language schools in the key cities in the country, including Baguio, Cebu and Manila, where Koreans normally choose to stay during their visit. These language schools normally offer two to three months of intensive English language course. Koreans who are staying relatively longer opt to hire private tutors to suit their schedule.

There are both advantages and disadvantages of learning English in the Philippines for Koreans. The same is also true for the Filipinos as they welcome the Koreans learning English in the Philippines. But many may perhaps wonder why Philippines is a preferred destination for English education among Koreans and how this phenomenon affects the various social arrangements involved in the Philippines.

Analysing this issue at the macrolevel, the increasing number of Koreans learning English outside Korea is viewed as a response to the needs of globalization and also serves as a reflex of the East Asian invasion of the Western Imperial System. This study however dwindles down to laying the basic motivations of the choice of the Philippines among a huge number of Koreans as a venue for English language learning and the major implications of such phenomenon to the social arrangement of the cities mainly affected by such influx. Furthermore, this paper also examines the issues impedimental to the learning process among Koreans studying English, and the pedagogical concerns encountered by Filipinos teaching the English language.



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**[SAU3] Images of East and West**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room U
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAU3-1]** Seongbin Hwang (Rikkyo University, Japan)

**The Construction of “China Image” and Japanese National Identity**

This study aims at investigating how the Japanese media have covered the China-Japan related issues from the perspective of “media framing”; principles of selection, emphasis, and presentation composed of little tacit theories about what exists, what happens, and what matters.

From my research in the past, I could find nationalistic inclinations in the public discourse about the historical and current issues in/between Japan and China not only on the Internet but also in the traditional media. Due to the trans-nationalization of the news media and the expansion of the border-less Internet, public discourse could easily cross the border and people could find obstacles less frequently to communicate with the people of the other countries. Nevertheless, the content of the public conversation or the position people take in the discussion have strong tendency of going nationalistic, barricaded in the shell of the state or nation.

I have collected a range of media materials from the high-to the lowbrow, in other words from editorial of major newspapers and TV networks' evening news to weekly magazine with strong tabloid taste and Sunday morning shows which cover a wide variety of topics. For the presentation, however, some important news events, such as 2008 Beijing Olympic ceremonies and related news event, such as the torch relay and Sichuan Great Earthquake, will be chosen and analyzed for the presentation. In addition, by looking at the discourse on the Internet community I will discuss the dialectic between the agenda and opinions in the two spheres, the traditional media and the newly rising public community.

Among other things, in this presentation, I would like to focus on the mechanism of the discursive construction of “anti-Japan” and the Japanese national identity, and its relevance with the China image. In so doing, I will be particularly concerned with popular perception or understanding of China; hence conversation or commentary in the TV studio and comments on the weekly magazines will be mainly introduced and examined in terms of what those really mean in the context of Japanese society.

**[SAU3-2]** Blai Guarne (Stanford University, USA)

**The Topsy-turvydom Land: Butterflies and Apes in the Orientalist Representation of Japan**

The paper presents a number of lines of investigation from an ongoing research project focused on the implications of Orientalism in the stereotypical representation of Japan in Western literature and cinema. The methodological strategy applied establishes a dialog between two literary works of different historical periods but from the same cultural tradition: the travel literature of Pierre Loti in 'Madame Chrysanthème' (1887) and the fiction story of Pierre Boulle 'Le Planète des singes' (1963). In the former, a seminal book of the Japonism



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movement, the Japanese, especially the women, become animalized in several metaphors from butterflies to macaques prefiguring the Orientalist image of its myriad of sequels in literature, theatre and opera texts. The latter constitutes a celebrated work of the same author of 'Le Pont de la rivière Kwaï' (1952) that achieved a great success in its different versions for cinema and TV series. From the biographical analysis of their authors, both French writers, and the contextualization of their works in social frames of production and consumption, the paper reveals a set of related issues that signify in the common tradition of the Western imaginary of the exotic. This is a tradition where Japan is narrated from the discourses of the paradox and the inverse civilization in an ambivalent characterization (sensual and grotesque, threatening and fascinating) that constitutes a powerful and lasting gaze in the stereotypical representation of the Non-Western.

[SAU3-3] Jinqiu Zhao (Communication University of China, China)

**The Construction of Social Reality in China Daily: A Frame Analysis of Cartoons**

The Construction of Social Reality in China Daily: A Frame Analysis of Cartoons Jinqiu Zhao & Minghui Wang Abstract Through the transition from a planned economy to a system with planned and market economies in parallel, China has experienced one of the fastest rates of overall economic growth over the last two decades. Concomitant with the persistent increase in GDP per capita, the country has also witnessed rising unemployment, widening income-disparity between the rich and the poor and great social instability. How the media in China frame the political, social, and economic issues confronting the country? What are the different frames used to reflect the social and economic tensions? How much freedom do the Chinese media enjoy in reporting negative news? Answers to these research questions may shed light on the function of the mass media under the joint influences of government control, market mechanism, and the domestic as well as international publics' right to know.

In order to investigate the above-mentioned issues, the paper conducted a content analysis of the cartoons published in China Daily, a state-run English newspaper which has the widest circulation of any English-language publication in the country. As a form of visual news discourse, political and editorial cartoons help people interpret what they have seen and experienced in a meaningful way. Being offensive and satirical in nature, cartoons represent a breadth of opinion absent from other forms of public discourse. Therefore, it was hypothesized that a relatively balanced portrayal of social reality could be more likely identified in cartoons, given the pro-government stands that media take in China.

Theoretically, the study is based on agenda-setting and framing theory. All editorial and political cartoons published in the selected newspapers from January 1st 2006 to June 30th 2008 were included in the study. Four major characterizers were described and analyzed: the cartoon form, its convention of graphic, pictorial representation; caricature, or the obvious exaggeration in the depiction of cartoon characters' gestures and expressions; social breaching, where a situation depicts the violation of normal social expectations, assumptions, and rules; and rekeying, which is the literal or concrete transformation of a metaphoric or abstract concept.

Results of analysis suggest that in contrast with the sweepingly positive coverage of news events by the rest of the mainstream media, the editorial cartoons and political cartoons in China Daily focus much on the sensitive issues that have been haunting the nation and its citizens. Among the social issues most often depicted in cartoons were the income gap between rich and poor, the status of migrant workers, unemployment, population growth, prostitution and drugs. Rampant official corruption, abuse of power, demonstrations and protests topped the list of political issues. Economic issues such as inflation, instability of the stock market, as well as the housing bubble were receiving serious concerns.

The findings show the prevalence of five news frames identified in earlier studies on framing and framing effects: attribution of responsibility, conflict, human interest, economic consequences, and morality. Overall, the attribution of responsibility frame was most commonly used in the cartoons, followed by the conflict, economic consequences, human



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interest, and morality frames, respectively. The use of news frames depended on the topic as well as content of the cartoons. The attribution of responsibility and conflict frames were more often employed to present political news, whereas economic and social issues more often used the frames of human interest and economic consequences.



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**[SAU4] Philosophy and Ethics**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room V
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAU4-1]** Chandrakanta Sharma (Womens College, India)

**Applied Philosophy and Business Ethics**

Philosophy in the ultimate analysis denotes a love for knowledge. This love for knowledge may be a love for knowledge by itself and may not have any practical applications. To a common man and in traditional senses, knowledge means the totality of what is known about a subject, phenomenon, or concept based on awareness, understanding or experience. However, in the wake of information communication technology (ICT), knowledge is increasingly being conceptualized in the context of a computer-based system where it denotes representation of features, knowledge in the form of texts, data structures, languages etc. Knowledge is now recognized as an important tool of the development process.

In a word, we are living in era, which is being called the era of the knowledge economy. Many organizations have adopted a wide range of knowledge related practices like Human Resource Management practices, ICT projects, marketing activities, financial regulation etc. This brings us to the relevance of applied philosophy. While pure philosophy can be considered to be knowledge for the sake of knowledge, applied philosophy is knowledge in action. This applied philosophy ultimately gets reflected in terms of values.

Today in the world of business, we find values are becoming important. For each business and profession, ultimately there are certain values, which are adopted and honored because without such coherence of values, it is not possible to have orderly, smooth and positive developments. The importance of values in business is underlined by the increasing emphasis on corporate governance. This is an index of the increasing awareness about the need for having a proper moral, value and ethical framework for taking decision in business. Good corporate management is using the financial, physical and human resources of an enterprise to get the best result in terms of productivity, profitability, market capitalization etc. Corporate governance would mean having a proper ethical framework before taking business decisions. So business schools, corporate leaders and political officials around the globe are following closely the interwoven forces that want to make a better place of a market-driven world to foster a system that will bring economic decency and political stability to the worlds poor and vulnerable. Wherever knowledge is applied with faith and deep thinking, that action becomes very strong and leads to success. We need to think of such coordinated action if we want to tackle effectively the current challenges we face in our professional life.

**[SAU4-2]** Kalipada Mohanta (St. Anthony's College, India)

**Professional Ethics at Crossroad**

The term professional ethics was coined by Thomas Percival in the early part of 18th.

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Century yet it is only towards the last part of 20th. Century the term began to gain wide currency. Terms such as medical ethics, legal ethics and business ethics became popular and related disciplines were taught in educational institutions. Nowadays it is very common to see business ethics and legal ethics being taught in institutes of Management and law institutes respectively and department of philosophy are not lagging behind offering courses in applied ethics, medical ethics, environmental ethics and professional ethics and so on. This trend clearly shows increasing awareness that something has been lacking in our social system and the educational organizations must do something. It is ethics: Ethics and morality, to begin with, must be part of our educational programme in order to save human society from imminent collapse.

I wish to argue in this paper that professional ethics at present is at crossroad and is facing crisis. When we say that professional ethics is at cross roads this means that men in general whether professional or non-professional is distancing him from ethics and morality very fast. It appears that teaching of professional ethics is not going to solve the problem. The inescapable and inevitable situation goes to prove that professional ethics is no different from ethics in general and unless there is improvement in general moral life of man, professional life will not improve at all. That is to say, unless attempts at moral regeneration are made and taken seriously no amount of teaching and discussion of professional ethics will help the professionals. After all professionals constitute a very small and negligible segment of human society and unless the whole society at large is moralized the small segment cannot deliver the required results.

[SAU4-3] Sergey Fedorovich Martynovich (Saratov State University, Russia)

**Maurice Merleau-Ponty's Concept of Philosophy: The Metaphilosophical Analysis**

Maurice Merleau-Ponty's concept of philosophy may be the subject of the metaphilosophical analysis. Metaphilosophy is the philosophy of philosophy. Metaphilosophy investigates the goals and tasks of philosophy. Is the task of philosophy a confirmation that theories reflect the world? Metaphilosophy investigates objects and limits of philosophy.

He made the new direction of phenomenological philosophy. It is the phenomenology of perception (1) . E. Husserl as the founder of twentieth century's phenomenology made principal contribution to philosophy. It was his development of the concept of intentionality: our cognitional acts 'reach out beyond sensa to things in the world' (2). We can understand intentionality as our openness to the world, as our transcending activity, as our transcending way of being.

The experience of Merleau-Ponty's philosophical development proves oneself as the paramount movement for contemporary philosophy. His thought had opened the new concept of the philosophical thinking. He defined phenomenology as the investigation of essences, the essence of perception and of consciousness (3) . It gives some phenomenological themes.

Haim Gordon and Slomit Tamari in their 'Maurice Merleau-Ponty's Phenomenology of perception' had described three aspects of this phenomenology: rejection of the subject-object dualism; freedom and the field of perception; sharing the earth (4). They had asserted that Merleau-Ponty's concept of the human body is the phenomenological source. Merleau-Ponty's critique of the subject-object dualism was very effective one for genesis of the phenomenology of perception. 'Merleau-Ponty studied the human body as central to perception and hence as central to our existence and our engagements in the world' .

Phenomenology is the method of description of our perceptual correlations with the world. Perception was understood as the background of the human experience. M. Merleau-Ponty understood the sensation as a unit of experience. It navigates our consciousness. The world is the field for our perceptions. Our consciousness designates meaning to the world. We, our perceptions and the world are the inseparable unity.

The body is the body-subject. It is our means of property to the world. The bodily movement is our orientations to a possible world. It is presented as mode of life, as mode of expression that gets meanings in relations of one to another.



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His concept of philosophy is the concept of the body-subject. The body-subject is the being-in-the-world and being-for-itself. Inter-subjectivity is its nature. From this concept he made the philosophy of perception, and new notions of nature, art, science, history, and politics. For example, science was understood as the second-order expression of the basic experience of the world.

1 Maurice Merleau-Ponty. Phenomenology of perception / Translated by Colin Smith. London and New York: Routledge, 2002.

2 Cobb-Stevens, R. The beginnings of phenomenology // Kearney R. (ed.) Twentieth-Century Continental Philosophy. London: Routledge.1994. P. 5

3 Maurice Merleau-Ponty. Phenomenology of perception. London and New York: Routledge, 2002. VII

4 Haim Gordon, Slomit Tamari. Maurice Merleau-Ponty's Phenomenology of perception: A basis for sharing the earth. Westport, CT: Praeger. 2004.

Ibid, P. 79

*Advance Program (Last Updated June 11, 2009)***[SAV1] Korea's Shift to Multicultural Society and Its Challenge**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room V
<b>Convener</b>	Eun-Jeung Lee (Free UNiversity Berlin, Germany)
<b>Chair</b>	Cha Nam-Hee (Ewha Womans University, Korea)
<b>Discussant</b>	

**Panel Abstract**

The Image of "Homogeneous nation" has enjoyed its popularity in Korean society. But since 1990s South Korea is confronted with new phenomena of migration into the country. Migration was until that time a word for Koreans that means "going to aboard" – to America or elsewhere. The question how to consider Migrants from Southeast Asia or South Asia is great challenge for South Korean society. In this panel this problem will be treated from different aspects.

**Presenters****[SAV1-1]**

Soohyun Park (Ewha Womans University, Korea)  
Joo Myung Park (Ewha Womans University, Korea)

**Characteristics and Limits of the Multicultural Movement in Korea: Movement for Migrant Workers**

How is multiculturalism perceived in Korea by any movements for multiculturalism? This is the main focus of this paper. The term, multiculturalism, refers to a space of an argument among diverse meanings. Discourses themselves are characteristic of endlessly being made and changing but multiculturalism, particularly, seems to have a wider breath in its fluidity. Multiculturalism may have a meaning of assimilation into the mainstream cultures or customs or may contain a pluralistic sense of bordering without communication. This paper aims to analyze the status of multicultural movement in Korea among diverse meanings of multiculturalism. This is because the status is related to issues of orientation and limits of the movement. However, in this paper, analysis will be limited to the movement related to migrant workers which constitutes a major axis of multiculturalism discourses in Korea along with the issue of mail-order brides.

The number of migrant workers in Korea is rapidly increasing while they experience discrimination and defilement of personality on various occasions such as overdue wages, industrial disasters, being treated as a criminal, and so forth in their worksites and society. There are several reasons and first of all, the strong nationalistic dominance in Korea as well as the tendency of otherization of other nations can be accountable. Migrant workers tend to come from underdeveloped countries and the unfavorable economic position is turning into an image which will then lead to cultural or intellectual disadvantages. Such an image brings about a violation with economic exploitation and of the human rights in combination with vulnerability of legal and social status of migrant workers. The movement to resolve these challenges faced by migrant workers in reality is growing and many advocacy groups for migrant workers are being established. The objective of these groups is to develop a society where each migrant worker is recognized as a person having the equal personality and the rights and where its mechanism of exclusion is vincible. However, looking into aspects of these groups recognizing and defining migrant workers, one might get curious on whether the mechanism of exclusion stealthily operates within these movements, too. By reviewing programs and activities of the groups working for migrant workers, awareness of these groups on migrant workers and further multiculturalism will be analyzed through which the limitation of the movement will reveal in reflection of the objective of the movement, the establishment of a society where diverse cultures coexist.

*Advance Program (Last Updated June 11, 2009)***[SAV1-2]**

Youjung Hwang (Ewha Womans University, Korea)

Jin Lee (Ewha Womans University, Korea)

**Perception of Multiculturalism in Korean Media; Mainly Based on the Discourse upon Multiculturalism Which is Shown on Televisio**

In this presentation, we will examine 'discourse upon multiculturalism,' which is found in Korean television programs. This study can play a certain roll as a part or a previous step to the understanding of the entire Korean society's perception on multiculturalism. We will mainly examine broadcasting shows that evidently holds some aspects of 'multicultural society', namely, two television programs titled, 미녀들의 수다(Beauties' Chattering), and 사돈 처음 뵙겠습니다(How do you do? in laws?). These two programs have foreigners currently living in Korea as their major casts, and they both communicate with viewers through their casts' stories. In the meantime, each program has its own nuance. For example, one presents itself as 'global talk show,' while the other tries to show the 'affection in Korean family' through out the program. By comparing these two programs, and organizing the meaning of the difference found between them, we will try to present the discourse form by current Korean television shows. The keywords are "media," "multiculturalism," "Koreanization,"

**[SAV1-3]**

Sungheun Kim (Ewha Womans University, Korea)

Seunghee Oh (Ewha Womans University, Korea)

Yeon-Ju Kim (Ewha Womans University, Korea)

**Educational Problems in Multicultural Society in Korea**

The description of "Homogeneous race" has long enjoyed its popularity in Korean society. Although the phrase has certainly lost its status enjoyed in the past, it seems as though the influencing power still remains. One of many discourses sharing this recognition is the discourse on multicultural society. Korean society is now recognized as multi cultural society including many nations from many different cultural backgrounds. This change must not be easy for the society, which sticks to the identity of homogeneous race to adjust. The need for reformation points all the way in to the very fundamentals of Korean society-in other words the mentality of Korean society. This need leads to the question: Who has the power to control the mentality of a society? Education, not only but also, comes in mind with the recognition to the main media of Korean education-the textbook. Believing that some mentalities cause more conflict with other cultures, and some mentalities do better in accepting differences, we aim to look for below problems in Korean textbooks.

(1) Haven't diverse textbooks taught us an identity as homogeneous race?

(2) Haven't textbooks contended superiority of Korea over other countries?

(3) Is the way to describe countries which have interacted with Korea fair?

(4) In the course of moral education- particularly it tells about both universality and diversity of human kinds at the same time- to be a global citizen, is there any contradiction Koreans may be faced with?

(5) What is its suggestion to strengthen competitiveness to cope with the world market? Is there any problem?

(6) Is there any concern about intergeneration conflicts raised by the rapidly changing description on the textbooks?

In this perspective we share, we propose to articulate the main problems through 'textbooks of social study' and 'textbooks on morality'- recently published 8th version- for elementary school students.

*Advance Program (Last Updated June 11, 2009)***[SAV2] Multiculturalism in Korea**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room V
<b>Convener</b>	Tae Gun Park (Seoul National University, Korea)
<b>Chair</b>	Tae Gun Park (Seoul National University, Korea)
<b>Discussant</b>	

**Panel Abstract**

Many have, of late, proclaimed the dawn of multiculturalism in Korea. The advent of globalization paved the substantial immigration to the country, thus transforming the once racially homogenous state into a multicultural one. Today, more than half a million foreigners (either as workers or wives and husbands of Koreans) are estimated to be in Korea. Americans, Chinese, Indonesians, Vietnamese, Thais, Mongolians and Filipinos, are just some of the familiar faces in the country.

This panel is aimed at looking into this significant phenomenon. The papers presented in this panel were consolidated to web a holistic discussion of Korea's multiculturalism.

"Foreign Labor Policy of South Korea: Issues and Challenges of Overseas Filipino Workers under the Employment Permit System" by Joyce Ann O. Dela Cruz discusses issues and challenges relating to Filipino workers in South Korea deployed under the Employment Permit System. Most Filipino workers work in the manufacturing sector and small-scale family owned enterprises, primarily doing jobs rejected by local workers.

Wennie A. Berganio's "Stressors and Coping Mechanisms in Filipino-Korean Intermarriages and Their Determinants" provides an overview of one of the most striking features of Filipino migration – the movement of Filipino women through intermarriage with Koreans, focusing on the stressors and coping mechanisms, their frequencies, their determinants and their dynamics and implications.

Ms. Kobayashi Eriko (Japan) "Social Welfare Policy for Foreign Wives in South Korea." will examine how the Korean government responds to a sudden increase of international marriages in terms of establishing social welfare policies.

**Presenters**

**[SAV2-1]** Joyce Ann O. Dela Cruz (University of the Philippines, The Philippines)

**Foreign Labor Policy of South Korea: Issues and Challenges of Overseas Filipino Workers under the Employment Permit System**

The Employment Permit System (EPS) by virtue of the Memorandum of Agreement between the Philippines and South Korea have governed the deployment of more than 20,000 Filipinos in South Korea since August 2004. With the goal of enhancing cooperation in the field of labor and human capability building, South Korea implemented the EPS as its main foreign labor policy mechanism of labor migration of workers to the country. Most Filipino workers recruited under this system work in the manufacturing sector and small-scale family owned enterprises. Primarily, they do the jobs rejected by local workers, mostly classified as "3D jobs" - those identified as dirty, dangerous and difficult. Given this reality, this study was conducted to give focus on the issues and challenges relating to Filipino workers in South Korea deployed under the EPS.

The study aimed to present the issues and challenges being faced by OFWs deployed under the EPS in South Korea; assess the gaps in the implementation of EPS and provide recommendations to address them in response to issues and concerns of OFWs. Largely descriptive and exploratory, this research utilized the purposive sampling approach. Survey was administered through face to face interviews of 60 OFWs from August to October 2007 in South Korea.

Conducting this research became of more importance to aid in the assessment of the South Korea's EPS for future modifications and policy reviews. Awareness of these issues and



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challenges, both negative and positive can be used to further increase cooperation and improve Philippine – South Korea bilateral relations.

**[SAV2-2]** Wennie Antang Berganio (University of the Philippines, The Philippines)

**Stressors and Coping Mechanisms in Filipino-Korean Intermarriages and Their Determinants**

This paper identifies the stressors and coping mechanisms in Filipino-Korean intermarriages and its determinants. Using empirical approach, information was gathered from 30 Filipino women participants living in South and North Chungcheong Province, including Daejeon Metropolitan City, which is located in the southwest of Korea. Findings were analyzed through frequency counts and presentation was bolstered by case studies. The interview produced two classifications of stressors: internal and external. Coping mechanisms were also classified into interpersonal, personal and both interpersonal and personal. Motivation, disaggregated into convenience and love, and educational attainment serve as the independent variables in this research. Findings showed that language barrier serves as the primary stressor. Learning the language and seeking providential help and support are the common coping mechanisms of the respondents.

**[SAV2-3]** Kobayashi Eriko (Seoul National University, Korea)

**Social Welfare Policy for Foreign Wives in South Korea**

This paper will examine how the Korean government responds to a sudden increase of international marriages in terms of establishing social welfare policies.

With most intermarriages happening between Korean men and foreign women from China and South Asia – these entail in the long run the issues of citizenship, national identity and social integration of foreign wives and their families. Social welfare policies are vital in multicultural societies.

*Advance Program (Last Updated June 11, 2009)***[SAV3] Korea on the Filipino Mind**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room V
<b>Convener</b>	Lydia N. Yu Jose (Ateneo Center for Asian Studies, The Philippines)
<b>Chair</b>	Lydia N. Yu Jose (Ateneo Center for Asian Studies, The Philippines)
<b>Discussant</b>	Ricardo Trota Jose (University of the Philippines, The Philippines)

**Panel Abstract**

The panel is set against the background of two wars, World War II and the Cold War and how they provided Filipinos opportunities to hear about Korea and its people. Unlike China and Japan, Korea's relationship with the Philippines was not quite close, if only in the sense that there was not a big Korean population in the Philippines, compared with the huge Chinese and Japanese communities in major cities. World War II and the Cold War brought Korea closer to the Filipino consciousness. During the Japanese occupation of the Philippines (1941-45) very few Koreans were brought to the country and yet even to the present time, there are bits and pieces of rumors that the Korean soldiers during World War II were more cruel than the Japanese soldiers. The Cold War, on the other hand, brought to the Korean soil Filipino soldiers to fight on the side of South Korea.

**Presenters**

**[SAV3-1]** Lydia N. Yu Jose (Ateneo Center for Asian Studies, The Philippines)

**A Preliminary Examination of the Story that the Koreans were More Cruel than the Japanese Soldiers during the Japanese Occupation**

Talk of World War II in the Philippines and of the behavior of soldiers, and sometimes, you would hear comments that it was the Korean soldier who did the cruel acts, and not the Japanese. Ask those who you think might know, and you will get conflicting answers: some would confirm the story; others would say it was not true. Others would even say they never saw a single Korean during the war. In order to find out how widespread this story is, a survey questionnaire is now being conducted. The paper will report on the result of the survey, and give some preliminary explanations as to the nature of the story.

**[SAV3-2]** Neville Jay Manaois (Ateneo de Manila University, The Philippines)

**Revisiting the Accomplishments of the Philippine Expeditionary Forces to Korea (Peftok)**

On June 25, 1950, the North Koreans invaded South Korea signalling the start of the Korean War. One of the first countries which responded to the UN resolution calling for the cessation of hostilities in the Korean peninsula was the Republic of the Philippines. The Philippines dispatched close to seven thousand soldiers collectively known as the Philippine Expeditionary Forces to Korea (PEFTOK). They were involved in several major military operations and turning points of the war. The PEFTOK history contains a lot of action and drama that captured the imagination of the Filipinos as well as the international community during the 50s and the 60s. Despite all of these the Korean War and the PEFTOK fell into historical obscurity. This article seeks to provide some clarity why Philippine history forgot the Filipino soldiers' sacrifices in the Korean battlefields. Moreover this article seeks to emphasize the Filipino soldiers' accomplishments in the Korean War with the hopes to remember and preserve our forefather's legacy.

**[SAV3-3]** David O. Lozada III (Ateneo de Manila University, The Philippines)

**Philippine Participation In The Korean War: A Re-Evaluation**

The Prussian military theorist Carl Maria von Clausewitz once argued that while



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theoretically the true nature of warfare is to ultimately serve itself; in reality it is often observed that war is merely a continuation of state politics by other means.

It was widely believed that the participation of the Philippine Expeditionary Force to Korea (PEFTOK) was prompted primarily by two considerations. The first was due to a directive by the United Nations Security Council and the General Assembly that called on its member countries "to furnish such assistance to the Republic of Korea as maybe necessary to restore international peace and security in the area." The Philippine being a member of the United Nations and a principal signatory of its charter was obligated to comply. The second can be attributed to what Onofre D. Corpuz referred to as the close and special post war relationship that the Philippines had with the United States whose foreign policies were closely aligned.

This paper provides a third explanation – what Roger Dingman described as diplomacy of dependence. For then President Elpidio Quirino, the outbreak of the Korean conflict provided him with a timely means for political survival. Before 1950, the Philippine economy was in recession and internal unrest triggered by the Huk rebellion was spiraling out of control. His decision to commit Filipino troops to participate in military operations in Korea resulted in a chain reaction that improved (albeit temporarily) the economic and political outlook of the Philippines and ultimately helped turn the tide in the campaign against the Huk insurgency



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**[SAV4] Through the Looking Glass – Korea and the Western Gaze**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room V
<b>Convener</b>	Charles Carroll Montgomery (SolBridge International School of Business, Korea)
<b>Chair</b>	Charles Carroll Montgomery (SolBridge International School of Business, Korea)
<b>Discussant</b>	Charles Carroll Montgomery (SolBridge International School of Business, Korea)

**Panel Abstract**

International public relations, the internet, the interactions of globalization and markets transform the every day events that were once obscured by space and time into images that can be instantaneously transmitted to a waiting world. The focus of this panel is on three aspects of this new ability and how these aspects have affected South Korea in the recent past, and how these aspects might affect Korea, or how Korea might affect them, in the future.

First, this panel considers, with respect to Korea, the organization and dissemination of such images, their reception in the international community, how the international community gazes on these images, and how that gaze judges, alters and responds to the totality of the received images. Second, this panel attempts to discuss how this returned/reflected gaze becomes a new set of images for consideration of Korean image-makers and to what extent this feedback loop is working for, or against, Korean national interests. Finally, this panel addresses to what extent we feel Korea can control this process by understanding it and utilizing it more efficiently.

The studies in the panel touch on the specific areas of; Korean international advertising and image; how external pressures have altered both how Koreans 'look' at male beauty and what that beautiful look is; How translation theory and practice can affect how Korea is perceived by the world, and; How internationalization creates a feedback loop between Korea and the world even a field as local as cuisine.

Through these studies of the foreign gaze, how it is courted, distorted, and fed back and forth, our panel inquires as to where the eye of the world meets Korea, what it sees there, what control over that vision Korea can maintain, and, finally, how Korea returns that gaze.

Cognizant that as proposed this panel currently contains only US and U.K. citizens, we would be happy to accept any other speaker whose work is related to our topic and who could give broader scope to it.

**Presenters**

**[SAV4-1]** Charles La Shure (Hankuk University of Foreign Studies, Korea)

**Through a Lens Darkly: Perceiving Korea through Translation**

This paper discusses how Korea is perceived in the West through the lens of Korean literature in translation. This will firstly involve a survey of works that have been translated for Western audiences and a look at how they

have been received. Secondly, a comparison of Korean with other non-Western examples will provide a broader view of the issue of translating non-Western literature for Western audiences in general. Finally, considering both of the previous two points, ways of improving how Korean literature is presented to the world will be examined.

The survey of Korean literature translated for the West will be limited to works translated into English, and will analyze what genres of works have been translated and how they have been translated (i.e., by individuals or institutions), as well as the position these works occupy in the target market and the relevant communities (such as the academic community). The cases of other non-Western countries will be examined in similar fashion to provide a reference against which to compare and contrast the success of the Korean literary translation effort. This frame of reference will provide a starting point from which a critical examination of the current Korean literary translation effort may be undertaken, with the goal of presenting a new strategy that may change the way Korean literature in



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translation is seen in the West.

[SAV4-2] Jennifer Flinn (Korea University, Korea)

**Looks Good Enough To Eat**

Internationalization has become both a buzzword and key policy goal not just of the Korean government and business community, but also a goal of the cultural industry. Conceptualization of “exports” in Korea now extends beyond traditional ideas of industrial and technical items such as cars, steel, and electronics to embrace less tangible items such as food, music, and entertainment products. With the increased international interest in Korean cultural products known as the Korean Wave, more Koreans have begun to see their “traditional” culture as something that could be successfully repackaged and promoted worldwide. The actual results of these efforts have been mixed, and areas where there is a perceived lack of success has become a source of much anxiety domestically, just as cultural exports that have been popularized in overseas markets are domestically lauded and held up as an important sign of prestige.

Just as the process of exporting culture has been fraught with anxiety, so too is the importation and incorporation of culture from abroad in efforts to internationalize on the homefront. Changes in travel and consumption habits in the past few decades have shown Koreans to be increasingly aware of international trends and interested in the domestic consumption of what were previously exotic, foreign ideas and products. Both Koreans returning from abroad and a growing foreign population have resulted in a new and more diverse scene of cultural production. With this increased exposure both at domestically and abroad, Koreans have begun the process of re-evaluating ideas of “Korean” versus “foreign”.

My purpose here is to use food as a prism to examine and understand some of these changes. Food as an inescapable aspect of daily life is central to people’s understandings and definitions of culture, and yet one of the most rapidly changing aspects of Korean daily life. What Koreans eat has diversified and changed as the Korean preference for previously “foreign” food expands. However, it is not a simple case of Koreans adopting foreign foods and exporting their own; foreign foods like spaghetti and pizza have been repackaged, re-conceptualized, and remade into indigenized foods often very distinctly un-western that have in turn changed the Korean conception of what western cuisine actually entails. Some of the best examples of this are the changes in menu as non-Korean food chains such as McDonalds, Starbucks, TGIF, and Pizza Hutt enter the local market, as well as in their domestic rivals like Lotteria and Mr. Pizza, and the endless permutations of “fusion” restaurants. At the same time the marketing and packaging of “Korean” food has been uneven as Koreans attempt to make their own indigenous food traditions both distinctive and palatable to consumers in other countries. By looking at these efforts we can come to a clearer understanding of the ambiguities and anxieties surrounding the changing perceptions of what are traditional, local, and indigenous versus foreign, exotic, and non-Korean. Koreans have begun looking at their own food and their interpretations of non-Korean food with an outside, western gaze as exposure to “authentic” foreign food tradition grows.

[SAV4-3] James Turnbull (Students & Scholars in Korean Studies, Korea)

**Backlash: The Role of the Asian Financial Crisis in the Feminization of Korean Ideals of Male Beauty**

In the mid-1990s, the dominant images of men in Korean popular culture were of strong, masculine figures that protected and provided for women, mirroring the male breadwinner ethos that underlay Korea’s then prevalent salaryman system and which, by dint of being much larger and more integral to the Korean economy than the Japanese one with which it is most often associated, had a correspondingly larger hold on the Korean psyche. Despite this, in accounting for the complete switch of dominant images of men to effeminate, youthful kkotminam in just a few short years after the Asian Financial Crisis of 1997-98,



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what limited literature exists on evolving Korean sexuality and gender roles in the last decade seems to exhibit a curious blind spot as to possible economic and employment-related factors, instead attributing it to, variously, a rising general "pan-Asian soft masculinity", the import of Western notions of metrosexuality, and particularly of Japanese ones of bishōnen.

In this paper, I begin by acknowledging the validity of these factors but argue that the dominance of Japan in East Asian cultural studies has led scholars to overemphasize the latter, in turn ascribing too much agency to Korean women in their late-teens and early-twenties that were the primary recipients of such Japanese cultural products as yaoi fan-fiction. This is anachronistic, as public displays and discussions of female sexuality and ideals of male beauty were in reality very much proscribed in Korea for unmarried women before the 2002 World Cup, the locus of which was primarily married women instead. Indeed, as I will next discuss, in the mid-1990s there was an sudden and intense public discourse on both generated by increasingly radical depictions of married women's sex lives in books and films, partially reflecting the coming of the age of the first generation of Korean women to receive democratic notions of gender and family life through their schooling but then encountering the reality of Korean patriarchy in their marriages, and partially also the concomitant liberation represented by increased numbers of Korean women entering the workforce: small, but growing, and symbolically significant in that they vindicated decades of the relegation of feminist concerns to the wider aims of the democratization movement as a whole, with the understanding that they would be addressed upon its success.

It is in these contexts that the Asian Financial Crisis struck Korea, and married women in particular would be the first to be laid-off as part of restructuring efforts, with the explicit justification that they would be supported by their husbands. Rather than retaining and reaffirming breadwinner ideals of male beauty as encouraged however, in the final part of this paper I demonstrate how images of men in Korean popular culture were suddenly dominated by *kkotminam* and such indirect criticisms of salarymen as were permitted under prevailing public opinion. This was a natural reaction to circumstances, and I conclude that explanations for the shift that do not consequently take the role of the crisis as a catalyst into account are inadequate.

[SAV4-4] Charles Carroll Montgomery (SolBridge International School of Business, Korea)

**Korea, Branding and the Westerner's Gaze: Opportunities for Autocatalytic Emergence**

This paper will discuss Korea's opportunity to create and manage the gaze of Western nations. This discussion will occur within three contexts: First the context of international brand-creation (Goss); related, the eye of potential visitors who currently have no vision (Urry) of South Korea, and; third the eyes of the potential general socio-political viewer (Kunzick ) of Korea. This latter group includes businessmen and policy-makers at all levels.

Review of related literature and surveys, as well as a recent survey of over 150 "high-knowledge" Westerners in Korea reveals that the Western vision of Korea is outdated, inaccurate and, crucially, weakly imprinted. Attempts at branding have been inconsistent at best, frequently having little or no impact on non-Koreans. This inconsistency has left Korea with little 'image' in the international community.

With such a sparse and malleable brand, Korea finds itself in an unusual position: Korea has an opportunity to create the initial conditions for the autocatalytic emergence of its own international national brand. These opportunities focus around six related initiatives that loosely group into two categories:

**BRANDING**

- Branding Korea.
- Maintaining focus.
- Involving targeted countries in developing materials.



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IMAGE PROPAGATION

- Working with overseas 'destination makers' to extend the brand.
- Promoting Cultural Exchange at all levels not just the academic.
- Focusing on specific tourists.

This paper will briefly analyze other locations ( Hawaii and Japan) that have been successful at creating images that function autocatalytically on the international level. By applying lessons learned, it should be possible for Korea to create an international brand that both reflects South Korea and engages the Western gaze on levels from the student of foreign culture, to the potential tourist, and up to the level of policy creation.

*Advance Program (Last Updated June 11, 2009)***[SAW1] Ageing in Asia: Prospects and Consequences I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room W
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters****[SAW1-1]** Hafiz Tareq Abdullah (University of Oxford, UK)**The Effect of Self-rated-health on the Quality of Life of Older Adults Across the World - Evidence from a Global Ageing Survey**

In social science and public health earlier research has persistently reported significant socio-economic inequalities in health, inequalities in the use of health care, and self-rated-health (SRH) among older adults. However, relatively little attention is paid to the link between SRH and the overall quality of life (QoL) of older adults. Moreover, evidence from cross-country analysis is rarely seen in the existing literature and yet such analyses are needed to progress our understanding trends in global ageing. The principle aim of this study has been to explore the effect of SRH on the QoL of older adults cross-nationally. It is hoped that the study will help us to enhance our understanding of wellbeing in old age. This study uses data collected in the HSBC Global Ageing Survey - Future of Retirement Survey (FoR) in which information was collected from 21233 individuals aged 40-79 years across 21 countries and territories in five major regions of the world. The survey covers Denmark, France, Germany, Poland, Sweden, UK, Canada, USA, Brazil, Mexico, Russia, Turkey, Saudi Arabia, South Africa, China, Hong Kong, Taiwan, India, Indonesia, Japan, Malaysia, Philippines, Singapore, and South Korea. The SRH was used as an indicator of health which is categorized as "good" (corresponding to good and very good responses) and "poor" (corresponding to fair, poor and very poor responses). QoL was assessed by two survey instruments designed to capture subjective and objective appraisals of individual QoL. Both bivariate and ordered logistic regression analyses were performed to examine the impact of SRH on QoL. Our analyses show that there are health inequalities across different age cohorts and this is consistent for all selected counties and territories. The proportion reporting poor health increases with age. Significant gender differences are observed in Brazil, Hong Kong, Russia, Saudi Arabia, and in Turkey (significant at 1% level). With few exceptions, the analyses reveal that an individual's feeling towards QoL varies significantly as a result of health inequality. In contrast, with regard to questions about how an individual felt over the last week, there is significant variation in relation to I felt depressed. For example, those with good health are less likely to have been depressed – in mature economies 84.3% in the UK, 88.9% in Denmark, and 76.6% in France have almost none of the time or never felt depressed. On the other hand, in transitional economies, these proportions are significantly lower: about 41.0% in India, 35.9% in Philippines, and 33.7% in Turkey. Loneliness differs significantly with SRH in all countries and territories except for China, Philippines, and Russia where SRH has no significant impact at all. The net effect of health on QoL has also been analysed using ordered logistic regression analysis adjusted for age and gender. We employed ordered logistic regression coefficients in order to compare the degree of influence of health variables for a set of dependent variables. For example, in Brazil the effect of health is found to be the highest for My age prevents me from doing the things ... which means that poor health has an adverse



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effect on this aspect and the magnitude of the effect indicates how important it is amongst the dependent variables. However, in Canada, we see that SRH has the biggest association with I feel the future looks good for me and the regression coefficient shows that poor health is associated with never making such a statement. Finally, to illustrate findings for objective QoL in Brazil, we see that poor health has a negative effect with the largest magnitude i.e., a higher probability of reporting depression almost all of the time. Women are found to be more likely to have been depressed almost of the time. Similar findings are found for Canada and elsewhere.

[SAW1-2] Zhou Wei (National University of Singapore, Singapore)

**Traditional Confucian Support Network for the Rural Elderly in Contemporary China: Case Study in an East-coast Village**

Many studies link Chinese traditional family to Confucian filial piety (Xiao), which is ritual and should carry out in everyday life in practice. However, in the past century, some scholars emphasize the dominant role played by the senior father, while some criticize its negative consequences for the younger generation's well-being and freedom, especially to women. General understanding is that traditional Chinese support networks of the elderly are based on their patriarchal families and kinship connections, and are the pre-conditions for the younger generation to show filial to their parents. In fact, Chinese family is increasingly a controversial issue in contemporary society, and Xiao is the most focal point which is challenged by modernization process which is more rational and secularized. A romantic idea is that Chinese rural family preserves such tradition well because of the long-term segregation between urban and rural areas, where lags behind the times.

However, today's Confucian filial piety in rural China happens in the different social scenario. Since 1980s, household responsibility system has gradually carried out replacing collective farming as the starting point of market-oriented economy reform, especially the economic booming since 1990s; scholars regard it as the new era of familism and "Confucian Revival" in rural China. In fact, elderly parents and their adult children grow up in different environment, the elderly experiences cross at least two different social stages: worked in socialist collectivization era and got older in de-collectivization era; while their adult children work and will retire in market-oriented economy era. Traditional Confucianism, socialism ideology and capitalism culture have the different influence on them.

Based on the qualitative and quantitative data ( in-depth interview, participant observation, and questionnaire) I collected in a rural village in Jiangsu, an east coast province of China during July to December 2007, I try to explore support network of the rural elderly from both the elder parents and their adult children's perspective. Network study is fruitful; it does not only help me to understand the concrete supports the elderly getting, but also generational/individual relationship under these superficial things. A Chinese Confucian scholar, Liang Shu-ming once said that Chinese society is neither individual-based nor society-based, but rather relationship-based. Network perspective provides opportunity to examine how personal ties are formed and maintained. It is the cornerstone to understand elder's support system and well-being, and relationship among generations, furthermore, it also reflects macro-level social structure at the micro-level. In the paper, I'd like to compare family support network at present to traditional Confucian support network, try to understand how traditional Confucian filial piety works in the social transformation context at the grass level.

[SAW1-3] Balambal Ramaswamy (University of Madras, India)

**Ageing in India. Problems and Prospects**

India, a country with good heritage faces new type of problem because of increase in elderly population. The average age of Indians has increased to 67 which has resulted in more number of senior citizens. Joint family system, prevalent in India had kept the family in tact. But in recent years, the preference of nuclear family system has made the life of seniors at home miserable. The sufferings of the elders of three strata of society---upper,

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middle and lower classes—are in the increasing side. ‘Elder Abuse’ –physical, emotional, psychological, financial, sexual—has become a common factor. The care and concern needed by the seniors are not available to them with exceptions. Old age homes, a concept unknown to Indians have come to stay permanently in India. The elders also have great expectation, and when it fails, they are shaken.

The Elders of all strata have to understand the realities of life and be prepared to face the situation. They should not depend on their children and have money for themselves. Good health and hygiene are to be maintained to safe guard themselves from diseases. They also should of help to youngsters at home with out giving any problem. They should spend their time usefully. They should age gracefully with good physical and mental health. Better relationship should prevail between the old and younger generations.

The study analyses the various problems of ageing and how best those are to be averted. .It is based on case study , published works and interviews and concludes with some solutions for better living of the aged.

**[SAW1-4]** Evita Hanie Pangaribowo (Gadjah Mada University / University of Bonn, Germany)

**The Quality of Life of Elderly: Does Gender and Supporting Environment Matter?**

The increasing trend in aging population in Indonesia and other developing countries is not only an indicator of demographic momentum, but also lead to more consequential matters for socioeconomic condition of elderly people. The aged have been recognized as less fortunate group in the society, furthermore, within the aged itself, there is a crucial issue regarding differences of life quality between elderly women and men. Quality of life differences between older women and men is strongly associated with differences in social support and socio-economic circumstances; low incomes, poor social support. Elderly women’s relative economic dependency in the family has been reinforced by social policies which embrace the gender differentiation in family and employment. Their low income status reflects the accumulation of a long-life of secondary economic status. Significantly, the disadvantaged situations experienced by elderly women are not a direct result of age, but are a consequence of the lifetime outcome of gender and socioeconomic stratification. On the other hand, the aging trend has brought some consequences which should be taken into account. The increasing of elderly in a country has brought some consequences. In the economic aspect, the increasing of elderly means the increase more budgets on social security. In terms of social aspect, the role of community and extended family is very significant to maintain the quality of life of elderly in the case formal social security does not perform optimally. Maintaining and promoting elderly people’s quality of life is the most crucial consent. The aged have been known as less fortunate group in society. The aged which have been vulnerable are becoming more vulnerable due to shock, such as natural disaster and economic shock. Using the case of Indonesia, this paper has three main objectives. First, it attempts to examine that elderly quality of life does differ by gender. This study also examines the factors led to differences of life quality between elderly women and men -such as health, social, and economic status- are interconnected, and gender differences of life quality are resulted from gender and socioeconomic stratifications faced by women in their lifetime. Secondly, this study examines the impact of shock, such as economic shock and natural disaster for the life of elderly. Those shocks have influenced the well-being of the aged, both in physical and psychological aspects. Third, this study observed the role of community and government program through establishing Posyandu Lansia (Health Care Centre for Elderly) to the quality of life of the aged. The communal device such as informal organization in the community is an effective way to promote quality of life of elderly. The presence of Health Care Centre of Elderly in the village also has a significant function in enhancing quality of life of elderly people through maintaining physical and mental health of the elderly. The establishment of Health Care Centre for Elderly in Indonesia is a good strategy to promote the quality of life of elderly which can be applied in other Asian countries, particularly the developing countries which might experience elderly explosion in the future.



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[SAW1-5] Jemma Elizabeth Purdey (National University of Singapore, Singapore)

**Traditional Confucian Support Network for the Rural Elderly in Contemporary China: Case Study in an East-coast Village**

Many studies link Chinese traditional family to Confucian filial piety (Xiao), which is ritual and should carry out in everyday life in practice. However, in the past century, some scholars emphasize the dominant role played by the senior father, while some criticize its negative consequences for the younger generation's well-being and freedom, especially to women. General understanding is that traditional Chinese support networks of the elderly are based on their patriarchal families and kinship connections, and are the pre-conditions for the younger generation to show filial to their parents. In fact, Chinese family is increasingly a controversial issue in contemporary society, and Xiao is the most focal point which is challenged by modernization process which is more rational and secularized. A romantic idea is that Chinese rural family preserves such tradition well because of the long-term segregation between urban and rural areas, where lags behind the times.

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*Advance Program (Last Updated June 11, 2009)***[SAW2] Ageing in Asia: Prospects and Consequences II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room W
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAW2-1]** Jisun Kim (University of New South Wales, Australia)

**Self-reliance Program in South Korea: Focused on the Situation of the Participants in the Self-reliance Program**

It has been less than ten years since the idea of welfare took hold in Korean society. In fact, social welfare was a true blind spot of Korean society until the 1990s. However, as a part of several policies to overcome the 1997 financial crisis, the Korean government's productive welfare policy began to expand the entire welfare system to every corner of the society which had been suffering from a severe lack of social benefits.

Productive welfare is a notion originating from workfare or welfare to work which was used by western industrialised welfare countries to solve their welfare budget problems. In turn, since it pursues both the welfare to protect the vulnerable or disadvantaged and to provide working opportunities, it could be called as the market with welfare. In 2000, productive welfare appeared in Korea in various kinds of institutions by the introduction of the National Basic Livelihood Security (NBLS) Act (Cheon 2003). The NBLS Act (2000) expanded the range of recipients so that those defined as poor who have the capacity to work receive income support from the government. Additionally, it realized the productive welfare through the self-reliance program by providing those defined as poor with a chance to become self-reliant. Accordingly, the self-reliance program is one of the main institutions that the principle of Korean productive welfare was applied.

Since the government has introduced the idea of productive welfare, many studies have been undertaken in the areas of sociology, political sciences and so on. While the previous studies had, on the whole, the macro and comprehensive perspective, this study tries to maintain a more micro point of view. In other words, this article explores how the government's role has been changed since the self-reliance program was introduced.

I now point out two features of the self-reliance program: Firstly, its function is to drag those defined as poor out of a vicious cycle by giving them a subsidy such as income support; and, secondly, I focus on the effect of the self-reliance program's role as a labour market management system. With respect to the former feature, it is difficult to note that the economic and social condition of the participants, even in recent years, improves through the self-reliance program. In terms of the latter, it is fair to say that the participants are given only the work that leads them to remain trapped in poverty (i.e. low-paid jobs).

To explain these two features of the self-reliance program that I mentioned above, I observed three aspects of this institution and it will be summarized as follows. First and foremost, while the National Basic Livelihood Security Act aims to ensure the right for welfare as a fundamental right, as a matter of fact, those defined as poor participate in the self-reliance program to receive a subsidy for the living expenses as an obligation. Secondly, even though the working poor participate in the self-reliance program, most of them are still in a poverty trap and it reflects that the number of the working poor can increase steadily. Finally, since the government does not provide the skills training



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programs, the number of low-income labour gradually grows as the range of the participants in the self-reliance program expands.

**[SAW2-2]** Oanh Tran (Health Strategy and Policy Institute (HSPI), Vietnam)

**An Assessment of Health Care for the Elderly in Vietnam**

Like other developing countries, Vietnam has experienced rapid growth of average life expectancy as well as number of old people. The elderly are commonly susceptible to diseases, and old age is a risk factor of sickness, especially chronic ones and degeneration. This change requires special concern/attention of the health sector and the whole society about/to health care for the elderly. The main objective of this study is to assess the health status and health care for the elderly to provide scientific evidence for policy and strategy development, so as to provide better quality of life for the elderly in terms of health. We use both qualitative and quantitative methods with the data from a survey in seven provinces representing seven regions of the country. We evaluate various factors contributing to the health status of the elderly, as well as utilization of health care services among elderly people. Based on our findings, we point out the potential challenges of the health care services for the elderly, and provide some suggestions to policy makers in particular and the health sector in general in dealing with such challenges.

**[SAW2-3]** Evi Nurvidya Arifin (Institute for Southeast Asian Studies (ISEAS), Indonesia)

**Employment of Older Persons in Singapore**

Singapore is the oldest population in Southeast Asia. Among its residents, the population aged over 60s accounted for 12.31 per cent in 2007, rising from 10.69 per cent in 2000. With the rapid ageing and falling fertility, Singapore, the richest economy in Southeast Asia relying on knowledge-based economy, could potentially face a shortage of manpower which can impede its economic growth. In addition, living longer among the residents can mean that the older persons will generally need more supports to live during their golden years. Promoting an increase in labour force participation of older persons has been high on the agenda of the countries facing ageing population. Employment of older persons is therefore seen as a means to deal with the issue on how to finance the old ages within the limited fund. This paper examines the participation of the older persons in the labour market and their socio-economic characteristics. Their employment will be examined from the occupation, industry and employment status. It is also equally important to examine the older persons outside labour force to understand their reasons and constraints. This paper will also describe the Central Provident Fund, which is closely related to the employment and old-age security scheme.

**[SAW2-4]** Kusol Soonthorndhada (Mahidol University, Thailand)

**Employment and Social Security of Thai Older Persons**

Thailand rate's of growth in the older population during the last quarter of the 20th century at 3.7% per annum was among the highest in the East and South-East Asia. At present, the older persons constitute about 8% of the total population. Thus, Thailand had the second most aged population in South-East Asia. As a lack of comprehensive and universal formal retirement income scheme in Thailand, employment among older persons continues to be an important factor in financial security. The alternative to employment for assuring older persons an independence source of income is social security and welfare but the coverage of social security and welfare schemes have remain limited. This paper will examine in details of the labor force participation and alternative sources of income, including describe the present and future of old age social security and welfare schemes for Thai older persons.

*Advance Program (Last Updated June 11, 2009)***[SAW3] Health Care and Mental Health I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room W
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAW3-1]** Md. Saiful Islam (The National University of Singapore, Singapore)

**The Poisoned Body: A Medical Anthropological Study of Arsenicosis in Bangladesh**

Recent mass arsenic poisoning of ground water in Bangladesh has been declared the "worst national disaster" Bangladesh has ever faced and further deemed a "state of emergency." Apart from thousands of deaths already reported, seventy million people are estimated to be at high risk of developing deadly Arsenicosis disease symptoms: symmetric hyperkeratosis of palms and soles, skin cancer, cancers of the kidney and lung, and diseases of the blood vessels. To fight against this pervasive public health disaster, the government of Bangladesh has joint collaboration with the World Bank, WHO, UNICEF and various other international and national NGOs, which channeled millions of dollars to the local villages in Bangladesh for providing options for arsenic safe water. However, the majority of the options are found both technologically and culturally inappropriate, and thereby abandoned by the intended beneficiaries.

Drawing particularly on participant observation and ethnographic research conducted over a year among the rural people of Southwestern Bangladesh, my paper seeks to understand how people affected by arsenic poisoning perceive, explain, and respond to this outbreak of which they were unexposed before. I analyze Arsenicosis as an illness within the specific socio-cultural context of rural Bangladeshi health beliefs and practices. The examination of the labels, etiologies, and symptoms applied to explain this disease reveals a major gap in perceiving Arsenicosis by different actors: the Arsenicosis patients, biomedical doctors, Alternative practitioners, Public health officials and NGOs. Thus, I further analyze how the beliefs and perceptions of the actual patients shape health-seeking processes and response to mitigating efforts offered by many stakeholders in Bangladesh. My paper also provides a critical examination of the role and responsibilities of local, national, and international organizations involved in fighting against pervasive Arsenicosis and their relationship with the community people through illuminating the political economic nature of this disease.

**[SAW3-2]** Cha-Hsuan Liu (Utrecht University, The Netherlands)

**Chinese Immigrants' Perception on Mental Health and the Utilization of Mental Care Provisions**

Research indicates that migrants and ethnic minority groups are often poorly served by mental health services (Watters, 2002). Many aspects of mental health are culture-bound. Culture influences the way mental disorders manifest themselves, the idioms people use for communicating distress, and their help-seeking behaviour. Problems have been identified concerning the utilisation of care as well as its quality (RVZ, 2000; Ingleby et al., 2005). Communication problems, unawareness of the services available, cultural differences, and lack of specialized knowledge among professionals are among the factors thought to



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underlie these problems. Such problems have been reported among Chinese immigrants in the western societies (e.g. DeSouza & Garrett, 2005).

Chinese immigrants are of particular theoretical interest because they often show strong attachment to their culture of origin, including traditional notions about health and illness (Kleinman, 1978; Bond, 1996). These notions often contrast strongly with Western ideas: for example, there is no straightforward equivalent to 'mental health' in Chinese medicine, and there is no dualism of mind and body.

In the Netherlands (NL) there is a lack of information regarding to the Chinese immigrants and their mental health (Huiskamp et al., 2001). This lack is serious because the size of this group is growing rapidly. The total Dutch population of Chinese descent is estimated at up to 145,000 (Overseas Chinese Office ROC, 2007). The population has doubled in the past 10 years and a marked increase in its size and importance is expected (Garssen & van Duin, 2007). Nevertheless, there are clear indications that health care delivery for this group is far from optimal (Liu & Sibiti, 2008).

The international literature shows that Chinese are less likely than Westerners to seek mental health treatment. It may indicate that they have fewer mental problems, but it may also suggest the presence of barriers to health care. Although it is unclear whether Chinese in NL use mental health care less than other ethnic groups, there is evidence that Chinese psychiatric patients present with more severe conditions (Geense, 2003). This suggests the existence of barriers to timely treatment.

The present research aims to identify and analyse problems in mental health delivery for the Chinese minority in NL regarding the illness perception and the utilisation of health service. Kleinman's (1978) 'explanatory models' is taken as the theoretical starting-point for this research. The concept is that the explanatory/ perception of illness will influence the decisions of health behaviours. The research examines the perceptions of mental health, including the cause, the duration, the treatment, and the cure. Based on the perceptions, the needs of seeking help from the main-stream mental health care are examined. Information will be gathered using a semi-structured questionnaire with 80 Chinese respondents. Data will be analysed using both qualitative and quantitative (ex. narrative analysis) methods. Results are expected in the summer of 2009. Recommendations for improving service delivery and for refining existing theories will be made on the basis of the results.

[SAW3-3]

Avishek Hazra (International Institute for Population Sciences, India)

**Can Health Insurance Facilitate Equitable Health Care Utilization in India? An Empirical Investigation**

In recent times, there has been a growing concern with the increasing cost of health services and existing mechanisms for financing healthcare costs. Like other developing countries, in India, the Ministry of Finance seems to undervalue health development particularly for the rural and tribal population because all modern health facilities are getting concentrated in urban areas. The present paper tries to address the importance of health insurance for equitable healthcare utilization, and whether health insurance can be a healthy option for healthcare financing in India. The paper utilizes secondary dataset of World Health Survey (2003) and National Family Health Survey-3 (2005-06) as well as dataset of a primary survey conducted in two districts of West Bengal. The paper accentuate on Employees State Insurance Scheme (ESIS), a social health insurance meant for social security and which is one of the major flagships of the health insurance schemes directly run by the Government. Primary data have been collected using a two-stage stratified random sampling procedure from 400 households and following an exit interview technique information regarding quality of care has been gathered from 150 patients who availed treatment from ESI service-dispensaries and hospitals. Using the secondary



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dataset, extent of healthcare service utilization and associated healthcare cost have been analyzed. Primary data have been used to further investigate how healthcare expenditure and health insurance coverage varies across different income quintiles, and whether health insurance status makes any difference in healthcare utilization. It has also been tried to assess the catastrophic impact of healthcare payments for both insured and uninsured. In last section, the paper investigates quality of care provided in the health facilities under the aforementioned social security scheme and whether it affects healthcare utilization among the insured or not. To empirically assess the impact of scheme membership on healthcare utilization and financial protection, a two-part model has been used and to assess the catastrophic impact of healthcare payments, incidence and intensity of catastrophic healthcare costs has been measured. Catastrophic payment headcount, catastrophic payment gap and mean positive gap has been computed for that purpose. A composite index of quality of care has been constructed to depict the quality of care provided in the ESI facilities. Findings reveal that insurance coverage is very low among the people of lower income quintiles, and they spent a larger share of their income to meet healthcare costs. Results also suggest that at the lower thresholds, incidence of catastrophic health costs is more concentrated among the poor and by contrast, at the higher thresholds, incidence of catastrophic health costs is more concentrated among the rich. Although, regression analysis indicates households having any health insurance scheme tend to utilize healthcare services more compared to those without any health insurance, risk-reduction outweighs quality of care among those who are insured. Finally, the paper recommends few mechanisms how best the healthcare services can be offered to the poorer people and that may work out as a supporting option to get rid of the threat of catastrophic health payments and debt-trap.

[SAW3-4]

Ramon Glumalid Zarceno (West Visayas State University, The Philippines)

**Knowledge, Attitude and Practices on HIV/AIDS Among Senior Students of Secondary Public Schools in Iloilo City, Philippines**

In the Philippines, from January 1984 to June 2001, a total of 1,515 HIV infection and AIDS have been registered. Of these 510 are AIDS cases. Despite the low number of HIV infection and AIDS notifications, the danger for widespread HIV transmission is real. With this alarming information, it is believed that young people need to take an active role in changing the course of HIV/AIDS by adjusting their behaviors and attitude toward the disease. This descriptive cross-sectional study was conducted in eight (8) secondary public schools in Iloilo City, Philippines among senior high school students with age not over 16 years. A total of 351 students were included, 164 were males (46.3%) and 187 were females. Questionnaires were used for data collection under supervision of the researchers. Results showed that there is no significant difference in the knowledge ( $p=0.860$ ) and attitude (0.839) about HIV/AIDS of the students when grouped according to sex. There was also high level of knowledge and moderately high level of attitude about HIV/AIDS. This study revealed that there was a high level of knowledge and moderately high level of attitude about HIV/AIDS among students of secondary public schools in Iloilo City, Philippines. There was no significant difference in the knowledge and attitude of students when grouped according to sex. Five per cent of the students engaged in sexual intercourse and almost half of them do not use protection. Television and advertisements are where students get most of information regarding HIV/AIDS and thus there was really a need for stronger education on HIV/AIDS.



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**[SAW4] Health Care and Mental Health II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room W
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAW4-1]** Yasmin Othman Mydin (Science University of Malaysia, Malaysia)

**Application of REBT Cognitive and Behavioural Techniques on 'Panic Attack' Counseling Case**

Rational Emotive Behavior Therapy (REBT) by Albert Ellis is an action oriented kind of psychotherapy which encompasses cognitive, behavior and emotive techniques. This therapy helps to change cognitive processes, beliefs and behavior and it is commonly used to treat various kinds of psychological problems such as personality and mood disorders and also panic disorder. The aim of this paper is to present about the application of REBT on a panic attack counseling case at a General Hospital in Malaysia. The counseling process was started with cognitive techniques which includes cognitive imagery and cognitive restructuring. This was followed by behavioral techniques which are relaxation breathing techniques and graded exposure. This is an alternative way to treat panic attack besides medication. The strategies learned in the session can be applied in the real-life situation, thus the client gains benefit of learning this valuable strategies in managing panic attack in the long term run in her life. At the end of the session, the patient reported as being more relaxed and she experienced positive change in panic attack.

**[SAW4-2]** Joeje Bug-ay Santarita (National University of Singapore, Singapore)

**Health is Wealth: India's Pharmaceutical Trade in the Philippines, 1997-2007**

The growing bilateral trade between India and the Philippines recently has been enhanced by various political, economic, military and even cultural collaborations between the two countries. The activation of India's Look East Policy (LEP) even helps to cement the existing ties between the two. Together with the rising knowledge-based resource industry in India, its wellness industry also started to gain attention not only within the domestic but also international clients as well. Such development did not isolate the Philippines from benefiting to the increasing demand of its pharmaceutical products. India eventually became the primary supplier of medicines to the Philippine government's health projects under the administrations of Fidel Ramos and Gloria Macapagal-Arroyo.

India's parallel importation of pharmaceutical products to the Philippines simultaneously challenges the drug cartel of multinational companies and sustains the government's health programs for the masses. To steadily uphold such initiatives, the government should review regulatory and legal mechanisms that will provide sufficient supply of cheaper yet quality drugs in the country. Importation should serve only as a short term solution while the country's local pharmaceutical industry is still waggling to regain its competitiveness amidst the globalization of pharmaceutical goods and services. Indeed, health is wealth both for India and the Philippines as it literally means value appropriation for wellness among Filipinos and figuratively business for Indian and Filipino entrepreneurs.

Specifically, this paper aims to discuss the wellness (health and industry) condition of the



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Philippines, determine the key players, the bulk and varieties of pharmaceutical trades and the governmental and private initiatives to enhance the exchange as well as assess its impact to the Philippine health programs.

- [SAW4-3] Md. Nazrul Islam (Beijing Normal University / Hong Kong Baptist University, United International College, China)

**Ayurveda and Health Tourism in India**

Indians today are subjected to the rapid pace of capitalist development and the capitalist mode of production. The emerging middle class have found themselves taking on an array of technical, management and professional occupations that demand not only their skills but also long hours of commitment on the job. Accumulated stress and tension take a toll in such professions. The result is that many suffer from 'burn-out' syndrome, on both mental and physical levels. On the physical level, the stress and tensions are translated into muscle pain, backache, and mental lethargy. All these symptoms impact greatly on the work performance, social life and social well-being of the individual.

Recognizing the need to cater to the physical and mental needs of the middle-class, large corporations have explored different services and products to cater to them. Increasingly, the developments of services and products that focus on holistic lifestyle and holistic medicine have caught the imagination of big and small corporations as well as the middle class, who become ready consumers.

This paper examines the development of the notion of ayurvedic holistic lifestyle services and products in response to modern demands. A case study of the Vedic Village will enable us to understand how the indigenous ayurvedic health system has been commodified to cater to both local and global consumers.

- [SAW4-4] Jenn-Hwan Wang (National Chengchi University, Taiwan)

**Re-shaping East Asia Miracle? Institution Analysis of Biopharmaceutical Industry in Developing Countries**

This paper aims to discuss paths of transition from catching-up towards innovation in the biopharmaceutical industry of East-Asia developing countries. The biopharmaceutical industry is a frontier and science-based industrial sector that has been dominated by few U.S. and European firms. Yet, recent transformation of the global pharmaceutical industry, in which R&D outsourcing in the global value chain has been an emerging tendency, has created a window opportunity for East-Asia countries to engage into this industry. States in Taiwan, Singapore, South Korea and China now are concurrently seeking the biopharmaceutical industry as the new strategic industry to move beyond the current stage of development. How have they promoted this industry? To what extent that these countries are able to move from catching up toward an innovation based economy?

This paper will argue that though the transformation of global value chain of the biopharmaceutical industry opens opportunities to late industrializing countries, state's policy and local institutional arrangements are the elements that determine the path of these countries' transformation. The preliminary result shows that: While Singapore state takes an aggressive FDI approach similar to its former industrial policy that favors bio- MNCs to station R&D center in its territory; China pursues an endogenous innovation path that leverages by its domestic huge market. While Korean state takes an ambitious attitude toward biopharmaceutical industry as it did to the former heavy chemical industries, Taiwan state's policy was ambivalent to this transition. As a result, these countries show different patterns of development in the biopharmaceutical industry. Further comparison on the paths and opportunities for innovation of these four countries as to 'go beyond East Asian miracle' on this industry will be discussed in detail.

Keyword: Pharmaceutical Industry, Cluster, Institution, Taiwan, South Korea, Singapore, China

*Advance Program (Last Updated June 11, 2009)***[SAX1] Individual Panel I**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room X
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAX1-1]** Basir Abdul Abdul (University of Dhaka, Bangladesh)

**Trends in Women's Studies: Turkey, Korea and Bangladesh Perspective**

Although the struggle for women's deserved status in the society is as old as the history of civilization itself, it will not be exaggerating to state that in modern times. French Revolution provided women's movement with the foundation and significance if required to rejuvenate itself during that complex period of social transformation. It was not long after the French Revolution that a superior level of consciousness exploded amongst people of all stages of society advocating for the solemn participation of women in the development paradigm.

This paper tries to provide a comparative analysis on the development of Women's Studies in the Countries like Turkey, Korea and Bangladesh. Women's Studies are relatively a new discipline with huge potentials and expectations. The Study on women requires a compound theoretical and practical knowledge about different social, political, cultural, traditional and religious aspects. As the condition and status of women fluctuates from state to state. So does the mood of this discipline. The discipline was primarily developed to analyze women's social and familial position right and duties as well as simultaneously focused on creation new generation of women leaders by keeping in mind the contemporary global agendas. Concurrently, emphasis was also laid to develop a unique guideline for constructing new techniques for mainstreaming women in the development process. It is already on established discipline in the developed countries but especially in underdeveloped countries like Bangladesh the concept is relatively new. In this paper special efforts have been made to provide a brief analysis on the philosophy behind the introduction of the discipline in Bangladesh, course module as well as some scopes and limitations. It can be said that with proper guidance the discipline can be made to reflect the true hopes and aspirations of millions of destitute women of this country.

**[SAX1-2]** Kornphanat Tungkeunkunt (National University of Singapore, Singapore)

**Reviewing Scholarship on Thailand's Ethnic Chinese in the Post-1945 Era: Themes, Approaches, and Shortcomings**

The study of ethnic Chinese in Southeast Asia (or Nanyang in Chinese) begun long before World War II (Suryadinata, 1989:4). Scholarship on Thailand's ethnic Chinese, however, seems little, compared to those in Malaysia/ Singapore and Indonesia. The Chinese in Thailand by Dr. Kenneth Perry Landon was the only major book on the Chinese in Thailand in the prewar era (ibid:6). Nevertheless, after the founding of People's Republic of China in 1949, the emergence of new Southeast Asian nation-states, as well as the growing prevalence of the social science disciplines, the study of ethnic Chinese in Southeast Asia underwent a transformation in the postwar era (Cushman, 1989:221-222). This transformation reflected changes implicit and explicit in fruitful research on that issue. Consequently, contributing to this phenomenon, literature on Thailand's ethnic Chinese has

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increased, though varied in themes and approaches from time to time. This essay attempts to examine major contributions to scholarship on Thailand's ethnic Chinese in the post-1945 era; it is divided into 6 parts, including the introduction and conclusion, to provide the overview of these perspectives, approaches, implications, shortcomings, as well as potential future research.

[SAX1-3] Pedda Hothur Mohammad (Maulana Azad National Urdu University, India)

**Studying Social Exclusion of Muslim Minorities in India: The Text and Context**

Social exclusion, which is considered to be a form of alienation associated with denying access to resources for certain social groups within a given social structure, has appeared differently in different parts of the world from time to time. Its' manifestations during successive periods of human history and civilization are known to be globally as ostracism, racism, second class citizenship, poverty, etc. In Indian context, it is mainly the systemic social exclusion of certain selective social groups constituting traditionally in the society (in the form of homo heirarchicus), that has been highlighted mostly. But, raising interest in the study of social exclusion of Muslim minorities, adds another dimension in the study of social exclusion in the context of Indian society. Various concomitant factors have contributed for the social exclusion of the Muslim minorities in India. Foremost among them is the State's informality, besides the lack of commitment by the civil society, towards the cause of socio-economic and political development of the Muslims. On the other hand, the scientific and technological development took place in the country has adversely affected certain occupational groups belonging to Muslims who were traditionally engaged in the fields of small scale industries, indigenous medicine, folk performances, etc., and it failed to rehabilitate them with suitable alternative livelihood systems. The end result is that the Muslims are kept away from participating in the development debate which is considered to be a stumbling block in their integration with social framework of the Indian society.

In light of this, the present paper addresses the text and context of the form and content of social exclusion experienced by Muslims while addressing policy interventions for the same.

[SAX1-4] Supriya Banik Pal (University of Burdwan, India)

**A Critical Analysis of Women and Education in the Indian Epic: Mahabharata**

India is vastly enriched by the literature like the Vedas, Sutras, Brahmanas, Upanishadas and Buddhist literature, as well as the two epics Ramayana and Mahabharata. In the age of Vedas, we hear of female seers, poets and philosophers and in the Upanishads we come across extremely searching questions from the lips of female seekers after truth. In the Sutra literature we find the celebrations of Samavartana (convocation) ceremony for girls and an educated girl with the knowledge of Vidya (scholarship) and Dharmaniti (Principles of virtue) called Vidushi (a learned woman). In the Buddhist Literature we are acquainted with poetical genius of lady poets in Therigathas, which portray the Buddhist Ideal - Nirvana. Unfortunately, in the age of Mahabharata, it is usually believed that society is far less interested in providing education to the women and they are far lagging behind their counterparts in the matter of educational excellence and erudition. But Mahabharata proceeds to portray several women characters that are not only enriched with the perfect knowledge of Vedic education but also have established themselves through the debates and discussions with the ascetics and philosophers in the conferences. In this connection, mention may be made of some versatile genius ladies – such as Draupadi, Gandhari, Damayaynti, Uttara, Arundhati, Sulabha, Siddha Siva, Brahmajna Gautami, Sandilya duhita, Madhavi, Pativrata Sandili, courtesan Pingala, one Brahmani and so on. I have divided these ladies into three categories: i) Royal ii) Ascetic and iii) Common.

1. Draupadi, Gandhari, Uttara, Damayanti and Madhavi - all from royal family.
2. Arundhati, Sulabha, Siddha Siva, Brahmajna Gautami, Sandilya duhita, pativrata Sandili and one Brahmani – all belong to ascetic family.
3. Pingala, the courtesan - from common family.

Among these maidens, Draupadi and Uttara are educated by the tutors, employed by their



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parents in the palace, as recorded in the text. Courtesans are given education by the state. Beside these, there is no other evidence of learning recorded for girls. However, the discussions debates and interactions made by these women have demonstrated the profound command over the subjects and high-level quality of intellect. Thus, Draupadi, Arundhati, Brahmajna Gautami and the Brahmani have been mentioned as Pandita (well versed in scriptures or most learned lady) and Brahmavadini (versed in Vedantic philosophy- a branch of learning imparting knowledge about universal truth). Gandhari is called Dirghadarshini (prudent) by Dhritarashtra ( the emperor of Hastinapur) and Vidura (Dhritarashtra's step brother). Bhiksuni Sulabha has a meticulous discussion on yoga (salvation), samadhi (meditation), moksha (eternal redemption) and philosophy of emancipation with the king Janaka. Truth seekers, sages, deities and ancestors have come to listen and learn the secrets of the religion to Arundhati and siddha Siva. Courtesan Pingala, who is in great distress, after being separated from her consort and realizes the evil effect of desire, consoles the depressed king Senajita.

In this paper, it is proposed to clarify all these issues with the ultimate objective of evaluating, appreciating and exploring the neglected identity of these women in the field of education and of bringing into light their contributions to the society, particularly in the realm of education.



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**[SAX2] Individual Panel II**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room X
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAX2-1]** Weng Cuifen (National University of Singapore, Singapore)

**Measuring Corruption of China and Its Implications**

Because of the absence of relevant corruption measures, scholars who study the Chinese corruption have to rely on international corruption indexes proposed by Transparency International, Worldbank, International Country Risk Group. However, some people complain that these indexes only reflect developed countries' stand, and are not valid for measuring the Chinese corruption.

In this paper, we attempt to measure the change of corruption level of China using various international and domestic sources. First, after reviewing the validity and reliability of international corruption indexes measuring China's corruption, we analyze the patterns of corruption level of China. Since international corruption indexes have some limitations, secondly, we analyze domestic corruption measures such as the number of prosecutions of corruption and the number of newspaper articles. Using both international and domestic data of corruptions, we analyze the longitudinal consistency and cross-reliability of corruption indexes. Longitudinal consistency is tested by measuring the stability of an index with a variation of indexes over years. At the same time, we examine cross-reliability by assessing the degree of correlation among indexes. The analysis helps us understand the change of corruption in China and draws better picture for the future direction. Most of all, this study will contribute to design better measures of corruption of China.

**[SAX2-1]** Kilkon Ko (National University of Singapore, Singapore)

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change of corruption in China and draws better picture for the future direction. Most of all, this study will contribute to design better measures of corruption of China.

[SAX2-2] Atom Sunil Singh (Jawaharlal Nehru University, India)

**Heartland in the Mekong: Rejuvenating the Doctrines of Geopolitics**

Civilizations flourish in and around the river valley and most cities and urban areas are located on the bank of the rivers. Various cities like Bangkok, Ho Chin Minch City, Kunming, Yangon, Phnom Penh etc are the yields of the Mekong River. The significance of the Mekong is enormous to the development of Cambodia. The Mekong brings home the bacon like transportation, irrigation, hydroelectric power, tourism, agricultural land area, fisheries, and water resources. The Heartland Theory of Halford John Mackinder shows a kind of geographical determination which focus on political powers. The basic notions of Mackinder's doctrine involve considering the geography of the Earth as being divided into two sections, the World Island, comprising Eurasia and Africa on the hand; and the Periphery, including the Americas, the British Isles, and Oceania on the other. His doctrine of Heartland was influential during the World Wars and the Cold War, for Germany and later Russia each made territorial strides toward the Heartland.

However, the present study by locating Heartland of the Mekong basin at Cambodia focuses on geopolitics of resources development and struggle for development; interest of outsiders in the Mekong Basin and its consequences. Besides, the river is significant to the riparian states; it is vital to Southeast Asia's ecology. The basin is the habitat for a wide range of rare terrestrial and aquatic species. The Mekong River's annual flood-drought cycles are significant for the sustainable production of food crops on the flood plains. In spite of having such development prospects, why is Cambodia still a poor nation? The paper seeks to find out that the origins of the Cambodian political and economic crisis. Due to the localization Heartland in Cambodia, it also analyzes how the neighbouring riparian states are trying to control the Mekong Basin and how Cambodia faces the negative effects on development in particular both from the upstream and downstream countries. Analyzing from history it will try to trace the causes of crises and wars in the region. Even though history proved that Cambodia is a land of many problems like civil war, battle, crime, rebellion and terrorist etc. in Cambodian history. Is it really due to localization of Heartland in Cambodia? The concepts geopolitics which are used diametrically opposed to the notion in which the present study shows that due to the localization of Heartland in Cambodia, Cambodia become a poor country.

[SAX2-3] YoonKyong Lee (Korea University, USA)

**Social Distance in Globalizing East Asia**

This paper aims at sociological approach to integration of globalizing East Asia in search for reducing social distance which can contribute the sustaining unity amidst diversity in East Asia. It focuses on the level of social distance toward foreigners among globalizing East Asian countries. For this purpose, we conducted a large-scale sample survey in 2007 which gathered 401, 401, 417 respondents from Japan, Korea and China respectively. Main findings consist of two different results from World Value Survey pooled dataset and the Joint Research Dataset. For macro-national comparison, the preliminary research was carried out using World Value Survey. Results showed striking differences, indicating Korea's high level of social distance toward other ethnic groups. And main research examines what affects social distance using Joint Research Data 2007. Experience abroad and Animosity toward Japanese imperialism affected overall social distance and social distance towards Japanese respectively. General implications and possible explanations for the inconsistent results are also discussed.

Key words: social distance, tolerance, East Asia, multiculturalism, integration



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[SAX2-4]

Waranya Pimsri (National University of Singapore, Singapore)

**Community Planning; a Case Study of the Construction of a Rural Database in Thailand**

Since 1960, Thailand has been participating in the process of development. It has been more than 41 years since the first National Economic Development Plan (1961-1966) started to be implemented. Thailand has set up several policies, created models, used different approaches and implemented many projects as tools to develop the country. Since 1980, the Thai government started to focus on the construction of the participatory rural or community database. This database has the villagers themselves collecting their own data at the household level every year and village level every two years. These two databases have been playing an important role, especially in the construction of rural databases in Thailand. Moreover, the government aims that these rural databases help it set up policies for rural development more accurately. The government believes in these participatory rural databases since the data is collected by the villagers themselves.

The participatory approach has been introduced for use in the construction of rural database not only by Thai government but by other third world countries' governments. In theory, it is believed that the data from the villagers themselves would lead the government to set up the development policies more accurately. That is the reason why the participatory approach is very popular among the developing countries.

In this research, I would like to discuss the participatory approach and community-based approach community plan, specifically the Thai rural database. It will show how the rural development process in Thailand can be read through the process of rural database construction. I will focus on the community plan, a new version of participation rural database.

Objectives of the study;

(1) to see how the community plan created and represents the bureaucratization of the village.

(2) to see how community plan objectifies the villagers.

Methodology; I will examine four sets of community plans; one format plan and three community plans to examine how they play a role as a rural database. Moreover, I will conduct telephone interviews with three village headmen about the process of community plan making.

*Advance Program (Last Updated June 11, 2009)***[SAX3] Individual Panel III**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	13:45~ 15:45
<b>Room</b>	Room X
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAX3-1]** Rovshan Ibrahimov (Qafqaz University, Azerbaijan)

**The Importance of Natural Gas Resources of the Caspian Basin States for Eurasian Region**

After collapsing of Soviet Union in Caucasia and Central Asia new states has been established. some of them as Azerbaijan, Kazakhstan and Turkmenistan have own essential oil and natural gas resources. So after becoming independent these states have found possibility to develop own resources and began export them in world market. the supply of hydrocarbons from these states play important role as alternative for traditional sources from instable Middle East region and Russia. the importance of region increase twice, after increasing demand on natural gas in European and Asian states and Russian attempting to become a major player of regulating gas export, as a state with the biggest gas resources in the world.

In that case, the possibility of supplying of gas from Caspian Sea basin will be very crucial as alternative for Russian gas. provided that in this proposal will be discussed energy policies of Caspian sea basin states and their attempting to provide alternative routes to the world markets, defining on what depended success of this policy and importance of these policies for the potential customers.

**[SAX3-2]** Rodica Pop (The Mircea Eliade Center for Oriental Studies, Romania)

**The Wedding in The 'Secret History of the Mongols'**

For the Mongols, the matrimonial alliance was above all a social and 'political' act aiming, through establishing relations between affines to strengthen the social fabric, and through one couple's fertility, to add to the prosperity of the group and of the entire nation. The stress falls on lineages rather than individuals, the young couple serving, in this way, the perpetuation of lineages and alliances within the context of wedding. Thus, marriage was essential in ensuring agnatic descent, the preservation of the whole kinship group's patrilineal structure and its survival.

The source on which this paper is mainly based is 'The Secret History of the Mongols'. The text of the famous Mongolian chronicle from the 13th century does not belong to the particular group so called 'wedding literature', viz. texts recited during the wedding's various rituals as part of them. Without describing the ritual itself the Mongolian chronicle represent a valuable testimony concerning the various types practiced by the Mongolian traditional clans.

The aim of this paper is to present the various types of the Mongolian wedding as they are mentioned in the 'Secret History' and not the ritual itself. Out of various types of Mongolian wedding, some of them are still vivid at the end of 19th and the beginning of 20th century.

The general rule in the Mongol marriage is exogamy, and one of the essential functions of the old Mongolian clan was to define exogamy. 'If close parents forged matrimonial

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alliances' (ah düü hümüüs oir zuuraa urag barildval), they broke the exogamic rule, thus leading to possible incest. Further to this offence, 'comes sickness and the felt tears up' (övčin irdeg, esgii hagardag).

'The Secret History' mentions the expression hürged-te talbihuj (§ 66), - no doubt a wrong transcription further to continuous changes in the way of pronunciation of the final part of the word - , in fact hürgen tavih, literally, 'to place a groom'. Later on the expression changed into hūčnij hürgen, literally 'groom of the strength'. This form of uxorial residence was frequent among poor families who did not have the means to provide to their son a wife according to the 'classic' pattern, a very onerous one. Another form of wedding meant to avoid the constraints of the 'classical' wedding, was the kidnapping. This form became 'customary' in order to precede the other stages of the wedding ritual including the granting of the matrimonial compensation.

Without giving details, 'The Secret History' gives many examples of polygamy (§ 70), with reference to the two wives of the late qan Ambaqai. Another example (§ 130) is opposing the baya eke, terme which Pelliot translates par 'woman of second rank' of Saca beki to his two qatun or main wives . Indeed, Mongols could have several wives but the one promised since the childhood, was married according to the custom and took precedence over the others. It is the case of Börte, promised since she was a child to the young Temüjin. She will be the main wife of the emperor.

The levirate is another type of marriage present in 'The Secret History'

[SAX3-3] Urianhai Galzuud Nachinshonhor (National Museum of Ethnology of Japan, Japan)

**What does the Mongolian Nomadic Herding Depend on?**

Due to cold, dry climate of Mongolian plateau, roughly 80 % of its land is covered by herbaceous community which is the climax of the vegetation in the region. Having this as a background, the nomadic herding has been developed historically on Mongolian plateau.

There are two widely held theories regarding the nomadic herding on Mongolian plateau: "Theory of Grass Economy" suggests that the nomadic herding, which complies with the mobility of the grass, is heavily dependent on the primary production in the grassland; "Theory of Symbiosis " suggests that the habit of grazing-animals is a main reason of nomadic herding rather than following the grass. This study focused on the Nation of Mongol, which is located in the center of Mongolian steppe. A comparison study on the differences between typical steppe and arid steppe has been conducted. On each site an ecological research and an interview-based anthropological study have been implemented to discover the reality of the migration.

The "Theory of Grass Economy" can be applied to migrant of livestock in arid steppe, because of its yearly unstable climate conditions and low vegetation productivity. However, in typical steppe, it was clear that livestock migrant does not depend on vegetations, where there is more primary production.

From the interviews of nomads in different types of steppes, it became clear that nomadic herding usually follow the "Theory of Grass Economy" while it could also be interpreted as a "Theory of Symbiotic" in terms of keeping the livestock healthy mentally and physically by providing with adequate water and salinity to meet with their biological needs.

It has been proved that the migration conducted by herdsman, in other words, the place change of the people and the livestock plays a key role in preserving sustainable vegetation productivity in the grassland.

[SAX3-4] Maribel Gacasan Valdez (Bukidnon State University, The Philippines)

**Impacts of the Program Implementation Partners in the Supplemental Feeding Program of Malaybalay City Nutrition Council**

This study ascertained the level of participation of the program implementation partners in the supplemental feeding program of the City Nutrition Council, the nutrition trend of the school children after the collaboration, and impacts of these partnerships on the future nutrition programs of the city in terms of program implementation partners, City Nutrition



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Council, teacher-coordinators, and mothers. The respondents composed the franchisee of a bakery chain with branches in Mindanao and the Visayas, a community development officer in charge of the foundation of a multinational corporation, nurses of the Department of Education assigned to the research locales, teacher-coordinators of the nutrition feeding program, members of the City Nutrition Council, and mothers of children who were recipients of the program and who helped as well in feeding the children.

This study began in SY 2007-2008 and ended in SY 2008-2009. The descriptive method of research was used with survey questionnaires and interviews using purposive sampling.

Based from the findings the conclusions are: only one corporation has actively partnered the City Nutrition Council in Laguitas and Casisang Elementary Schools, Julies' Bakeshop. Its corporate social responsibility has been a dynamic presence in these schools in the supplemental feeding program; (b) sustained feeding program, after a thorough medical preparation and nutrition enriched recipes, can improve weight gain of school children from grades 1 to 6; and (3) more mature corporations must implement the spirit of social responsibility. The phases of designing, staffing, financing, implementing, and evaluating must be carefully planned in detail for resources of all stakeholders to efficiently affect the health of children.

Thus, it is recommended that the City Government must have a long term plan where capitalism and social consciousness coexist. As much as the city needs investors so that the economy will further develop and thus the social and basic services will be efficiently addressed, non government agencies like corporations and private companies have to have corporate responsibility to the very communities where they have straddled. This study suggests then that initiatives which have successfully worked in some corporations must not be voluntary but enforced. The government must identify examples of innovative practices used in communities to meet food security needs, incorporate sustainable development strategies that integrate environment, health, nutrition, and economic development so that these same companies will use these. It needs to create more financial incentives to corporations, like tax deductible projects, so that it can attract many corporations to have social responsibility. In addition, for chambers of commerce, business groups or civic organizations like the Rotary or Jaycees, or the academe, the giving of public praise to the companies that are doing work for those who are underserved, will bring prestige and honor. But publicity is still not enough and this is why the city government needs to create more financial incentives.



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**[SAX4] Individual Panel IV**

<b>Date</b>	Aug. 8, 2009
<b>Time</b>	16:00 ~ 18:00
<b>Room</b>	Room X
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SAX4-1]** Sumati Varma (Delhi University, India)

**Cultural Entrepreneurship. An Indian Narrative**

In today's information economy, knowledge and creativity are fast becoming powerful engines driving economic growth, with profound implications for trade and development. This in turn highlights the importance of the creative industries and their contribution to employment generation and export expansion. A defining characteristic of the creative economy is that it lies at the intersection between the arts, business and technology. Globalisation with its attendant features of technological change, the rise of the service economy, increasing affluence and deregulation of national cultural and media policy frameworks have been the major drivers of the creative economy.

Creativity is not a given resource. It is a resource that is deeply embedded in a country's social and historical context. It may be termed a ubiquitous asset which could provide developing countries such as India with opportunities for wealth and employment creation consistent with wider trends in the global economy.

The Cultural Entrepreneur

This brings the cultural entrepreneur into the picture who was first introduced into the literature by Paul Dimaggio (1982) as the "cultural capitalist".

With increasing attention to the economic dimensions of the worlds of the arts, the cultural entrepreneur became a more popular character.

Lounsbury and Glynn (2001) appropriated the character to stress the cultural dimension in which entrepreneurs operate and point at the narrative performance of entrepreneurs.

The characterization of the cultural entrepreneur in the policy briefings of Rick van der Ploeg as secretary of culture in the Dutch administration (1996) describes the cultural entrepreneur as the person who combines two faculties:

1) knowledge of and sensitivity towards the arts and creative possibly combined with the ability to spot creative talents

2) Knowledge and comprehension of the potential public and marketing techniques.

Accordingly, good cultural entrepreneurs have the following characteristics:

1) They are alert to opportunities

2) They are creative in terms of the artistic content but also in terms of organizing and arranging finances

3) Artistic content is their passion and commitment; everything else, including the economics, is subsidiary

4) They are persuasive in the sense that are able to convince good artists to work with them, bring about interest in the art, get people involved (e.g. volunteers), and are able to generate the necessary funds, including donations and the like.

5) They have vision, courage, hope and faith



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The Indian Context

India has a rich heritage and cultural tradition inherited from its past generations. The past decade has witnessed dramatic changes in the Indian cultural milieu brought about by changes in technology, policy facilitation and a deeper integration of the world economy in general. A visible manifestation of this is the emergence of what I term “Contemporary music and dance” which has clear elements of interdisciplinary influence. This prominently includes the influence of western music in all its manifestations.

Western music arrived in India with the colonial powers, its influence initially confined to coastal towns. It gradually spread to all parts of the country co-existing with other traditional forms of expression. Its influence today has assumed the proportions of a phenomenon with institutions of myriad hues and capabilities having mushroomed all over. The widespread influence of western music in contemporary music expression is attributed to individuals who have acted as cultural entrepreneurs.

In the given context this paper seeks to explore

- The characteristic features of contemporary music in India and factors responsible for its emergence and growth as a part of the cultural economy.
- The emergence of individuals/ institutions as cultural entrepreneurs in the larger context of cultural globalisation.
- It then suggests the path for the development of the industry and its potential contribution towards inclusive economic growth.

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*Advance Program (Last Updated June 11, 2009)***[SUA1] Economic Adoption in India and Thailand**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room A
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUA1-1]** Basavaprabhu Jirli (Banaras Hindu University, India)

**Cognitive Domain and Adoption of Improved Rice Cultivation Practices: A case from India**

Increasing agricultural production and productivity using improved agricultural technologies is a pre-condition for achieving food security in the developing countries. As long as farmers continue to use traditional low yielding crop varieties, agricultural productivity will remain low. Small farmers are depending mainly on agriculture and have the potential to improve their welfare if they adopt improved production technologies. Efforts are therefore been made by various national and international research institutes to develop improved crop technologies for use by farmers. Rice has received research attention possibly because it is an important cereal crop and consumed worldwide. Research efforts over the years have led to the development and extension of improved rice varieties to farmers. Hence, the present investigation was taken up to study the knowledge level and adoption behaviour of the respondents toward improved cultivation practices of rice varieties developed by Banaras Hindu University (BHU), Varanasi (India).

Exploratory research design was adopted for the study. The study was conducted in the purposively selected state of Uttar Pradesh. Varanasi and Chandauli district of the state are important rice belts of the state, hence were selected for the purpose of study. A total of 100 farmers constituted sample of the study. The data was collected by using structured interview schedule, and analyzed with the help of statistical tools.

Majority of the selected farmers had medium degree of knowledge and only 26% of the respondents had high degree knowledge of improved cultivation practices of rice varieties of BHU. As far as adoption of improved cultivation practices of rice varieties of BHU by the respondents are concerned 50% of respondents were found to be medium level of adopters followed by low level (40%) of adoption and there ere only 10% of the respondents with high level of adoption of improved varieties. Among the independent variable education, size of holding, social participation and income were positively and significantly related to knowledge of the respondents, and land holding, income, farm power, improved agriculture implements, sources of irrigation, social participation were positively and significantly related with adoption. Hence we can conclude that education and social participation are effective means of increasing adoption of improved rice cultivation practices. Size of holding and irrigation facilities also play important role in influencing acceptance of improved cultivation practices. Farm power and improved agriculture implements have significant impact on implementation of improved rice varieties. There is no role of age, caste, family size, houses and occupation in influencing adoption.

**[SUA1-2]** Nilanjan Biswas (University of North Bengal, India)

**Joint Forest Management: An Integrated Approach to Rural Development**

*Advance Program (Last Updated June 11, 2009)*

The management of natural resources especially the forest resources is an important factor in determining the pace and level of a country's development. To manage any resource properly it is a must that individuals, households, communities actively manage their resources in an attempt to achieve the best possible outcome. Most of India's natural resources are currently in very poor shape due to the sheer neglect, over- grazing, or indiscriminate exploitation. It is an established fact that majority of world's poor live in rural areas and among those who depend on forests for their livelihood are often geographically isolated, socially and culturally marginalized. This calls for adoption of a sustainable rural development strategy that not only serves the purpose of safeguarding the environment but also eradicates rural poverty drastically. The present paper makes an elaborate discussion of joint forest management, an integrated rural development approach, which can bring affirmative changes in the status of land and forest cover. In the course of analysis it examines clearly the interconnectedness between rural development and forest resource management, viability of the approach, and finally makes an review of Forest Right Bill 2006 framed and implemented for the scheduled tribes and other forest dwellers of India

[SUA1-3] Ritika Shrimali (York University, Canada)

**Spaces of Corporate Control: Emerging Dialectics of Contract Farming in India**

Given the Indian context, where changes in agrarian structure have constituted a major component of political and administrative history (pre and post independence) leading to different forms of land revenue/tax collection from the cultivators, which led to indebtedness, dispossession of land, levels of tenancy and increased impoverishment in rural society, it becomes essential to know how in the contemporary neoliberal economy, the historical social relations are changing and what kind of impacts those changes are producing. With the entry of some of the Fortune 500 American agribusiness companies in India like PepsiCo, McDonalds, Coca-Cola and Monsanto, there has been a shift in food production from food grains to export oriented luxury food products and food processing industries in India. The shift is being furthered with 'contract farming.' Here, the contracting firm provides all those services and inputs – seeds and farm chemicals, financing and marketing – that the state-run agencies used to provide at a subsidized price. It may be defined as a “form of social organization to deepen the form of appropriation” whereby, multinational companies appropriate surplus labour by subsuming labour under capital.

I argue, that this is set to widen the differences in the social relations of production which determine intensity of production, crop specialization, on a given land, thus deepening and intensifying the capitalist relations. Thus, Contract Farming, as a form of spatially uneven intensification of capitalist agriculture promoted by corporate capital becomes important to study and to understand the emerging vulnerabilities from changing social relations of production.

In this paper, I attempt to explore questions around why is it that the world's biggest corporations are interested in subsuming Indian agriculture? What is it that they are really subsuming? That is to say, is there a politics in the geography of these investments? Are these new investments more widely dispersed, with a strong attraction for the 'backward areas' where labour organisation is either weak or non-existent? How does contract farming contribute the profit maximising agenda of the agribusiness in India.

[SUA1-4] Usa Sutthisakorn (Thammasat University, Thailand)

**Solving Economic Problem in Thai Communities: People's Learning and Knowledge Management**

The purpose of this research is to synthesize learning process and knowledge management people created in their research to solve their economic problems.

The 132 researches conducted by the people in Thai communities, during the year 1987-2006 were synthesized through Meta-synthesis methods. The concepts used are “experiential learning” (Kolb, D. A., 1993; 1984.) and “knowledge management” (Nonaka, I. & Takeuchi, H., 1995; Takeuchi, H. & Nonaka, I., 2004).



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From the study, many aspects of learning and knowledge management, as well as distinctive methodology of “people research” are found. The integral approach which tries to solve the community problem as a whole systematically is the key to success.

*Advance Program (Last Updated June 11, 2009)***[SUA2] Economic Development in India**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room A
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUA2-1]** Sidharta Sankar Laha (University of North Bengal, India)

**Investigating Trade Pattern between India and the U.S.A.**

There has been a dramatic changes in the trading relations between India and the U.S.A. especially since the onset of new economic policy. The present paper tries to examine the trade patterns of the two largest democracies of the world in the light of IIT indices. Exports-imports data for 1991-2005 between India and the U.S.A. have been analysed. Calculations of IIT indices have been separately done for resource-based, labour-intensive and differentiated products. Indices show that between the three product groups smaller difference in GL indices are revealed, with values well below the scale-intensive products and the GL average. For the resource-based product group the values lie between 0.276 in 2002-2003 and 0.873 in 1997-98. In the course of analysis some fluctuations in IIT indices have been observed.

**[SUA2-2]** Anil Bhumali (University of North Bengal, India)

**India's Trade Performance in Pre-Liberalisation Era**

The present paper gives an exposition of India's trade performance during pre-independence period and up to pre-liberalisation period i.e. up to 1990. It specifically discusses India's prosperous foreign trade situations during the pre-British rule. In the paper Indian trade policies during the pre-independent period (starting from 1757) and the post independent period, especially up to 1990 have been elaborately analysed. A review of India's trade pattern during the period under study has been made extensively. Analysis show that our foreign trade during inter-war period was quite favourable. At the end of the First World War, there was a gradual removal of many wartime restrictions on exports and there was also normal trade relations with the enemy countries. Analysis also shows that from 1913 to 1939 India completely enjoyed the favourable trade balance (i.e., exports were larger than imports). India witnessed adverse balance of trade especially since its independence. During 1950s, the poor export performance was mainly due to the lack of good quality product, lack of trade policy framework conducive to trade and the pressure of domestic demands (Singh 1964, Bhagwati and Desai 1970, Singh, 1964). Analysis further extended by Bhagwati and Desai (1970) concluded that the stagnation of export earnings during the 1950s (except for a few items like iron ore) is to be largely attributed to domestic policies and as a result India's share in traditional exports were falling which led to an inadequate expansion of new products in the absence of any export promotion measures. Moreover, the self-sufficiency measure of trade policy laid an increasing and single-sided stress on import substitution rather than export promotion during the 1950s. During 1960s all these incentive schemes helped to diversify the export structure in favour of non-traditional items and encouraged the growth of real exports of break way from the



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stagnation of the 1950s. In the 1960s the real exports recorded 3.3 percent growth. In the commodity-wise analysis of India's export in the 1960s, Nayyar (1976) finds that the exports of engineering goods grew very rapidly. India's performance was quite good during this period of time. Many of the engineering firms were characterised by foreign collaboration agreements with restrictive clauses for exports. Unfettered exports could have better performance in the absence of these collaboration agreements. Frankena (1972) finds that discrimination against exports by foreign collaborators was a significant export barrier by analysing various restrictions on exports by foreign investors. The share of the U.K. in India's imports was 19 percent in 1960-61 being the highest among all the countries, gradually declined to 8 percent in 1970-71 and in 1990-91, it was only 7 percent. The share of the U.S.A. in India's imports gradually increased initially from 1950-51 to 1960-61 and since then it declined. It was 29 percent in 1960-61, 28 percent in 1970-71, 13 percent in 1980-81 and 12 percent in 1990-91. So, it is found that from 1970-71 the direction of trade recorded a continuous change.

During 1960-61 India's trading relations with socialist countries particularly with the USSR was expanded. The share of the USSR in Indian imports was only 1.4 percent in 1960-61, which rose to 8 percent in 1980-81 but declined to 6 percent in 1990-91. It is to note that the direction of India's exports has recorded a remarkable change especially since the adoption of five year plans.

[SUA2-3] Mukesh Kumar (Magadh University, India)

**Land-labour Relations under the Colonial Rule: Study in the Development of Capitalism in India**

The very success of capitalist industrialisation in Britain, and the enormous power it developed has been attributed to an artificial world division of labour and to the extension of the area of capitalism which imperial expansion made possible. Finance capital finally needs a state which is strong enough to carry out a policy of expansion and to gather in new colonies. A special form of colonial society had emerged in the eastern India where capitalists and landlords (the outcome of colonial policies and both often absentees) exploited the peasantry and the colonial rule facilitated both guaranteed sources of materials and also of monopolistic positions 'to make sure of orders to strengthen the necessary connection'.

Land and capital have always been inextricably intertwined in the agrarian history of eastern India. Two major transformations during colonial period in India served to undermine radically the pre-existing social insurance patterns and to violate the agrarian economy on account of the imposition of a particular socio-economic system i.e. capitalism and the related development of the modern state under the colonial aegis. The transformation of land and labour i.e. nature and human work into commodities for sale had the most profound impact. Control of land increasingly passed out of the hands of villagers; cultivators progressively lost free usufruct rights and became tenants or agrarian wage labourers; the value of what was produced was increasingly gauged by the fluctuations of an impersonal market.

The pre-capitalist community was, in a sense, organised the problem of providing minimum income/wages and also organised to minimise the risk to which its members were exposed by virtue of its limited techniques and the caprice of nature. Traditional forms of patient – client relationships, reciprocity, and redistributive mechanisms may be seen from this perspective. Of course the pre-colonial agro-society was not self-sufficient but it did not ask for the skin of the labouring poor. Colonial capitalist intercourse reached to the deepest point and ripped off all existing frames of check and balance and protection in the agrarian sector. With the rise of absentee owners who worked through hired agents and with debt structures that linked the labourers and tenants more often to outsiders than to insiders, the capitalism grounded itself firmly in the village society. The objects of envy and pressure within the village, though hardly impervious, became less vulnerable to the demands of the local poor. The zamindars were no longer dependent on local validation and support for their position. Now the colonial courts and constabulary could enforce their title to land and



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their claim to contractual debt. This new outside backing allowed them to incur local disapproval at less risk.

Agriculture has been viewed as auxiliary to commerce and also as the source of all wealth. The present study, thus, envisages a detailed analysis of the inter-related forces of colonialism, capitalism and the 'development process' in the agrarian sector of eastern India.

[SUA2-4] Daniel Samotus Zbytek (Prime Minister Office, Poland)

**Central European View of India**

India and Poland are geographically distant, located in different global milieu, but have shared similar experience in development process.

In the past Indians have seen so called socialist countries of Europe as part of a soviet world, important counterbalance to the First World of developed countries of the West.

In fact India and "peoples' democracies" as they named themselves used the same ambition – dreams of quick industrialization to cope with Western Europe and North America. Indian version of this socialistic idea is associated with Pandit Javaharlal Nehru and in fact have to big extend originated in British universities of Cambridge and Oxford whose intellectuals have been impressed by Soviet Union achievements in industrialization but did not care about its enormous cost or effectiveness. Polish economists Lange and Kalecki who both shaped Polish version of commanded socialist economy have been also influenced by the same as Pandit Oxbridge mentality and also followed the same path designed by Lord John Maynard Keynes. In fact Kalecki's "Essay on the theory of Business Cycles" published in 1933, predated Keynes' his magnum opus, "The General Theory of Employment, Interest, and Money" (1936), and was known to His Lordship, but its influence was rather limited due to the fact, that majority of Kalecki's works have been published in Polish.

Anyhow Keynesism influenced Polish socialists and in result in Poland there has been applied soft version of communist regime as for example, unique in Soviet world, there have been left private farms constituting backbone of agriculture and artisans have been conducting their businesses on their own risk following market demand.

Poland and India in fifties and sixties of the past century have been co-operating intellectually and economically – Mr. Kalecki had been included into Mr. Prasanda Chandra Mahalanobis team helping to create first India's plans of development. Polish industry supplied equipment for power stations, miners, food processing units built with assistance of Polish engineers.

Poland has been influenced by India in many ways as well – cultural ideas spread widely and Assam or Nilgiri tea have created new Polish custom to start a day with a cup of tea not known earlier. Both countries have co-operated closely sharing the same economical commanded economy pattern and the same values.

Today situation changed dramatically – the central European countries of former Warsaw Pact joined the West and are members of NATO and the European Union.

Polish economy, for good or bad, has been fully integrated into the West and today more then two thirds of its industry is owned by foreign companies, mostly multinationals.

India economically also left commanded economy directing itself into liberal global market but keeping its economical independence and participating as equal in big game of foreign investments.

It is expected that in 2012 Poland will join Euro area this completing full integration of this country into the European Union common market.

In fact Poland has limited possibilities to choose economic development policy of her own. Socialist economies, including that of the Soviet Union collapsed unable to win competition economically not saying about will of people for more open, diversified society. Development of societies is a process however and there is no end of history as hopefully but wrongly predicted by many liberal thinkers. Liberal economy is unable to solve many development problems, therefore in Poland we are monitoring with great attention path of development chosen by India.



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Last few years broad band and economic press is full of appraisal of India economic achievements. GDP growth, often more than 8, 0% p.a. is impressive, particularly from European point of view, where majority of European Union countries are reaching at their best thin 2- 3 pct.

China's GDP growth factor is much higher, but the fact that huge Indian economy, after years of stagnation, is already moving, was in itself news for a first page.

But in this moment we are touching the crucial point – is GDP factor saying the truth?

My response is negative.

Left apart China, its economy realities are worth in deep studies but are not a subject of my present interest. Stay with India.

At first we must analyze structure of GDP. According to the data supplied by Centre of Monitoring of Indian Economy, the highest growth has been recorded by service sector, mainly IT. but GDP growth is not in par with social needs – more than 70% of Indians are living in villages where total labour power is counted in hundreds of millions, but IT industry recording the highest growth has employment in it is only one million, i.e. about 0,3% of workforce of the country.

Next important factor is nature of services sold by IT: only 0,14% of WIPRO, the biggest IT Indian company, export sales are consultation works, and other majors of it powerhouses even not ready to disclose structure of their results, have similar level. It is counted simultaneously that only 3 up to 4% of IT output in India is sold in India itself. It means that in globalization Indian IT found for them a niche, quite profitable, it is about 100 billions of dollars in the next three years, but on low scale level, mostly programming. This advanced technologically industry is totally almost integrated into Western markets but avoiding Indian one. Only 1% of Indian inventions are recorded as a share in global output, i.e. less than Indian share in global economy (about 5,0%). In this respect Poland and India keeping the same track of underdevelopment of their innovation, this in my opinion is disclosing backwardness of them both in comparison to the developing world.

In result we have to parallel Indian economies developing independently; global one represented by IT, services, jewellery which pushes GDP growth to their high level and vast areas of stagnant traditional economy of agriculture, slums of mega cities, small businesses in industry and trade. Supply of food for more than 70% of population is diminishing when successful 30% increase their consumption of better food, clothes, and electronic gadgets.

Economically in India we have today obvious demonstration of two paralleled economies, as theoretically presented by Ricardo but better known as two system dual economy of Lewis.

Lewis model was based on development process in which labour is moving from traditional one to new industry. In case of India statistical data are showing, that population is increasing at the rate slightly higher then 2% but simultaneously labour market is expanding at the rate of 1% mainly in service sector where demand is for educated alumnus of high school and not for manual labour offered by traditional sector. In result there are scarcities for engineers and growing slums of mega cities populated by young, hungry young men.

Poland over passed similar social situation – investment by foreign companies offered limited number of new jobs but mainly for vocational labour – manuals and high educated have limited choice. For them solution came from Poland's membership in the European Union – they simply emigrate. More then two millions of Poles left their home country after 2004, when Poland joined EU. Poland had about 38 millions inhabitants and labour force of about 18,6 millions, so the country have lost 12% of it and the best, educated young people. Of course it is a huge lost for a country, but in this case mistakes in economical policy have been absorbed by huge European market and political elite of a country has been sidelined. It is obvious that India is in much more difficult situation, her political elite has not soft landing to be provided in case of mistakes and there is nobody willingly waiting to absorb huge flow of labourers.

*Advance Program (Last Updated June 11, 2009)***[SUB1] Enshrining the Body, Embodying the Stone**

Date	Aug. 9, 2009
Time	08:30 ~ 10:30
Room	Room B
Convener	
Chair	To be announced
Discussant	

**Panel Abstract**

To be announced

**Presenters**

**[SUB1-1]** Tran Ky Phuong (Vietnam Association of Ethnic Minorities, Vietnam)

**Tangible Evidence of the Cham Architectural Temple-Towers in the Turning-Point of the 10th and the 11th Centuries CE: Considering the Role of Champa Kingdom(s) in the Inter-Regional Maritime Trade between Southeast Asia, India and China**

This subject deals with the socio-economic background of the religious architecture of the ancient Champa kingdom(s) in Central Vietnam. The author will apply a multi-discipline study of archaeology, archaeological landscape, art history and historical texts (i.e. the Vietnamese and Chinese historical records and the Cham inscriptions) in order to argue the important role of Champa kingdom(s) on the Maritime Silk Road linked between South and East Asian states.

Archaeological artifacts found in Central Vietnam generally reflect two (large scale) foreign cultural influences: Han Chinese and Indian. There is sufficient evidence to basically prove maritime trade relationships between Central Vietnam, including a number of port- cities/ polities, with China and the Indian sub-continent. Due to rich forest resources as well as geographic location providing useful entrepôts, Central Vietnam played an important role on the 'Maritime Silk Road' well- known during 500BCE to 300CE.

Having inherited richness and the establishment of the Sa Huynh culture, the Champa kingdoms/polities emerged towards the end of the 2nd century CE within the same cultural and physical landscape of this pre-historical Sa Huynh culture in Central Vietnam. Champa territories stretched from south of the Ngang Pass in Quang Binh Province to the Dong Nai Basin in Dong Nai Province (approximately between 11° N and 18° N latitudes). These included both coastal plains and the interior highlands in current Central Vietnam.

Naturally, the economy of the Champa kingdoms/polities, beyond an agricultural and fishing base, was largely centered on the coastal trade with India, China and other parts of Southeast Asia. Champa was the closest source for many presumed luxury goods exported to China such as ivory, rhinoceros horns, cinnamon and aromatic woods, spices, and so on, while port-entrepôts such as Hội An (Great Champa Estuary) and Qui Nhơn/ Thị Nại/Sri Boney provided useful shelters, fresh water and firewood for ships traveling along the coasts from South Asia to East Asia; once the Champa kingdom became the one of the most significant middlemen in South Sea Trade (i.e., Nanhai).

Presently, the remaining cultural heritage of Champa kingdoms in Central Vietnam include a large number of Hindu and Buddhist temple-towers dating from the 7th to the 17th centuries CE. Amongst the Cham sites, the architectural temple-towers built during the 10th and 11th centuries, such as the Hindu temples of My Son Sanctuary (UNESCO World Cultural Heritage since 1999), Khuong My, Chien Dan, Banh It, Binh Lam, and so on, were notable due to their artistic value as well as their convincing relation to those of Cham inscriptions and historical events. These clues provide tangible evidence regarding the socio-economic background(s) of the kingdom(s) during that period in the context of the inter-regional maritime trading between Southeast Asia, India and China. This is an important concern in

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our hypothesis testing.

The author, as an archaeologist and art historian who has worked over 25 years on Cham arts, will focus on the socio-economic background of the Cham kingdom(s) that relate to the religious buildings.

The author thinks that this system formed the socio-economic backgrounds of the Cham port-polities locating on the main estuaries in Central Vietnam; and the examination on this system will shed a new light to the Cham cultural landscape.

**[SUB1-2]**    Álfonz Lengyel (Sino-American Field School of Archaeology, USA)

**Importance of the Activities of the Sino-American Field School of Archaeology in Xi'an China.**

The Chinese law prohibits foreigners to conduct archeological exploration in China. However, its provisions did not bar to teach to foreigners the techniques of Chinese archaeology. Therefore, SAFSA in collaboration with Xi'an Jiaotong University and the Archaeological Institute of Saanxi Province, since 1991 has been offering annual summer program for American and other foreign students. During the course of study the students are helping to unearth important finds. Due to the accelerated building program in Xi'an and its area, great many accidental finds warranting an immediate "salvage excavations". In this paper some of the major finds will be discussed.

There are great numbers of China specialists elsewhere in the world, but few of them had any direct archaeological experience in China. Therefore, the importance of SAFSA is evident. Through its joint program with Chinese Institutions, the participants not only learn the Chinese Archaeology, but also get acquainted with the experts of the Institute in Xi'an. These initial contacts they could deepen in their future scholarly life.

The basic principle of the school is not only the summer archaeological practice, but also a good will gesture toward the Chinese people. Through archaeological field study, SAFSA wants to build up a mutual respect and pave the road of further peaceful and prosperous collaboration.

**[SUB1-3]**    Ali Akbar (University of Indonesia, Indonesia)

**Cultural Resources Management for Majapahit Kingdom Site in Trowulan-East Java**

Trowulan is an archaeological site which related with Majapahit Kingdom. The Kingdom established in 1293 AD, reach its glory around 1350 AD, and fall around 16 century AD. The area of Majapahit Kingdom in King Hayam Wuruk period (1350 – 1389) consist of several Asian countries such as Indonesia, Malaysia, Singapura, Brunei Darussalam, and Filipina. The kingdom also made relationship with China, India, Cambodia, Myanmar, Thailand, and Vietnam. Nowadays, there are several archaeological remains in Trowulan site such as: temples, canal, huge pool, potteries, figurines, statues, coins, and tombs. However, many occurrences happened in this site. The awareness of residents is still low. They dig the land which rich with archaeological remains and use the soil to make bricks. Meanwhile, the government including scholars still can not campaign that Trowulan is an important site for gain knowledge and science. Residents usually think about how to gain economic benefit. Therefore, a cultural resources management is important to handle this situation. Cultural resources management is an approach to find best solution between residents, government, and scholars. This paper more or less describe about culture in several Asian countries during Majapahit Kingdom. This paper also can enrich knowledge about how to manage culture which can be use to develop economy of community.

**[SUB1-4]**    Katharine Cox (University of Otago, New Zealand)

**Migration and Health in the Upper Mun River Valley (UMRV)**

As part of the origins of Angkor project we present results from isotopic (Sr, O, C) analyses of human enamel in 34 individuals from Noen U-Loke, an Iron Age (500BC) site. At this stage of research, we have tested a hypothesis that communicable diseases were



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introduced to the region from significant migration from outside the UMRV. There were no significant results, strongly suggesting that these diseases developed locally.

**[SUB1-5]** Anasuya Bhowmik (Research Collaborator with The Asiatic Society, Calcutta, India)

**Indian Medieval Fort Architecture. A Note on Kumbhalgarh Fort,-the Pride of Mewar**

Among housing/habitation, fort was regarded essential to every kingdom for the protection of the king and his family.

Different types of forts were built in different regions of medieval India, according to its need for use and its suitability for the region.

In most of the cases, scholars did not find any textual description of the forts existing now in India. "Kumbhalgarh" fort however is an exception in this context. This mountain fort is a marvelous feat of 15th century A.D. The architect of this fort was Mandana Sutradhara, the chief architect of Rana Kumbha of Mewar. He was an author, who wrote several books on architecture as well as on sculpture, in addition to his profession as an architect. Vastumandana is one of the hand books on architecture where he gave detailed description of a fort and the palace inside.

From the description, it appears that while writing the book he had Kumbhalgarh fort in his mind. In that perception, one can correlate easily the textual description of the book with this fort which still exists in India with pride. Inside plan was changed later, to fulfill the requirements of the later occupants on this fort. However textual evidence of the original plan of this fort can be produced out of description from Vastumandana.

Fort architecture occupied therefore in dominant position as subject in the literature of the Science of Architecture in medieval India.

*Advance Program (Last Updated June 11, 2009)***[SUB2] Archaeology, Artefacts and Epigraphy**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room B
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUB2-1]** Yoshie Itani (Tama University, Japan)

**Images of Women on Japanese Modern Export Porcelains — Geishazu & Bijinga**

Beauty depictions (bijinga) are a perennially popular artistic theme. In Japan during the Meiji period (1868–1911) these began to include women other than “ladies-of-the-evening” and geisha, who had previously been the primary subjects. The term bijinga itself probably came into use in the Meiji period, and before that such pictures were referred to as bijine (“beauty pictures”) or onnae (“woman pictures”).

In the Meiji period, beauty depictions were popular in the porcelain works of Kutani Shozo (1816–83) of Kaga, particularly in export Kutani ware in the kinrande style (gold-decorated “brocade” ware). Kinrande porcelains incorporating colored bijinga patterns were exported from Seto as well, and many examples of kinrande with vermillion grounds marked with Kutani stamps were manufactured in Seto.

Kutani kinrande wares depicting beautiful women were called “bijinga,” while Meiji-era Old Noritake and porcelains made in Seto and painted in Nagoya were termed “geishazu” or “geisha-maiko” (pictures of geisha and apprentice geisha), a difference that likely distinguished the types of women depicted. Kutani bijinga wares commonly featured not only geisha, but also finely drawn images of women wearing the clothing and hairstyles of Heian-era courtesans or reminiscent of fashions in *The Tale of Genji*, many finely drawn on large plates, pots, and flower vases. The Seto-Nagoya wares were typically smaller items like dessert plates and cup-and-saucer sets, and while not all represented working geisha, most depicted patternized images of women as geishazu. In English both are referred to simply as “geisha.”

In Arita, too, artisans learned of the popularity abroad of “Japan Kutani” and began manufacturing their own kinrande bijinga wares. One example is a 41-cm Kutani-style plate by Zōshuntei Miho, described as “Large plate with woman in polychrome overglaze.” While such examples are relatively fewer, those that do exist are finely done and can be considered bijinga in the same genre as those from Kutani.

Kinrande wares exported from Kutani occupied the number one position by 1887, after which the kinrande composition style itself declined as consumer tastes changed, and the same was true of the bijinga and geishazu from other production centers.

Dividing depictions of women on Japanese modern export porcelains by era, the Art Deco period (1920s–40s) serves as a general turning point.

Western porcelains from the Meiji era depicting historical figures and Greek and Roman beauties were mostly oriented toward the American market. Later, while images of women in magazines became popular during the Art Deco period, depictions of women on porcelains gradually declined, until they all but disappeared from table wares by the end of World War II, with the exception of bijinga on plaque. After that, bijinga on mass-produced porcelains became extremely rare, except for special-order items like a plate from 1962

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depicting women in the Oriental style.

Accordingly, bijinga on Japanese export porcelains can be considered to have started in the early 20th century and faded away with the end of the Art Deco period.

**[SUB2-2]** Rachna Chhay (APSARA Authority, Cambodia)**Standardization in Khmer Ceramic: a Case Study of Thnal Mrech Kiln Site and Bangkong Kiln Site**

In January 2007 and March 2008, the Department of Monuments and Archaeology of Authority for the Protection and Management of Angkor and the Region of Siem Reap (APSARA Authority), in collaboration with the National University of Singapore (NUS), conducted an archaeological studies, include mapping, excavating and analyzing the Thnal Mrech Kilns (TMK), their morphology, their productions, their chronology, and their typology. The radiometric dating on various charcoal samples collected from these kilns, suggesting different dates ranging from the mid tenth century to early thirteen century.

The ancient kilns structures (TMK 01 and 02) using a crossdraft technology, as the sloped floors with inclination approximately 27°, so the air intake at the front of the kiln is lower than the exit point at the back, a natural draft will occur, and The higher the exit point take the draft as vent of the kiln.

Amount the surface collection at TMK site and the total of 10,009 artifacts were recovered from TMK 02, could be classified according to Khmer linguistic terms for ceramics, defined by both shape and function, such as Kpoeung: roof tile, Danlap, Kothh, Khuoch, Ak kambor, and Chan: Small container, Tho, Ka-am, Chhnang, Krala, and Phoeng and Peang: Large contains, and unidentifiable pieces.

Evidences on ceramic walls suggest three techniques used in making pottery at Thnal Mrech, within the decoration which consists of profiles cut into the vessel wall and of combination of lines, motifs incised or impressed, and molding.

In general, glaze observed on ceramics taken from TMK 02 comes in four varieties: common Kulen green, hay yellow, milky white, and light brown. Green glaze is the majority color, but we could think that all of these colors just come from the same glaze, but they had firing in two differences atmosphere (Oxidation/Reduction Atmospheres). The green is the reduced color of the iron present in the glaze and the yellow is the oxidized color of iron, and the clay colors will differ as well, the reduced clay will have a grey or darker color and the oxidized clay will have a light sandy or whiter color.

This presentation is divided into two study ceases. In the first cease we will examine pottery technology: the physical and characteristics of clay and temper and the art of decorated ceramic vessels in clay. In the final we will work out on the standardization hypothesis: We use measurement of standardization in ceramic as evidence for specialized craft production. The analysis and interpretation of ceramic wasters remains at Thnal Mrech kiln Site and Bangkong Kiln site, in Angkor region, Cambodia, allows archaeologists to accomplish varied result: establish a time scale, document interconnections between different areas, and suggest what activities were carried out at particular sites. These techniques and theories used to bridge the gap between the recovery of ceramics and their interpretation within archaeological contexts.

**[SUB2-3]** Sokha Tep (National Museum, Cambodia)**Ceramics Conservation Of Koh Ta Meas Archaeological Site**

In 2004 and 2005, an EFEO and APSARA Authority team excavated the Koh Ta Meas site at the Western Baray. Koh Ta Meas proved to be a burial site with several graves containing a great number of artifacts dated to early 1000 B.C. The ceramics found at this site are therefore the oldest ceramics unearthed so far in the Angkor area, and they include many type of pots, such as basins, pedestal bowls, water jars, huge water jars, cooking pots, and storage jars.

From 2005 to 2008, the Ceramics Conservation Lab (CCL) cooperated with Christophe Pottier, Director of EFEO Institute, in a long-term project to conserve Koh Ta Meas

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ceramics.

Most Koh Ta Meas pots are earthenware with red slip painted on the exterior and interior of the rim, dots of white slip on the rim of jars and on the foot of pedestal bowls, and stripes of white slip painted on shoulder, neck, and lip. Slipped decoration is frequently found in the prehistoric ceramics of South East Asia, and red slip has been found on ceramics at Cambodian sites such as Koh Ta Meas , Angkor Borei, Phum Snay, Prei Khmeng , Cheng Ek, and Srei Ampil, as well as at the Ban Chiang site in Thailand. Slip is clay, and it is applied before firing and becomes fused to the clay of the pot itself.

Koh Ta Meas ceramics could have been fired by open firing, like the open firing done today in Kampong Chhnang, but the greater hardness of KTM ceramics suggests that they were fired for a longer time at a higher temperature. Open firing gives pots a good oxygen supply, so that iron-rich clays become tan, orange, or red, which are the colors found in KTM pottery

#### Ceramics Conservation

Ceramics from the excavated site arrive at the Ceramics Conservation Lab as bags of sherds, which go through the following process of conservation: 1- cleaning , 2- matching, 3- assembly, 4- gap-filling, and 5- inpainting. Before these processes can start, the sherds must be examined to determine if they were low or high fired and if their decoration dissolves in water, for the cleaning process differs with different ceramic materials. Pots must never be over-cleaned, removing important signs of use like fire soot or destroying decoration or clay surfaces in order to take away more dirt, because the materials removed can't be put back again. Hence cleaning is a very important technique and requires skill and care. The processes below were used with Koh Ta Meas ceramics:

Cleaning : use dry cleaning, piece by a piece, with tools such as a restorer's dry sponge, bamboo stick, and soft brush and sometimes under magnification (Opti-visor).

-Matching : lay all of the sherds on a table and then start matching, based on clues like the colors on the sherd, sherd thickness and shape, stains on the exterior and interior surface, decoration , eroded places, the potter's patterns of scraping the clay to shape and smooth the surface, position of the sherd (rim, body or base), and forming technique of pot

-Joining: can join from base up or from the rim down, or both halves can be joined and then combined together. The adhesive must be a high-quality, conservation-grade resin that will be chemically stable for a long time and is the right hardness for ceramics and for the climate. We use a mixture of Acryloid B72 and B48 dissolved in acetone, and we add glass micro-balloons and powdered pigment if the sherds don't fit tightly together.

-Gap-filling: after joining , if some missing sherds are in places that make the pot unstable, these gaps must be filled to support the structure of the pot. We use dental plaster.

- Inpainting: after sanding the plaster fills to make them the same shape as the pot, we paint the plaster to match the color of pot. The idea in conservation is that we cannot see the place of restoration when we look from a distance, but we can see it when looking close up at the pot.

Now that the ceramics from the Koh Ta Meas site have been conserved, it is possible to appreciate the skill of the potters by looking at the shapes they formed, the fine thinness of the pots, their decoration, and their large size. These pots are an important part of the Khmer cultural heritage in the Angkor area, and I am so exciting to have had the chance to conserve them. They will soon be on exhibit at the National Museum, and I hope all these ceramics will be very interesting to the general public, as well as to Cambodian and foreign researchers.

*Advance Program (Last Updated June 11, 2009)***[SUC1] The Influence of Gender on Socio-economic Development I**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room C
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUC1-1]** Jayesh G (Pondicherry University, India)

**Gender and Civil Society in South Asia: A Micro Study of Kerala Society**

Gender and civil society are being widely debated in contemporary times. In South Asian countries, it has become a major concern in the development discourse. This paper attempts to make an analysis of the role of civil society in gender and development in the Indian state of Kerala.

The state of Kerala is different from other states in India, especially with regard to the status of women in the society. Kerala model of development has received international recognition because of the pursuit of a distinct approach to development. The state attained a high level of human development despite a low GNP /capita.

Conventional gender development indicators show high status of women in Kerala and the state has the highest Human Development Index (HDI) in India. However, of late, social indicators related to the status of women reveal a different picture. Despite their high status, the presence of women in Kerala political domain, work or in the civil society are very low. Different studies also reveal the instances of gender based violence against women, poor mental health of women, high workload and household responsibility on the women, gender difference in professional education, relatively unequal property rights, lack of autonomy or decision-making power, decreasing health situation, declining sex ratio among 0-6 year's children etc.

Civil society is an arena of society constituted outside the public power and it is an area in social life where people can get together and freely discuss and identify societal problems, and through that discussion influence political action. It is the space between the private sphere and the state. In Kerala, a number of civil society organizations evolved during different period and gave a platform for action to solve different social issues. How the civil society organizations can effectively address gender issues in a state like Kerala, which is known for its social development model? To what extent they succeeded in making the situation in favour of women. What are the implications of their interventions in the Kerala society for achieving the objective of gender equity and justice? The present paper wants to address the questions raised above.

**[SUC1-2]** Narendra Kumar Pandey (University of Delhi, India)

**Vocalising the Silence; Women as Ecological Warriors. Gaura Devi {1925-91} - A Mind of Her Own**

Unlike in the West, in India, during both colonial and post colonial times, the marginals, especially the women of depressed social origins have fought valiantly in defense of their immediate ecologies. In doing so they have not only braved and negotiated the hegemonic socio- political structures, ideologies and mentalities of their time but also asserted their distinctive self. Patriarchy and its myriads of constructs did their best to undermine their self-

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belief to become an agency of a reconstructive ecological,communitarian and ethical approach to society.Contexts made the task more daunting as both colonial and post colonial regimes not only appropriated and continue to appropriate till date forests in the name of development and conservation but also the tribals' customary rights over forests products were /are usurped in a systemic manner.

Gaura Devi{1925-91}-a tribal widow with no formal education- a native of Laata village in Chamoli district of Uttarakhand in India, blazed a new trail in Grahwal Himalayas by spear heading the first all-women action to save their community forests from axe- men being employed by agencies of post colonial state and private interests.And this she achieved in March 1974 while working for the famed grass-root ecological initiative, the Chipko Movement{1973-84}. Her very spontaneous and autonomous initiative,as the leader of her village Mahila Mangal Dal, went a long way in strengthening the historically rich traditions of popular social protest in the areas{especially those waged against the working of British colonial forestry}.

Though in local memories inspiring and insightful tales of indefatigable courage shown by women like Gaura Devi and their commitment to leave undestroyed forests for their progenies remain etched; paradoxically, in dominant historical constructions, which have documented and analysed various mobilizations on core ecological issues,only a peripheral attention has been paid either to them or the agencies which they employed or presided over. In this context the purpose of present paper would be to recover such voices and construct a narrative of their intense involvement and understanding of fundamental questions being raised and debated in such movements from a differentiated interpretative perspective informed by gender-culture sensitivities/concerns.And to deliver the object of the paper, in succeeding paragraphs, an indepth scrutiny shall be made of context,persona and enterprise shown by redoubtable Gaura Devi.On the basis of new evidence prized through oral testimonies collected through field trips and other multiple impressions as recorded and gathered from public spaces,vernacular literature,local archives and popular lores.This may open up new lines of enquiry and add conceptually and empirically to the current body of knowledge involving women as the prime movers of varied initiatives from the bottom up.

[SUC1-3] Emmanuel Prem Kant Das (Deemed University, India)

**Empowerment of Women in Different Social and Cultural Setting**

Throughout history saints, sages and statesman have agreed that the greatness of a nation depends upon the status of its women. Manu the great law gives wrote where women are honoured there God dwells. The development of any community society or the nation in any field either social, political or spiritual depends as much on men as women. Therefore women must enjoy a feeling of equality as well as decision making role to exercise and exhibits their latent latents.

Anthropological studies ascribed that women were the first agriculturists in the world. When men was basically involved in hunting, it was the women who collected grains, fruits and cooked for men. They also looked after domestic animals like cattle, sheep, goats, poultry etc. Throughout history of mankind women directly or indirectly influenced the course or agriculture and animal husbandry. Women constitute about half of the human population. Their contribution to the development process had however not been commensurable with their number.

Women's role and situation had central place n the family structure. If any change takes place in the role situation of working women it influences their marital as well as family life. This change takes place at micro level of the family. When there as number of changes taking place in the role of women in the family. It indicates towards a tendency of social change.

The old family system has undergone a major change due to increase in women's employment. The role of employed women has greatly differed from the role and situation of those who live line in the confinement of household. The adjustment of family and marital life problem resulting from employment of women indicates towards a social change. The

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result of employment can be seen in all fields. The adjustment problems resulting from women's employment or engagement in any work can be seen in two aspect, first level of adjustment at the working place, second family and marital adjustment. Women face problem at the working place, sometime they are also exploited by the higher authorities. Women also feel fatigue and monotony after coming back from the work place, more over after coming back they have to look after the household work and their children. This situation sometimes creates maladjustment among the women, women involved in any occupation or even working at the farm need empowerment as they feel difficulty in performing two or more roles.

Economic pressure is the main factor for women's employment. Women also opt to work in order to face future crisis or economic disaster. They are also engaged in earning extra money due to inflation and low income of husband. Lower class women work in order to fulfill the need of the family whereas middle class women work in order to raise the standard of living. Working women may be satisfied with working condition and their marital and family life. But they remain dissatisfied with the care of their children. If the husband or family member do not support women they remain dissatisfied resulting in maladjustment and frustration. These women have deep love for their children but they are helpless to provide them proper care because of working condition.

In some cultures women have no right to take decision. Most of the major decisions are taken by the husband or elders in the family. But due to industrialization education and development there is change in the family system. Now they are consulted in decision making. Women need empowerment in these important areas of life, as these areas effect the whole family structure.

The session will draw attention to different views regarding this broad approach to the topic. In this session we would like to invite papers that make a review of cross cultural perspective and focus on women's problem either in the working place or in family or marital life, and how women could be empowered to face these problems.

[SUC1-4] Mina Elfira (Universitas Indonesia, Indonesia)

**Minangkabau Daughters: Mediators of Past and Future Minangkabau Adat**

Using my findings obtained from fieldwork that I undertook from 2002 to 2005 in West Sumatran Minangkabau of Indonesia, I wish to contribute to the discussion on how significant is the contribution of Minangkabau daughters, as the bearers and holders of Adat (a collective term for Minangkabau laws and customs), to the development of 'matriliny' values. Minangkabau is not only well known as the world's largest matrilineal society but also as one that coexists amongst the mostly Islamic societies within Indonesia. The pluralism of the legal system in West Sumatran Minangkabau society displays this convergence of influences, consisting of Adat law, Islamic law and Indonesian national law. In Minangkabau daily life, quite often the implementation of these legal systems contradicts one another, especially in relation to property and inheritance, and marriage affairs. Through the experiences of some Minangkabau daughters (as case studies) it can be seen how far these daughters, implemented the adat into their daily life and transferred it to the next generation of Minangkabau. Moreover, an analysis of these voices reveals how active they are in the process of negotiation to fit the matriliney Adat into their daily life in contemporary Minangkabau society.

Key Words: Minangkabau, Adat, matriliney, Islamic law



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**[SUC2] The Influence of Gender on Socio-economic Development II**

**Date** Aug. 9, 2009  
**Time** 10:45 ~ 12:45  
**Room** Room C  
**Convener**  
**Chair** To be announced  
**Discussant**

**Panel Abstract**

To be announced

**Presenters**

**[SUC2-1]** Elena Nickolaevna Stepanova (Institute of the Far East, Russia)

**The Participation of Women in the Social-Political Evolution of the Society on Taiwan**

The importance of the social-political changes on Taiwan was stipulated by the whole world attitude towards the economic development process on Taiwan as unique experience.

Economic development on Taiwan was not the result of coincidence or luck. Special policy and programs had direct and indirect influence on the life of the islanders. Cultural and social changes are mostly resulted from increase in wealth, which economic changes produced.

It can be noticed, these changes used to happen in the government policy or because of the necessity to resolve tensions, which arose because of economic and political changes. For many, the most fundamental social changes have occurred in, and because of, the field of education.

In particular, the increase in the number of compulsory years of free schooling from 6 to 9 in 1968, and the emphasis on vocational senior high schools are seen as determining the course of both economic development and social change. Improvements in education and also led to changes in marriage and divorce. In addition, over the last decade, women's roles have been redefined as more Taiwanese women have received high education, joined the work force, begun to compete with men, and become financially independent. The fact of earning an income affects a women's status or their understanding of that status. This change is the result of economic necessity. It appears to have a more direct or indirect and immediate impact on their lives than earning an income. In 2001, there were 10.96 million women in the Taiwan area, compared to a male population of 11.44 million. Almost half of Taiwan's women are regular wage earners and help support their families. In ancient China, few women were taught to read and write. However, at the end of 2001, 53.71 % of junior college students and 47.78% of university and college students were women. Two decades earlier, the figures were 32.27 and 36.45 %, respectively. Women now have better educational opportunities, with female graduates from university, college and graduate school having increased by 50% in 20 years. Changes in proportions of married women occurred because of increased participation of women in the labor process, migration. The most changes in the relationship between men and women are explained by the increased economic independency of women, their self-confidence, confirmed by the situation at the labor market. Recently, numerous women's organizations have been established to help women solve problems and clarify liberalized roles for both men and women. The government has adopted measures to protect women's welfare. Furthermore , the Foundation of Women's Rights Promotion and Development was set up in 1998 to protect women's rights and promote equality and mutual respect between the sexes. Changes in City governments also allocate specific budget items for women's services. The vast majority of ROC citizens in the Taiwan area now enjoy a greater quality of life than before.



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Equal access to education, jobs, housing, medical care, travel, and the political system are the result of profound social and political changes accompanying the astounding economic success of recent years as Taiwan was transformed over the past five decades from traditional agricultural society into modern industrial one. However, this restructuring of society has also generated new social illnesses.

The promotion of women's rights has become an important part of the government's effort to improve human rights.

[SUC2-2] Poonam Sinha (Indian Institute of Entrepreneurship, India)

**Women Empowerment through Enterprise Creation In Uttaranchal: Experience and Strategy**

The present investigation is aimed at examining Women Empowerment through enterprise creation in Uttarakhand, India., with the special emphasis on motivation and social support to women entrepreneurs. The major objectives of the study was to ascertain the factors in the emergence of women entrepreneurs, to understand the type of enterprises taken by men and women entrepreneurs, to understand the impact of economic status of women entrepreneurs on their domestic roles and to find out the problems faced by the women entrepreneurs. The sample for the study was 350 women and 350 men entrepreneurs from Uttarakhand. It was observed that there were similarities and differences in female and male entrepreneurs in terms of motivating factors for setting up their enterprise. The most important factor which motivated both female and male entrepreneurs to take up entrepreneurship as a career was to earn money. In addition, the next important factor reported by them was self dependent. There were differences in the responses of female and male entrepreneurs on motivating factors like utilize their skills, better status, influence of EDP, challenging task, contribute for economic growth etc. The study concludes that there are several factors for emergence of women entrepreneurship in Uttarakhand such as family background, motivating and facilitating factors, ambitions, attitude of family, society, etc. Nevertheless, Training plays a significant positive role in promoting women entrepreneurs. Hence, it is important to provide training to women of the region, so that they can bring positive change and develop the region socio-economically. Women participation and economic empowerment through economic activities can go a long way in speeding up the industrialization of rural areas and small towns.

[SUC2-3] Sunethra Pushpakumari Thennakoon (University of Sri Jayewardenepura, Sri Lanka)

**Empowerment of Women Through Micro Credits of Gamidiriya Project: A Case Study in Balagala Village of Badulla District, Sri Lanka**

Since Independence in 1948, the main responsibility of developing rural areas in Sri Lanka was held by the Government. Development programmes of donor agencies were handled by the Government, managed by officials and no mechanism for community ownership in the related activities. This kind of development projects weakened women participation and collective action which prevailed in the village. Some of the reasons that affect the development of Rural Sri Lanka are; limitation of direct contribution of women to development activities, dependency mentality, lack of proper development methodology, the community lacking decision making power and lack of proper protection system. In the light of the above, there is a strong need for the Village community members to organize themselves for meeting their needs, to strengthen their group activities and build their own community organization, identify the development needs, to protect village public property and to contribute at least part of their own resources for their development. Gamidiriya is a new, holistic development approach, because it considered many of the above areas which were excluded from the previous development initiatives. Gamidiriya community development and livelihood improvement project was designed to assist the infrastructure development, livelihood improvement and capacity building of poor people. The project paves way for the rural communities to get together, organize formally, and plan village development by themselves with 50% women participation and 30% youth participation.

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mobilizing self help and community contribution.

The overall aims of this study were understand the nature, operation and management system of gemidiriya project and analyze the way in which gemidiriya influence for the empowerment of the rural women. It is implementing in 699 Grama Niladari divisions in seven districts such as Polonnaruwa, Hambantota, Monaragala, Badulla, Matara, Galle and Rathnapura. There were 712,685 of total population in 162,833 rural households receive benefits from the project. Badulla district was selected for the study. There were 25 village level people's companies (up to 3rd Batch) in Badulla district. In carrying out of the study, Balagala people's company in Uvaparanagama Field Operating Unit of Badulla district was selected for the in-depth analysis. In Balagala, out of 216 total households, 5, 4 and 207 were ultra poor, poor and medium poor. There were no household belong to rich category according to the asset ranking of villagers. Total of 177 beneficiaries (members) were selected for the sample. Data were gathered using a in-depth case studies, direct observations, formal and informal discussions and from secondary sources. In overall, at the end of 2007, livelihood loans have distributed among 113 poor households including 85 women, 28 men and 19 youth for the improvement of their income generating activities (i.e. vegetable gardening, cattle farming, self-employment, mushroom cultivation, saloon and retail shops etc.). Further, the study ascertains that the project includes very important and salient features like successful rate of women participation in leadership.

[SUC2-4] Mohammad Imrul Kayes (University of Bergen, Bangladesh)

**Social and Cultural Barriers to Women Leadership: A Sketch of Bangladesh**

The Constitution of Bangladesh grants equal rights to women and men in all spheres of public life [Article 28(1), 28(2), and 28(3)]. The majority of women in Bangladesh have yet to be empowered to participate actively in the social, cultural, economic, and political life of the country. Gender discrimination is widespread in all spheres and at all levels, as indicated by official statistics on 2political rights, leadership, health, nutrition, education, employment, and political participation. Women's participation in political activities shows great variations by gender, nature of activity, and place of residence. Among women politicians, the older group entered politics through social work, while some among them and the new generation of women have emerged from student politics. Despite many odds, statistics and analyses reveal a slowly growing trend towards women's political participation. However, they face an ominous challenge. There has also been a growing influence of money in Bangladesh politics, particularly in electoral politics and in guarding/promoting spheres of influences. It is very difficult for women to work effectively in this system unless such practices are eradicated. However, due to a variety of cultural factors as well as the misinterpretation of religion, women's political involvement and leadership are effecting badly. Women's chances of inheriting large-scale power distance from their male-leading political institutions and discrimination of power is greatest in a highly stratified society dominated by religious families. Cultural attitudes affect the extent to which women are motivated to pursue particular kinds of political activities. Where cultures are polarized, occupational segregation tends to be maintained with a sense of taken-for-granted naturalness; on the other hand, the movement of increasing proportions of women into high-visibility political trends to change cultural definitions and, thus, affects the leadership motivation of other women. My paper is that (a) there are substantial differences in attitudes towards women's leadership in Bangladesh as a developing societies; (b) traditional attitudes are a major barrier to the election of women to parliament; (c) culture continues to prove a significant influence on the proportion of women parliamentarians even controlling for social structural and political institutions; but that (d) there is evidence that these cultural barriers have been fading among the younger generation as a result of modernization. The conclusion considers the implications of the analysis for strategies to advance gender parity.

[SUC2-5] Singankutti Atukoralalage Karunatissa (University of Peradeniya, Sri Lanka, Sri Lanka)

**Female Headed Households of Asia: Social and Economic Challenges**



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Introduction

Today the biological definition of men and women are used only for classification of the population and for all other purposes the sociological definition of gender based on the role assigned to them by culture and social system is employed. In many part of the world especially in the Asian region the traditional the role of the male is centred around the production and he is treated as the bread winner one who provides physical protection to family. Woman was responsible for rearing children, running the domestic front and plays the passive role of sexual needs of the man. Thus men involved in taking most of the important decisions as they have more power and privilege.

The modernization of the Asian societies resulted in changing the traditional role of women due to socio-economic, cultural and political changes. In many poor countries while woman playing an important role in the survival the family a significant percentage of women have to live without their husbands. In Sri Lanka for instance houses without husband is over 20%. The female headed-households now become an important sociological phenomenon yet the study of the role of female in the women-headed houses in Asian countries is rare. This paper, therefore make an attempt to analyze the role of female in the female headed-houses with data from a field research conducted in Sri Lanka. A comparison will be made with few other Asian countries using the available secondary data.

Family in sociological sense is the smallest integrated social unit where three major components (husband, wife and children) exist. This unit then integrated into the community and to the society. Therefore, the status of women whose husband is lost should be different to that of the status of women in male headed-households as the lost component would affect the disintegration. If they lack integration they have to face many difficulties in any society where this problem is not properly attended to.

Integration refers to how the various elements of society hold together and how they are related to each other. The social integration of the members of the vulnerable groups in any society is lacking due to the redundancy. Therefore the female-heads being one of the vulnerable groups they are gradually disintegrated from the family, kin-groups, community and the society at large. This situation may create problems for the female-heads in one hand and the entire society on the other hand. Therefore in sociological terms female-heads are considered as a social problem created by the society.

Study Objectives

The study will address two main objectives, namely (a) examination of the level of integration of female-heads into her kin groups and the integration to the social infrastructure, namely Community Based Organizations, private sector and religious institute.

Study Methodology

A comparative study design, females from man-headed households and female-headed households is used to determine the changes taken place in the female-headed households. In order to study the status of women of female-headed households it is a pre-condition to select a control group for better understanding of their status.

Expected Contribution

The proposed paper would define different types of female-headed households and the different roles played by them compared with the male-headed households. Further study will analyze how such women react to the situation and her role within the family, kin group and the community. It will provide an answer to the question whether or not the women of female headed household become weaker and more vulnerable or plays the dual role of man and women. The finding will be contributed to understand the concept of family in a crises situation.

*Advance Program (Last Updated June 11, 2009)***[SUD1] Beyond Hills and Plains: Rituals, State and Governance**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room D
<b>Convener</b>	Nicholas Farrelly (Australian National University, Australia)
<b>Chair</b>	Nicholas Farrelly (Australian National University, Australia)
<b>Discussant</b>	

**Panel Abstract**

This panel will explore the politics of ritual in upper mainland Southeast Asia. As part of an ongoing international collaboration that seeks to better understand the peripheral and borderlands spaces of this region, this panel will showcase papers that examine some of the ways in which central states and local populations create ritual performances of government. The intention is to re-imagine the classic conception of the “theatre state” for the messy “flash mob” era of today’s theatres in the round. The rituals of eligibility, complicity and patronage that are performed to support state functions and attract state services in peripheral areas will be our primary focus. Based on empirically-grounded and theoretically-rich perspectives from across Southeast Asia, this panel will highlight the ways that eligible performances are enacted on various political stages.

**Presenters**

**[SUD1-1]** Andrew Walker (Australian National University, Australia)

**Uniforms, Eligibility and Political Mismanagement in Northern Thailand**

Aunty Fon was a key political player in the northern Thai community of Baan Tiam. But her grass-roots political career came to grief as a result of the scandal of the “choot mae baan.” Fon’s mismanagement of the funding and production of uniforms (choot) for the local housewives group (mae baan) gave rise to persistent local gossip, condemnation and even allegations of corruption. Ultimately she left the village to take up long term employment in southern Thailand. But why did such a seemingly trivial issue have such profound repercussions? In part it was the normal play of village politics, possibly intensified by the local mobilisation that characterised the Thaksin era. But more fundamentally, Fon’s failure to deliver timely and affordable uniforms for the housewives group compromised the village’s ongoing attempts to present itself as an eligible recipient of government administration, service provision and classification. Dressing up in generically distinctive uniforms is an important component of participation in the regular rituals of stateship that punctuates the Thai calendar. A lot of attention has been given to the ways in which states seek to render governed populations legible, especially for the purposes of taxation, conscription and administrative convenience. But the flip side of legibility is eligibility – eligibility for grants, services, development and political representation. It was the mismanagement of eligibility that bought about Fon’s undoing.

**[SUD1-2]** Nicholas Farrelly (Australian National University, Australia)

**Dressing Up for Ceasefire: Festive Performance and Uniform Politics in Northern Burma**

In January 2008, a huge Manau was held to celebrate the 60th anniversary of the foundation of the Kachin State. Manau are festivals organised by the Kachin for significant occasions. To mark this milestone, hundreds of thousands of people descended on the region’s capital, Myitkyina, to meet and dance. With decades-long ceasefires continuing to shape developments in northern Burma, the various political, economic and cultural entities participating in the festival all wore uniforms to assert their legitimacy and power. In particular, the Burmese military government and the various factions on the Kachin side all



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made special efforts to maximise the appearance of their influence and authenticity. All sides used uniforms and other identifiers to facilitate legibility in a ceasefire context where group identity has long dominated political negotiations. I argue that efforts to cultivate distinctive ritual brands at the Manau are symptomatic of the ways that the Burmese and Kachin navigate their ceasefire stalemate. They use ethnic identifiers to maintain their positions as partners in both conflict and collaboration.

[SUD1-3] Sai Latt (Simon Fraser University, Canada)

**Development Rituals: Governing 'Hill Tribes' and 'Migrant Workers' under the Royal Project in Northern Thailand**

Since the 1970s, Northern Thailand's agrarian landscape has undergone a rapid transformation. Much of this transformation is due to the Royal Project's 'hill tribe' development policies, which encourage and facilitate commercial cash cropping and market exchanges. As farming communities in remote upland areas get integrated into development discourses and practices alongside market expansion, these farming communities are experiencing relative 'material progress' and consumer livelihoods. This seems to confirm the Royal Project's self-proclamation of 'success', which has been uncritically highlighted too often in the media. Yet, material progress does not mean the villagers are distress-free. Despite various policy failures of the Project that disturb the livelihood of the villagers, the Project is able to insist on its development rituals and planning. Based on an ethnographic study with Hmong employers and Shan (Burmese) migrant workers in Chiang Mai Province, this paper explores the Royal Project's governance of agrarian social relations that create the Hmong and Shan in different ways as 'governable subjects'. This paper also illustrates how such governance can be understood as both discursive and material practices concealing the actual everyday experiences of the people in the attempt to maintain regulatory power over the social relations of production.

[SUD1-4] Holly High (The University of Sydney, Australia)

**The Power of the Gift: Motivations for Donations in the South of Laos (and beyond)**

One sense of the word "power" is that of motivation. We speak of certain meanings or events as having the power to move people, or make them stay; to prompt a person to change, or to struggle to keep things the same. This paper uses an example drawn from Laos to investigate what it is that has the power to inspire donation. In one village, numerous opportunities to donate can be found: – the school needs repair, the abbot at the temple needs a new house, and a woman needs medical treatment. How are donations for these projects raised, which networks are mobilized, and how do they differ from each other? Some of the most powerful features of Lao lifeworlds came into play in these projects: modernist hopes for a prosperous future, Buddhist merit, and the metaphor of debt in familial relationships. Furthermore, in this process, it became clear that a project seen as self-evidently "good" by some did not appear so to others. This had the effect of destabilizing taken for granted notions of "goodness" for both anthropologist and Lao interlocutors, opening a space for dialogue on what has the power to motivate, and why. These processes revealed that the urge to donate arose not from the schemes of strategizing rational actors, nor unreflexive urges to reproduce a static culture, but rather in the tension between articulated hopes and unarticulated desires.

*Advance Program (Last Updated June 11, 2009)***[SUD2] The Japanese Collection of Chinese Folk-crafts from the Historical and Comparative Perspective**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room D
<b>Convener</b>	Satohiro Serizawa (Nara University, Japan)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

The modernization process of Japanese society advanced the interaction of people and culture in East Asia region, after the opening of treaty ports to Western countries in the late nineteenth century. The intellectuals who had studied Chinese civilizations through written texts got chances to travel in China and observe what the Chinese people really did. And the ordinary people were given the opportunity to go out Japan and to be exposed of foreign cultures as soldiers in military activities for the expansion and invasion to neighborhood areas of the Japanese Empire.

In this historical process, the collection, consumption and exhibition of Chinese material culture were much more flourished than those in previous period when very few people had contacted Chinese people and culture directly. And the popular interests in folk-crafts and custom of ordinary people promoted the collection of folk-crafts produced in neighbor countries in the early twentieth century, as seen in the famous "Mingei" movement started by Muneyoshi Yanagi.

This panel is composed of three case studies of modern Japanese collection of Chinese folk-crafts researched by the Japanese students from historical perspective, and discussions with a Korean scholar from comparative perspective. The comparison with the Korean case could be suggestive for the historical study of Japanese collection of Asian material culture, because Korea has been preserving particular national culture under the strong influence of Chinese culture and Japanese culture through history.

**Presenters**

**[SUD2-1]** Satohiro Serizawa (Nara University, Japan)

**Chinese Signboards Seen through the Eyes of the Japanese**

In the first half of twentieth century when many Japanese people traveled and stayed in Chinese cities, the Japanese interests in the shop signs and scenes on the Chinese streets were increased. And the end of the Second World War and the establishment of People's Republic of China made the Japanese eyes move to Hong Kong from Shanghai and other modernized cities in China. Now many Japanese tourists are still enjoying the peculiar scene of Hong Kong streets including many shop signs

This paper aims to overview the Japanese study of signboards, especially the study and collection of Chinese signboards in the first half of twentieth century. The author focuses on three topics in modern history of Japanese anthropology below:

Firstly, the modern study of Japanese signboards was started by an American biologist, Edward Sylvester Morse in the latter half of nineteenth century. Shogoro Tsuboi, the founder of anthropology in Japan, was a student of Morse and also studied Japanese signboards.

Secondly, the nostalgia and affection of the Japanese intellectuals in "Meiji" period with past "Edo" culture was oriented to the disappearing street culture in Chinese cities. An artist of cartoon, Shigeo Miyao, who published his sketch of Chinese signboards, was a member of that "Shuko Kai" which was established by Tsuboi Shogoro as a club of the study of Edo culture.

Thirdly, English and Japanese books on Chinese signboards provided the plan of collecting Chinese signboards for the Japanese intellectuals. Shozen Nakayama, the founder of Tenri University and its ethnological museum, got an idea to collect all of the signboards in a



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street of Beijing when he read the newly published books on Chinese signboards including the book of sketch by Shigeo Miyao.

[SUD2-2] Intag Choi (Dong A University, Korea)

[SUD2-3] Soichiro Sunami (Gangoji Institute for Research of Cultural Property, Japan)

**Education of Fine Arts and Study of Material Culture in Early Modern Japan**

The collection of cultural properties in modern Japan is related strongly to the tradition of fine arts, especially the way of expression of still life. This paper examines the training and learning in education of fine arts, and depicts the important change in seeing and drawing of things in early modern days. As for the objects of modern Japanese academic gaze, the archaeological objects and material culture in folkloristic studies are treated in this paper. Both of them are recorded as figures and pictures on the paper for the purpose of academic use.

Firstly, the textbook of the painting education is to be examined. Under the influence of the Western painting, the new method of drawing things was introduced to the Japanese in the modern period. And it replaced the traditional technique of Japanese painting, as more professional artists were produced at modern art schools.

Secondly, the way of drawing figures in archeology is to be examined. Especially, the researches and works conducted by Ryuzo Torii, one of the important archaeologists in Pre-war Japan are analyzed in detail.

[SUD2-4] Norihito Nakao (Tenri Sankokan Museum, Japan)

**Folk Toys in Manchuria Collected by the Japanese**

In this presentation, I would like to explore the activities of Japanese collectors who imported folk toys from Manchuria to Japan in the first half of the twentieth century. The producers of Manchurian toys were come from Shangdong Province in China in the nineteenth century and many of the toys were sold on the festival of deities in folk religion. The Japanese buyer purchased them at the stall near the temples, and the collector sometimes ordered the producer to make toys for them in advance.

On the basis of the analysis of books, papers and private letters written by the collectors in 1930s and 1940s, I discuss the character of folk toys in Manchuria, the history of their collecting activities, and the way they collected toys in Manchuria and Japan. Many of unpublished materials utilized for this paper are come from the related archive to Masami Kawanabe collection at Reimeikan museum of Kagoshima Prefecture.

In addition, I introduce the biography and profiles of several collectors, and their collections of folk toys preserved in Japanese museums today. Especially the collection of Gohei Kishimoto in Tenri Sankokan museum is to be examined in detail.

*Advance Program (Last Updated June 11, 2009)***[SUE1] Migration and Communication**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room E
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUE1-1]** Rahul Kumar (University of Delhi, India)

**Reconceptualising the Impact of Displacement: An Anthropological Perspective**

In a constantly changing world order, the issue of development vis-à-vis displacement has come to acquire special significance. While 60 years of Indian independence have seen numerous urban development and hydroelectric projects and industries coming up, not enough attention has been paid to the costs paid in terms of increasing deforestation, diminishing agricultural lands, dwindling natural resources, extinguishing flora and fauna and the resultant degradation in the lives of people, not to mention the increasing disempowerment and impoverishment of the poor.

In an effort to better understand the plight of those displaced by development projects, this paper attempts to examine the various issues like environmental, socio-cultural, economic and political impacts of development-induced displacement and to identify the challenges in handling such crucial aspects like evolving appropriate methodologies for resettlement and rehabilitation by social scientists in general and anthropologists in particular, in a way contributing to the formulation of citizen-centric policies which would help in making development a reality rather than a planned calamity making people more poor than before.

**[SUE1-2]** Yoshinari Morita (Osaka University, Japan)

**Countrymen on the Street: an Analysis of Migrant Waste Collectors in West Timor**

This paper focuses on the conflict which emerges when a subsistence economy of an agricultural village meets urban economy built on the principles of capitalism.

On the western tip of the Timor Island of East Indonesia there is a town of Kupang. East of the town lie the vast downs – an area, which has long been perceived by the government as underdeveloped. The peasants of the area come to Kupang, seeking cash income. Some of them become the “Ana Botol” – children of the bottle – and engage in waste recycling.

Ana Botol gain cash income by collecting the waste, that is left from the commodities after they have been used by someone else. They collect several types of beverage or sauces bottles, metal scraps of iron, aluminum, and copper, old battery, plastic materials. Child worker would scavenge at dumping site. Elder boys and older men would buy valuable wastes from house to house spending their limited capital. The wastes which spread over West Timor are gathered by them and sent by ship to Surabaya and passed to recycling plants by local brokers.

The importance of money is growing in the rural peasant lives. Money is crucial to acquire the necessary commodities from outer market economy and to preserve existing worth and order inside of their village. We can safely state that the life of rural peasant has been incorporated in capitalist economy and they play a part as urban lower class laborer. But then, they have not acquired the habitus of capitalism. They remain “mountain people” who

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rely on physical capacity and sustainability which appropriate to subsistence farming life. Their recycling work is surely strenuous, but they more than often treat it as a mere pleasure jaunt. The success or failure is generally believed to be decided by chance. Ana Botol stay in the city for a short term, bring back the earned money to their village, and go to the city again.

This paper will show that the emigrant peasant worker mediate the conflicts and contradiction over global economy of capitalism and local subsistence economy.

**[SUE1-3]** Arti Nirmal (India)**The Literary Representation of Existential Dilemma in South Asian Diaspora**

A diaspora is said to exist when an ethnic group or nation suffers some kind of traumatic event which leads to the dispersal of its members who continue to aspire to return to their homeland. 'Diaspora' is originally a Greek term which was initially used to mean "a scattering or sowing of seeds" but today refers in general, to the dispersion of any community or tribe or individual from their homeland and the ensuing developments in their cultures. Historically, the word sprouted in the context of the Jewish exile who suffered traumatic experiences of forced dislocation by Babylonians in 586 B.C. Being highly dynamic and elastic in nature, the concept of diaspora has undergone a tremendous change from Jewish dispersion to the indentured period of migration and finally to the present day brain drain of intelligentsia. It is a wide ranging subject which addresses the social, political, religious and economic aspects of migration. It covers several vital issues such as the origin and legacy of slavery, indenture, colonialism, assimilation, domination, decolonization and the sustained human spirit against all odds during the difficult phases of immigration.

The South Asian diasporic discourse includes ethnicity and identity as some of its major concerns. The immigrants try their best to assimilate to the host tradition but encounter a serious problem of preserving their cultural heritage against majority's domination, discrimination and race relations. The simultaneous conflict between the immigrant's ethnic solidarity and the societal pressure, thus, poses a serious problem regarding their identity which can be only partially resolved by accepting the concept of hybrid identity and multiple anchorages not necessarily going in accordance with homogeneity and stability. It reinforces that in a globalized and multicultural society, neither nations nor identities are fixed and hence re-definition is required to survive. Such issues along with the aching human experiences like nostalgia, pain, memory, rootlessness and homesickness have been recurrently and relevantly verbalized in a large body of literature broadly categorized as 'diasporic or immigrant literature'.

On the basis of above theoretical formulations of diaspora, my paper would be focused on the experiences of migration sensed, perceived and expressed by women writers of South Asian origin such as Meera Syal and Jhumpa Lahiri with special reference to their novels *Anita* and *Me* (1996) and *The Namesake* (2003) respectively. Here, they celebrate the postcolonial-ambivalent construct of diasporic epistemology in a multicultural and globalized society with an intermingling of pain and pleasure. The novels emphasize upon the question: how life in diaspora is not an easy game for present second-generation immigrants and how the children of South Asian diaspora, in general, are confronted with continual existential dilemma? Here I shall reflect on the ethnic and existential issues of immigrant lives that compel us to probe deeply into some of the burning problems of the world.

**[SUE1-4]** Grace Zamora Roldan (Telenor Research & Innovation Centre Asia Pacific, Malaysia)**Creating Home Away from Home: Mobile Phones and Migrant Workers in Malaysia**

The inflow of migrant workers within the Asian region has been a significant phenomenon. With the growth of Asian economies, reliance on the supply of migrant workers has become more important to sustain competitiveness especially in labor-intensive sectors. Malaysia, for one, is a large importer of labor in the region. An estimated 16 per cent of the country's



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total employed workforce is comprised of foreign workers with vital communication and information needs.

The paper examines how mobile phones have become significant devices for migrant workers to adapt to new environments. The paper looks into: (1) the information and communication needs and practices specifically of Indonesian, Filipino, and Bangladeshi migrant workers in Malaysia (2) their interests on entertainment, local content, and media consumption; and (3) their social networks in their host/home environments. Through in-depth interviews and photo novellas (picture stories), the paper investigates how migrant use of mobile phones paves the way for forming and maintaining social circles that are integral in their lives away from home.

By looking into the lifestyles and mobile phone culture of selected Filipino, Indonesian and Bangladeshi migrant workers in Kuala Lumpur, Malaysia, the paper hopes to shed light on how mobile communication contributes to inclusion (or exclusion) in a new environment.

*Advance Program (Last Updated June 11, 2009)***[SUE2] Art and Migration**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room E
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUE2-1]** Sohl Lee (University of Rochester, USA)

**Homogeneous Korea? Seeing, Believing, and Articulating Migrant Workers' Lives in Contemporary Art**

Since the late 1980s, the number of migrant workers in South Korea has constantly increased; now, more than 400,000 migrants compose a significant part of the society. In a wide range of visual languages, artists respond to the need to recognize this on-going social change. My analyses begin with two artworks that investigate the lives of this particular social class: Yong Soon Min and Allan deSouza's *Xen: Migration, Labor, and Identity* (2004) and Lim Minouk's *Multicultural Festival2008* (2008). In *Xen*, South Africa-born Indian artist deSouza performs the role of a waiter at the exhibition opening, emphasizing the physicality and materiality of labor all the while engaging the viewers as participants to his performance. Lim's *Multicultural Festival2008* is a two-channel video art that playfully demonstrates the visual and rhythmic discrepancies between two screens that render the ironical reality visible in the annual multicultural festival organized by the city of Seoul. Within these works' playfulness lies a highly aesthetic yet acute social critique of the twenty-first century South Korea. Timely situated and socially engaged, these artworks then open up a new possibility to articulate the conflicts, cover-ups, and intimate stories that are intricately woven together to compose the diverse communities of the country.

**[SUE2-2]** Shiho Sawai (The Chinese University of Hong Kong, Hong Kong)

**Literary Activities of Indonesian Female Domestic Workers in Hong Kong**

Over the past few years, various literary works have been published by Indonesian female authors, who formerly worked in Hong Kong as migrant domestic workers. These works include "Majikanku Empu Sendok [My Employer Is Master of Spoons]" (2005, Denok K Rokhmatika), "Harian Seorang Pramuwisma [A Diary of Domestic Worker]" (2006, Rini Widyawati), "Perempuan Negeri Beton [A Woman in Concrete Jungle]" (2006, Wina Karnie), "Ranting Sakura [A Twig of Sakura]" (2007, Maria BoNiok). These works were composed based on the authors' everyday life experiences as migrant domestic workers. The stories contain rich descriptions of inter-ethnic interactions in their countries of destination. Thus their works have attracted social attention because the direct voices of the migrant workers have rarely appeared in Indonesian mass media. Therefore, recent publication of such literary works has certainly contributed to empowering the migrant women, as they have obtained the voice to tell their own stories.

However, why is that only female Indonesian workers from Hong Kong are actively involved in literary publications amongst the large group of migrant workers to other countries, such as Malaysia, Singapore, South Korea, Taiwan and the Middle East? What are the specific local influences in Hong Kong society that have produced this situation?

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To answer these questions, this presentation will discuss the activities of the literary community (a group of people who conduct the activities related to literature, such as book discussions, writing workshops or publishing books) called “Forum Lingkar Pena (Pen Circle Forum: FLP) Hong Kong”, as most of the authors of the publications mentioned above used to get involved in this group during their stay in Hong Kong. FLP Hong Kong is an overseas branch of one of the biggest literary communities in Indonesia at present, a community which embraces more than 5,000 members both inside and outside of Indonesia. FLP is also known for its orientation towards Islam.

In FLP Hong Kong, current 35 members are all female domestic workers and they combine physical meetings in Victoria Park on Sundays with mobile communications by SMS and internet mailing lists, so as to make best use of their limited free time. Thus, their engagement in literary activities is not only for the sake of aesthetic satisfaction, but it is even their way of socializing themselves in a foreign country to live and work successfully.

Accordingly, this presentation will try to examine how the collective state of literary practice allows them to maneuver their lives in a foreign country. How do they try to negotiate their positionalities in terms of gender, profession and religion through their activities? And as such, how far could their literary activities even question against the notion of literature which has conventionally been always defined within national boundaries, and also been regarded as the embodiment of national unity? In short, these enquiries should be further able to raise the discussion about the current state of literature, which now goes beyond geographical boundaries in the present time of humans and human labor.

[SUE2-3] Sophia Suk-mun Law (Lingnan University, Hong Kong)

**Art in the Camp – Collective Memories of the Vietnamese Boat People in Hong Kong**

Art produced by people of a shared community under extreme circumstances reveals not only individual feelings, but rather some collective memories of the community as a whole. Between 1988 and 1991, a group of Hong Kong artists had run a three-year art project for the Vietnamese boat people living in the detention camps in Hong Kong. The project, Art in the Camp, was funded by United Nations High Commissioner for Refugees. It provided a channel for the boat people to express themselves through various artistic creativities. In the course of three years, the project has collected 800 pieces of art works ranging from drawings, paintings, crafts and children paintings. This paper is a study of some significant images of this collection. It aims to demonstrate how art can be taken as valuable visual texts in narrating a page of social history.

The fall of Saigon in April 1972 set the beginning of the history of Vietnamese boat people. Ever since then, many Vietnamese had started their fleeing by sea and risked their lives on boarding overloaded small fishing boats. According to a report of United Nations High Commissioner for Refugees, one-third of these boat people died at sea by killing, typhoons, illness and food shortage. Hong Kong passively got involved in this page of social history in 1975 when the first wave of 3,743 Vietnamese boat people arrived in the territory. The influx of boat people continued and had bothered Hong Kong for over 25 years. The peak of the influx fell in the late 1980s. Detention camps were set up to segregate the boat people from the local society. Large detention camp such as Whitehead was to accommodate 28,000 refugees in its peak capacity. Subjected to Comprehensive Plan of Action for Indochinese Refugees formulated at an international conference in Geneva in 1989, all boat people were to undergo a screening process to differentiate economic refugees from political refugees. Only the latter category was legitimate to entitle the refugee status subjected to apply for resettlement in a third country. In contrast, boat people of the former category, once identified, would be repatriated back to Vietnam. The process of screening could take up to years of endless waiting, causing fear, anxiety and frustration for the boat people living in the detention camps. These boat people got no jobs, no future and no identity and the overcrowded environment of the detention camps was by no standard favourable for normal living. Inside the camps, agitated anger and frustration easily turned into violence. Most of the works collected by Art in the Camp were made by men, women and children of Whitehead detention camp in the late 1980s. Reading images of these works unfolds the



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collective memories of the Vietnamese boat people in Hong Kong.

[SUE2-4] Mónica Reis (University of Algarve, Portugal)

**The Indo-Portuguese Retables: From Portugal to Índia, the Encounter in Art**

From the encounter of the Portuguese and Indian cultures, a form of art already active on the Western Europe came aboard the Portuguese ships sailing for spices: the retables – a religious art, in the quest of evangelization of the Indian sub-continent that, away from the Atlantic ocean, began to acquire different forms, different artistic grammars and most of all, a spectacular religiosity interaction.

From the 14th century till the 18th century, Portugal had a very important role in India, in particular, in the regions of Goa, Daman and Diu, cities that still preserve the Portuguese language has their on. One of the ways to conquer the country, and with that assemble economic values to the mother nation, was the evangelization of the people, which they believed to be long lost Christians after watching they're temples and idols. But Portugal was two oceans away and the voyages took many months to complete, so it was impossible to bring specialised artisans able to make the retables in India, and also to permanently bring retables from Portugal that with the rigorous sailing conditions always arrived pretty damaged. So they found a way to produce them by contracting local artisans, and this was the beginning of the spectacular dimension that this art took: artisans already used to Hindu forms were now building Christian forms without even knowing the religious language, only knowing the artistic language.

From this presentation, the member of the audience will be able to identify artistic forms and they're meanings, understand different elements in the architectural structure, see the evolution of those architectural structures thru the century's and acquire knowledge about this almost world unknown form of art.

*Advance Program (Last Updated June 11, 2009)***[SUF1] Environment Conservation Issues in India**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room F
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUF1-1]** Ravi Shankar Sahay (St. Xavier's College, India)

**Ecological Impact on Cultural Diversity of Jharkhand, India**

The nature, technology and the human culture are intricately related. This inference is true to Jharkhand, where the cultural diversity is manifestation of ecological diversity. Cultural diversity encompasses the cultural differences that exist between people, in the form of language, dress and tradition and the way of society organize themselves, their conception of morality and religion. It also includes the way they interact with the environment.

Jharkhand, which is stretched over 79,714 square kilometres of hilly tract, is the land of twenty nine tribal communities, having distinct languages, cultures, traditions and occupations. They represent different facets of cultural development, varying from gathering and hunting society to that of cyber one. In between these two extremes, there exist all the stages of cultural evolution through which the human civilization has coursed. They seem to present spectacle of texture, where cultural coalescing has taken place. In simple words different cultures exists juxtaposed.

The UNESCO declares that the cultural diversity is a 'living' and 'renewable treasure', a process 'guaranteeing the survival of humankind'. By analogy with biodiversity, which is essential to the long-term survival of life on earth, it can be argued that cultural diversity may be vital for the long-term survival of mankind along with other extant lives; and that the conservation of indigenous cultures may be as important to humankind as the conservation of species and ecosystems is to life in general.

It is so because culture is ecology based and cultural diversity is therefore as per ecological diversity that exists in a geographical area. Entwined with ecology are abiotic and biotic contents and climatic factors, that in turn control availability of life supporting resources. Since the culture prescribes way of living imbibed with the performance of a set of rituals practiced by a community. These all ultimately play in union to minimize pressure on resource utilization, ascertaining culture and ecology in perpetuity.

It is noteworthy that the culture is a dynamic body with immense capability of assimilation and absorption with changing conditions and technological advancement. Therefore sustainable development is required in Jharkhand as massive industrialization may severely destroy the biodiversity, and consequently the cultures also. Thus they could be conserved through sustainable development of the region.

The paper gives rise to the following hypotheses. (1) Ecological diversity is responsible for the cultural diversity of Jharkhand. (2) The cultural diversity is essential to minimise pressure on natural resources. (3) The unique cultural configuration of Jharkhand may perpetuate under environmentally sustainable policies.

**[SUF1-2]** Pranjit Kumar Sarma (North Eastern Hill University, India)



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**Assessment of Habitat Change of Pigmy Hog in Barnadi Wild Life Sanctuary, Assam Using Remotely Sensed Data and GIS**

The Barnadi Wildlife Sanctuary is an important conservation area in the Bhabar ecosystem of North East India. It is one of the prime habitats of Pigmy Hog (*Porcula salvania*), which is recorded as critically endangered species in IUCN's red list of threaten species. Satellite imageries of 1977, 1990, 2002 and 2006 were analysed to assess the changes in habitat patterns with the help of geo-spatial analysis tools. Results indicates that the 45.57 % of the total geographical area is covered by woodland, 27.72% is covered by high density grassland, 1.90% is covered by low density grassland, 15.29% is covered by degraded forest and 5.83% is covered by scrub forest. It has also been observed that woodland of the sanctuary has increased up to 5.72% of the total geographical area from 1977 to 2006. Similarly, there is an increase in high density grassland during that period by 3.35%. Encroachment in Barnadi Wildlife Sanctuary is major threat to the Pigmy Hog habitat and it has observed that 4.96% of the total geographical area of the sanctuary has encroached during the period form 1977 to 2006. In this research paper a set of recommendations has been given to protect and manage Pigmy Hog habitat in the sanctuary.

[SUF1-3]

Shaik Abdul Thaha (Maulana Azad National Urdu University, India)

**Introduction of State Forestry and Its Impact on Agriculture in Colonial India: A Study of Hyderabad State**

The geographical region of Hyderabad state had been primarily agricultural and the conditions of agricultural production were, to a great extent, closely linked to the use of natural resources like forests. Being a tropical country, natural resources had been a source to provide crucial inputs into the dominant complex of agriculture and animal husbandry, while also enabling other forms of resource use like hunting-gathering and shifting cultivation.

However, there were many changes occurred in the attitudes and the interests of the State regarding the treatment of natural resources from the 19th century onwards in colonial India. The origins of forest management and conservation in the princely State, the Hyderabad State, lay in concerns about the exploitation of forest resources for colonial needs like expansion of railways and shipbuilding. The Forest department in the State was set up in 1867 on the British model after realizing the commercial importance of forests. It is significant to note that three important branches of Revenue, Finance and Police were kept under the control of British civil servants which naturally pointed to a strong British influence over the State administration.

The present paper deals with the changes occurred in agriculture domain after taking over of forests by the State. Through its various legislations, the State put restrictions on procuring agriculture inputs, grazing, shifting cultivation, collection of minor forest produce on which peasants and tribals depended since time immemorial. The study analyses how the destruction of forests for commercial purposes was justified in the name of 'public interest'; where as cultivation of arable lands shown as forestlands but without any actual tree cover was treated as encroachment. The study examines how the State imposed its own method of conservation by imposing rigid restrictions on these communities and exploited the forest resources on which their agrarian economy and culture largely depended.

*Advance Program (Last Updated June 11, 2009)***[SUF2] The Middle Class and Social Mobility in Asia**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room F
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUF2-1]** Jacqueline Tse-mui Elfick (Hong Kong Polytechnic University, Singapore)

**Class Formation and Consumption Practices among Middle Class Professionals in Shenzhen**

It is widely agreed that China has a thriving middle class. The exact definition of this middle class, however, is disputed by scholars and the Chinese popular press. Debates about identity and class membership are not confined to those engaged in social commentary but are also manifest in the daily lives of urban professionals. Economic reform has engendered the transformation of the rigid social hierarchy of pre-reform China into a fluid evolving class system. One of the most interesting areas where identity is contested is that of consumption. The past three decades have seen a move from collective to private consumption and consumerism has become the dominant cultural ideology.

This paper explores the role of consumption in defining Chinese middle class identity by examining the purchasing practices of urban professionals. It is based on 45 in-depth interviews among professionals conducted in Shenzhen in 2004, 2005 and 2007. New wealth means that the myriad of goods on offer is accessible to large sections of the urban population. Having experienced lack of choice during the pre-reform era, professionals have become keen and selective shoppers. One of the defining features of the Chinese consumer revolution is the emergence of individualism as a cultural ideal. Many professionals describe their consumption practices as informed by their own highly individualistic taste. This paper argues that the consumption practices of professionals may express individual taste but more importantly - serve to articulate a collective social identity. The paper consists of an introduction followed by four main sections. The introduction gives a brief summary of the research findings and poses a number of questions about social identity formation in China. Section 1 gives a general introduction to class formation in post-reform China. Section 2 gives an overview of the existing debates about the middle class. It describes theories pertaining to the actual size of the middle class, criteria for membership, and class markers. Section 3 explores various aspects of the Chinese consumer revolution. These include consumerism as state-sponsored ideology, the phenomenon of 'exuberant consumption', and the new state-driven frugality campaigns. This section also examines the emergence of individualism as a cultural ideal in post-reform China and places this in a socio-historic context. Section 4 gives a detailed description of the research findings. The fieldwork shows that a significant number of Shenzhen professionals use goods to distinguish themselves from other social groups. The research focused in particular on the purchases of home furnishings and clothing. In Section 5, the paper concludes that the consumer choices of professionals are often made in opposition to those made by other classes and express an alternative aesthetic. These professionals articulate a collective social identity through the consumption of a specific modern Chinese-style of goods.



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[SUF2-2]

Andrea Chloe Ang Wong (Foreign Service Institute, The Philippines)

**The Chinese Middle Class: An Analysis of its Political Influence Towards Democracy in China**

As China's rapid development becomes evident in the world today, its economic success is affecting a growing number of its people who are currently enjoying better financial status. Since the early 1980s, China has been transformed from a heavily bureaucratic and relatively egalitarian society into a country where economic reforms have expanded opportunities for people to make money by exploiting their skills and resources in a freer market environment. During this reform period, the previous negative official attitudes toward wealth have been replaced by new and more positive imperatives: "Don't be afraid to be rich" and "Let a few get rich first, and the rest will follow suit."

This development has eventually led to the emergence of new social and economic categories of wealth in China. By mid 1990s, a substantial population of the Chinese people has significantly improved their standards of living while some have acquired considerable affluence, especially in the more prosperous cities of China. In this country where "economic power has long been embodied within bureaucratic hierarchies of the state apparatus, the emergence of these individuals with private control of investment capital and private disposable wealth, has had a dramatic impact in China." The most publicized of such developments has been the emergence of the Chinese 'middle class'.

With the rise of this group, China is apparently presenting itself as a modernizing country with a growing economy and an advancing society. Moreover, there are indications that the influence of this affluent group in China is increasing in the social formation and political structures of the country. It is with this development that many Western observers of China have regarded this middle class as "the economic dynamisers of the country" and their emergence as "an important symbol of China's modernity."

As China accelerates toward modernity and pursues further economic reforms, this middle-income group is continuously increasing and so is their influence in the political landscape of the country. However, the emergence of the Chinese middle class reflects a unique discourse in understanding its political impact. Most of the middle classes around the world have emerged in a predominantly free-market environment where political legitimacy rests primarily in a notion of liberal democracy. Thus, in China's case, its growing middle class presents an interesting deviation from these notions with its state socialist economy under a ruling communist party. In addition, where Western and other middle classes in Asia thrive in a capitalist environment with a significant social and political clout independent of the state, the existence of the middle class in China reveals otherwise.

It is in this context that this study seeks to give insights on the following questions: What are the political effects of the emergence of the middle class in China? How will these factors affect China's current socialist state under the Chinese Communist Party's (CCP) rule? Will the Chinese middle class evolve into an important thrust toward a more democratic China?

[SUF2-3]

Pamela Anne Jackson (University of Queensland, Australia)

**Pathways to Social Mobility – Trajectories of Home Grown Entrepreneurs in Contemporary China**

Within many developing regions in China, pathways to social mobility for individuals have changed due to reform and modernisation through significant political, economic and social change. Some outcomes have been increasing migration and poverty alleviation, culminating in local Chinese individuals acting as home grown' private entrepreneurs now being able to take advantage of opportunities that were previously not possible. Challenges still remain, however, particularly where greater social mobility fuelled by changing social conditions provides a platform for more individual choice and subsequent consequences for the individual, the family and community networks. The paper examines the successes and failures that shape patterns of social mobility for 'home grown' private entrepreneurs as they establish, strengthen and/or consolidate their businesses. The case study is set in Suzhou, which has metamorphosed over the past decade largely due to the development of private businesses.



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[SUF2-4] Govind Swaroop Pathak (Indian School of Mines University, India)

**Consumerism in the Great Indian Middle Class: Changing Paradigms**

Shaped by the forces of Liberalization and Globalization of its economy, the Indian market has changed dramatically from what it was to what it is today. . The key change is all about the manner in which the Indian Consumer specifically 'The Great Indian Middle Class' has morphed over the years. The new Indian consumer occupies a different rung in the ladder of consumer development and evolution. Given the current scenario, it is tough to predict regarding the Indian consumer. This is due to the huge economic resurgence seen in recent years. The Consumer revolution is changing the face of India's shopping experience, powering it to a new paradigm. In the light of the above, the paper attempts to analyze the current development and problems of Consumerism in various cities of India, using Secondary data. A detailed analysis is performed to depict its attractiveness potential. On the basis of the analysis, implications for further research in the area of consumer psychology and future paths of strategic action are discussed.

*Advance Program (Last Updated June 11, 2009)***[SUG1] British Empire in Critical Perspective: Agriculture and Environment in South Asia**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room G
<b>Convener</b>	Laxman D. Satya (Lock Haven University, USA)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

This panel proposes to analyze the British Empire and its role in the agrarian and environmental history of South Asia. It will place the British colonial period in a historical context and compare it with the Delhi Sultanate, the Mughal, and the Maratha era to see what kind of changes occurred during the British period. The main focus of the panel will be on the eighteenth and nineteenth century, which is also a period of transition from medieval to modern era. The papers will show how the modern period was a significant departure from the earlier times. It will show the impact of British Empire on the material conditions of the people, specifically the peasants, forest dwellers, and artisans, all of whom depended on natural resources from land and forests.

The British takeover of these resources in pursuit of their commercial and colonial agenda not only denied free access of these resources to the people but also led to the demise of the age-old enterprises like the famed wootz iron and steel industry of the Deccan plateau that utilized charcoal and wood supplies from the local forests. In pre-colonial times, the village control over local resources had provided a cushion against natural calamities such as drought and famine. The British nonetheless took over the management of all the natural resources under the guise of the so-called 'scientific forestry' and 'progressive commercial agriculture' based on Western conceptions of property. This was further reinforced by the colonial project of 'civilizing' a backward people as a 'white man's burden.' Hence, all the policies of the British imperial government reflected the above agenda. It is therefore not surprising that droughts, famines, disease, and death became frequent occurrences during the British period.

What impact did colonial policies have on the agriculture, environment, material life, and culture of the people in Maharashtra, Andhra, and the Deccan regions of South Asia will be the main focus of this panel.

**Presenters**

**[SUG1-1]** Laxman D. Satya (Lock Haven University, USA)

**[SUG1-2]** Jaikishan Sriperumbudur (S.L.N.S.A. (Oriental Degree) College, India)

**Environment and Enterprise: Traditional Wootz Iron and Steel Industry in the Deccan Plateau and its Demise under British Rule**

Environment and Enterprise: Traditional Wootz Iron and Steel Industry in the Deccan Plateau and its Demise under British rule Jaikishan Sriperumbudur The high carbon steel, known as wootz, was a wonderful creation of ancient Indians. This industry, which depended on forest resources continued to flourish up to the nineteenth century in the Deccan region of India. This paper will show how the British imperial policies led to the destruction and demise of these age-old iron and steel making technique and industry. British Empire in India differed from the Delhi Sultanate and Mughal era (13th to 18th century) in many ways. While the former rulers were generally sympathetic to local artisanal and craft production, the British colonial rule was generally hostile to local industries, which tended to compete with their manufactures. The British imperial takeover of forests in pursuit of their commercial agenda led to the denial of people's access to forest and other

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natural resources that were hitherto freely available to sustain the local industries. The iron and steel industry, which had traditionally used charcoal was the worst hit because it was overwhelmingly dependent on forest resources. The extraction of raw materials and in turn pushing British finished goods, converted India into a colonial economy whose first victim was this most valuable industry. In addition, the British also imposed a heavy tax on individual furnaces that manufactured iron and steel. The sudden increase in tax led to the collapse of this age-old native industry, transforming India into a captive market servicing the British economic interest. So the paper will look at the transition of Indian artisanal production in wootz iron and steel industry from medieval period to the British period. It will show how this industry was wiped out as a result of the colonial takeover of forests in pursuit of their commercial agenda.

[SUG1-3] Neena Ambre-Rao (Naandi Foundation, India)

**Agricultural Expansion, Forest Preservation and Its Impact on Maharashtra under the British Rule**

Agricultural Expansion, Forest Preservation and its impact on Maharashtra under the British Rule Neena Ambre-Rao From the earliest period of human history there is a record of human interaction with their natural surroundings. The history of Maharashtra since the ancient times reveals that the utilization of natural resources was very localized with minimal state intervention at the local level. Therefore, the exploitation of natural resources that began with the commencement of British rule in India (18th century) was unprecedented in its magnitude and scale. Imbued with an ethnocentric sense of superiority, British colonialists brought Western commercial agenda of natural resource exploitation under the guise of the 'white man's burden' and the 'civilizing mission.' The colonial bureaucratic ethos led the British officials to believe that they were on a mission to civilize a 'backward' India. Thus the legitimization of British rule was derived from the self-validating argument that India was essentially incapable of self-governance. Conquest, colonization and the Europeanization of India's administration were a natural consequence of this thinking. India's integration into the British dominated imperial world economy led to a massive expansion of cash crop cultivation that not surprisingly coincided with the destruction of India's cottage industry. Increasing extraction of revenue from land resulted in massive degradation of India's natural resources, especially land and forest. Present paper analyses the reasons for this degradation by focusing on the debate that went on amongst the competing departments namely; the revenue department and other departments such as the forest department. This debate focused on issues such as the commercial utilization of land (one of the common property resource) towards agriculture expansion and the land reserved for forests. What impact did the activities of the colonial agriculture department and the forest department have on the people in rural Maharashtra will be the focus of discussion in this paper.

[SUG1-4] Vijay Kumar Thangellapali (Eritrea Institute of Technology, Eritrea)

**The Impact of British Agrarian Policies: Drought and Food Insecurity in Andhra 1858-1900**

The Impact of British Agrarian Policies: Drought and Food Insecurity in Andhra 1858-1900 Vijay Kumar Thangellapali This paper proposes to map out the British agrarian policies that contributed substantially to create famines and droughts, which became an endemic feature in Andhra during the second half of nineteenth century. This was often manifested in the perennial food insecurity and debilitating hunger that came in its trail. The creation of property rights in land through roytwary settlement forged a strong link between the ownership and the ability to pay land revenue. This devious connection hit the small peasantry hard, as they faced the consequent loss of livelihood thru land alienation. The above link had also ecological consequences in the form of declining fertility of the land owing to cessation of traditional agricultural methods like crop rotation and fallowing. Land was put to continuous cultivation with remunerative commercial crops that favored the



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colonial economy. This put the rich peasantry at a premium, as those peasants who commanded resources took maximum advantage of the credit and commodity market. The agrarian production increasingly went under their control, which no doubt favored the colonial state. Such tendency got accentuated with the development of a road transportation network from 1871, when a new thrust increased the pace of commercialization of agriculture in this region. Thus, the cumulative effects of the colonial agrarian policy were evident in the recurrent droughts and famines that took a heavy toll of human lives. All these had profound sociological implications in the form of distress migration, rising destitution, and crime rate among the small peasantry, agricultural laborers and artisans. British government could not fathom the crux of such problems in the agrarian world. It took some inadvertent measures, but given the enormity of the crisis such colonial measures proved insufficient and counterproductive.

[SUG1-5]

Baddela Rama Chandra Reddy (Kanchi Mamunivar Centre for Post-Graduate Studies, India)

**When the Food Gatherers and Producers turned into Food Rioters: Grain Riots in the Forest Areas of Godavari District of Andhra in 1897**

The main objective of this paper is to analyze the reasons behind the grain riots in the forest areas of the predominantly Koya inhabited divisions of Yellavaram and Polavaram in Godavari District of Andhra during the Famine of 1896-98. Though the plains people were long subjected to the severities of famines, the forest dwellers had seldom before felt the distress of the scarcity of food due to their alternative strategies like subsisting and supplementing a variety of forest products as staple diet. The British disabled the sustenance of the Koya forest people by reserving major chunks of forests in pursuit of their commercial agenda that exposed these forest communities to famine conditions. Enfeebled by a low diet, they became susceptible to diseases like cholera. When the British replaced traditional barter system with money economy, the forest people fell prey to the nefarious moneylender-cum-buyers of agricultural and forest produce under the protection of colonial institutions like the police and courts. The people viewed the government test works as an exploitative measure to extract maximum work at low wages. When the British colonial bureaucracy ignored their legitimate requests for relief from hunger, the people resorted to grain riots as a last resort. This paper will argue that despite a host of causes like the failure of monsoons, the resultant rise in food grain prices, refusal of moneylenders to advance loans, etc., the primary cause that aggravated famine and hunger was the official apathy and the British government's forest and famine policies that created conditions that forced people to take recourse to grain riots.



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**[SUG2] Environment and Alternative Energy Resources**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room G
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUG2-1]** Prasenjit Das (North-Eastern Hill University, India)

**Potential of Bio-fuel in Assam**

Today, the need of the hour is to search for alternative source as fuel due to rapid depletion of fossil fuels. Now-a-days bio-fuel has got attention worldwide as a viable alternative to fossil fuels, particularly in the face of its diminishing supply and the resulting steep increase in price. Bio- fuel is a clean burning alternative fuel that comes from 100% renewable resources like ethanol from sugarcane molasses and bio-diesel from tree borne oil & fats of plants like *Jatropha curcas*, *Pongamia pinnata*, *Mesua ferea* etc. It is considered the fuel of the future.

Assam is one of the India's leading producers of sugarcane and its sugar molasses can be profitably utilized to produce ethanol. Similarly bio-diesel crops like *Jatropha curcas* can be profitably grown in the wastelands which are covering 17.89 % of the total geographical area of Assam.

Emphasis of bio- fuel production will lead to numerous benefits like reducing India's dependence on import of crude oil, revitalizing sugar industry, erosion control, soil improvement, poverty reduction etc.

In this paper, an attempt has been made to assess the potentiality of bio-fuels in Assam and how it can help in developing the economy of the state.

**[SUG2-2]** Kimoto Koichi (Hiroshima Jogakuin University, Japan)

Arun Das (Mysore University, India)

**Geographical Locations and the Performance of Village forest Committees of Southern India**

Union government of India, after implementing various policies to enhance the forest cover in its land, has introduced a community based forest management called 'Joint Forest Management' in 1991. Only few villages have been selected to constitute forest committees. The forest committees are authorized as the main stake holders with a share of 50 percent revenue earned through the Non Timber Forest Product (NTFP) from the newly developed forest. The VFC can transform the surrounding region and it has got the potentiality of becoming a new regional development model. But the performance of each VFC differs. The performance of each forest committees are governed by the locational factors.

The objective of the study is to get the glimpse of the function and performance of the VFC in different parts of Karnataka, the VFC falling in three different geographical situations has been studied. The Malanad (Moutanious) VFC, The Semi Malanad or sub humid and the Semi Arid VFC. Secondly, the researcher would like to understand and bring out, which factor play a dominant role in the structure, implementation and performance of the VFC. Although, the VFC's are constituted as per the regulations laid down by the JFPM policy,



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the Physical Settings, The social structure of the village and the land use pattern differs. Implicitly, the performance and the structure of the VFC itself varies. The details of the above objectives are discussed in the main paper. Field visits are the main source of the analysis. Simple statistical tools are used.

[SUG2-3] Kabyatara Pati (nee) Panigrahi (Umshyрпи College, India)

**Environmental & Economic Benefits of Solar Cooker - A Successful Experiment in Barli Development Institute for Rural Women**

Although energy is the main indicator of any nation's modernization, economic growth and well-being; but sheer intensity of energy has resulted in hazardous impacts on environment through pollution. Modern approach, therefore, is to satisfy our need by use of alternate sources of energy. According to World Bank estimates toxic emissions increased by 500% in Indonesia, 800% in Philippines and 1200% in Thailand. With the present rate of demand for energy in Asia, it will double by 2020

Solar energy, which is ever present, most readily and most perennially available to us, is emitted from. This is the effect of a very high kind of nuclear fusion going inside the sun. It is estimated that the sun radiates energy at a rate of 3.9 (into) 1026 Watts, since five billion years ago. Technically, therefore, if means of harnessing and efficient use of solar energy could be found, it would mean a continued and easy march towards economic growth and a healthy environment at the same time. The paper will deal with harnessing of solar energy, especially use of solar cooker in an Institution of 150 inmates of rural women called Barli Development Institute for Rural Women, (BDIRW) located in Indore city of Madhya Pradesh in India.

The paper will show that while providing breakfast, lunch and dinner cooked with solar cooker to all the residents, workers and management of the Institute, numbering more than 150 heads; BDIRW has shown the way and proved the fact that community kitchens can be effectively run on solar cooker round the year. The Institute, through a series of workshops and visit to its kitchen by Government, University and technical experts has proved this fact. BDIRW, thanks to use of solar cookers since 1990, has proved that together with imparting lessons on environmental protection, solar cooker has proved immensely beneficial in protection of health and hygiene, saving of cooking time, increased nutritional value of food items, empowering the beneficiaries leading to equality between men and women, decrease in cases of rape, molestation and theft because rural women needn't go to jungles for fetching firewood, cases of rural, thatched house- burning decreased and so forth.

Moreover, it is the rural women who, through the training of use and development of solar cooker, have benefitted economically by imparting this training and technology in their neighbourhood and being instrumental in fostering this socio-economic and environmental revolution in many parts of India. That's why in 1992; BDIRW was made a member of the United Nations Environmental Programme's Global 500 Roll of Honor for outstanding Environmental Achievement. In 1994, the Institute was listed in UNESCO's INNOV database as one of 81 successful basic education projects in developing countries. On 13 November 2002, the Institute was presented to Her Majesty Queen Elizabeth II as a "sacred gift" from the Baha'i International Community, as part of an Alliance on Religion and Conservation. Hence my study on use of solar cooker in BDIRW and its beneficiaries.

[SUG2-4] Takashi Kanatsu (Hofstra University, United States)

**Killing Three Birds with One Stone: How to Solve Environmental and Energy Problems? The Case of Japan in the 1970s**

The world is facing one of the gravest problems for the human being: environmental degradation particularly represented in a global warming. The issue became a media topic as early as the 1970s. Yet, there has not been a significant achievement to solve this issue due to mainly collective action problems. As science and technology progressed, we started learning that the environmental problem is a much more serious and acute problem than we had anticipated. Yet, at the same time, the emergence of a few giant and yet impoverished



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economies—particularly China and India—are presenting a major challenge to achieve both economic development and environmental protection simultaneously. Furthermore, the world energy resource is depleted that we may not have sufficient traditional fossil fuel to keep supporting these emerging economies. Facing these three problems—1) a traditional collective action problem and impoverished countries' emergence as 2) a major polluter and 3) energy consumers—the world is expected to provide solutions that can kill three birds with one stone: economic development, reduced energy consumption, and environmental protection.

This paper will explore and explain how Japan in the 1970s solved these three quite frequently contradicting problems. Japan in the 1970s was not a poor country any more. Yet, there was a significant desire to step up its development ladder to become a developed nation. Thus, Japan could not give up its economic development. Japan suffered significant pollution diseases in the 1960s. Its nature was quite significantly destroyed. The hike of petroleum price particularly after the 1973 Oil Shock forced Japan to adopt energy conservation. Having faced these tremendous problems, Japan emerged in the 1980s as the leading environmental and conservation technology leader in the world. How was Japan able to kill three birds with one stone? This paper argues that the solution lies in the government ability to make a grand coalition that involves all major players in the society including various ministries, business interests, and citizens. To make this grand coalition, first, it is important to “de-collectivize” the issues in various ways. Although the environmental issues are commonly considered a collective action problem, either intentionally created or coincidentally, it can be framed as a NON- collective action problem. Second, it is very important to link environmental issues to positive economic development. This is only possible by developing and adopting environmental friendly and energy conserving high technology. Thus, the grand coalition requires involving high technology business interests as its core. Finally, particularly to maintain economic incentives in this process, it is important to set up institutions and legal mechanisms to award long-term commitment even sacrificing short-term economic advantages. It would be ideal if one could posit national security issue at stake as well, which will add further strength in the coalition. This was possible in Japan in the 1970s because of various Japan's unintentional characteristics as well as intentioned policies by the leading policy makers. This paper will conclude with implications of Japan's case to the current international community.



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**[SUH1] Identity Building in Art, Literature and Sport I**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room H
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUH1-1]** Jeroen de Kloet (University of Amsterdam, The Netherlands)

**Visuality and Urbanity - Representing Olympic Beijing**

"Beijing welcomes you" was one of the slogans used to promote the Olympic Games, but this was a revamped Beijing, signifying both an assumed rich history as well as an alleged bright future. How has this reconstruction of Beijing affected the city? In this paper I discuss three different creative voices (visual artists, documentary makers, students) that respond to the urban changes taking place in Beijing:

(1) The reflection of artists as well as the creative zones that are being constructed to display their work - in this part I will briefly include a comparison with Hong Kong's art world to reflect upon the peculiarities of the Beijing art scene.

(2) Documentaries that engage with the urban changes taking place (A Disappearance Foretold by Oliver Meys and Zhang Yaxuan and Meishi Street from Ou Ning).

(3) A cultural probing study I carried out with students from the Communication University China (CUC), they took pictures before and during the Olympic Games of what to them constitutes Olympic Beijing. This was followed up by focus-group interviews.

Based on my materials I will show how Beijing as Olympic city is a highly contested space, in which different techniques of control regulate the citizenry. Different techniques are in turn used by artists and citizens to escape or contest control. But often they operate on a similar semiotic logic: The increased prominence of the visual in the representations of the city as well as in the related techniques of surveillance and its contestations marginalize the other senses (touch, smell, hearing, taste). How to recuperate the other senses, and how to challenge the occularcentrism that drives contemporary Asian urban cultures?

**[SUH1-2]** Zhihui Sophia Geng (St. John's University, USA)

**Rallied behind the Olympic Torch: Activism, Ethnic Pride and the Imagination of Greater China**

After the Olympic Torch relay was disrupted in London and Paris in April 2008, the international students from China, together with Chinese immigrants and Chinese American communities, organized spontaneously to "protect the Torch and protest against the biased Western media," as they claimed. On April 8, 2008, allegedly 11,000 pro-China protesters showed up along the torch relay routes of San Francisco. Afterwards, peaceful rallies took place in symbolic public places such as Capital Hill in Washington D.C., CNN headquarters of Los Angeles, Mayo Clinic of Minnesota, University of Michigan arena in Ann Arbor, University of Washington arena in Seattle and Library Square of Salt Lake City. In the age of technology, they used websites, You Tube and blogs to get their messages out. More importantly, their views influence and interact with those of the young people in mainland China. This paper analyzes the reasons behind the activism of the Chinese students in the U.S., their rationales, organizations and fundraising, their collaborations and differences



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with the local Chinese American communities. Furthermore, it uses the debates and dialogues generated in the protests to analyze the image of China and the Chinese in the eyes of Americans from different segments of society and the imagination and reinforcement of a Greater China in various Chinese communities in the U.S.

**[SUH1-3]** Katherine Chu (University of Southern California, USA)

**Globalization and the New Identity of Chinese Cinema**

There is a swift growth and change of the Chinese film industry in recent years which signaled a parallel major growth of the co-production with foreign producers. On the Chinese side, these collaborations appear driven by an urgent need to reconstitute local markets after the long-term decline of audiences. Film producers are forced to negotiate their political and artistic visions in accordance with the commercial demands. Thus, the increasing co-production Chinese film production has shaped by both global pressures and local goals.

The development of Chinese national cinema in global contexts is not merely a mixing of local and foreign elements but involves a deeper interrogation of modes cultural production. Local identities are not simply blurred but the process of co-produced films challenges the assumptions of the core/periphery model, which has generated a newly cultural identity. This paper seeks to historicize the interplay among local, regional and the global interests in Chinese national cinema. Such an inquiry will lead us to see the ways in which global processes affecting film production relate to the broader of cultural identity as impacted by mass media.

*Advance Program (Last Updated June 11, 2009)***[SUH2] Identity Building in Art, Literature and Sport II**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room H
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUH2-1]** Linda Sunarti (University of Indonesia, Indonesia)

**Dress Code in Malaysia : National Identity and Globalization**

This Paper will be focused on issues which related to the dress code in Malaysia. At the moment, issue of concerning dress in Malaysia is the globalization threat to their national identity . Globalization brings the change of ways of Malaysian dress code. The way of Malaysian dress code is often assumed opposing the values of Malaysian society which is pursuant to Islamic values. The purpose of the research is to try and find out more about to know present condition of Malay dress code and to to know history of dress code in Malaysia. This research will explain the point of view and position of Malaysian challenging the globalization relating to their dress code as one of national identity. This research problems also will examine the Malaysian government policy to interfere especially dress code as national identity.

**Background and Significance**

Malay traditional dress is related with Islamic values. As philosophy of the state, Islam has played important rule as a value of dress code. In Islam norm, the woman clothes must cover all the body and their hair. Meanwhile, the man's clothes cover the body only . Social sanction will be applied to the Malay people whose dress code does not follow to the Islamic values. Therefore, the Malay dress code becomes sensitive issue in Malaysia. Even, to determine what kind of clothes should wear, whether it proper or not, could lead into the court.

Recently, issues concern with the way of the people dress code in public has been discussed more intensive in the context of globalization, particularly in Southeast Asia. Globalization has brought the region into the western culture trend intensively, which have influenced the way of the Malay dress code. The impact of the globalization is reflected by the urban youth fashion style and dress code. At the one hand, the impact has lead the Malay dress code following the Western fashion style, which is thought to be more practical and as a symbol of modernity. On the other hand the Western dress code is considered as a threat for the proper Malay dress code. The later perspective is believed against the Islamic values as one of the characteristic of Malays in Malaysia. Several dress codes are considered against the Islamic values. Among others how women do not cover the hair; the way they dress showing off their belly button; and short pants. As for the male wears the short pants showing their knee is considered against the Islamic dress code.

Malays of Malaysia is not the anti Western society. Looking at the Western civilization is believed to lead them for modernity. Nevertheless, they refuse Western values which are considered against the Islamic values. The refusal of certain Western values is based on the philosophy of Melayu Islam Beraja (MIB) that has been applied by the State of Malaysia. The philosophy basically put Islam as the highest values in the life of Malay in Malaysia.

As the consequence, Malaysian government interferes on the matter of dress code in other

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to maintain the MIB philosophy. Other factor beside the MIB philosophy, the interfering of the government on the dress code, is also considered as a point to maintain the national identity of Malaysia, which base on Islamic Malay culture. To meet this goal, the Malaysian government issued several regulations on public dress code; whether for official dress code or even for of daily life.

Later on, this regulation was effected not only for Malay, but also for non-Malay, as long as they are the Malaysian citizen. According to the regulation, all Malaysian citizens must have a proper dress code suitable with the Islamic Malay values. The regulation even applicable for the foreigners coming to Malaysia to have a proper dress code which not against the Islamic values.

[SUH2-2] R. Muhammad Mulyadi (Padjadjaran University, Indonesia)

**Music Industry as National Identity: Malaysia and Phillipines Case**

National identity of a nation could be seen from its music industry. The establishment of a national characteristic popular music of a nation such as showing the possessed norms, in terms of language usage, on the other hand a major theme of the popular songs show its society's world view.

In industry music history in Malaysia the role of the government is very big in forming a music industry that is in line with Malay identity. The government strictly controls every action taken by music industry practitioners that is considered to threat Malay identity. The Malay identity its self is related to the Islamic norms, according to cultural basics that is stipulated by the Malaysian government in 1971.

Control that is taken by the Malaysian government in music industry includes supervision in recording industry and performance in the stage. In term of recording industry , the Malaysian government avoids song lyrics that is considered against the Islamic norms, for example the words usage and Malay language that is not relevant as decided by the Language Board (Dewan Bahasa), and make a song lyrics that criticize government.

In the meantime, the performance in music performing stage, control is applied to the musician and singer performance that performs on the stage. The first performance that is supervised in a music performance is the way of dressing. It must be in line with the Islamic norms. For Example, it is not allowed to wear hot pants, for both male and female. It canot show a belly buttons and cleavage. Whereas in terms of stage act it is forbidden to hold hand and to hug between male and female artist who are not married and it is also forbidden to jump on the stage.

Control to the music industry is not only conducted by the government but also conducted by the press and the clerics (ulema). The Press and ulema very often criticize the recording industry and live music performance that is considered to threat the Islamic and Malay's norms.

Besides, in music industry history in Philippines , the awareness of national identity is formed by the musicians and the others music industry practitioners, such as singers, composers and recording businessman. They are worried because their national culture is very westerns; they feel it is a form of western cultural aggressions. In their daily life the Philippines' society listens to the western songs from radio stations that is dominated by the western songs. Even, it can be said that 100% of radios in Philippines always play western songs. To minimize the western influence , in the 70's the music industry practitioners in Philippines started to have an awareness to create a song in local languages such as Tagalog and Visayan.

The struggle of the recording industry practitioners in Philipines at last earns a result after the government at that time led by Ferdinand Marcos, make a rule that in one hour of radios air is required to play one philipines song. Several times later, it becomes three songs every hour. During Aquino's administrations it becomes four songs per hour. It is not like in Malaysia, the philipne government does not make many rules that control the music industry. Only one that is controlled by the government which is not to criticize the government especially during Marcos regime that is known as a dictator.

From the two cases above, there is questions on the effectiveness of national identity



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creation through the music. Is it more effective to be done by the government (top down) or by its society (bottom up) ? This research is aimed to observe more details the process of national identity creations through the music in Malaysia and Philippines. To find out the role of agents that influence to the national identity creation through music industry, and to find out the background and challenge that is faced by the music industry in both countries.

**Objektif**

The objective of this research to find out the history of music industry growth in Malaysia and Philippines.

To find out music industry identity in both countries.

Major issues or question the project will address How Malaysia and Phillppines create their national identity through music industry and maintain their bnational identity in globalization context

[SUH2-3] Dieu Thi Nguyen (Temple University, USA)

**Myth and Nation-making: Pursuing Vietnamese Identity Through Texts and Time**

Most cultures in the world are defined by their ancient mythologies; a great number among them are even linked by common mythologems such as the one about creation that can be found in African, Greek, or Roman mythologies. In Asia, the great civilizations of India and Southeast Asia have a profusion of cosmogonic mythologies, richly detailed and transmitted in part through sacred texts or through oral traditions. China surprisingly has very poor or practically non-existent cosmogonic myths. Ancient mythology can serve multiple purposes, one of them being to define a people's cultural and political identity. Vietnamese mythology and in particular, its Origin myths illustrates this quite clearly. Vietnamese people have a predilection for metaphors that identify their mythological origins as descendents of Dragon and Immortal, expressed in sayings such as *con rồng chau tien*/"children of the Dragon and nephews of the Immortal," or *con me Au Co*/"children of mother Au Co," or again, *noi giong Lac Hong*/"the Lac Hong race." Vietnamese also hold this unshakable certainty in the Vietness of their antiquity and of their people, rooted in a quadri-millennial past apparently inseparably woven into their ethos, and issued from a civilization founded by the eighteen *Hung Vương*/"Hung Kings." Seemingly, their identity as a people has been shaped by countless folktales and legends, which served as mirror images of themselves as they wish to remember. Or did it? Did this memory or memories actually exist in and are they part of the Vietnamese "national spirit," expressed through a people's—even if inchoately Viet—tradition of resistance against invaders? Or were they modern artificial constructs purportedly fabricated by official historians of the Vietnamese Communist Party in the 20th century, to be integrated into official histories of Vietnam for entirely political purposes as have affirmed a host of post-colonial Western scholars with some referring to this phenomenon as "the cult of antiquity"? This article will retrace the textual journey of two myths and the reactions that they provoked as reflected in the writings of Vietnamese scholars, from the 15th c. till the present. It will show how mythology and historiography have contributed to an elaboration of the Vietnamese nation as conceived by its intellectual elite and how mythical ideas carried a force and a life of their own irrespective of historical exactitude and scholarly demonstrations. It will test the claims made by post-colonial scholars concerning the so-called Hanoi fabrication of the "cult of antiquity" to produce a monolithic discourse based on a single, unifying, and linear official history, and to create a national commonality that was to bind all ethnic Viet together. It will do so by examining selected texts by scholars of the DRV, comparing them to their RVN counterparts' interpretations of these same legends and myths. The article will also retrace the roots of the phenomenon centuries earlier, positing it within the framework of the "nationalistic sentiment" that had been denied by these Western scholars, to show how this identification process had been in the making long before the advent of the Western ideology of nationalism.

[SUH2-4] Guy Podoler (University of Haifa, Israel)



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**Korean Football: A Case Study in Sport Nationalism**

Sport all over the world has long become appreciated as a framework for advancing political and diplomatic interests, and for solidifying and expressing nationalist sentiments. Accordingly, the aim of this paper is to explore the relations between nationalism and what is perhaps the most popular and appreciated team sport on the Korean peninsula: football.

The related historical freight borne by the Koreans is an essential backbone for this exploration. At the aftermath of Japan's surrender in the Pacific War, Korea regained its independence after it had been subjected to colonial rule for thirty-five years. Yet, the joy of liberty soon dissipated in the face of the tragic division, and ever since, the two sister-adversaries of South and North Korea have been vying with each other over legitimacy, each claiming to be the sole heir to pre-divided Korea. With the Korean War perpetuating the division, the peninsula has thus experienced security tensions, economic competition, and a struggle over history—a struggle saturated with political ideology and nationalist motifs.

Under this context, as football is an arena where both patriotism and nationalism come into play, the political aspect of football nationalism will be analyzed by taking into account the fluctuating relationship of rivalry and cooperation that the two Koreas have been conducting, and the two different domestic conditions. Thus, as I attempt to demonstrate, Korean football mirrors each of the two Koreas' particular nationalist and political agendas, but it is also a platform which the divided nation uses for expressing shared patriotic emotions and pride in bettering "others." By this, football provides one of the few opportunities for maintaining the notion of a single ethnic nation. Accordingly, the paper will illustrate Korean football nationalism by referring to football-related events, heroes, and icons perceived to be memorable by each of the two countries. I begin with the historical nationalist role that South Korea attributes to football. Then, the role of football as a political and nationalist vehicle in postcolonial South Korea is presented, followed by the same function it has in the north. In the concluding section I elaborate on the place of football in bringing, or perhaps symbolically keeping, the two Koreas together.

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<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room I
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUI1-1]** G. Supriya (Pondicherry University, India)

**Emerging China; A Challenge or Opportunity in Asia**

This paper examines the changing nature of emerging China and the global responses to it. As its national strength grows, China poses broader challenges and provides greater opportunities for the global community. One of the schools of thinking in the international relations - offensive realism - suggests that the rise of a great power will lead to new conflicts. Therefore, analyzing the conflict and trying to find out measures to avoid such conflicts and develop a framework for mutual gains and cooperation among the major powers of the world are of seminal importance. The China challenge is deeply rooted in its dynamic economic growth and increasing global influence. China's national strategy is to maintain its fast domestic economic growth. After Mao's dependence on 'coercive power' and Deng's on 'economic power', China now seeks a more balanced mix that also uses 'idea power'-as David M. Lampton puts it. Now there is a shift towards a harmonious society based on scientific developmental perspective as indicated by President Hu Jintao in a meeting in 2004. Therefore, the 'China Challenge' is simultaneously a domestic and international issue. An understanding of the nature of China challenge is required, which therefore leads to the questions like, is it a mainly economic, political, strategic, or comprehensive challenge? Or a 'Peaceful Rise', a 'Grand Strategy' or merely a 'Short Term Tactic'? There are also various internal challenges to its development, like the political situation, condition of the natural resources, environment, socio-economic development etc. which needs to be examined.

Apart from this, one of the biggest challenges to China's rise is the issue of Taiwan. Beijing had advocated a policy of 'one county', two systems, and peaceful unification with Taiwan. In recent years, cross-strait economic relations have expanded drastically. As china has been improving its relations with all the major powers of the world, the Taiwan issue will be a real test for both China and US. The interest of China in Africa and the Middle- East is also increasing. A brief analysis of President Hu Jintao's visit of African countries in early 2007, and the China -Africa forum held in Beijing in 2006 proved to be a landmark step in improving the Sino- African relations. Beijing has improved relationship with Saudi Arabia and other oil producing countries and it has a strong interest in stability and reconstruction of Iran.

China's rise has therefore created daunting theoretical and policy challenges. Some of the important questions concerning both China and the rest of the world are- what is the changing nature of Chinese power? What are the relations between China's economic development and political reform towards democratization? What global responses are most likely to favor the development of a democratic, prosperous and responsible China that will contribute to regional and global stability? What is the effect of China's economic transformations on its domestic challenges? This paper would try to address these

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questions.

[SUI1-2] Chien-peng Chung (Lingnan University, Hong Kong)

**The “Good Neighbor Policy” in the Context of China’s Foreign Relations**

What a rising China does to or with countries in its neighborhood, and for what purposes and benefits for itself and others, is the content of this paper. The paper is divided into two parts. The first part (1-4) examines the continuities and adjustments of principles and strategies in the formulation and conduct of China’s foreign policy toward states in its Asian and Pacific neighborhood. The second part (2-8) explores China’s foreign policy execution towards separate but adjacent regions of its “near abroad” through its involvement in instituting and integrating regional governmental forums. The paper is to be divided into the following sections and sub-sections:

1. The Origin and Development of China’s “Good Neighbor Policy” (1949 – 1989)
  - “Five Principles of Peaceful Co-existence” to Non-alignment to Multi-directional Foreign Policy
2. China’s Early Post-Cold War Foreign Policy Strategy (1990 – 1996)
  - “Tao Guang Yang Hui” --- “Keep a low profile and bide time”
3. China’s Proposal on Establishing a New International Order (1997 – 2002)
  - New International Order --- Pluralizing (Multi-polar) International Relations to Undercut U nited States “Hegemony”
  - New International Order + New (Comprehensive) Security Concept = “Five Principles of Peaceful Co-existence” Revisited?
  - Prioritizing (Asian) Regionalism and (United Nations) Internationalism
4. China’s Foreign Policy under the “Peaceful Rise / Peaceful Development” thesis (since 2002)
  - China as a “responsible great power” ---seeking “amicable, peaceful and prosperous neighbors” (“mulin, anlin, fulin”) and crafting / managing regional forums
5. China’s “Good Neighbor Policy” in Asia and the Pacific
  - Good Neighbors as a Strategic Opportunity for China for the first 20 years of the 21st Century to consolidate its interests and influence in the region - through promoting doctrines of sovereignty and non-interference in domestic affairs of states
  - Good Neighbors as Propitious Prospects for Regional Economic and Security Integration
  - Good Neighbors as Trade and Investment Partners in Development
6. China’s “Good Neighbor Policy” and the Association of Southeast Asian Nations (ASEAN)
  - China – ASEAN Free Trade Area, ‘Greater Mekong Sub-region’ joint development and ‘Declaration of Conduct in the South China Sea’
7. China’s “Good Neighbor Policy” and Central / Inner Asia and Russia
  - Cultivating sovereigntist and multi-polar principles through the Shanghai Cooperation Organization.
8. China’s “Good Neighbor Policy” and Northeast Asia
  - Using ASEAN+3 and the Six-Party Talks for economic and security cooperation respectively with Japan and the two Koreas

[SUI1-3] Santiago Castillo (EFE News agency Spain, Spain)

**South Korea, a Cultural Power and a Key for the Political Stability in North-East Asia**

South Korea actually is a cultural reference in the world and will gain special prominence in the West due to its scientific and technological clout. Far East has presence in Europe and given the importance of the economic development in countries like South Korea, China and Japan, it is spreading its influence everyday. Globalization is gathering pace and North-East Asia is key for many decisions to be taken in a world based in competitiveness.

South Korea is actually undertaking a cultural and scientific transformation, after achieving another one in its economy and in its political framework. Twenty-five years ago, it was a country with many deficiencies, but today it boasts a huge development which has transformed the country into a technological power. As a result, South Korea and also China



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have gained presence in the high-technology markets and diminished its reliance in Japan and the United States.

When we talk about progress in Asia, we all think about China and India, but we cannot forget Japan and, of course, South Korea. Korea is divided between the old Zen concept of emptiness and the necessity of focusing in a high consumption model. Thus this is a dilemma, but the assumption of a progress driven by external forces it is an appealing idea as the West has become more interested in knowing other aspects of the country apart from politics –like its permanent nuclear row with North Korea. There are many other things that the country must show to the world. That's why China has and will have an important role in every decision taken in the region, despite the cautious look from the US as the Asian giant keeps on increasing its influence in the area.

North Korea, the most secretive country in the world with a regime which turns its back to reality, has unleashed a worrisome arms race with its nuclear policy of intimidation in Asia, a region in which China, Pakistan and India do not want to be left behind in nuclear development.

Exploring the underlying thinking of North Korea helps to analyze from a psychiatric point of view such an isolated and hermetic society, in which Kim Jong-Il is the omnipresent god in every country's household. It would be needed more than 50 years to adapt North Korea's citizens to the global reality.

In October 2008, North Korea will promote its cooperation in verifying its nuclear arsenal after US removed it from terrorism blacklist. But it would be interesting to take into account the nuclear strategic update, as North Korea keeps on fueling fears of other countries by testing missiles.



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**[SUI2] China and its Neighbours II**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room I
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUI2-1]** Dharitri Parija (Pondicherry University, India)

**India and China: Two Asian Giant and Differing Development Strategies**

Dharitri Parija China and India are, today, the engines of growth in the global economy. According to the World Bank report, five countries - the U.S.A, China, Japan, Germany and India - account for nearly half of the world's GDP. Both China and India are playing a significant role in the making of the 21st century. Naturally, when countries of the size of China and India, together accounting for 2.5 billion people, unleash their creative energies, the impact would be worldwide.

Comparison between the iconic Asian giants, India and China, is inevitable and appears to have spawned an industry. India's growth rate seems solid and closer to that of China. Indeed, China appears to have done better than India on virtually every measure of economic growth and poverty reduction. Therefore, India's different political, cultural, social environments as well as achievements should call for a closer examination of the Chinese Model. However, myriad differences exist in their policy orientation that have affected the companies they have spawned and their impact on the global economy. Several factors indicate that the two countries are committed to divergent paths of development. First, the Chinese government nurtures and directs economic activity more than the Indian government does. It invests heavily in physical infrastructure and often decides based on government connections which companies receive government resources and listings on local stock markets. Second, the two countries have adopted divergent policies towards trade and FDI. China has embraced it, India remains cautious. Third, the countries have adopted differing forms of government - China remains a Communist, single-party system, India - the largest democracy in the world. Fourth, both countries' policies have placed differing emphasis on hard infrastructure (such as laws, institutions and financial markets). While China has consistently invested in the hard infrastructure, external, especially multinational corporations and foreign governments' requests have prompted it to invest in the software sector. India, on the other hand, has failed to invest sufficiently in hard infrastructure but its competitive market policies have allowed soft infrastructure to flourish. Fifthly, India embarked on its economic reforms more than a decade after China. Consequently, it has had less time to see policy effects.

But among all these disparities, India and China juggle with India's growing consumer market, skilled human resources and software excellence together with China's own larger market, its manufacturing prowess and cost competitiveness provide a strong platform for exponential growth of their bilateral economic ties. Simultaneously, the unprecedented growth stimulus in two of the world's largest countries is expected to boost demand in the global economy and open up massive market opportunities for trading partners, especially neighbouring Asian economies. The boom in China and India is also energizing the rest of Asia. Moreover, learning from Europe, China and India should try to improve their

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relationship with another big Asian nation i.e. Japan with more tolerance and magnanimity. If these three nations could get rid of the historical resentments and unite like Germany and France did, the Asian economic unification process will achieve velocity and gravity.

**[SUI2-2]**

Kai Jin (Yonsei University, Korea)

**From Power Transition to Power Transformation – A New Approach to Evaluate the Rise of China**

Perhaps one of the most fascinating while controversial issues in our contemporary world politics is the Rise of China. For the past decades, especially after the late 1970s, China has been changing and developing everyday, every minute, in any aspect and thus has been rising up as a truly regional great power. What's more, she is heading for her well-designed future with such a high speed that people predicate that within few decades, the world leadership will shift from US to China, and that is why the unpredictability of the unforeseeable future has brought about such fierce debate over the issue of the Rise of China.

According to Power Transition Theory (PTT), traditionally, the possibility of conflict or war is high when a rising power confronts with a dominant power at a certain point, when the challenger decides to abandon the role of status quo power. PTT also claims that peaceful transition is possible from one power to another within the same international order/system/structure. As a rising power shows a certain degree of satisfaction, the peaceful power transition could be realized, such as the peaceful transition from Great Britain to the United States. So, contrary to Balance of Power Theory, PTT claims that parity of power leads to conflicts/war, and through tremendous scientific calculations conducted by scholars like Jacek Kugler and Woosang Kim, who examined the war histories for the past centuries, PTT showed us that similarity of power could trigger conflicts among great powers.

Now as China is rising up rapidly from East Asian region, will it challenge against US in the near future, or will it keep maintaining its regional status quo? Traditionally, from the perspective of PTT, possibility of conflicts is high as a rising-up China has not been genuinely coexisting in the same international order/system/structure with US for the past decades. But that could not always be the only perspective for the future, and by studying the historic evolution of China's grand strategy, and especially the contemporary policy that Chinese government has been pushing forward, a different vision is possible to be presented.

China would not challenge against the current dominant international order, rather, it will focus on the possibility of coexistence, and further, China will "return" to the international order, not by breaking it but by joining into it innovatively. And the whole grand strategy for China could be labeled as Power Transformation - to change internally, as well as externally. The latter means adaptation into the world and innovation, and the process of learning becomes crucial, which can be explained by new intuitionism. And we truly have such observation as Alastair Iain Johnston pointed out that "The People's Republic of China (PRC) is more integrated into, and more cooperative within, regional and global political and economic systems than ever in its history."

**[SUI2-3]**

Doo Eum Chung (Kyungnam University, Korea)

**China's Zhejiang Province Merchants Trading & Investing in North Korea**

According to research, Chinese merchants from Zhejiang Province are the biggest traders and investors in North Korea.

This paper examines and discusses how these entrepreneurs from Zhejiang have entered into successful business with North Korea and established their businesses. It focuses on the current situation and looks at future developments and expectations in doing business with North Korea in general, and especially by the Zhejiang merchants.

The main intention is to identify the potential benefits of doing business with North Korea, as well as the eventual problems, and the goods that are traded.



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It also may contribute to peace in Northeast Asia and on the Korean Peninsula.

Currently there are two major channels of Chinese investment in North Korea; one is direct investment by the Chinese government, and the second is through private business, such as the Zhejiang merchants. In general, Chinese entrepreneurs have two major interests in North Korea—access to natural resources, and selling daily necessities. Some merchants from Zhejiang prefer to invest in some large-scale businesses, such as developing North Korea's mineral resources.

An open economy policy in North Korea would provide commercial opportunities valued at some hundreds of millions of dollars, because everything is in huge demand in North Korea. North Korea is especially in need of seeds, chemical fertilizers, and farm equipment, because farming is North Koreans' main industry. Chinese household goods and farm equipment are less expensive, so Chinese merchants are advantageous. However, it is difficult to estimate the total investment in North Korea by Chinese entrepreneurs because to avoid foreign currency ratification, many private Chinese investors in North Korea do not register their businesses in China.

According to a report in 2005 by Heilongjiang daily, a Korean newspaper run by Koreans in China, most Chinese investors in North Korea are from Zhejiang, Jilin, Liaoning, Jiangsu, and Guangdong. Among them, these investors from Zhejiang are by far in the majority.

At the moment there are three different kinds of private Chinese merchants investing in North Korea: the Han Chinese, ethnic (minority) Koreans and overseas Chinese living in North Korea.

However, among these three groups, the Zhejiang merchants are certainly the most powerful.

In May 2005, in a much publicized deal, the Zhejiang Public Trade Company Limited won the right to manage three floors of the First Department Store in Pyongyang, by securing a partnership pact with the department. Very significantly, the Chinese company named the three floors the Zhejiang Commodities Market, and has since been selling household goods and apparels in cooperation with the Department Store. Yiwu City of Zhejiang Province supplies discount store goods to this market.

Yiwu City in Zhejiang Province has become the marketplace for traders from developing and developed economies all over the world who have come to buy goods from China at its source. Manufacturers of low-cost, small commodities sell directly to traders and wholesalers from small shops and booths in either one of the three enormous enclosed markets or from the streets of the city itself.

[SUI2-4] N. Muthusamy (Pondicherry University, India)

**India: An Emerging Power in Asia with Reference to China**

India and China, the two giants of Asia are the two of the oldest and living civilizations of the world. Trade liberalization and market oriented economic reforms started at different times in both the countries. Marketism grown from late 1979 in China, whereas in India it is only from 1991 the policy swung to de-regulation and export orientation. Concerning industrial development, China implemented a radical land reform programme that made the market for manufactured consumption goods truly a mass market. This meant that the consumption good sector was labour intensive, less import in nature. Concerning agricultural reforms, China started its agriculture reform with such a two track approach i.e. incentive reforms which resulted in the greater returns to the farmers and in more efficient resource allocation. Besides that, dynamic rural non-farm sector regarded as one of the main causes for rapid poverty reduction in China. Regarding India, Green revolution increased agricultural growth by the use of modern technology. The lateral reforms were actually started with macro economic and non- agricultural reform which led to impressive rates of economic growth in 1990's which did not have as significant impact on poverty reduction. However, to reduce poverty and to accelerate agricultural production, several programmes like NREGP, National policy on Farmers etc. were implemented. It made a strong hold in Asian regions by playing a key role in SAARC, BIMSTEC etc. For Asians, Beijing is the measuring stick of India's emergence as a great power. However, China holds



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first in FDI destination, India is certainly not China as a whole, but it clearly has qualities that will serve it well in the next decade with well-established political system and growing economic development.

[SUI2-5]

Ming Hwa Ting (University of Adelaide, Australia)

**Canaries in the Mines: Southeast Asia as a Test-bed for the Nature of China and India's Rise**

Southeast Asia [SEA] is a diverse region comprising of states at different stages of development, ranging from Singapore to the newly-independent Timor Leste. Given the disparate nature of the region and that individual Southeast Asian states do not have much influence in the international system, they do not register prominently on the radar of the major powers. In terms of international politics, Northeast Asia and South Asia are the dominant theatres given the tensions between the People's Republic of China and the Republic of China, the Republic of Korea and the Democratic People's Republic of Korea in the former theatre, and the threat of terrorism inflicting Pakistan and Afghanistan in the latter theatre. Furthermore, the concurrent rise of both China and India in the present has again resulted in the geopolitical spotlight to focus on Northeast and South Asia. Consequently, SEA continues to remain in shadows of its more prominent regional cousins.

This paper does not dispute the importance of geopolitical developments in both Northeast and South Asia. Rather, this paper argues that as developments in both Northeast and South Asia become more important, SEA ironically becomes more important as well. The concurrent rise of China and India and the possible resultant effects on the international system is arguably one of the most important questions confronting the international system. Both China and India are keen to impress upon other actors that they will rise peacefully. Consequently, this paper uses the English School theory, which focuses on the concept of the international society of states, to argue why Chinese and Indian behaviour in SEA foreshadows the nature of their respective rise to power.

Deeds count, words discount, and this is where SEA can play an important role in testing the above hypothesis in two ways. First, both China and India are continental states that dominate Northeast and South Asia respectively, and a number of Southeast Asian states share a common border with them. Hence, SEA is a neutral region where Chinese and Indian interests converge. Continental states, unlike their maritime counterparts, cannot realistically pursue an isolationistic foreign policy; as they expand, they are more likely to be perceived as aggressive. Since Southeast Asian states share common borders with both China and India, they are more likely to be the first states to experience any effects in the change of China and India's foreign policies. Secondly, since the most important geographical regions to China and India are Northeast and South Asia respectively, SEA is subsequently less strategically important to both states. As such, their Southeast Asian policies are less motivated by security and military considerations that tend to be beyond challenge. Consequently, an examination of their current Southeast Asian policies using the framework of English School's analysis is more likely to render a clearer image of their grand design. Hence, far from being an inconsequential region, SEA is vital for it is a theatre where the effects of the concurrent rise of two continental Asian powers are played out.

*Advance Program (Last Updated June 11, 2009)***[SUJ1] Foreign Direct Investment and New Capitalism I**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room J
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUJ1-1]** Mark Beeson (University of Birmingham, UK)

**Competing Capitalisms after the Crisis: The Decline of Neoliberalism and the Rise of State Capitalism**

The financial crisis that has recently engulfed the United States has not only destabilised the entire world economy, it has profoundly undermined both the authority and attractiveness of Anglo-American forms of capitalism. This paper argues that this would have been a profoundly important development at any, but when there are alternative forms of illiberal or state capitalism becoming more prominent around the world, the recent crisis may mark a watershed in the evolution of capitalism more generally. This paper assesses that prospects for both American capitalism and alternatives in Asia in light of recent events.

**[SUJ1-2]** Kristiina Korhonen (Helsinki School of Economics, Finland)

**Foreign Direct Investment for the Sake of Quick Returns**

Foreign direct investment (FDI) is defined as long-term capital movement - associated with managerial and technical assets of a firm - from the home country to the host country. FDI is different from portfolio investment because it entails control of financed activities over management and profits. As such, portfolio investment is made for the sake of investment income, while FDI is made in order to control the foreign enterprise in the host country. Recently, however, there have been international investments that are clearly definable as FDI while they are, at the same time, more akin to portfolio investment due to their short time horizons.

The empirical study focuses on South Korea. After recovering from the financial crisis in the late 1990s, South Korea has remained as one of the growth centres of the world economy, attracting foreign companies that seek to transfer operations to new locations. In particular, this paper studies the investment decisions of Nordic companies (i.e. from Finland, Sweden, Norway, Denmark, or Iceland) that have withdrawn their operations from South Korea recently. As to method, a sequential mixed methodology is used consisting of a quantitative study and a separate follow-up qualitative analysis. Primary data is collected by questionnaires in the investing companies and complemented by interviews in the companies. Secondary data are derived from documents and statistics.

The paper shows that some Nordic firms systematically utilised the upcoming situation and acquired parts of Korean firms in the aftermath of the Asian crisis. They made a good deal that contributed positively to their performance. These investment cases are definable as FDI, but actually they are more similar to portfolio investment because the firms seemed to be inclined to look for an option that offers quick returns.

**[SUJ1-3]** Nagari Mohan Panda (North Eastern Hill University, India)



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**Association Between Corporate Social Responsibility Performance and Economic Performance: Empirical Evidence from India**

The evolutionary shift in business philosophy has caused an increased impact of corporate social responsibility disclosure on investment decision and as a consequence the efficacy of social responsibility disclosure has been the focus of a number of research studies. Should the investors, while evaluating the investment value of a company's shares take into consideration social responsibility disclosure much depends on how the social performance and disclosure is associated with the investment value particularly, the economic status and performance of the company. The objective of this study, in the above context is to provide some empirical evidence relevant to the social performance disclosure question. The paper concentrates to ascertain in the Indian context the validity of a widely stated view that a moderate to strong association exists between social performance and disclosure and investment value of a company's equity shares. This is achieved by testing statistically the association between a number of economic status and Performance Indicators (ESPIs) of investment importance (size captured by turnover, total assets and effective capital employed, growth in asset and turnover, Profitability captured by EBIT, PBT, ROCE, RONW and Operating Ratio, Market Performance measured in terms of MPS, EPS, P/E ratio and market capitalisation, and risk- total and systematic) and corporate social performance on certain key issues (profit and growth, transactional and contextual) in a sample of companies drawn with equal representation from four randomly chosen industries. Some statistically significant associations are found to exist though there exist inter and intra industry variation.

[SUJ1-4] Nooriah Yusof (University Science of Malaysia, Malaysia)

**Foreign Direct Investment in East Asia. The Penang (Malaysia) Experience**

During the last two decades, many countries have dramatically reduced barriers to Foreign Direct Investment (FDI). One common view is that FDI helps accelerate the processes of economic development in host countries. This articles aim to contribute to the literature on the developmental role of FDI through an examination of the Penang State, Malaysia experience. Penang which is an investment location has its own FDI attractions force and uniqueness. The first wave of electronics firma was dominated by multinationals, many from Silicon Valley and Japan, seeking low wages to build labour intensive assembly branch plants. In the late 80's, the second wave of Asian electronics firms arrived in Malaysia driven by the Plaza Accord of 1985 which drove the yen appreciation and the withdrawal of the generalised system of preferences from the Asian NICs in February 1988. Inward FDI to Malaysia have also led to regional advantaged. The existence of a critical mass of electronics producers, particularly in Penang and the Klang Valley, has resulted in the development of greater regional synergies and local capabilities. Penang has, in the past, proven herself one of the forces to be reckoned with the industrial world. Penang forms the nucleus of Northern Malaysia's electronics industry and hosts the biggest mass of firms with fairly good inter-firm link. It has undergone structural transformation with the sequence of industries moving from semiconductors to telecommunication components and products and consumer electronics to computers and computer peripheral. However, in recent years, Penang is fast losing its ability to remain cost competitive and in providing the necessary infrastructure and info structure to support a value-added business environment. Three decades after establishing herself as Malaysia's electronics powerhouse and charting impressive growth rates, Penang stands today at the crossroads of new challenges in the new millennium.

*Advance Program (Last Updated June 11, 2009)***[SUJ2] Foreign Direct Investment and New Capitalism II**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room J
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUJ2-1]** Dennis Dado Trinidad (De La Salle University, Japan)

**Domestic Actors, Market Reform and Regional Integration in Southeast Asia**

The goal of bringing together all the ten Southeast Asian countries into one regional grouping was realized when Cambodia was admitted as a member of the Association of Southeast Asian Nations (ASEAN) in 1999. Today, ASEAN has become the locus of institutionalization in the region. Since the 1990s, a lot of initiatives to reduce and eventually eliminate barriers to trade and investments were put into place one after another, thereby serving as impetuses for integration. For ASEAN member-states, economic integration is widely regarded as a strategy for enhancing competitiveness amidst increasing competition in the global economy for Foreign Direct Investments (FDI). The economic community pillar of the ASEAN Community aims to transform the region into a single market and production base by eliminating barriers to investments and cross-border movements of goods and services. By reducing transport-related and other costs, the ASEAN hopes to make the region attractive and competitive to foreign investors.

The above view holds that the on-going integration in Southeast Asia is attributable to external factors. While this observation is in part valid, this paper will examine why ASEAN economic integration vary in the degree to which member-countries liberalize their economies across different sectors by taking into account domestic factors, particularly, the role of policy preferences of political and economic elites.

The paper contends that external factors alone will not suffice in explaining why ASEAN is moving toward a greater integration of their economies. It must be complemented by individual level of analysis. Receptivity to market reform among ASEAN member-states is crucial for successful economic integration to take place. The intensity and scope of integration depends on the extent of liberalization of individual countries in the region. Hence, understanding the shift from inward to outward orientation among the actors in the region is important. In Southeast Asia, the gradual shift towards liberal economy can be best explained by the dynamics between domestic and systemic processes. As rational actors, policymakers and business elites respond to changing incentives which are shaped by external environments. For instance, the decline of prices of agricultural commodities in international market since the late-70s, and the influx of direct investments to Southeast Asia correspondingly created a mind shift across actors. This transformation led to new policy preferences among policymakers and economic elites in the manufacturing sector which eventually led further to modest market reforms and integration initiatives. Japan's investments, development and cooperation policies were critical in the expansion of the export sectors of ASEAN economies.

**[SUJ2-2]** Iris de Brito (Universidade Lusófona de Humanidades e Tecnologia, Portugal)



*Advance Program (Last Updated June 11, 2009)*

**ODA (Re) Emerging Donors: A Non-DAC Approach to Development Cooperation?**

Official Development Assistance (ODA) constitutes a means to other ends beyond the goals of poverty alleviation and economic growth. There is a need to reframe the debate to focus on the most appropriate global problem on which to apply a reoriented approach to "development cooperation". It is recognized that the materialization of the Millennium Development Goals (MDGs) has been slow and irregular, especially in Africa, where the probability of achieving the MDGs in 2015 is still remote. Hence, according to the Millennium Project Report, in order to achieve the MDGs it will be necessary to increase ODA --of an estimated US\$ 73 billion in 2006 -- to US\$ 135 billion until 2015, representing, therefore, the need for an increase of US\$ 62 billion. Since only five of the OECD member states have surpassed the 0.7% of the GNP target consigned to ODA (and one of the major donors -- the United States -- shows a clear reluctance in achieving this target), the contributions of new donors, such as China and India, become more and more important. In fact, it is acknowledged that the amounts of ODA made available by non-OECD countries have been significant. In this context, it is imperative to assess today's scenario of official aid provision. This panorama is changing as new, emerging donors, become more significant sources of financing for developing countries. We also find important to analyze the way in which these "(re)emerging donors" will change the make-up of international cooperation and whether they will undermine the established position of traditional donors. The two Asian countries that have been playing major roles as far as Development Cooperation is concerned are China and India. These two countries have long been donors and, on a much larger scale, aid recipients. It is very interesting to observe how China and India are evolving from ODA recipients to donors and how their relationship with LDCs, in particular African countries, is changing. However, it is recognized that behind this incursion into Africa lie different goals, and Development Assistance may be merely one of the many tools of the Chinese strategy for Africa, institutionalized in 2000 with the establishment of the China-Africa Cooperation Forum. Another important aspect is that other Asian countries, such as Malaysia and Thailand, are beginning to develop bilateral programs beyond Colombo Plan training and technical assistance. And Japan -- an OECD DAC member -- has encouraged these and other countries to provide expertise to Africa using Japanese financing, creating a sort of "triangular cooperation".

[SUJ2-3] Richard Wallace Stubbs (McMaster University, Canada)

**Paradigm Shift and the Fate of the Developmental State**

The literature on paradigm shift is developing apace and provides a useful framework within which to analyse the continuing debate about the fate of the 'Developmental State'. Is the concept of the Developmental State still valid in East Asia? To what extent has the Developmental State changed or been transformed in key East Asian States? Is the Developmental State in fact dead? To what extent can it be said the central and local governments in China have followed a Developmental State model?

This paper uses the emerging paradigm shift literature to set out a framework for assessing the extent to which the Developmental State has been transformed in various East Asian countries and seeks to make an assessment of how far away from the original version of the Developmental State has moved. The paper ends by reviewing the prospects for the future of the Developmental State model. In particular, the paper will examine the American financial crisis of 2008 and its impact on the perpetuation of the Developmental State as the appeal of the Anglo-American model is markedly reduced.

*Advance Program (Last Updated June 11, 2009)***[SUK1] Japan in the World, the World in Japan I**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room K
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUK1-1]** Felicia Yap (University of Cambridge, UK)

**Collaboration, Resistance and Ambiguity during the Japanese Occupation of Hong Kong and Singapore**

For most of the sixty years that have now elapsed since the end of the Second World War accounts of life in the territories occupied by the Axis powers have been painted in simple colours: wartime resisters and collaborators, for instance, have been starkly delineated in black and white. However, as this paper will argue, much of the picture in the Japanese-occupied territories of British Asia was not so much black and white but as shades of grey. In particular, this paper will shed new light on the murky waters of European collaboration and co-operation in wartime Hong Kong and Singapore. At the far end of the spectrum, for instance, were deliberate camp dodgers and quislings/intellectual collaborators who were spiritually committed to the Japanese authorities. There were also opportunists who attempted to protect their own interests and that of others, or who endeavoured to mollify the severities of the occupation. However, the pressures of conquest may have also narrowed the loyalties of some Europeans, as the overriding priority for many was simply to survive. At the same time, a considerable number of Allied civilians (such as those in essential services) were retained at their posts by the Japanese after the British surrender, while others were sent out of the internment camps to work for the Japanese. Many of these became increasingly perplexed by the moral ambiguities of their position, and especially when their work involved a degree of fraternising with the Japanese. Neutrals, third nationals, and other Europeans who were never interned also found themselves in equally invidious positions; while many were opposed in spirit to the Japanese, they were easily denounced by the British as collaborators. Very little has been written about these issues in a scholarly context, and particularly within the framework of the war in the Far East, and this is partly due to the fact that issues of wartime co-operation and collaboration have traditionally remained sensitive, divisive and taboo, both among Europeans and Asians. As this paper will demonstrate, however, greater light may be shed on such wartime complexities through a careful re-reading between the lines of existing sources, and though the emergence of private papers and memoirs in more recent years.

In particular, this paper will address the ambivalences of wartime resistance and collaboration as well as issues of political allegiance and patriotic commitment. If neither willing collaboration nor overt resistance, what were the spectrums of choices in the occupied cities of Hong Kong and Singapore, and particularly where third nationals and neutrals were concerned? Were there postures and actions that did not fit into the stock 'resistance versus collaboration' mould? And what were the issues that ultimately defined the meaning of self-preservation during the Japanese occupation? In answering these questions, this paper will not only elucidate the pressures and dilemmas faced by the vast spectrum of Europeans in wartime Hong and Singapore – but will shatter conventional historical understandings of the Japanese occupation of British Asia.

*Advance Program (Last Updated June 11, 2009)***[SUK1-2]**

Annika A. Culver (University of North Carolina at Pembroke (UNC-P), USA)

**Fuchikami Hakuyō's 'Avant-Garde' Depictions of Labor in Manchukuo in 'Manchurian Graphic,' 1933-1940**

After Japanese economic interests dominated Manchuria following the Russo-Japanese War, cheap coolie labor of Shantung immigrants became a primary reason for Japanese economic productivity until 1945. Many Chinese, Korean, and Japanese coolies were forced into hard labor by poverty, poor land conditions, or removal from their land. After the 1931 Manchurian Incident, many fled as the Kantō Army forced peasants off their land to make way for Japanese settlers and concentrated them into collective villages to stop Communist-led anti-Japanese activities. These military operations supported Japanese development by ensuring a constantly growing cheap labor force of desperate lower-class Manchurian natives. This history is obscured by the images and text of *Manshū gurafu* [Manchurian Graphic] purposefully portraying the South Manchurian Railways corporation and its development of Manchukuo in a positive light.

In November 1933, as a new employee of the state-run Manchukuo Publicity department, Fuchikami Hakuyō (1889-1960) began directing photographic images compiled for the new *Manchurian Graphic* published by the SMR conglomerate. The magazine's inaugural issue commemorated the Manchurian Incident with its cover of a pastoral scene of autumnal millet fields highlighting the region's peacefulness. Despite its insistence on governmental messages of peace, racial harmony, and empty lands ripe for development, it ends publication after only four years with the last June 1937 issue describing anti-Japanese resistance activities.

From the mid-twenties onwards, no Japanese photo collection of Manchuria omitted depictions of "Manchurian" customs or cultural markers, wide-open rural spaces, and Dairen's coolies. All three topics appear in each issue of *Manchurian Graphic*, with these markers of difference reinforcing how Manchuria was unlike Japan and possessed vast amounts of still-undeveloped territory. Of special note were "Chinese" coolies of Dairen. Apparently, Japan's domestic working class was not as picturesque, exotic, or unflinchingly docile as those bearing inhumanly heavy loads developing the new nation. In the mid-thirties, periodicals like *Manchurian Graphic* created visual propaganda for the Manchukuo regime revealing the same fascination for the native as Dairen's Japanese avant-garde of the twenties and thirties. However, unlike the poets revealing physical or psychic depredations of Japanese colonialism, *Manchurian Graphic* put forth by Fuchikami and his team from the Manchurian Photographer's Association depicted a working-class utopia for the Chinese coolie in modern, efficient cities with peaceful, culturally picturesque rural countryside populated by intrepid Japanese agricultural settlers.

The May 1936 edition, "The Life of the Coolies," displays Fuchikami's brilliant propaganda in Soviet-style photomontage. It documents the fictive life of robust coolies in humble physical surroundings juxtaposed by working-class Chinese consuming street foods and enjoying outdoor Peking opera. This issue also shows the SMR's special dormitories with plumbing and sanitary living quarters called a "paradise" for model coolies lifting over 68 kilos. The visual imagery of these superhuman workers and their strange living environment interested Japanese investors and ordinary people curious about the exoticism of the continent and its working-class poor.

The Chinese coolie's incredible work potential and his spartanic, but healthful, living conditions sponsored by the SMR are reinforced by the magazine's images and data tables—eliding how these men were often worked to death or succumbed to disease in cramped conditions in return for artificially low wages. Fuchikami and his team show an orderly, rational workforce under the SMR's paternalistic protection, and by extension, that of the Manchukuo state where work, food, and stability wait for the working-class in contrast to the deprivation and political instability of China south of the Great Wall.

**[SUK1-3]**

Chia-ning Chang (University of California, USA)

*Advance Program (Last Updated June 11, 2009)***Kamei Katsuichirō: Contemplating Sin, Ideological Conversion, and War Responsibility**

The aim of my paper is to elucidate the external drama of and to explore the internal anxieties between nationalism and transnationality in the professional career and private life of Yamaguchi Yoshiko (1920- ), popular singer and the most acclaimed actress to emerge from Japan-occupied Manchuria from 1937-45 and the brightest star to blossom transnationally under the auspices of the Manchurian Film Association (Manshū eiga kyōkai, or Man'ei). Widely known in Manchuria, Japan, and many other parts of China particularly in Shanghai and Hong Kong by her stage name of Li Xianglan (Ri Kōran in Japanese), Yamaguchi carefully masqueraded her Japanese identity in both her public and private life by allowing herself to be reinvented as a Manchurian-born Chinese woman with the explicit or implicit purpose to legitimize and promote the cause of Japan's imperial enterprise. Narrowly escaping treason charges and possible execution by Chiang Kai-shek's Kuomintang (Nationalist Party) after Japan's surrender by finally revealing her Japanese identity, Yamaguchi proceeded to rehabilitate her career after 1945 by first appearing as Shirley Yamaguchi in Hollywood and Broadway productions in the 1950s. Upon returning to Japan, she emerged as a popular Japanese television host in 1967 and served as a three-term representative in the Upper House of the Japanese Diet from 1974-92. This was followed by her stint as a vice-president of the Asian Women's Fund to assist former comfort women in Asia. While publicly and courageously expressing shame, guilt, and remorse as she contemplated her wartime role as a theatrical puppet in the puppet state of Manchukuo, it is also undeniable that Yamaguchi had at the same time been a convenient pawn and a willing accomplice of Japan's colonial ideology and its pan-Asian rhetoric. By studying Yamaguchi's Man'ei career and her postwar writings including her well-known autobiography Ri Kōran: My Early Life (Ri Kōran: Watashi no hansei, Tokyo: Shinchōsha, 1987), my paper seeks to illuminate the boundaries and ambivalence between colonizing hierarchies and transracial cinema, between national identity and transnational performance, as well as between the intricate roles of the colonial victimizer and the colonized victim. These themes represent some of the current cutting-edge research that has been undertaken on colonialist and post-colonial studies as they pertain to East Asia.

[SUK1-4] Hideyo Takemoto (Fukuoka University of Education, Japan)

**On the Teaching Japanese Language and Culture for foreigners in Modern Japan**

The aim of this paper is to consider the teaching Japanese language and culture for foreigners in the prewar Showa period in view of analysis of the School of Japanese Language and Culture (Nichigo Bunka Gakko). Not enough attention has been paid to the school.

The school was founded in 1913. It was called the Japanese Language School(Nichigo Gakko). From the beginning much emphasis was placed on lectures and study class concerning various aspects of Japanese history and culture, but in 1930 the name of the school was changed to the above and increasing attention has been given to cultural studies.

This paper first explains the development of the school. After 1930, the business of the school was changed. In 1931 Manchurian Incident broke out, the school amalgamated with Matsumiya's language school. The language department, the cultural department (1932), the Foreign-born Japanese department (1933), and publication department were organized in the school. In 1936, an independent school house was founded. In 1939, the school directors established the foundation called the Japanese Language and Cultural Association (Nichigo Bunka Kyokai). In 1941, Japanese Cultural Promotion Association (Nihongo Kyoiku Shinkou Kai) that was received the East Asia Development Board (Koain) and the Ministry of Education was established. The foundation transferred the property and the obligation to the association.

Next, it discusses three administrators' intention to the school. First, we are concerned with Gilbert Bowles' thoughts and activities. Bowles was one of the directors and the representative principal after the Great Kanto Earthquake of 1923. He sent the school



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reports and informations to the pro-Japanese organizations and universities in the United States of America. It is clear that he attempted the management of the school as a friendship service in the world.

Secondly, we will examine Yoshiro Sakatani's thoughts. Sakatani was a honored principal, the director of the school and the chief director of the foundation. He had a strong connection of the government and financial circles. He thought that teaching Japanese language and culture for foreigners, especially missionaries, was Japanese colonial rule over Korea. It seems that the resource gives pro-Japanese feelings to the missionaries in Korea and colonial.

Thirdly, we will look into Yahei Matsumiya's method in Japanese language education. Matsumiya was one of the manager and written many textbooks on Japanese language for foreigners. His textbooks were published in the prewar Showa period. These teaching materials were completed in his educational practice. He promoted the direct method to the foreigners in Japan. It seems reasonable to suppose that his teaching method was similar to teaching method to Korean.

In conclusion, this paper revealed the role of the school in Japanese history. The roles of the school were the international amity, peaceful activities, and advertising campaign to the United States of America.

The educational theory and teaching method in the school involved the idea of colonial rule.



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**[SUK2] Japan in the World, the World in Japan II**

**Date** Aug. 9, 2009  
**Time** 10:45 ~ 12:45  
**Room** Room K  
**Convener**  
**Chair** To be announced  
**Discussant**

**Panel Abstract**

To be announced

**Presenters**

**[SUK2-1]** Elina Sinkkonen (University of Helsinki, Finland)

**Coming in Terms with the Past in Chinese and Japanese National Identity Construction**

Nations have ontological needs to define themselves in relation to other nations in the international system because national identities as collective identities are not pre-social and thus exist only in relation to 'others'. On the other hand, in addition to comparing themselves to others, nations need a certain amount of inner coherence to avoid chaos and disintegration. Thus, a wide range of cohesive measures in constructing national identity are in use, and defining national history is one of them.

China and Japan are a good example of a pair of countries that need each other for ideational border-drawing and thus exemplify the mutually constitutive nature of national identity construction. This paper analyses the history question in identity construction by applying theories of international relations to survey material collected by the author in Beijing in 2007. The material consists of Chinese university students' opinions related to both Japanese people and to China's history. The Japanese version of the questionnaire was used in Japan in 2003, and comparing the results give interesting views of the process of mirroring in identity formation.

Both China and Japan have to cope with changes in the global system and to adopt a different international role compared to the previous one they had. The relative power of China is rising, although it has not been an easy task for the Chinese to attain the kind of international prestige they are seeking. Japan in contrast is can be labelled as a declining power even when the country still matters economically.

After the demolition of the Tiananmen democracy movement in 1989, China suffered from an identity crisis because the communist ideology had clearly lost its legitimacy. The government responded to the crisis by starting a patriotic education campaign, seeking to formulate a coherent national identity for the citizens with the help of education policies. In the creation of 'otherness', memories of Japan's past aggression have been systematically used as part of the patriotic education campaign. Consciousness of the humiliation narrative promoted by the government strengthens the negative feelings Chinese people still have against the Japanese, but at the same time humiliation discourse undermines the problematic parts of communist history, e.g. the Cultural Revolution. For a coherent national identity China must also tackle the troublesome parts of its past and not merely blame others for the past injustice. Japan for its part has not explicitly apologised for its wartime behaviour, and history book scandals have raised accusations of Japan trying to deny certain events in its past. The legacy of World War Two still affects Japanese national identity on various levels.

The present is shaped by the past, but the past is also shaped by the present because history is always a subject of cultural governance. In both countries the so-called history question remains a critical issue for national self-understanding and the process of coming

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in terms with the past is far from completed.

[SUK2-2] Kayoko Ishii (Nagoya university of business and Commerce, Japan)

**Ethnic Power Balance Surrounding Intermarried Couple and Their Children: Analysis on Name of Intermarried Couples in Japan**

Purpose of this research is to indicate that mixed-race children are socialized in the situation in which they are severely affected by ethnic power balance.

To investigate this point, mixed-race children of (1) Japanese-Thai couples and (2) Japanese-English couples in Japan would be comparatively examined. Especially, names of such children would be investigated as indicator to understand ethnic power balance surrounding intermarried couple.

This research is based on the data collected in Nagoya and surrounding area in Japan. The data are collected between April and November 2007. Each 30 cases were collected for Japanese-Thai couples and Japanese-English couples. Most of Japanese-Thai couple cases were of Japanese husbands and Thai wives, and most of Japanese-English cases were English husbands and Japanese wives, but I tried to collect the cases were vice-versa (The cases of Thai husband and Japanese wife or Japanese husband and English wife) Methodology of this research is basically questionnaire asked to the target people (inter-married mothers). The data were asked in form of questionnaire in each language (Thai and English). The statistical data either from Japanese government or NGO reports would be occasionally referred. For the analysis, observation and interviews performed to same targets within last 3 years are additionally referred.

Main research findings are as follows.

First, children whose one of parents is Thai, they tend to use Japanese name and Japanese surname regardless of Thai father or Thai mother.

Second, children whose one of parents is English, they tend to use English name regardless of English father or English mother. In case of their father are Japanese, they used Japanese surname but they still used English name for daily use.

Based on above investigation, the result of his research is that (1) target children are definitely live in the situation which is strongly affected by Ethnic power balance in the community, (2) in the target area, ethnic power balance is rather more powerful than gender power balance. (3) in the target area, "English" ethnicity is the strongest, then Japanese, then Thai ethnicity. The point is that although the target area is in Japan, Japanese ethnicity is regarded as second-class ethnicity following to English.

[SUK2-3] Joshua Evan Schlachet (Kagoshima University, Japan)

**Peripheral Cuisine and Revolutionary Energy: Satsuma Food Culture and Social Change in 19th Century Japan**

What is the connection between cultural production and social change? In the context of nineteenth century Japan, how does this relate to the interaction between center and periphery in the transition between the Tokugawa and Meiji periods? By examining food culture, a fundamental element of everyday life, I hope to explore the connection between control of cultural assets and motivation for social change in the period leading to Japan's encounter with the modern era. Specifically, I will focus on the cuisine of Satsuma, one of the major locations for revolutionary change.

I also hope to challenge the oft-stated notion that Japan's modern transformation was a direct response to the foreign 'opening' of the country. Instead, significant revolutionary momentum originated from both external and internal sources, many of which flowed from the margins of the newly forming nation. In this sense, we can understand the Meiji Restoration partially as a process of the periphery becoming the center, both in the ideological composition of the new ruling authority and the physical transposition of Satsuma, Choshu and Tosa leadership to Tokyo along with the installation of imperial authority.

Since its inception, the Tokugawa polity employed an elaborate system of boundary

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constructions designed to minimize the possibility of social fluidity. Thus, a geography of control was mapped onto the Japanese landscape, creating a physical periphery that roughly corresponded to those communities that were ideologically marginalized from the Tokugawa order. The control of cultural production as a consolidator of political power was also a central ingredient in this system. As Tokugawa rhetorical control deteriorated in the mid-eighteenth hundreds, the process of re-articulating societal values and representing cultural productions became primary aspects of the struggle between marginalized voices and the central authority.

Satsuma's unique ability to conduct relatively unchecked international trade despite bakufu prohibitions—enabled by its geographic isolation and semi-sovereign status over the kingdom of Ryukyu (modern-day Okinawa)—aided in the introduction of new products and food cultures, thus furthering international exposure independent of the central government. Additionally, given the increasing frequency of famine and mass agricultural failure during the closing years of Tokugawa rule, which functioned as a catalyst for rural discontent and anti-establishment sentiments, regionally cultivated crops such as the Satsuma-imo (sweet potato) provided Satsuma with the fuel—in the physical, bio-kinetic sense—for revolutionary action.

Cuisine, both as a necessary aspect of everyday life and as a form of consumable culture that defines our bodily interaction with the social world, is a natural element of questions of identity and social change. Because the construction of a unified national identity involves privileging certain perspectives and representations over others, in the transition from local cuisines with a degree of cultural and agricultural specificity to an abstract discourse on food culture's place in articulating national essence, the broad state narrative actually subjugated deviating cuisines that had existed in historical context. Thus, in looking to history for national inspiration, the newly emerging central authority actually de-historicized local traditions and left them free to be re-imagined and reconstructed.

**[SUK2-4]**

Klaus Dittrich (University of Portsmouth, Germany)

**The Modernization of the Japanese Education System, Foreign Experts, and the Reciprocity of Cultural Transfers at the End of the Nineteenth Century**

On the crossroads of the history of education, research on foreign experts in Meiji Japan, and the history of cultural transfers, this paper focuses on American and European education experts employed in early Meiji Japan. I argue that these educators were actors of cultural transfers in two directions.

From the end of the Tokugawa period onwards and especially during the first years of Meiji Japanese officials made use of foreign experts in order to modernize the education system. This was part of a Japanese strategy of adaptation to contemporary educational debates of Europe and America. These experts had indeed a significant role in the building up of new educational institutions. I will concentrate on the Scott Henry Dyer, the first principal of the Imperial College of Engineering, the Americans William E. Griffis (superintendent of education in the province of Echizen and later professor at the kaisei gakko) and David Murray (foreign superintendent of the Ministry of Education), as well as the German Emil Hausknecht who was professor of education at Tokyo Imperial University in the late 1880s.

After their service in Japan these educators continued their professional career in their home countries. In Japan they had gained decisive experiences in building-up and managing educational institutions. They now continued using these experiences in domestic contexts. For Dyer who started to manage a Scottish engineering college this has been described as a "boomerang effect". The same is true for Griffis and Murray who took important roles in university administration.

Furthermore, during their sojourn on the archipelago these educators could accumulate a vast cultural knowledge on Japan. After having had a fundamental role in offering specific knowledge to the Japanese, they now became brokers of knowledge transfers in the other direction. Most of the former oyatoi published extensively on Japan back in their home countries. Examples are Dyer's *Dai Nippon. The Britain of the East*, Griffis' *The Mikado's Empire*, and Murray's *History of Japan*. They also gave speeches commenting on current



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developments in Japan. These former residents of Japan stayed in contact with that country, receiving for example Japanese educators at their homes.



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**[SUL1] Civil Society in Asia I**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room L
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUL1-1]** Youngmi Kim (University of Edinburgh, UK)

**Digital Populism in South Korea? Internet Culture and the Problems with Direct Participation**

The paper examines the origins and implications of the current waves of popular protest in South Korea. In particular it focuses on the mechanisms through which large demonstrations, strikes and clashes with the police have emerged and spread across the country.

In early April 2008 the United States and South Korea signed a free trade agreement after months of intense negotiation. Officials of the two parties heralded this as a way to take the already significant trade turnover between the two countries to a new level; by contrast reaction on the streets of South Korean cities suggested that many were unhappy with the deal. On the Korean side concerns focused on the possible resulting lack of competitiveness of South Korean business. The decision in April sparked a large wave of nationwide strikes, rallies, and demonstrations.

The paper examines this recent wave of protests, its aims and mechanisms. South Korea is among the most wired societies in the world and the importance of online network has gained increased prominence not only in social relations (PC rooms, online dating, cyberblogs), but even in public life. The former Roh Moo-hyun administration owed a lot of its support to 'netizens'. Political support expressed on the web greatly contributed to the election of former president Roh and when the opposition sought to impeach him widespread furore took not only the streets but especially the internet as a thunderstorm. Today's protests, the peculiarities of the current situation notwithstanding, started in a similar manner, namely through internet-fuelled mobilization, with its new language (e.g. 2MB, Agorians). Popular participation and direct action grew thanks to the facilitating role of the internet and online networks. But is this direct democracy or internet-induced street mobbing?

Internet allows quicker and easier contacts among citizens across the country. More crucially (and troublingly), spontaneous, uncontrolled flow of information and prompt response have two consequences: first, reliance on the official sources of information dramatically decreases, as people tend to rely on unverified information freely available online; second, an emotional approach to politics replaces a more rational one. The current case of the FTA protests is a case in point. Citizens are less concerned about pondering the advantages or problems associated with the introduction of an FTA between South Korea and the United States, and seem to be more eager at expressing/channeling their anger against the authorities, whatever their faults.

The paper looks at the issue through the lenses of populism and discusses the implications of the events for South Korean democracy. The paper argues that internet culture has achieved a crucial role in shaping Korean public/political life. It also seeks to conceptualise this type of behavior as a form of 'digital populism', where online networks mobilize a large

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segment of the population prompting this on the wave of an emotional reaction rather than a rational reflection on the causes and consequences of a political issue. What appears as a form of direct participation may have serious consequences for the country's democratic institutions.

[SUL1-2] Elena Asciutti (Scuola Superiore Sant'Anna, Italy)

**Human Rights in East Asia: the Role of Civil Society**

The starting point of the paper is the analysis of the concept of “Asian values”, which has been launched by some Asian governments in order to challenge the universality of human rights on the ground that human rights as understood in the West do not take into account Asian specific history and culture. Since the launch of the concept of “Asian values” a highly politicised debate on the contraposition between the universality of human rights and Asian values has been going on. Though after 1997's financial crisis in Southeast Asia, the Asian values argument has received minor attention from Asian politicians, it is still possible to notice a kind of opposition against an international human rights regime in many countries of East Asia.

The paper will shortly review this debate and then verify the juridical compatibility of Asian Values with the international human rights obligations Asian states agreed upon.

From the side of East Asian civil society – in particular the Asian Human Rights Commission – it seems that there is a strong interest towards international human rights obligations. The paper will then analyse whether human rights NGOs have had an impact on regional polity as far as respect of international human rights norms concerns - understood as a process of socialization.

In doing this, I will adapt the “spiral model” developed by Risse, Ropp and Sikkink (1999). Besides, the model will be adapted to a group of East Asian states. The concept of “East Asia as a region” is relatively new. In the analysis, East Asia will be considered as an integrated area, joining Northeast Asia and Southeast Asia. From a political point of view, the countries of East Asian region belong to ‘ASEAN plus Three’, a regional cooperative framework, whose aim is economic cooperation through regular intergovernmental summits and international agreements

[SUL1-3] Dora Esteves Martins (ISCSP-UTL, Portugal)

**Civil Society: Promoting Changes in Chinese Domestic Politics?**

Hegel defined the civil society as “an intermediate realm between the family and the state, where individual becomes a public person”. The civil society comprises a group of organisations and institutions where the individuals participate as citizens. Through this kind of participation in public groups, citizen may operate changes in the domestic politics. During the so called colour revolutions in Georgia (2003), Ukraine (2004) and Kyrgyzstan (2005) the NGO played an important role in promoting this kind of changes.

In China the concept of civil society is very recent. The policy of reform and open up promoted by Deng Xiaoping gave an important contribution to the building of a certain idea of civil society in China. Although the Party did not allow the reform of the political system, during the eighties the intellectuals worked with the Party's reformers. During the nineties, the intellectuals served as experts inside the political system. Furthermore there was an increase of the number of NGO in China specially after the realization of the United Nations Conference on Women held in Beijing.

This paper aims at explaining the features of the civil society in China and how in may influence the domestic politics eventually promoting some democratization.

*Advance Program (Last Updated June 11, 2009)***[SUL2] Civil Society in Asia II**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room L
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUL2-1]** Yasushi Ikeo (Kyoto-Seika University, Japan)

**Can the Civil Society have Impacts on the Relocation of U.S. Military Bases? For the Establishment of Security of Ordinary People**

This paper investigates the possibility and limitation of civil society, especially in the field of (military) security issues. In Japan and South Korea, U.S. military bases are concurrently being relocated fundamentally based on the transformation policy of U.S. security strategy. For example, Futenma U.S. Marine Corps Base in Okinawa Prefecture, Japan, is going to be redeployed to the off shore of Henoko in order to reduce incidents caused by the activities of this military base, but it is well-known that, in the sea area around Henoko, precious creatures including coral reefs and dugongs have been gregariously observed. The International Union for Conservation of Nature (IUCN) designated the area as a red zone for preserving these scarce creatures and recommended to protect them. The portion of the Northern Training Center (Hokubu Kunren Center) in the jungle zone is planned to be returned to Japan in the near future in exchange of the construction of a new helipad base in Takae. But the inhabitants of Takae are strongly opposing the plan, and rising up against the construction of the helipad base. So, the local civil societies in Okinawa have been developing awareness of their own power, and advocating de-militarization of their community thereby making their island less dependent upon the national security policies of central government. Therefore, I would like to explore the following three points:

(1) Can residents in local civil societies have impacts on the relocation program of U.S. military bases which was decided by the governments of Japan and U.S. for enforcing military alliance between both countries?; (2) Are the military restraint policies efficient as the national security policies in the post 9.11 era?; (3) Is it possible to promote transnational networking of the movements against military security policy or those for demilitarization of society?

**[SUL2-2]** Anders Uhlin (Lund University, Sweden)

**Democratizing Regional Governance in Asia? The Asian Development Bank and Transnational Civil Society**

International institutions have increasingly been challenged by civil society actors because of their alleged democratic deficits. As a response institutions like the World Bank and several UN agencies have created channels for civil society participation and mechanisms to increase their accountability to stakeholders. Regional governance institutions, especially in Asia, have been much slower to implement democratic reforms. However, during recent years the Asian Development Bank (ADB) has strengthened its democratic credentials. Previously considered a rather closed, unresponsive and unaccountable institution, the ADB has in a recent evaluation been put forward as an international institution with comparatively strong democratic credentials (One World Trust's 2007 Global Accountability Report). On

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criteria such as transparency, participation, evaluation and complaint & response, the ADB scored better than most other international governmental as well as nongovernmental organizations included in the study.

The aim of this paper is first to examine to what extent the image of democratic progress of the ADB is correct. More specifically, what are the democratic reforms that have been implemented during recent years and which democratic shortcomings and challenges remain? Second, the aim is to account for the changes that have taken place. What are the factors behind the processes that seem to have made the ADB more transparent, accountable to stakeholders and open and inclusive in its relationship with civil society actors? In particular, what has been the role of different transnational civil society actors in these processes?

In an effort at process-tracing, the paper will draw on ADB and NGO documents as well as interviews with key figures within the ADB and civil society organizations interacting with the Bank, including representatives of the NGO Forum on ADB. Civil society informants will include both representatives of NGOs working as partners in ADB-funded projects and activists trying to influence the Bank from the outside through various protest activities. Furthermore, interactions between the ADB and civil society will be observed at the ADB annual meeting in May 2009 in Bali, Indonesia.

[SUL2-3] Sang-hui Nam (German Institute of Global and Area Studies, Germany)

**Cultural Performance and Liminal Effects of Social Movements: The Case of South Korea Since the 1980s**

Over the past two decades, scholars of social movements have paid much attention to the cultural dimension of collective action. This paper aims to contribute to this discussion by focusing on liminal effects of social movements on the case of South Korea from the 1980s to the present. The concept of liminality is developed by van Gennep (*The Rites of Passage*, 1909) and Turner (*The Ritual Process*, 1969); and it is related to recent discourses on “social performance” (Alexander 2006). According to the conceptual framework, liminality refers to rituals which include some change to the participants, particularly their social status. Concerning social movements, the concept is closely related to public rituals which aim at structural change towards a “better” society.

Social movements in South Korea are a good example to illustrate the diachronic and synchronic dimension of liminality. In the 1980s, liminal phenomenon played an important role in the democracy movement. For example, Madang-theatre (N.h. Lee 2003), Confucian funeral rites, and shamanistic ceremonies were extensively used in order to make the collective identity of the Minjung (the “exploited” masses) publicly visible and to mobilize onlookers against the authoritarian regime.

In the 1990s, after the transition to democracy, broader political opportunities provided the civic activists with new legal means. Social movements turned to legal repertoires such as press conferences, petitions, and signature campaigns in order to move their issues to the public discourse. Instead of separating from the socially given structure by performing meaningful public rituals, protest groups made great efforts to adjust their actions to legal norms and regulations. As a consequence, citizen movements had to cope with public criticism of a “citizen movement without citizens” or “advocacy movement without grassroots” in the late 1990s. The social movement sector largely failed to fuse its audience with its cultural codes (Alexander 2004). By doing so, the cultural expression of civic movements in the 1990s considerably lacked a liminal character.

In recent years, the social movement sector again profoundly changed. In several large campaigns, tens of thousands of citizens equipped with electronic gadgets (mostly with wireless internet connection) gathered with burning candles in front of the City Hall, a symbolic place of the former Minjung democracy movement. The so called “candlelight citizens” used self-made posters and clothes with specific slogans and logos in order to express their own opinions and to move the public attention to certain social problems. They danced, sang improvised songs, and finally formed a kind of “communitas”. By doing so, the cultural performance of the so-called “candlelight citizens” had strong liminal effects and



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succeeded in (re-) fusing a broader audience on the scene with their cultural codes.



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**[SUM1] Communist China: Historical and Contemporary Issues**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room M
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUM1-1]** John Kenneth Olenik (Montclair State University, USA)

**The General Political Department and Peasant Mobilization during the Northern Expedition**

The Northern Expedition(Beifa) 1926-1928 was a critical stage in China's reunification following disintegration during the final decades of the Qing and the Warlord era of the teens and twenties. In a previous paper (ICAS, Berlin, 2001), I addressed the distinctive fighting style of the 4th Army of the National Revolutionary Army (NRA) in the Henan Campaign (June-July, 1927). My present research returns to the start of the Expedition in July of 1926 and reviews the role of Deng Yanda and the General Political Department (GPD) of the NRA. The GPD had multiple responsibilities including mass and specifically peasant mobilization. Deng, as director of the GPD and close associate of Guomindang (Nationalist Party) leftists and communists had a decisive impact on the conceptualization and practice of mobilization through the summer of 1927. His understanding of revolution at this time and association with other activists including Mao Zedong contributed to the so called "Golden Age" of the "Great Revolution." My study looks deeply into the Deng's conceptualization of mass revolution during this period and considers its implication for practice. While there are other studies of Deng and the GPD, my work uses unmined diaries, memoirs, documents and articles to recaste and analyze mobilization ideology and Deng Yanda's unique contributions.

**[SUM1-2]** Hongshan Li (Kent State University, USA)

**The Beginning of Cultural Cold War in China: From Thought Reform to College Realignment**

Born in the wake of World War II, the People's Republic of China experienced the Cold War to its fullest extent, ranging from bloody military confrontations in Korea and across the Taiwan Strait, to devastating economic sanctions and trade blockade, and then to fierce battles on cultural and educational fronts. While the military confrontations and economic sanctions have been thoroughly studied, China's cultural Cold War has been largely overlooked. This paper attempts to fill part of the gap with a close examination of the thought reform and college realignment taken place in China in the early 1950s. It is these two intertwined movements, this author argues, that marked the beginning of the Cultural Cold War in China.

Aware of the strong cultural and educational ties between China and the United States built in the previous century, the new Communist regime launched the thought reform and college realignment campaigns right after the Chinese Volunteer Army entered Korea. These two movements were aimed at terminating all educational and cultural ties with the United States and eradicating American influence on Chinese intellectuals and educational institutions. When the two campaigns completed at the end of 1953, most Chinese



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intellectuals, including those with educational experience in America, had got rid of all their positive views and attitudes toward the United States, and the Chinese educational system was removed from its American foundation and remoulded after the Russian model. China and the United States, as a result, were well on the road toward a cultural Cold War that would last much longer than military confrontation and economic sanction. What were the forces that pushed China and the United States into the cultural Cold War? How did the Communist regime manage to force the intellectuals to participate and accept the reform of their thoughts? What impact did these two movements have on China's Cold War experience? Why the successful termination of all cultural and educational ties with the United States did not bring China the ultimate victory of the Cold War? These are the major questions that this author will try to answer in this paper.

[SUM1-3] Valentina Boretti (University of London, UK)

**Celebrating China's Hope: The Meanings of Children's Day**

On 4 April 1934, the mayor of Shanghai declared that Children's Day was directed primarily at parents, who should understand the importance of youngsters to the nation. His wife then distributed playthings to "model children". A rally of mothers and children was subsequently organised to promote national goods, including educational toys: as the main purchasers of children's products, women had to train their offspring to use patriotic playthings. With its mass events, propaganda and gift-giving, Children's Day highlights several noteworthy issues, encompassing state usage of children in order to obtain moral legitimation; the promotion of a normative image of childrearing and youngsters – one whereby adults tended to be infantilised and children "adultified"; the role of playthings as training tools; and the linkages between political and commercial interests. In order to analyse these matters, this paper looks at the celebration of Children's Day in 1930s and 1940s China, concentrating on the promoted views of children and playthings, and also briefly touching upon Children's Day in the early years of the People's Republic of China, so as to highlight some continuities and changes.

Following a trend that had begun in the late nineteenth century, ideologues in Republican China branded children as China's hope, for their plasticity made it easy to mould them into the productive, science-bent and martial "new citizens" who would redeem the nation. To achieve this goal, parents ought to consider youngsters as individuals in their own right rather than "family accessories", and rear them properly - which included providing them with carefully chosen toys. Constructed in opposition to "traditional" upbringing, allegedly unaware of youngsters' needs and said to create useless individuals, this new vision of children and childrearing was disseminated in various ways: if books and magazines targeted the upper class, events like Children's Day were meant to reach (and teach) a wider public.

First celebrated in 1932, Children's Day intended to stimulate children's patriotism, love for the masses and for the family; and adults' interest for youngsters. Children - who were said to belong to society - had to be trained to serve China as militant, group-oriented citizens, with healthy body, rich knowledge, wholesome habits, and revolutionary spirit. Although it supposedly was "the birthday of all China's children", the festivity did not intend to foster purpose-less leisure. Youngsters, and parents, had to learn what playthings were "good": namely made in China, educational, scientific, safe, conducive to martial spirit and creativeness. Children were encouraged to play healthy games like kites and shuttlecock, and to use playthings (e.g. rifles) in order to undertake military or character training. Meant to enhance youngsters' love for beauty and interest for competition and progress, toy exhibitions with their explanatory notes were also a way to teach proper consumption to families - who were supposed to give their offspring gifts on Children's Day. On the other hand, manufacturers exploited state-sanctioned gift-giving and children's importance in order to market their supposedly ad hoc products: commercial interests thus mixed with political purposes – a consequence that post-1949 Children's Year celebrations did avoid.



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**[SUM1-4]** Jiawen Ai (The University of Melbourne, Australia)

**The Political Use of Tradition in Contemporary China**

Ideologically, China, at least in name, remains a socialist power adhering to the doctrines of Marxism and Leninism. In practice, however, Marxism, Leninism and Mao Zedong Thought have already lost much of their appeal in China. The Chinese Communist Party (CCP) no longer runs a planned economy; it no longer emphasises a proletarian rule; and it no longer mentions the need for continuous revolution and class struggle.

The waning of Marxism and Leninism has left a vacuum in the system of Chinese political ideologies. It seems the only remotely plausible justification for the communist leadership of a market economy at present is that it is a temporary necessity given the need to provide social order during the disruptive period of economic development (Bell, 2008). Although the party could temporarily rely on this justification, there is still a great need for the party to seek a certain convincing political ideology to legitimise its power.

Since the 1980s, China has witnessed a sustained resurgence of an official and intellectual interest in “Chinese tradition” (中国传统). This research paper on the political use of Chinese tradition aims to seek answers to the following questions: what is the role of Chinese tradition in domestic politics from the perspectives of Marxist, liberal and traditionalist factions of the CCP? Is the new-found focus on Chinese tradition deemed to be a substitute ideology or part of a pragmatic approach to politics? How is Chinese tradition used by the three different factions? The answers to these questions will help us shed new light on the politics of China today.

*Advance Program (Last Updated June 11, 2009)***[SUM2] War Time Attitudes of the Japanese Occupation Forces in Southeast Asia**

Date	Aug. 9, 2009
Time	10:45 ~ 12:45
Room	Room M
Convener	
Chair	To be announced
Discussant	

**Panel Abstract**

To be announced

**Presenters**

**[SUM2-1]** William Franklin Pore (Temple University, USA)

**A Case of Thinking about "Asia" in the Past: The Problem of Essentializing Buddhism in Japan's "Eight-Cornered World," 1941-1945**

From 1941 to 1945, as a result of its wartime expansion in East and Southeast Asia, the Japanese leadership attempted to deal with one of the vagueries of "Asia," by essentializing and mobilizing Buddhism in Japan's conquered territories. This effort was inspired by a re-imagining of an originally religious term, *hakkō ichiu* (eight cords or corners of the world under one roof). The term had gained currency in Japan in 1940 when it was used in a speech by Prime Minister Konoe Fumimaru. After that, it achieved wider circulation as a concept for a "new order" in East Asia and for "world peace." Incorporated as a part of Japan's cultural diplomacy in 1941, this concept more broadly sought to bring about Asian unity and popular support for the Japanese war effort through Buddhism, an apparent commonly shared cultural feature of Japan and of most of its occupied territories. However, in its implementation this plan proved to be an opportunistic, and, by 1943, a desperate measure. Through an examination of several sources on and dimensions of the Japanese Buddhist mobilization effort, with special reference to Southeast Asia, this paper recapitulates the problems of essentializing cultural aspects of Asia and offers a cautionary consideration of Asian unity.

The Japanese attempt during World War II to mobilize the Buddhist community at home and abroad was an extension of Asianist and related movements from at least the Meiji era. Some of the concepts of these movements become elaborated in Japanese policy during the 1940s. The Buddhist mobilization effort also involved concepts dating from Tokugawa times on the quandary relating to Japan's role in any Asian system. Indeed, for about a hundred years before the 1940s, Japan's relationship with Asia had been one of contradictions: How to reconcile obvious Japanese talents for leadership and modernization with the diversity of Asian people? Where and how would it be possible to find community with these people? And, more important for this study, why did Japan attempt to organize Buddhism in East and Southeast Asia, despite that religion's doctrinal incohesiveness, loose political affinities and sectarian diversity?

In its conclusion, this paper combines the findings of three prominent scholars who have analyzed the evolution of Japanese thought not only on Japan itself, but also on its relationship with Asia. As for the Buddhist mobilization effort, it might be presumed, given the circumstances under which it was carried out, that it would end, as indeed it did, in failure. Although the mobilization did not realize a successful fruition, it left a legacy that was felt in different ways in certain parts of Asia. For example, some scholars now trace the changes in Buddhism, particularly in its increased activism in the last fifty years, especially in Southeast Asia, to the effects of the Japanese mobilization during the period of wartime domination.

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[SUM2-2] Apinya Baggelaar Arrunnaporn (Thammasat University, Thailand)

**Interpretation of Atrocity Heritage of the 'Death Railway' of the River Kwai, Thailand**

The objective of this paper is to show the result of an intensive study of interpretation of atrocity heritage of the 'Death Railway'.

The result of the study shows several important issues in interpretation of this heritage. The first issue is the nature of the heritage as a share-contested heritage and a heritage of dissonance. To understand and interpret atrocity heritage, this nature, which is most characteristic due to different users: the victims, perpetrators and bystanders has to be discussed widely. It is a heritage that shared several contestations from several owners that claim the heritage. The second issue is the political implications of the heritage, both for Thailand as the residence for the heritage, or the bystander, and Japan as the perpetrator. The third is the characteristics of the heritage as a cross-cultural heritage, where different users from different backgrounds interact, exchange ideas, and add meanings and values to this heritage. The fourth is the nature of the heritage as the extra-territoriality; several nations have put a claim of ownership on it. The last issue is the commodification and commercialisation of this atrocity heritage which also involves the issue of heritage authenticity. As regards authenticity, a strong argument is made to challenge the thinking that its existence, or absence, affects the experiences of the tourists.

In the process of atrocity heritage interpretation, there is a rising concern about how certain aspects of marketing and interpreting atrocity heritage tourism products and sites should be managed to meet the visitor's expectation, whilst maintaining the authenticity of the place. In the case of the atrocity heritage of the 'Death Railway', if territoriality, sovereignty, nationalism and the state need no longer be inextricable, there are many possibilities for a more inclusive, pluralistic and overlapping structure, identity and sense of place, all of which could be validated through heritage interpretation.

As a result of extensive studies and research four alternative approaches for interpretation are suggested. In conclusion, the establishment of interpretation to use in museums and sites for this atrocity site will help to preserve these memories, and, possibly, through an awareness of the catastrophic effects, help to prevent or at least to minimise other atrocities. As interpretation is a means to reveal the cultural values and symbolic meanings of the heritage, it plays an essential role in assisting the visitor's learning process. However, we need to be cautious not to allow the interpretation to diminish the visitor's experiences. This process of experiencing heritage was considered of prime importance by several scholars as heritage interpretation.

[SUM2-3] Huub De Jonge (Radboud University, The Netherlands)

**Accommodation and Resistance: The Indo-Arab Community in Indonesia during the Japanese Occupation**

Living in diaspora in times of peace differs from living in a host country during wartime. This is especially true when the migrant community concerned is used to maintaining as much distance as possible from the majority of the population. Often, acts of war force expatriate minorities to redefine their relationship with their host society. To prevent (further) stigmatization, distrust, or even hostility, they have to find a new balance between orientation and commitment to their homeland and their assimilation and loyalty to the threatened host country. In my contribution, I focus on the position of the Indo-Arabs in Indonesia during the Japanese occupation (1942-1945). In those years the Indo-Arabs found themselves in a far from enviable position. When the Japanese invaded the Indonesian Archipelago, the Indo-Arabs were part of a colonial society in which they were labeled as so-called /Vreemde Oosterlingen/ (Foreign Orientals) and occupied an intermediate position, just like the Chinese. In the societal hierarchy they stood below the colonial power-holders, the Dutch minority, but above the various indigenous population groups. Well into the 1930s, most of the Indo-Arabs identified themselves more with Hadhramaut, their 'homeland', than with the Dutch East Indies. Only in the immediate prewar years did an increasing number of them became emotionally or actively involved in



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Indonesian nationalism, and opted emphatically for Indonesia as their fatherland. After the Dutch capitulation, the Japanese, at least initially, treated the Indo-Arabs with suspicion. Further, their ties with Hadhramaut were cut off and their relationship with Indonesians, many of whom saw the new rulers as liberators, were put to the test. The drastically changed situation led to the rise of all kinds of short-lived and protracted relationships, strategies, and loyalties by the Indo-Arab minority to protect their vulnerable position in general and that of individual members in particular.

*Advance Program (Last Updated June 11, 2009)***[SUN1] Borders in the Centre**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room N
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUN1-1]** Ulises Granados (The University of Tokyo, Japan)

**Maritime Regions as Center of the Periphery of Nation States: The Case of the South China Sea**

The study of macro-regions from several perspectives presents several challenges to the political scientist, historian or the international law specialist, to name a few, because macro-regions surpass traditional boundaries, starting with that of territory of the Nation State. Many areas, by reaching the end of the Nation-State map, are zones of an increasingly diffuse polity control, and particularly true for the maritime areas, where the individual rarely see the same boundary drawn in maps. Maritime regions overlapping State jurisdictions and subjects to claims of multiple actors have also proven to be most difficult to study for their cross-boundary nature along history. The South China Sea is presented in this paper, however, as a center itself of the periphery of littoral states, a center where in spite of being an area where State control erodes by definition, is simultaneously a hub of human interactions and economic activities that have always flourished.

This paper presents the modalities in which these center-periphery and local-national-regional concepts appear in the South China Sea as an area of permanent territorial conflict. As an area of human mobility (i.e. migration), and as a frame of traditional networks of economic activities (i.e. fishery and navigation), the South China Sea area is analyzed here as a rich subject of study in the permanent tension between center and periphery of Nation-States, laying ground for innovative intellectual proposals of the study of such maritime regions with diffuse boundaries.

**[SUN1-2]** Duncan McDuie-Ra (University of New South Wales, Australia)

**From Frontiers to Corridors: The Changing Dynamics of Development in Asian Borderlands.**

This paper argues that borderlands are crucial spaces for analysing the changing dynamics of development in Asia. Borderlands are spaces where international borders intersect; they occupy the frontiers between different nation states, regions and dominant social groups. The communities that live in borderlands negotiate complex identities. On the one hand community members are usually citizens of a particular nation-state, though in Asia most borderland communities are ethnic minorities marginalised, or at the very least differentiated, when positioned in national contexts. On the other hand communities in borderlands are often more deeply linked with communities across international borders with which they may share language, religion, culture, markets, and natural resources.

Conventional analysis in academia and in the development industry locates borderlands as the frontiers of nation-states, national cultures, and central governments. Borderlands are conceptualised in reference to their respective economic, political, and cultural centre or heartland; they are frontiers on the periphery of the national and international imaginary and

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this dictates the ways they are governed, policed, and developed. This is also true for borderlands on the frontiers of entire regions. For example, Northeast India is India's 'eastern frontier' and also the frontier between South and Southeast Asia. Such understandings are important to a degree; the state is usually the actor intervening and/or neglecting border communities. However borderlands are being transformed as the dynamics of development shift towards regional integration. Transnational highways, railways, free trade areas, border posts and natural resource exploitation have repositioned borderlands as corridors between states and regions. Borderlands are no longer the 'end of the road', they are becoming the 'thoroughfares' of grand visions espoused by leaders, donors, and investors.

This has major implications for communities in borderlands. Given their status as frontiers many borderlands have historically been less affected by large scale development projects than other areas. The acceleration of development and its intrusion into borderlands has placed new stresses on communities, the environment, and ruptured identities. In many cases this has exacerbated grievances against central governments. Borderlands are the spaces where the politics of development meet the politics of identity in ways that are particular to the current development epoch.

This paper uses the case study of India's Northeast region to explore these dynamics. In July 2008 the Indian Government released North East Vision 2020, a comprehensive development agenda for the Northeast frontier that occupies the space where six nation-states share international borders and where South and Southeast Asia meet. Despite rhetorical assurances of participatory development, the agenda calls for natural resource extraction, infrastructure development, and increased connectivity with surrounding nation-states. This has caused resentment and opposition from several communities in the region while simultaneously providing new opportunities for particular groups and individuals leading to new relations of power and patronage at the local level. This case study is used to construct a tentative framework for the analysis of changing dynamics of development in other Asian borderlands.

[SUN1-3] Shiskha Prabawaningtyas (Paramadina University, Indonesia)

**Struggle of Power over Border Control in Southeast Asia**

The power struggle among states in Southeast Asia region centralize on the border issues. While state borders represent state identity, security and sovereignty, the boundary lines among modern nation-states in this region were imposed by the colonial heritage. Thus, the state formation were subjected to a fragile internal consolidation and the interest of external power. Border disputes were interpreted as national security threat. The case of Sipadan and Ligitan, Pedra Branca, and the Prear Vihear highlights the conventional struggle of power among states in these regions which bring the extra regional attention. In other sides, the ASEAN as the sole regional organization mechanism failed to provide a solution instead of strengthening the non-interference values. The High Council was never been utilized to mediate bilateral disputes. Why is it so? Does it represent the formation of the so called the ASEAN way of diplomatic practices? What do factors contributed to such practices?

This paper examines on how states in the region exercise border management. Study cases are used and compared to analyze the common practice. The findings might draw a conclusion how power are interpreted and interact in this region.

[SUN1-4] Mala Rajo Sathian (University of Malaya, Malaysia)

**Within Borders? Pathan Trade and Diaspora Network at the Malaysia-Thailand Border**

Despite a long presence, little is known of the Pathan (or Pasthun) trade networks operating along the Thai-Malaysia border, except that both Bangkok and Kuala Lumpur view them suspiciously, largely from their holding "dual-citizenship". This paper will examine the issue of multiple identities and citizenship of the Pathans- (Thai or Malaysian), and the consequent policy implications. The discussion will explore the concepts of rights on residency as opposed to citizenship as (i) means to reducing the gap between citizens



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versus alien and (ii) moving away from the paradigm of suspicion and. To underscore the notion that people “outside” national borders are in fact “within” community borders, the impact of Pathan trade networks towards the cultural plurality of the peninsula region, in particular to the practice of Islam and Islamic based institutions such as the dakwah movement, incorporating both Malaysian and Thailand will also be discussed.

*Advance Program (Last Updated June 11, 2009)***[SUN2] Race and Ethnicity**

Date	Aug. 9, 2009
Time	10:45 ~ 12:45
Room	Room N
Convener	
Chair	To be announced
Discussant	

**Panel Abstract**

To be announced

**Presenters**

**[SUN2-1]** Nongmaithem William Singh (Mizoram University, India)

**Social Exclusion & Social Discrimination among the Racial Minorities in India**

Northeast part of India is one of the most under-developed regions of the nation. The region has multifaceted syndromes of troubles in terms of regional disparity, improper roads & connectivity, pitiable infrastructure, dozens & dozens of well-armed insurgent groups mingling illegitimately with the legitimate administration of northeastern states of India. Most importantly the lack of accessibility to basic needs like drinking water, frequent power cuts, shortage of medical facilities have been some of the disturbing social issues in northeast India. More exasperating is the fact that everywhere; Para-military forces & camouflaged well-armed personnel have been scattered everywhere.

But, the aim of this piece is not to illustrate those forms of disturbing issues. This paper tries to thematize another disturbing social issue, which is happening right now. This disturbing issue is about misconception & misjudgments on northeast identity based on popular conception of merit leads to serious life consequences & life chances. Citizens of northeast India belong to a minority racial category, the so-called Tibeto-Burmese or the mongoloid races, which is a fact, not just a claim. In the Indian social system, minority racial groups from northeast India have been experiencing forms of social discrimination and social exclusion in the mainstream public sphere of the social structure. Which means the very notion of citizenship in the Indian Context is segmented & differentiated. This paper also attempts to relate the term "Chinki" as a new northeast identity. The emergence of this new identity as a form of informal & mocking tag being ascribed to the citizens of northeast India lead to stereotypification & certain social consequences. Such mocking & vilification tag ascribed to the citizens of northeast India is nonetheless an existing form of social exclusion & social discrimination. Ascription of such vilification tag is like rubbing a salt "again" in the old wounds. This paper attempts to thematize the concept of racism and argues that racial differences in India; leads minority racial groups to experience social discrimination & social exclusion. This paper attempts to highlight the several in-equations & disparities that has been witnessing among the minority racial groups inhabiting in northeast India.

**[SUN2-2]** Toru Ueda (Osaka University, Japan)

**Between the Vision and the People: a Case Study of an Urban Kampung in Kota Kinabalu, Sabah, Malaysia**

"They also feel that a national vision should be a shared vision, one that is accepted by the people" This is a statement by Deputy Prime Minister of Malaysia at Global Southern Africa International Dialogue held at Lusaka, Zambia in July 2008. The "vision" he mentioned with confidence is a national vision of development called Vision 2020, or Wawasan 2020 in Malay, set forth by Dr. Mahathir, the former prime minister of Malaysia. It said the object of the vision was to make Malaysia as a fully developed country by the year 2020. According



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to the report titled "Need for National Visions to Propel Countries Forward", participants of the dialogue have stressed the need for countries to chart their path towards progress and development by crafting suitable national visions. And the delegate of Malaysia insisted on importance of the vision for the development and progress again, as repeated in Malaysia, during the visit of the countries struggling with their own task. In the government's discourse, the country is unquestionably walking the way forward with the national vision. His statement is resonant with local media which describe Malaysia as "the most developed developing country." The deputy prime minister merely reaffirmed its significance.

After the Vision 2020 was announced, it became a principle of the country. The policy, which gives the grand design to the Malaysia Plan every five years, was also given the name "vision" as National Vision Policy following NEP (New Economic Policy) and NDP (National Development Policy). Based on the vision various kinds of policy were put into practice to make the vision visible, namely to attain economic success and social integration.

In line with this national vision of development various schemes have been executed to achieve the purpose in contemporary Malaysia. This short paper aims to clarify how the vision is introduced into the daily life of the people. In other words interface between the vision and the very people targeted at by the vision will be clarified. Through considering its impact on a community with data collected during my field research from 2003 how the national vision is visible and realized in contemporary Malaysia will be shown.

[SUN2-3] Frederik Holst (Humboldt-University of Berlin, Germany)

**Configurations of Ethnicization in Malaysia**

Malaysia is officially depicted as a multi-ethnic and multi-cultural society where people of different ethnic background (mainly Malays, Chinese and Indians) live together in peace and harmony. The ruling coalition, Barisan Nasional (BN), comprising elite representatives of the main ethnic groups, sees itself as the sole guarantor for stability in this system of ethnic checks and balances, agreed upon in a 'social contract' when gaining independence from the British in 1957. This policy strengthened the economic position of the (presumed) economically weak Malays and giving full citizenship rights to (presumed) economically strong non-Malays, so that both sides seemed to live arguably well for the last 50 years. But not just recent months have shown that this image is doubtful: Ethnic tensions as well as religious conflicts have increased, leading to mass demonstrations over these 'sensitive issues' on an unprecedented scale in Malaysia.

The British ruled their colony under an ethnic divide-and-rule policy which provided for the of a political framework that is based first and foremost on ethnicity and has dominated Malaysia ever since independence. The large majority of parties are either distinctively or de facto ethnic-based ('Malay', 'Chinese' or 'Indian'), whereas parties based on social class ('left' or 'right') are a small minority. The *raison-d'être* of these ethnic-based parties as negotiators requires that there is an awareness among the population that challenges and problems – be they social, political or economical – are originating from ethnic difference. An education system where ethnicity plays an important role and government-controlled media add to the impression that ethnic borders in the Malaysian society are rock solid. The question arises whether civil society groups will have to work within this framework as well which might in the end lead to sub-divisions into ethnic fractions. Or whether they would try to go beyond the notion of ethnicity when dealing with their respective issues and try to find support across all sections of society and promote transethnic solidarity.

This research project tries to analyze the possibilities of challenging the dominant perception of ethnicity on two levels. On a macro level, structural elements in politics and society that weaken or prevent closer interethnic ties are examined. On a micro level, an empirical analysis based on qualitative interviews with local grassroots-NGOs tries to evaluate the chances and obstacles towards transethnic solidarity in sections of society that usually fall beyond the radar of publicity.

*Advance Program (Last Updated June 11, 2009)***[SUO1] The State of Pakistan**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room O
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUO1-1]** Murad Ali (Massey University, New Zealand)

**US Bilateral Aid to Pakistan: A Marriage of Convenience?**

This paper deals with the United States (US) bilateral aid to Pakistan. It explores, in the context of donor-recipient aid relations, whether US-Pakistan aid relationship is merely a “marriage of convenience”; based on self-interests and donor’s priorities or is underpinned by a set of principles advocated by various donor countries and international organisations. Focusing on the Cold War period and post-9/11 era, this paper investigates to what extent geo-strategic and political interests of the US have been the main factors vis-à-vis socio-economic needs of Pakistan while allocating aid to it. Special attention is given to US-Pakistan aid dealings in the post-9/11 period to explore whether American foreign aid policy has evolved to incorporate the much advocated parameters of foreign aid including developmental concerns along with respect for democracy, human rights, transparency, rule of the law and good governance. By espousing a comparative approach analysing US foreign aid policies towards Egypt, Israel and Turkey and comparing these with Pakistan, this paper investigates whether US has a different set of standards for different recipients over different periods of time or not. The US-Pakistan relationship has been researched in the past in a piece-meal but the previous works lack empirical backing and address sporadic events and issues with ‘aid’ factor not a focal point. There is the lack of sound empirical knowledge concerning US bilateral ‘aid’ to Pakistan in a comprehensive historical and comparative standpoint. This study is distinctive in the sense that it aims at exploring US bilateral aid to Pakistan through a holistic, systematic and an in-depth empirical and qualitative analysis in a comparative perspective. In this way the importance of this research is to fill the gap in the knowledge concerning US foreign aid policies towards Pakistan in the Cold War interlude and post-9/11 period of ‘war on terror’ and look for whether US has evolved its official aid policies by incorporating the above parameters in its aid relations with Pakistan. In the context of US-Pakistan as an example, this research has broader applications for donors-recipients relations in the post Paris Declaration environment.

**[SUO1-2]** Zahid Anwar (University of Peshawar, Pakistan)

**The Evolving Patterns of Democratic Governance, Development and Peace in the Fata of Pakistan**

During the “Great Game” the borders of the British India reached the Durand Line while those of the Tsarist Empire extended to Amu River. The Durand Line Border Agreement concluded on November 12th, 1893, between the British Government and Abdul Rehman Khan, Amir of Afghanistan fixing the boundary line from Wakhan in the north to the Iranian border in the south, which has been inherited by Pakistan, the successor State of British India. The Federally Administered Tribal Areas (FATA) of Pakistan are located in the south



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of the Durand Line. It comprises of seven Agencies and six FRs (Frontier Regions). The 1973 constitution of the Islamic Republic of Pakistan makes FATA the constituent part of the federation. After independence in 1947 being part of Pakistan, FATA has passed through several ups and down in its checkered history. The old system of administration continued, FCR (Frontier Crimes Regulation) which was framed by the British in 1901 kept the law and order intact.

Developments whether political or economic, social or judicial were slow compared to other parts of the country. Adult franchise was not extended to tribal areas, political agent held enormous powers, Malik system produced a privileged class, literacy rate remained very low, health facilities were very poor too, and infrastructure did not develop as well, industrialization developed with snail's pace, rampant corruption in the system and pervasive poverty kept the people backward. The writ of courts was not extended to the tribal areas. For almost half a century the people of tribal areas lived under such conditions. The vicious circle of poverty, ignorance and violence continued. In 1996 the federal government of Pakistan decided to introduce adult franchise in the Tribal Areas for the elections held in 1997. The 1997 elections were the first held in the Tribal Areas on the basis of universal adult suffrage. According to the electoral rolls prepared for the 1997 elections, the total number of registered votes was 1.6 million, including 0.4 million female votes.

The post 9/11 international and regional situation influenced the north western region of Pakistan and particularly FATA to a considerable extent. It provided an opportunity to introduce reforms bring tribal people at par with people in settled districts. Despite huge funds and international support for the development, poverty alleviation, building democratic institutions, vested interests and the growing militancy kept the areas backward. The post-conflict transition in Afghanistan influenced FATA very much. The success of development, democracy and stability in Afghanistan as well as the strengthening of democratic institutions, political stability, and economic development in Pakistan will continue to influence the developments in FATA. In the war on terror FATA has attracted international attention. Complex political, economic, and strategic developments are underway. It needs close cooperation on the part of Pakistan, Afghanistan regional and great powers to give impetus to democratization, economic development, and restoration of peace in FATA. Only then the people of the area and the region will benefit from the international efforts to make the region stable and developed.

*Advance Program (Last Updated June 11, 2009)***[SUO2] Current Developments in Malaysia**

Date	Aug. 9, 2009
Time	10:45 ~ 12:45
Room	Room O
Convener	
Chair	To be announced
Discussant	

**Panel Abstract**

To be announced

**Presenters**

**[SUO2-1]** Saskia Schaefer (Humboldt University Berlin, Germany)

**The Discourse on Religious Freedom in Malaysia**

In this paper I would like to present the results of my M.A. thesis on the religious freedom discourse in Malaysia. Praised by the West, enjoying a great deal of respect within the Muslim world and claiming a position as a 'role model', Malaysia's approach to multireligiosity and multiculturalism is not restricted to its own national territory. Its heterogeneous population is not the exception but the norm in this world and understanding the inner-Malaysian dynamics can provide us with important information for other contexts.

The debate on the role of Islam within Malaysian politics has become more intense with Mahathir's declaration in 2001 that Malaysia already is an Islamic state. This declaration was reconfirmed by Deputy Prime Minister Najib in 2007 within the context of the Lina Joy judgement. The Islamist opposition disagrees and demands increased Islamisation, thus provoking UMNO to follow their bid. The non-Muslim minorities and certain groups among the Malaysian Muslims watch these dynamics worriedly. An important role for the debate has always played the 'sensitive topic' of religion; especially the debate on religious freedom. Several cases have come up in the last five years, challenging the law system which is perceived to be dual. Cases regarding the desired conversion of a Malay, the conversion of minors, the Muslim burial ritual of someone whose religious status is not clear and the detention of Hindu woman in a Muslim 'rehabilitation camp' have caused great concern among not only important civil society actors but also among the general public.

In my work I analyse the legal situation of and the discourse on religious freedom and apostasy in Malaysia. After explaining the general political and legal background of the discussion and some example cases, I focus on the English language daily newspaper 'The New Straits Times', closely linked to the government, to analyse the official positions and reactions to inputs from other media. This is done by means of a general analysis of the NST archive since 2001 on the topics of religious freedom and apostasy; and by means of a fine analysis of some example articles.

The analysis shows the strong content-related and linguistic entanglement of the categories of 'race' and 'religion' and reveals the struggle of the government to use these elements in their struggle for power.

Some exemplary articles and the respective fine analyses make clear how certain associations are encouraged and how thus cleavages in society are perpetuated or even constructed.

**[SUO2-2]** Musa Mahani (Universiti Sains Malaysia, Malaysia)

**'Women Question' in Malay Magazines in Malaya Before and During The Second World War**

This paper focuses on issues and debates raised by female writers in the Malay magazines



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during the first decade of the 20th century with regards to women's social roles in Malaya's modernization process. The 1930s in Malaya saw a visible sign of change towards the social roles of women. In response to intensified colonial contact and social transformation, and also with the rise of modern feminism which became a worldwide phenomenon, the expectations of the increasingly westernised Malayan society began to have its impact on women. Within Malay society, debates over women's role in the modernization process were undertaken in the major press of the day mainly by male modernists known as Kaum Muda and other publications which had mushroomed since the early twentieth century. The central themes of these debates was the role of the modern women – progressive and modern women were required both as wives and educators. However, the concept of the 'new women' as advocated by the Kaum Muda was confined only to certain spheres mainly to strengthen the existing traditional patriarchal framework which emphasized the role of women as wives and mothers. In other words it does not differ in any significant way from the feudal setting. These debates captured the attention not only of male writers but also women who since the early part of the 1920s had taken an active part in deliberating 'women question' in magazines run and dominated by males. In 1930, Malayan journalism created history when the first women magazine run by women called Bulan Melayu was founded in Johore. It became an important mouthpiece for women teachers besides Majallah Guru [Teacher's Magazine], focusing on women's role and future in society. The aim of focusing on women's writings of this period is to examine the dominant ideas during a transitory period in the socioeconomic and political surrounding in Malaya, whether the issues raised by female Malay writers were a continuity from the issues previously raised by the male modernists and to what extent women constituted a distinctive voice to the discussion.

[SUO2-3] Mohd Yahya Mohamed Ariffin (University of Malaya, Malaysia)

**Public Relations in Malaysia: Content Analysis of Media Relation Materials**

Media communication materials such as media release, notes to the editor and invitations to the media are pivotal tools in public relations. The usage of such materials for the purpose of marketing communication are deemed as very effective, successful, hassle free and inexpensive. This research would focus on the contents of media relation materials received by the mass media industry in Malaysia. The content analysis method is used to analyze media communication materials received by the mass media industry from various sources. A number of 420 materials related to public relations were gathered from two media organizations, namely Berita Harian (newspaper) and TV3 (television station), were used as the research sample. Research findings show that the content of these materials received by the two media are from various categories of public and private organizations. Findings also prove that the contents of media relation materials were dominated by social and economic issues in comparison to other issues. These materials have still failed to adhere to the format of journalism writing which is the foundation to public relation writings. Most of these media relation materials contain important information needed by the mass media such as the name of the organizations, phone and fax numbers, e-mail and website addresses.

[SUO2-4] Sivachandralingam Sundara Raja (University of Malaya, Malaysia)

**Hindu Rights Movement (HINDRAF) From the Perspective of Utusan Malaysia (Malay Mainstream Media)**

Hindu Rights Movement (Hindraf) came to light on August 2007 when it submitted a memorandum to the Government demanding certain rights. The movement organized a rally on 25 November 2007 and it saw the gathering of 50,000 ethnic Indians (from all walks of life) on the street of Kuala Lumpur. The rally shocked the nation and its implication was the loss of many Indian leaders representing Malaysian Indian Congress in the 12th general election on 9th March 2008. Hindraf was news for all the major papers and the Malay media (Utusan Malaysia) which was owned by the UMNO perceived the movement as a threat to



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the nation. The paper is important because its perception represents the governments view. This paper will investigate the stand taken by the Utusan Malaysia, the mainstream Malay paper, its style of writing and how far it was objective in its reporting.



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**[SUP1] Language Acquisition and Its Policies**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room P
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUP1-2]** Huijun Gao (Guangxi Teachers education university, China)

Enlightenment from International Open Course of Higher Education to Construction of Curriculum in China Universities

With the background of educational globalization and science and technology, the trend of sharing high quality teaching resources has been occurred, and with increasingly communicating on the idea of education and practice experiences among nations, our traditional idea of construction of curriculum resources has been impacted. However, we should use of these successful experiences under our own education condition rather than use of them directly. No matter to accept the idea or to construct content system we need a long course to go. The author thinks that on-line education is a revolution and breakthrough to the popularization of Higher Education. After analyzing the situation of international open course of higher education and our own condition of course construction, this paper elaborates the effects and enlightenments from international open course of higher education to China universities. We should build a platform for communicating between our universities and international universities as soon as possible, construct a new system of course resource, improve our ability to construct course and learn to realize talents control and develop the higher education with Chinese characteristics.



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**[SUP2] The Spread of Textual Influences in Asia and the Pacific**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room P
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUP2-1]** Ronit Ricci (National University of Singapore, Singapore)

**Citing as a Site: Translation and Circulation in the Arabicized Cosmopolis of South and Southeast Asia**

Networks of travel and trade have often been viewed as pivotal to understanding interactions among Muslims in various regions of South and Southeast Asia. What if we thought of language and literature as an additional network, one that crisscrossed these regions over centuries and provided a powerful site of interaction and exchange facilitated by, and drawing on, citation?

My paper is a brief history of the shaping of such networks in Southeast India and the Indonesian-Malay world, drawing on sources in Javanese, Malay and Tamil.

Among Muslim communities in these regions practices of reading, learning, translation, adaptation and transmission helped shape a cosmopolitan sphere which was both closely connected with the broader, universal Muslim community and rooted in local and regional identities. Circulating shared stories, ideas and citations of prior works created a space that was accessible to many, not entirely unlike the virtual space of the internet today, allowing those with similar interests to connect over great distances by virtue of a common technology.

In previous centuries the “technology” was one of copying, translating and circulating texts in local languages infused with Arabic words, idioms, syntax and literary forms. For example, the famous Book of One Thousand Questions, composed in Arabic circa the 10th century, was translated – among other languages - into Persian, Hindi, Urdu, Tamil, Javanese, Malay and Bugis. Such translations of the Book - in their myriad variations – point to interactions not only among particular people but also to interactions between and among languages and scripts, between the cosmopolitan Arabic and vernaculars like Javanese or Tamil.

Citation - from the Qur’an, religious treatises, histories of the prophets and in the form of Arabic expressions – created sites of shared coherence and contact for Asian Muslims from different localities. It also contributed to the rise of educational institutions, life cycle rites, titles, names, and modes of expression and creativity common across great geographical and cultural space, sustaining multiple, shifting interactions among languages, literatures, individuals and communities.

**[SUP2-2]** Beverley FM Curran (Aichi Shukutoku University, Japan)

**Littoral Translation: Circulating Theories, Linguistic Presences, and Translation Around and Across the Pacific Rim**

In “What’s Different about Translation in the Americas,” Edwin Gentzler considers the significance of the multicultural, multidirectional nature of translation in the Americas: “[I]t is less something that happens between separate and distinct cultures, and more something

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that happens between and/or among different but often interconnected hybrid cultures” (9). He points out that most of the critical attention to this multivalent translation has been focused on its relationship to European languages and cultures. In Canada, this interest has largely centred on French and English. Despite the linguistic tensions between these languages, and the theoretical and creative explorations they have provoked, they merge in “an officially bilingual state formed by two ‘heritage’ groups that speak for “a state that is already ‘foreign’ to Natives” (Kamboureli 96) and whose conjunction impedes the production of a discourse of “non-English and non-French ethnic collectivities” (Kamboureli 97). Translation is further complicated in communities where bodies have been subjected to racialization and estrangement as both immigrants and citizens, and whose “assimilated” tongue is almost the only one left. In Canada, there are the Nikkei, whose citizenship was interrupted by their translation into enemy aliens in the wake of Pearl Harbor, and the accelerated linguistic and cultural assimilation that was an effect of their subsequent uprooting and dispersal. In the United States, Gayatri Chakravorty Spivak has discussed the politics of translation found in the creative writing of such African American writers as Toni Morrison, where a distinctive language took shape intralingually, used to combat systemic discrimination and marginalization and celebrate survival. How does translation theory and practice approach diasporic cultural productions in which linguistic detritus is strategically linked to both memory and absence? This is an overarching question that motivates this research project, but it will be further inflected by the need to focus on how these in their turn travel in translation to Japan.

There is something different about translation in Japan, as well. However, while translation studies have begun to scratch the particular surfaces of translation in the Americas, in Japan the scholarly discipline itself is all but non-existent, even though the process of translation is ubiquitous, with best-selling books on how to tackle translation problems or become a translator, and a Hollywood film translator like Toda Natsuko enjoying high national visibility. Translation in Japan can also be firmly yoked to its fiction, with some of its most famous novelists from Soseki and Futabatei Shimai to Murakami Hiroki including translation as part of their respective writing projects. This paper will consider how vernacular, marginalized, or sutured tongues in Japanese translation allow the stubborn notion of Japanese as a homogenous tongue and singular culture to be opened up for closer scrutiny of its intralingual diversity. Does any Japanese “dialect” have the appropriate political resonance to translate Quebec French, Nikkei-inflected English or African American Vernacular? What are the differences between their respective diglossic linguistic relationships between so-called standard English, French or Japanese? What implications do the Japanese translation of works in these diasporic tongues have in understanding the growing presence of diaspora within Japan? In the process of addressing these questions, this paper hopes to suggest the multitude of linguistic currents within which translation circulates around and across the Pacific rim.

**[SUP2-3]**

Rajeshwari Mishka Sinha (University of Cambridge, United Kingdom)

**Modernism and Orientalism: The Influence of Sanskrit Texts on Art, Music and Literature in Europe (1890 – 1939)**

The British ‘discovery’ of Sanskrit in the eighteenth century was the beginning of a European, and later, American, interest in the language and its texts which has continued until the present day. The fascination with Sanskrit deepened when it became evident that it shared its origins with the languages of Western Europe; the quest for linguistic knowledge was equalled by an interest in the Indian literature and philosophy becoming available to the West through translation. The intellectual history of this development has been identified by Edward Said as an example of Orientalism, the construction of an intellectual discourse to serve the West’s imperialist agenda. Without wanting in any way to disregard the important insights of Said’s thesis, it remains necessary to recognise, as many scholars, including, for example, Aijaz Ahmed and Peter van der Veer, have, that the Western pursuit of Oriental knowledge was uneven and complex, and varied across periods and countries.

A largely neglected part of the history of Sanskrit texts and their translation and reception is



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the period in known as Modernism in the history of art and literature. Modernism's intellectual inheritance of Indian philosophy and literature came from several sources including Romanticism, New England Transcendentalism, the nineteenth century absorption with the occult and heterodox religions, and contemporary spiritual movements, such as Theosophy, as well as the academic tradition of Sanskrit scholarship. W.B. Yeats came to Indian philosophy through his membership with the Theosophical Society. His early interest is apparent in a handful of poems and his support and sponsorship of Rabindranath Tagore point to a continuing concern. But the most intense phase of his interest in Indian philosophy occurred when Yeats met an Indian monk, Purohit Swami, in London, and collaborated with him on the publication of several translations from Sanskrit texts, including the Bhagavad Gita and the Upanishads.

Most of the Purohit Swami translations were published by Faber, where T.S. Eliot worked, and he collaborated with Yeats and the Swami on the books. Eliot had studied Sanskrit at Harvard. The influence of this education is most visible in his best-known poem, The Waste Land (1922). There are references to Sanskrit and Pali texts in other published and unpublished works, and more sustained examples in his essays.

Yeats and Eliot were the twentieth century's most celebrated poets writing in English. One of the most famous English composers of their time was Gustav Holst, who learnt Sanskrit from a teacher at the University of London, and translated sections from Vedic texts for several compositions. The artists Piet Mondrian and Wassily Kandinsky were strongly influenced by Theosophy, and Kandinsky's theory of the spiritual in art uses elements of Indian philosophy gleaned through Theosophy. The knowledge of Sanskrit texts amongst these prominent figures and many of their contemporaries, form a largely unexplored aspect of Modernism . My paper will discuss the Modernist reception of Sanskrit texts within the context of the intellectual history of Sanskrit translation and Oriental knowledge in the West.

*Advance Program (Last Updated June 11, 2009)***[SUQ1] The Impact and After Effects of Natural Disaster**

Date	Aug. 9, 2009
Time	08:30 ~ 10:30
Room	Room Q
Convener	
Chair	To be announced
Discussant	

**Panel Abstract**

To be announced

**Presenters**

**[SUQ1-1]** Rosalie Arcalia Hall (University of the Philippines Visayas, The Philippines)

**Governance during Disasters: A Second Look at Intra-Governmental and Non-Governmental Coordination during the 2006 Guimaras oil**

Political development includes the enhanced capacity of duly constituted governments to respond to problems, which the public deems important. Saving lives and properties during disasters (natural or otherwise) ranks high among these key concerns. For a disaster-prone country like the Philippines, having an effective institutional mechanism to respond to this type of emergency situation is vital. Although the legal framework for disaster response in the Philippines is three decades old, its operationalization did not come about until the 1990s onwards when the country was ravaged by natural disasters one after another (earthquakes, volcanic eruptions and typhoons). This trend was accompanied by an increased emphasis on governance, that is a recognition of the vital role played by local governments and non-governmental organizations (NGOs) in effectively preparing for and responding to disaster situations. To date, the Philippines has a multi-tiered disaster management mechanism, which invests parallel and competing powers to national and local government structures and assigns to NGOs a confined role in relief provision and preparedness. Despite these obvious shortcomings, there remains little incentive to amend the laws to better reflect on-the ground lessons and experiences.

This paper presents the result of a Philippine government-funded project to assess and monitor the institutional response (government, private sector, NGO) to the August 2006 oil spill in Guimaras province. It will examine how local and national actors (coast guard, provincial/municipal/village disaster coordinating councils, task forces, oil company, tanker owner and NGOs) responded to the oil spill's adverse effect on marine habitats and livelihoods of coastal communities in the island-province of Guimaras. It will highlight the competing frameworks and mandates by the various government actors, and the issue of control over resources (public or private) including information about the scope and effects of the disaster. It will describe how the key actors negotiated, bargained and accommodated within the said limits of existing disaster response frameworks. The paper will probe the degree to which the existing institutional framework admits involvement by non-governmental actors (NGOs and private companies) and input by local actors directly affected by the disaster. Lastly, it will discuss how lessons from this particular disaster experience have resulted in changes in strategies and policies of the stakeholders. Reform initiatives whether legal, structural or procedural, to better deal with parallel disasters in the future will be discussed as examples of institutional adaptation.

**[SUQ1-2]** Abdur Rehman Cheema (Massey University, New Zealand, New Zealand)

**The Role of Religious Institutions in Disaster Risk Governance: The Case of 2005 Earthquake in Pakistan**

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This paper aims to explore the role of religious institutions in improving disaster risk governance. Disaster risk reduction and the agenda of sustainable development are fundamentally interlinked. The 4th Millennium Development Goal 'protecting our common future' indicates to this basic relationship between disasters and development.

There is an academic consensus that development is a process which has to recognise the existence of different stakeholders and win their commitment to achieve the desired outcomes of sustainable development. Religious institutions have an important and notable role in social fabric of faith-based societies and essential stakeholder in the development process. Socio-cultural environment is made up of various entities including religion and has a significant role in disaster governance. There is no natural disaster per se. There are physical and social dimensions of disasters. Disasters entail a series of socio-economic and cultural processes behind them. Disasters are complex phenomenon where vulnerabilities are generated in everyday life through a host of internal and external factors. Among internal factors, religious institutions play an important role in shaping up people's perception of disaster risk which in turn influences disaster policy and practice in faith-based societies.

This paper endeavours to explore the role of religious institutions in the process of disaster risk governance in Pakistan in the aftermath of 2005 earthquake. In particular, the role of an informal civil society religious institution, mosque, which has its presence at the very local level, is investigated in this study. Pakistan, being a 97 percent Muslim population, mosques form a fundamental part of the civil society. Mosque not only serves as a place of worship but also a vibrant community centre to relate and network among the community members. Mosque is a civil society institution managed by community and represented by Imam (the prayer leaders).

The paper seeks to investigate the perception of imams who regularly interact and influence public perception on matters of daily life through delivery of public talks such as Friday. It aims to delineate the degree of influence of religion and mosque on affected peoples' views and responses towards the earthquake. During this process, the research seeks to answer how far peoples' perception of any future disaster is shaped by their religious attitudes and the role of mosques in this regard. Ultimately, the study seeks to gauge the potential benefits or otherwise of bringing mosques and imams in disaster management policy arena in future. The study would have broader implications regarding the role of religious institutions in faith-based societies for disaster risk governance in Asia and other parts of the world. This desktop study forms part of the whole PhD project through which the actual role of mosques in the 2005 earthquake will be examined during fieldwork research next year.

[SUQ1-3] Turniningtyas Ayu Rachmawati (Brawijaya University, Indonesia)

**The Settlement Preference of Lapindo Mudflow Victims**

On 29 May 2006 happened mud flow eruption (referred as LUSI) which was started with a technical error in the oil exploration process carried out by PT Lapindo Brantas, in Rennokenongo, sub district of Porong , District of Sidoarjo . This was caused by the fact that Lapindo did not install one of the pipes for exploration due to the high price and lowering the production cost (Hartono, 2006). Up to present the government has not yet been able to determine whether it is a natural disaster or a disaster resulted from human act, because PT Lapindo Brantas blamed Yogyakarta earthquake (2006) as trigger of the disaster. LUSI different from the other disaster in Indonesia. The differences are:

1. The status of the disaster is not yet clear, whether it is natural disaster or disaster triggered by human error.
2. Up to present LUSI still continues to occur and has not been ascertained when it will end, so the exact number of the victims has not been known yet.
3. The areas affected by LUSI cannot be rehabilitated or reconstructed because it has been soaked in mud permanently.

This condition makes the provision of assistance to the victims takes a longer time, causing their condition worse, especially to those living in refugee camps. This fact in the end can



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lead to abstract conflict which is destructive.

LUSI has resulted in damages on facilities and settlement infrastructure and environment which finally lead to some social changes in the society around the disaster site. The social changes both directly and indirectly will affect the settlement preference of the victims. The result of the research is expected to be used as the basis of consideration in determining the new settlement location in line with the preferences of the LUSI victims, so that rehabilitation and reconstruction program can be efficiently and efficiently conducted.

Key Word : Housing, Preference, Post Disaster ..

[SUQ1-4] Mayuri Das (North - Eastern Hill University, India)

**People and the Diminishing Culture Due to River Bank Erosion in the Majuli Islands, Assam, India**

River bank erosion which is however, a perennial problem in Majuli-the river island has rendered hundred homeless especially during floods. The island has been shrinking in size over the years due primarily to this phenomenon of bank erosion leaving only 421.65 sq.km by the year 2001 where as in 1901 the area of the Island was 1325.51 sq. Km. Needless to mention, this accelerated rate of shrinking in the size of the island cannot be without its impact on the society, economy, demography and culture. An important dimension of the problem relates to redistribution of people on account of the loss of villages , agricultural land and other economic support base and its heritage is highly affected by the erosion which is the nerve-centre of Satriya culture. The present study aims at assessing the magnitude of the problem of their lost heritage, redistribution in the island both within and without and its impact on the culture. Using data available from successive census enumeration at the village level; from the year 1971 till 2001, the study measures the extent of population redistribution through an analysis of changes in the number and size of settlements, changes in settlement structure and changes in population distribution, density patterns and growth of population. It is hypothesized that the rate of shrinkage in the size of the island is directly related to an accentuation in the process of internal redistribution of population and/or out-migration of people and changes in settlement structure leading to greater proportion of large sized villages. It is likely that there will be a fall in the carrying capacity of the island with decrease in resource availability particularly that of agricultural land forcing a section of the people to migrate outside the island. A section, largely unable to find alternate source of livelihood elsewhere, however may still remain within the island by shifting to another location within the island itself through the process of internal redistribution. The process of internal redistribution is likely to induce changes in settlement structure, as many small sized settlements would then become bigger with additional people.

*Advance Program (Last Updated June 11, 2009)***[SUQ2] The Impact of (Il)legal Economic and Military Activity**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room Q
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUQ2-1]** Jimmy Tanaya (Manchester Business School, United Kingdom)

**Corporate Social Responsibility Versus Illegal Logging in Indonesia**

This paper explores the extent to which Corporate Social Responsibility (CSR) can be used to mitigate the problem of illegal logging in Indonesia. It assesses the trajectory of discourses on CSR and reviewing literatures on illegal logging. Three categories of sources of illegal logging are identified: internal (local people's income need (?), timber smuggling and laundering, trade liberalisation, and economic rent), external (political conditions, unjust policies, and decentralisation), and mixed (organized crime, corruption, and the weak institution). Externalities and weak property rights, too, arguably contribute at large to the predicament, while state-based approach may simply not be enough to address it. Discussing the Indonesian context, the paper argues that CSR should be used (?) as a method where firms mitigate their negative externalities. This view, in line with the "polluter pay principle", builds the firm foundation to the new conception of the CSR introduced here: property-rights based CSR (PRB-CSR).

The paper moves on by proposing that combating illegal logging through PRB-CSR is plausible. Practicing transparency, respecting customary rights, involving local people in forest management, distributing forest benefits to the local stakeholders, improving local economic development, and promoting rule of law are among the ways CSR (??? teruskan). While the degree of achievements varies among different sources of illegal logging, indicatively CSR would have a greater potential to mitigate illegal logging had a firm possessed a bigger influence to those sources. The effectiveness and the impact of CSR also depend on firm's collective action to implement CSR. However, with some sources being beyond firms' influence, it is obvious that CSR alone cannot be the only policy to combat illegal logging

**[SUQ2-2]** Cheng-Lung Wang (National University of Singapore, Singapore)

**Local Policy Networks and Effectiveness of Watershed Management in Taiwan**

Local policy networks that coordinate stakeholders from various sectors can assist policy implementation through building trust among members, but they may also have unintended impact on policy outcomes. This article examines this puzzle by analyzing the influences of local participation and community-based environmental programs on watershed management in Taiwan. The empirical investigations employ methods of qualitative-comparative case analysis and two quasi-experimental designs to evaluate effectiveness of local regulatory enforcement on protection of watershed and national land in Taiwan. The results suggest that collaborative watershed projects sponsored by the government not only reduce levels of noncompliance but also magnify the positive impact of decentralization on watershed management. Most importantly, collaborative policy networks in Taiwan explain



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more variance in effectiveness of local regulatory enforcement than other factors that have been well documented by past studies, such as centralized legal measures, intergovernmental collaboration, and other political contexts. These findings therefore suggest the need of a broader theory of policy implementation for future studies.

[SUQ2-3] Sopapun Sangsupata (Kasetsart University, Thailand)

**To Overcome the Environmental Problems of Thai New Blood Architects : Conducting a Research.**

Global warming impact, environmental imbalances in the built environments and rising prices of fossil fuels are serious problems that requires a concerted effort on an international level. In building sector, every stage of extraction, production, installation, and demolition has contributed greatly to this problem. Despite contribution to environmental impact, the awareness of professionals in the building industry particularly in energy efficient design remains uncommon. Lack of research in field, professionals who pursuits of technological innovation are rarely perceived the environmental problems. This paper summarizes the pedagogical method, problem-based learning approach, employed in the training program of building professionals, i.e., architects, engineers, developers practicing in the design industry in Thailand. The goals of the pedagogy are to develop research skills relevant to the architectural practice and rising up their environmental awareness. More than 40% of researches are relevant to environment problems. The awareness about the environmental problem in the building sector is rising up, particularly of the technological innovation professionals.

*Advance Program (Last Updated June 11, 2009)***[SUR1] English in the Asian Context I**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room R
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUR1-1]** Ksenia Markina (Institute of Oriental Studies, Russia)

**Chinenglish: a Study on Chinese&English Languages Interference**

The paper is concerned with a widely discussed topic - English impact as a global language. We will focus on particular cases of English interference with the nowadays' South-East Asian languages (mainly Mandarin Chinese) circumstances. The key question is this: how do people in Asia and their languages deal with the Global English challenges?

We will examine creation of the so called "lettered-words", as well as new trends in the history of loans in Chinese, development of Net-speech in Asia and its reflection in the younger generation's discourse. The conclusions are based on the field research and vast materials observation made by the author.

**[SUR1-2]** Leng Leng Yeo (Hitotsubashi University, Japan)

**Japanese University Students' Choices of English Language Teachers**

As globalization brings forth more mobility and fluidity, the increased contacts between and among languages, and likewise for its varieties, is inevitable. For English and its varieties, this would mean a difficulty to place them in concentric circles and categorize them under the label of Inner Circle, Outer Circle or Expanding Circle. Attitude, however, is the key factor that people are placing English and its varieties in such labels. As such, it also affects how people view those who come from such labeling, and this is likely to cause English language education to be a monocultural one, which is not a reflection of the real world. The fact that English and its varieties exist, shows that we are living in a multicultural world. Hence, this paper argues for a multicultural approach towards English language education.

Given the varieties of English in the world, one would perhaps question, 'Which is the Standard English'? Singapore for instance, was a former British colony, this could explain why it would choose British English, and Japan which was occupied by America after Second World War, would choose American English instead. In this sense, this would place both British English and American English; the so-called Standard Englishes, in the core of the three concentric circles, reflecting not only the political power of these two countries but the power in the language as well. Furthermore, given the fact that English has an official status in Singapore and not in Japan, the power that it has would be relatively stronger in the former than the latter. This would place Singapore in the Outer Circle and Japan in the Expanding Circle. Although it appears that the power of English diminishes as it moves away from the Inner Circle, I argue that it is the attitude of people that places English and its varieties into three concentric circles and it is this attitude that causes gravitation towards the Inner Circle.

The Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) had proposed an action plan in 2003, to cultivate "Japanese with English abilities". This would



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qualify English teachers from the three concentric circles to take on the job. But what would be the attitude of Japanese towards those people coming from the three concentric circles? What are their perceptions of 'native speakers'? How would this affect their learning and teaching of English? In addressing these questions, the research subjects will be given photos and profiles of English teachers who come from the three concentric circles, and they will be asked to select their English teachers. In order to have a better understanding on their choices, interviews will be conducted. For the purpose of this study, I would look into Japanese university students' choices of English language teachers.

In conclusion, the objective of the paper is to find out the attitude of Japanese students towards people who come from the three concentric circles, where English and its varieties are spoken, and suggest a multicultural approach towards English language education.

[SUR1-3] Roman Shapiro (Moscow State University, Russia)

**Russian Chinese Pidgin (RCP)**

The last few decades have witnessed a trend towards generalisation and search for universals in contact language studies. However specific research is still focused on pidgins, creoles and mixed languages based on Western European languages, such as Portuguese, French or English. In order to find more reliable universals it is important to take into account contact languages that emerged in different linguistic and social circumstances, including Russian varieties. Unlike many Western-based pidgins, the formation of Russian pidgins did not involve slavery and took place on a territory where the lexifier (Russian) was dominant. Russian is also a typical inflecting language, so Russian pidgins allow seeing how this feature is treated in contact languages.

RCP was first mentioned by Timkovsky in 1824 and described with sample sentences and texts, as well as with an attempt at linguistic analysis, by Cherepanov in 1853. Other important scholarship is by Shprintsyn (1932, 1968) and Perekhval'skaya (2006). Non-research sources are works of literature depicting contacts between Russians and indigenous peoples of Siberia, who often spoke a variety of RCP (Arsenyev, Aksakov and other authors) and textbooks of 'Russian' compiled for Chinese merchants going to Russia. Some textbooks tried to imitate standard Russian and were only partially pidginised, while others were genuine sources of RCP.

When RCP was first described in the 19th century, it was highly codified, so already then it was supposed to have existed since at least the 18th century. The pidgin was formed during contacts between Chinese and Russian merchants in the border towns of Kiakhta (Russia) and Maimachin (China). The Chinese who wished to trade with Russia were allowed by their government to do so only after passing an examination in 'Russian'. Special textbooks and dictionaries were produced for examination needs since the late 18th century. They played an important role in the codification of RCP. With development of trade the latter gradually spread along the whole Russian-Chinese border.

The 20th century saw the slow evolution of RCP towards standard Russian due to the influx of Russian population to the Far East and universal schooling in Russian. Nowadays RCP rudiments can be found with the older generation of Siberian indigenous peoples and in mixed Chinese-Russian families where the Chinese did not acquire Russian.

RCP vocabulary is predominantly of Russian origin with sporadic elements of Chinese and several examples of Mongolian, Udege and Nanai influence. A dictionary combined from various sources contains 680 lexemes.

Either Chinese or Russian phonological inventory is used depending on a speaker's native language. No tone has been found in RCP. The stress pattern usually follows that of Russian with some generalisation.

RCP has some basic morphology, though neither declension nor conjugation exist. RCP sentence tends to have the SOV word order. The SVO or OVS word order is sometimes used with pronoun subjects. RCP has several sets of particles, all of which take the final position in the sentence. Thus an analytic grammar can be found in RCP, though verbal particle sets and their final position are not expected in universal creole systems.



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[SUR1-4] Jinbong Choi (Texas State University, United States)

**Analysis of National Images of South Korea, China, and Japan in the News Coverage of American Newspapers**

This research will examine how two major American daily newspapers, The New York Times and Washington Post, represent South Korea, China, and Japan and what the differences are between political and economical images of these three countries in the newspapers. "National image" is socially constructed largely by mass media. In short, mass media affect the audience's image of countries and their understanding of reality of the countries. Therefore, in this paper, national image is defined as not fixed; national image is created, gained, and changed by directly and indirectly over time through different factors, such as people's reactions, media representation, international relationships, and so on.

The finding of this study might indicate that The New York Times and Washington Post portray the political image of South Korea, China, and Japan in different ways because America has different relationships with those three countries. In addition, this study will reveal how The New York Times and Washington Post represent international news items related to South Korea, China, and Japan. In other words, this study will look at what kinds of news frames the American newspapers use when they portray the issues or events related to those three countries.



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**[SUR2] English in the Asian Context II**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room R
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUR2-1]** Adnan Hussein (Universiti Sains Malaysia, Malaysia)

**Making Sense of the March 8 Political Tsunami: Framing of the 2008 Malaysian General Election Result by the English Language Press**

The general election result has been dubbed as the 'political tsunami' as its result 'shocked' the whole nation and escaped the radar of the media in general. The ruling coalition lost the symbolic two-third control of the Parliament. In addition to that, the Opposition political parties collectively control the state legislature of five states.

The pre-election period saw Malaysian print media gave a blanket and positive coverage to the ruling coalition Barisan Nasional. How then would the print media response to such unexpected result and trying to explain the meaning of the result? In reporting the result, what are the frames used by the print media in explaining the meaning and exploring factors which led to such result?

This paper would explore the framing of the 2008 Malaysian general election result by the English language press. Data collection will focus on three English language newspapers – New Straits Times, The Sun and The Star – in Malaysia, with analysis on the news and commentaries from the Election Day on 8th March to the formation of Malaysian Cabinet.

**[SUR2-2]** Shashikanta Panigrahi (Sankardev College, India)

**Love and Freedom in Iris Murdoch's Novels**

The proposed paper, with the help of at least six novels of Iris Murdoch, will reiterate that while Miss Murdoch has for a long time insisted that love is her primary subject, she says in her interview with Mr. Rose that she was more strongly preoccupied in her earlier work with freedom. She, however, says: "both love and freedom are the kind of opening out of a world where we really can see other people..."

The paper will explore the twin subjects of enchantment and muddle arising out of love, eros and violence and leading many of the protagonists to a sort of freedom; which, according to Miss Murdoch "is to know and understand and respect things quite other than ourselves".

Always in Miss Murdoch's novels, there is the insistence on 'morality' as a technique for discovering more about what is real, with the warning that unless great care is taken we may fail to see the individual because we are completely enclosed in a fantasy world of our own in to which we try to draw things from outside, not grasping their reality and independence, thereby making them into dream objects of our own. It is this topic of 'fantasy' meaning 'bad imagining' that is central to all of Murdoch's works. To live morally and valuably a man must, Miss Murdoch feels, be always on his guard against the state of 'bad imagining', must respect the unique otherness and must undertake the "constant and quiet work of attention and imagination".

Without this faculty of 'attention', almost everything gets reduced to 'muddle' and



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'enchantment'. For an example in Nuns and Soldiers "Anne and Peter looked at each other. How Muddled and strange emotion is, thought Anne. I love Peter, Peter pities Tim, I start imagining Tim—oh how I wish all the secrecy and muddle could be swept away and that all hearts could be opened and cleansed". But this is not to be—it cannot be 'opened' and 'cleansed' from a strong trap of enchanters. Enchanters like Robert Rozanov of 'Philosopher's Pupils', Julius King of 'A Fairly Honourable Defeat', Mischa Fox of 'Flight from the Enchanter' are some of the enigmas who shall be examined.

But freedom out of this trap is a must, even if it has to be attained through violence, strife and brute sex. Miss Murdoch says: " Sex is a great mystifier, it is a very great dark force. It makes us indulge in all kinds of things of violation we don't understand and very often don't want to do...." The themes of love and freedom usually contain within them the instances of violence and shock. When love is incommunicable or when there is a deadlock, when the desire to possess is thwarted or when the urge to break free from the tangles of the enchanter becomes impossible; violence becomes a terrible necessity, like a ritual. Thus, my proposed paper will try to work out a Murdochian vision in its entirety.

*Advance Program (Last Updated June 11, 2009)***[SUS1] Regional Economic Growth in East and South Asia I**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room S
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUS1-1]** Edo Han Siu Andriesse (Khon Kaen University, Thailand)

**Integrating Private Sector Development and Local-central Relations in Asia**

Although academics, civil servants and non-governmental organisations have continued to engage in policies for local economic development many peripheral localities fail to catch up with average national development patterns. This is particularly a problem in densely populated poor developing areas such as many Islands in the Philippines, Central Java in Indonesia, many parts of Bangladesh and Punjab in Pakistan. In such areas, out-migration to find employment elsewhere and send remittances to relatives does not suffice for the creation of sustainable and resilient local economies. Moreover, excessive migration to booming cities lead to congestion and environmental pollution, as can now be observed in Indian and Chinese metropolitan regions. The policy literature on and the policy practice of local economic development has generally been split into two parts: one part is concerned with private sector development (PSD) and deals with topics such as entrepreneurship, access to credit and the enhancement of local competitive strengths. The other part investigates how local-central relations (LCR) enable or disable the functioning of local economies. This part normally has a somewhat more holistic perspective and benefits from the fields of politics, sociology and public administration. This paper argues that in order for policies to be effective PSD and LCR should be analysed simultaneously. Only by integrating these two phenomena sustainable and resilient local economies can be created. Drawing on evidence from empirical work conducted in Southeast Asia, the paper offers some ways as to how simultaneous analyses and integration could take place. Important features to be reckoned with are the sequencing of policies, the problem of local historically rooted disabling institutions, making policies complementary to local enabling institutions, ethnic tensions and the difficulty of improving LCR and PSD in case central governments are structurally opposed to improve economic conditions and the quality of life in particular localities.

**[SUS1-2]** Aye Mengistu Alemu (Ritsumeikan Asia Pacific University, Japan)

**The Impacts of Vertical and Horizontal Export Diversification on Growth: An Empirical Study on Cases from East Asia and Africa**

At the time of their independence in the 1960s, income per capita in most Sub-Saharan Africa (SSA) was fairly comparable with that of East Asia. However, starting from quite similar per capita income in the early 1960s, Sub-Saharan Africa (SSA) and East Asia experienced a divergent development path and outcome for the last three/ four decades. The annual growth in Real GDP per capita of SSA averaged about 0.44% over the period 1975-2004, compared to about 4.1% for East Asian economies during the same period. The question is, therefore, why countries in East Asia achieved breakthrough in economic development in the past 3-4 decades while countries in Sub-Saharan Africa did not? Among



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many factors attributed to the divergent performance of the two regions, export diversification and structural change in the economy can be cited as one of the key explanation. SSA countries are heavily dependent on a narrow base of few agricultural and mineral exports for foreign exchange earnings and have had to endure the consequences of all problems resulting from the fluctuation of commodity prices in world markets. About 17 of the 20 most important export items of Africa are primary commodities and resource-based semi-manufactures. On average, world trade in these products has been growing much less rapidly than manufactures. On the other hand, the success of East Asian countries to shift from producing a low productive primary commodities on narrow based economic structure to producing a more productive and diversified manufactured products reflects even latecomers are able to diversify into high growth areas if some of the pre-conditions are fulfilled. Hence, export diversification should be understood as 'broadening comparative advantages' into new sectors and it is a dynamic process, not as a static one's.

This paper, therefore, empirically investigates the distinct impacts of vertical and horizontal export diversification on economic growth based on a panel data of 41 countries from SSA and East Asia from 1970-2004. Since there are theoretical and empirical evidences which indicate a reverse causation from diversification to growth, and again from growth to diversification, a 3SLS estimation technique using instrumental variables has been employed in addition to SUR techniques.

As a result, the study confirms that, though horizontal diversification is still positively correlated with growth in income per capita, its contribution to growth was not found to be so impressive compared to vertical diversification. The possible explanation is that, unlike vertical diversification which is mainly growth-oriented and having a dynamic spillover effects on the economy, horizontal diversification is, however, mainly stability-oriented. This paper, therefore, rejects the policy advices of some researchers that proposed Africa's emphasis should be on horizontal diversification through increasing the number of primary export products. Accordingly, whilst East Asian countries have been successful to diversify their economies and exports both vertically and horizontally, SSA's diversification attempt was too minimal and the contribution to growth and structural change on the economy was insignificant. Although it has been widely believed that SSA may replicate the East Asian diversification experience, the road to those goals is bound to be rocky and it would not be an easy task. Thus, countries seeking to diversify must create sufficient levels of human and physical capital as well as an adequate infrastructure, and above all conducive macroeconomic policies and strong government institutions. For that matter, no state achieves economic development without struggle.

[SUS1-3] Kiril Tochkov (Texas Christian University, USA)

**Regional Growth and Convergence in China, India, and Russia**

This paper represents the first known comparative analysis of regional growth and convergence in China, Russia, and India using a unified methodological framework. In particular, the study identifies the sources of growth for regional economies in the three countries and their role in the increasing regional income inequality over the period of market transition. Regional growth was decomposed into components attributable to technological change, technical efficiency, and physical and human capital accumulation. The results indicate that the rapid growth at the national level in China, Russia, and India was driven by wealthy regions with highly efficient economies located mostly along the coast (China), or in areas rich in natural resources (Russia) thus reflecting the specialization of each country in the world economy. The findings suggest also that physical capital accumulation was the largest contributor to regional growth in China and India increasing the probability of a slow down in their growth in the future. In Russia, technological change was the only source of growth as capital investment dropped dramatically and efficiency deteriorated during the period of market transition. Furthermore, it was found that in all three countries rich regions relied more on technological change for their growth than poor ones providing them with the potential for sustainable growth in the long run. The analysis of the income distributions for China, Russia, and India indicates that the income divergence



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across regions in all three countries was mainly due to rapid technological advances in the rich regions that were not matched by poor regions. Some regional economies at the lower levels of output per worker managed to grow faster and achieve a certain level of catch up due to higher rates of capital accumulation in China and India or a less severe deterioration of efficiency in Russia, however this convergence was not enough to reverse the growing income inequality caused by technological change. The income divergence across regions is likely to remain a major issue in the future unless poor regions manage to grow faster by relying on technological change as a more sustainable source of growth.

**[SUS1-4]** Zheng Fan (Shanghai International Studies University, China)

**The Chinese Business Culture & Cross-cultural Management in Sino-foreign Joint Ventures**

This paper is to begin with an analysis of culture's impact on multinational business and continue with the subject of cross-cultural operation practices of multinationals in China in the specific background of the Chinese business culture. It is to depict first the aspects representing cultural inclinations in communication to disclose the "Model of Business Culture with Chinese" based on culture. The paper then compares the model with the world business culture to reflect the conflicts and frictions between Chinese and overseas business ethics as well as the practices of innovating and enhancing synergy with a detailed case (McDonnell Douglas in Shanghai).

*Advance Program (Last Updated June 11, 2009)***[SUS2] Regional Economic Growth in East and South Asia II**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room S
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUS2-1]** Kumar B. Das (Utkal University, India)

**Future of Asian Economy: A Comparative analysis of Chinese Dragon and Indian Elephant**

The long period ranging from 17th to 19th century was the century of Europeans. The 20th century was the century of the Americans. For the first time United States, Europe and Asia are all growing together since 1999. We observe, for the first time, a real eclipse of American economic power. The 21st century will be the century of Asians . Global movement of economic Integration. Its impact has become all pervasive across all countries and sectors. China and India are riding a wave of rapid economic growth. They have achieved remarkable economic growth in recent years. It has generated an atmosphere of excitement of instant economic growth. There is expansion of trade, investment, market, and rise in GNP, productivity, per capita income, FDI , profit, efficiency, salary etc. It identifies four key elements international trade, foreign direct investment (FDI), labour migration and technology. All these relevant variables feed directly into the integration process. The pendulum of growth swinging from over commitment of Public sector to over enthusiasm of Private sector. China has made rapid progress: through industrialization process and better infrastructure while India has made Progress due to its growth of IT sector and skilled labour power. B

But there are several reasons to be skeptical about the sustainability of the rapid economic growth . First, -Success has a thousand fathers; failure is an orphan. So the ruling govt loudly claims about its success. Second, It is impossible to offer a -counterfactual scenario, How fast would China grown if these policies had not been in place. Third,- There is non homogeneous public policy. We observe highly interventionist strategies in Japan and Korea, noninterventionist ones (Hong Kong and Thailand). So there is no simple explanation for the success story. Fourth, determining the correct direction of causality is very difficult. For example low fiscal deficits is associated with good educational systems. Are these policies responsible for the success of the economy, or is the success of the economy responsible for the policies? These examples are presented not to prove that government policies are unimportant, but to make the modest point that we still understand very little about the relationship between public policy and the extraordinary growth rates of Asian economies. This paper argues that the profit-investment nexus does not emerge spontaneously from free market forces. It argues that both countries are benefiting from global labour arbitrage. Globalisation process has become a zero –sum game for both . For example adding prosperity has not touched 5,50,000 villages where two-thirds of India's population live. Similarly China has been confronted with severe regional disparity. In many ways both the countries are growing in spite of themselves. It may not be sustainable in the long run. It also suggests various measures to reap the benefits of globalization.



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[SUS2-2] Michael J. Montesano (Institute of Southeast Asian Studies, Singapore)

**Some Themes in the History of Commerce and Society in Twentieth-Century Provincial Thailand**

Against a background of global economic integration, three major processes defined the social history of twentieth-century Thailand. These processes were internal migration—rural-urban, urban-rural, and rural-rural; the rise and consolidation of the bureaucracy—military and civilian—as a dominant force; and the absorption of waves of pre-1931 arrivals from southern China and the emergence of members of those immigration waves and their descendents as influential actors in the post-1945 period. Despite the significance of these processes, the study of mid-twentieth-century Thailand long fell through historiographic cracks. Scholarship on developments between the 1930s and the 1980s focused on politics and on Bangkok. Recently, academic studies and various other sources have reached sufficient critical mass to permit scholars to advance a number of broad, general themes in the social history of provincial Thailand during the period. Similarly, older scholarship bears rereading with such themes in mind. This paper introduces themes in the history of commerce and society in twentieth-century provincial Thailand for evaluation and debate. It draws on a range of sources that includes official archives, interviews, and fiction. The paper offers a preliminary examination of the ways in which the three major processes in twentieth-century Thai social history played out in provincial settings. Focus falls on provincial commercial and administrative centers, on the patterns of social and economic change that marked those centers, and on the implications of those patterns for relations between Bangkok and the provinces. In moving beyond what has long remained at best a stylized view of provincial histories, the paper emphasizes the historical roots of the social and economic diversity of contemporary Thailand. It concludes with a discussion of the way that domestic social processes and international integration related to each other in Thailand, with comparative reference to other national cases in both Southeast and Northeast Asia.

[SUS2-3] Heejung Yeo (Chungnam Nat'l University, Korea)

**Entry Modes of Korean Firms into Foreign Markets**

The paper examines entering modes of Korean firms in different industries by using the data for 2004 fiscal year. The empirical results show somewhat different modes of entry compared with those in more advanced countries. The paper finds that manufacturing firms enter into foreign markets using wholly owned subsidiaries and wholesale/retail firms using joint ventures. This suggests that firms in manufacturing industry are more sensitive to risks faced in alien environment and they create subsidiaries to keep transactions within the firms' organization. It is found that human capital intensity is an important factor to decide the entry mode in foreign countries.

[SUS2-4] Reena Marwah (Delhi University, India)

**Economic Reforms and After: Economic Gains or Pains (A Comparative Study of India and China)**

In China, the economic reforms were initiated 27 years ago in 1978, while India began its reform process in the early 1990s. China has recorded very high rates of overall economic growth as well as agricultural GDP growth and experienced a rapid reduction in poverty in the post reform period. It has demonstrated that economic reforms need not slow down the GDP growth, agricultural expansion and reduction in poverty. On the other hand, India's GDP growth rate during its post-reform period, though slightly higher than in the pre-reform period of the 1980s, was less than expected, its agricultural growth decelerated and poverty reduction was slower. How has China been able to grow rapidly while India has not done so well? This is explained by the divergence in the initial or pre-reform conditions as well as in the political economy of reforms between the two countries. In the pre-reform China, the rate of capital formation was very high – over 30 per cent. As a result, China could develop much better physical infrastructure like irrigation, land development, roads, etc. In India, on



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the other hand, the rate of savings and capital formation were much lower. Secondly, social development levels like literacy for males and females and the primary healthcare were much higher in China. Thirdly, unlike in India, landlessness was eradicated in China much before the introduction of economic reforms by implementing thoroughgoing land reforms. However, China could not realise the full benefits from the available physical and social infrastructure in the pre-reform period because of the lack of incentives under the system of collectives and communes. When the economic reforms were introduced in the late 1970s, the terms of trade were turned in favour of agriculture and the communes were disbanded by introducing household responsibility system. These reforms released the latent energy of the people leading to the fuller utilisation of the potential in the system resulting in a very high growth and a rapid reduction in poverty. However, the income inequalities caused in both India and China as well as increasing unemployment as a result of globalisation are economic pains that merit concerted attention by the authorities.

The paper seeks to examine the subject in a contextual setting and attempts to bring into focus the pivotal role of the State in alleviating the economic pains of globalisation.

*Advance Program (Last Updated June 11, 2009)***[SUT1] Asian Cinema and Identity I**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room T
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUT1-1]** Zakir Hossain Raju (Monash University, Sunway Campus, Malaysia)

**Asian Digital Cinemas as Transnational Cultural Institutions: Constructing Global Identities?**

This paper compares two of the digital cinemas based in South and Southeast Asia as transnational cultural institutions with different agenda and genealogy. Here I delineate the role of the digital cinemas in constructing notions of nationhood, modernity and identity in contemporary Asia. The key questions I ask: how can we think about the national while looking at the digital film practices in contemporary Asia that are largely transnational? What role do these cinemas play in forming variety of identities, such as national/religious/cultural identities in a globalizing Asia? I attempt to understand the Bangladeshi and Malaysian digital film practices as transnational discourses produced, circulated, and consumed alongside (and interacting with) cultural flows within and beyond a discursive field, a postcolonial nation-space. My question is: caught in the realm of transnational media flows, how the digital films in Bangladesh and Malaysia respond to the demands of postcolonial national modernity in the face of late capitalism and market globalization. The paper thus takes an interdisciplinary approach to analyze the role of digital film culture in identity formation in Bangladesh and Malaysia in the face of globalization.

As cultural institutions, the two digital cinemas have some shared characteristics: both these are led by a small group of talented filmmakers who mostly take an 'anti-State' stance and rely more on transnational audiences and funding opportunities than the sponsorships within their national borders. However, the texts of these nationally-defined but transnational cultural institutions interact differently with various identities in these nation-spaces where Muslims happen to be the majority (above 80% in Bangladesh and above 60% in Malaysia). Interestingly, for neither of the two cinemas, Islam and Muslim identity are of special interest or of general thematic concern. Rather, appropriating the narrative modes of European (e.g. Italian and French) and Asian (e.g. Chinese and Indian) art cinema practices, digital filmmakers of Bangladesh and Malaysia are dealing with the issues that project these nation-spaces as abodes of the migrants and minorities. For example, the majority of digital Malaysian filmmakers are Chinese and through their films, may be unconsciously, they portray a 'Chinese Malaysia'. The Malay-Muslim filmmakers of Malaysian digital cinema are also narrativizing the 'un-Islamic' issues such as the plights of the sex workers or the communists who took refuge in Thailand. Similarly, the works of Bangladeshi digital film-authors also go against the homogenizing efforts of the dominant group, the Bengali Muslims. Looking at the exemplary digital films from these two nations, here I examine how these texts construct as well as challenge certain identities while dealing with the pressures of the nation-state and the forces of cultural globalization in today's Asia.

**[SUT1-2]** Vikrant Kishore (The Royal Melbourne Institute of Technology University, Australia)



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**Bollywood Rising: Making the World Dance to the Hindi Film Tunes**

Hindi Film Industry of India, popularly known as Bollywood has always been very well accepted in Asia, and parts of Africa. Bollywood films have specifically catered to the Indian audience and represent an indigenised form of film narrative. These films have over the years influenced the moviegoers in various ways from identifying with and imitating its characters to adopting the music and dance portrayed on the silver screen into their lives and culture. The growing Indian diaspora in the West saw its popularity rising in the 1990s, and in 2000s Bollywood has become the second most powerful 'global' film industry, after Hollywood. The article will focus on the changing narrative style of Bollywood films, and designing song, and dance sequence to appeal to its 'glocal' audience. In this article firstly, I will analyse how Bollywood/Hindi films have come out of the realms of local, and is now being accepted as a global phenomena. How Hindi cinema once ridiculed for its 'song and dance' sequences, are now being celebrated for the very same reason. Secondly, I will exemplify with the help of first hand interviews conducted with Bollywood filmmakers about how Bollywood in its quest to appeal to a broader international audience is altering, and changing its flavour from local to more 'glocal'.

[SUT1-3] Oradol Kaewprasert (University of the Thai Chamber of Commerce, Thailand)

**Good Morning Luang Prabang and Its World Cinema Elements**

Since the late 1990s number of Thai films has been screened at International Film Festivals worldwide. Some of them won prestige awards like the Jury Prize at the Festival de Cannes for Tropical Malady in 2004. During the time some of Thai films also shown at commercial theatres in the Asian region, America and some European countries. The good examples are Nonzee Nimibutr's early films such as Nang Nak (1999) and Jan Dara (2001). This paper argues that the Thai films that reach international market employ many aspects of world cinema that would please international filmgoers. In these films the uniqueness of Thai and Asian locations and cultures become ideas that obviously stand out in order to capture the attention of international film audience. The paper looks at Good Morning Luang Prabang or Sabaidee Luang Prabang (2008) as a case study of how world cinema elements are constructed to catch the attention of international filmgoers.

Good Morning Luang Prabang is a co-production of Laos and Thai companies. The film is the private funded Laos film with in 33 years. In terms of text and context the film is full of elements that constructed to fulfill the international film audience's desire. The elements include stunning view of Laos, appealing utopian life style, and authentic beautiful Laos's culture. The leading actor and actress have different nationality to attract wide range of audience, the Laotian debut film actress, Khamlek Pallawong and a Thai famous actor, Ananda Everingham. The uniqueness of the Thai-Laos co-production style is also discussed.



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**[SUT2] Asian Cinema and Identity II**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room T
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUT2-1]** Erika Jean Culangen Cabanawan (University of the Philippines Film Institute, The Philippines)  
**Himala: Traces of Oppression and Liberation of Women in Filipino Religion-Themed Films**

This research looks into the intersection of gender and religion through critical textual analysis of five religion-themed, award-winning and popular Filipino films from the last three decades, namely "Mga Mata ni Angelita" (The Eyes of Anghelita, 1978, Lauro Pacheco), "Himala" (Miracle, 1982, Ishmael Bernal), "Sister Stella L." (1984, Mike de Leon), "Ang Huling Birhen sa Lupa" (The Last Virgin on Earth, 2002, Joel Lamangan) and "Santa Santita" (2004, Laurice Guillen). The mode of critical textual analysis is narrative constructions, focusing on the story and the characters, but with occasional reference to semiotic analysis as theorized by Christian Metz for the filmic or religious images incorporated into the films. This gender-based study on religion as a tool for reinforcing patriarchy and the Symbolic Order (Jacques Lacan) uses criticism as recommended by Thelma R. Kintanar in "Textual Analysis" in Gender Sensitive and Feminist Methodologies: A Handbook for Health and Social Researchers.

The framework used in the study is Critical Cultural Studies and is inspired by feminist film theories, using postmodern and psychoanalytic concepts espoused by Laura Mulvey in her essay "Visual Pleasure and Narrative Cinema" (the male gaze), Tania Modleski in "The Terror of Pleasure: The Contemporary Horror Film and Postmodern Theory" (jouissance in horror), and Julia Kristeva in "Powers of Horror: An Essay on Abjection (the object and the abject) to root out binary oppositions, gaps in the text and the imaging of the Filipino woman in the context of religion.

The study also notes that religion in the diegetic world of these filmic texts is in the context of Folk Catholicism, characterized by a conscious regard for religious images and practices, which tends to supersede the personal seeking of God, a condition unique to the Filipino nation. Through the narratives we see gaps in the text as it deals with the hybrid product of religion, the marrying of pagan practices and Christian beliefs. The presence of a tension between the law of the Father and the return to the female Deity can be examined within the texts.

Thus, there is also the evolution on the imaging of the Filipino woman. The protagonists of the films are women who are religiously-linked – the nun, the vamp who became the virgin, the healer, the little miracle worker, and the witch, who are subjected to varying degrees of acceptance and rejection.

The study reveals that while religion in the Philippines still serves as a patriarchal tool, the hybrid religion or Folk Catholicism as a result of colonization provides venues for marginalized voices to surface, and to inject uncertainties on the dominant ideology. The women characters in these films are altogether subalterns, abject, Other, and images for male visual pleasure. However, the narratives also defy tradition and patriarchal ideology as



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it explores the gaps in the text and the questions within the narratives. Thus, the women here are also given power, and in their transformation, society is turned upside down as the Symbolic Order gives way to a female deity.



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**[SUU1] The Embedding of Asian and Muslim Migrants in Asia and the West I**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room U
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUU1-1]** Anatoli Alekseiievich Sokolov (Institute of Oriental Studies, Russia)

**Vietnamese Community in the USA as a Factor of the American-Vietnamese Relations at Present time**

The Vietnamese community is one of the most young and economically dynamic social groups in the USA. The growing role of Vietnamese in American social life demonstrates the gradual expansion of the assimilation process, adding more importance to the Vietnamese community in the internal political process.

The establishment of diplomatic relations between the U.S. and Vietnam in 1995 has been forming a new role of the Vietnamese community in the USA as a peculiar kind of bridge for business and economic connections between the two countries.

The recent policy of Vietnamese authorities in respect to Vietnamese citizens scattered all over the world and especially in the USA has been subject to great changes. The official Vietnam's estimation of the economic power of the Vietnamese communities outside Vietnam has become more realistic. The Vietnamese Government views their possible investments to their homeland's economy with anticipation.

**[SUU1-2]** Hiroo Kamiya (Kanazawa University, Japan)

**Life Course of Japanese Students in Australia**

With the globalization of Japanese economy, number of Japanese expatriates working in overseas countries has increased. This paper attempts to examine the life course of Japanese students studying in Australia, because Nakazawa et al. (2008) stated that some of the Japanese expatriate workers are graduates from overseas countries. In particular, I take up Japanese students studying in Australia as a case study, and examine why the Japanese students have decided to study in Australia and what they have for future career plan. First, based on the statistics I examined the destination of Japanese students abroad and the general outline of Japanese students studying in Australia. Then by examining the interview records gathered through the field research in Australia, I consider the backgrounds of Japanese students, their living experience in Australia, and future career perspective. The interviews were conducted in July 2006 and October 2006.

Viewing from the international student migration perspective, Japan is quite unique because many Japanese students study abroad as well as many foreign students study in Japan. According to the JASSO (Japan Student Service Organization), many Japanese people aged from twenties to forties who have no experience of studying abroad express their hopes to study abroad if they have chances. This indicates that the increasing number of Japanese students in overseas countries is a surface piece of hidden iceberg. When asked to the Japanese graduates from Australian universities, more graduates from Australian universities answered their main purpose of studying abroad is acquiring English language ability and experiencing overseas life than the graduates from other countries. Among the



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reasons why they choose their destination for studying abroad, 'good weather and easy access from Japan' and 'cheap commodity price' are more often cited by the graduates from Australian universities than from the graduates from other countries. In contrast, 'very advanced in my majoring field' is less cited answer among the graduates from Australian universities.

These findings are well supported by my in-depth interviews to the twenty-two Japanese university and college students in Brisbane. Most interviewees have some experience of visiting abroad prior to move to Australia, such as their father's workplaces transfer, family vacation, and home stay program in high school. It indicates that they have grown up in wealthier family environments. The geographic concentration of their residences in Tokyo and its vicinity supports this speculation because average household income and household expenditure in education for children is much higher in Tokyo metropolitan areas than the national average.

[SUU1-3] Mazin Salah Motabagani (Faculty of Education, Saudi Arabia)

**The Currant Status of Middle Eastern and Islamic Studies in the USA**

In 1990 the US government has issued the National Security Education Program (NSEP) in which it allocated a certain amount of funds to support grants to study foreign languages particularly Arabic. These grants were conditioned by serving different national agencies in which the intelligence service comes first. This was subject of debate and criticism from the academic circles in the United States. Nevertheless, it seems that the US government went a head with this project. The number of students applying for this grant has increased by 50%.

The area studies field has been witnessing in changes since early 1990s. One of these changes the improvement in the representation of Middle Eastern issues the annual Middle East Studies association conference by allowing more sessions on the Arab World conducted by Arab and Muslim scholars.

However, the study of Islam may not have changed due greatly to being represented in religious studies departments. These departments were not exposed to the outsiders. However, Muslim scholars were rarely appointed to teach Islam.

Since its inception, The Middle Eastern Studies have suffered many shortcomings and serious defects. Of these defects is the lack of original sources and balanced representation of text books and reading materials required of the students.

The events of September 11, 2001 brought many changes to the field of Middle Eastern studies in the USA universities. Academic freedom became under severe attack from various groups first of which is the Zionist lobby, the neo-conservatives and the main philanthropic organizations as depicted in the book edited by Professor Beshara Domani about "academic freedom. However, the USA academia has not been silent in the face of the loss of freedom, but the task is great and the chances of success may be limited. The field of Middle Eastern studies in not everything in the area studies since there are many other aspects of these studies beside the "Arab-Israeli conflict. The representation of other Islamic issues such as the Islamic movements or the strive for Democracy in the Arab and Islamic World is another important issue.

This search will look into the development that have taken place in the field of Islamic and Middle Eastern studies since the early 1990s by studying of latest publications on this matter such as Martin Kramer book "Ivory Towers on Sand, Academic Freedom and Civil rights in Peril: targeting of Arabs and Muslims. The search will also focus on the syllabi of different courses whether on Middle Eastern issues or Islamic. I am aware that there is a vast reservoir of material on these issues. The search would also try to be abreast of the activities in the Arabic and Islamic studies such as; publications, conferences, appointments of teaching staff and grants given to graduate and under graduate students.

This study will rely firstly on recent publications on this field. Secondly, the search will obtain important data on courses and syllabi from the internet. The search will try to conduct a field trip to some American universities to have a first hand knowledge of these studies.



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[SUU1-4] Jay Alan Roland (National Psychological Association for Psychoanalysis, USA)

**Understanding Indians in a Global Era**

This paper formulates a familial/communal self in Indians embedded in three major social contexts: a) the extended family; b) three psychosocial dimensions of hierarchical relationships encompassing the formal hierarchy, hierarchical intimacy relationships, and hierarchy by the quality of the person; and c) insider/outsider relationships each of which embody very different attitudes and ways of relating. The familial self encompasses a "we-self," which is quite different from the Northern European/North American "I-self;" a dual self-structure, which involves observing social etiquette in a social presentation of the self balanced by a highly private self; a contextualized conscience involving proper behavior depending on the relationship of the persons involved, the nature of the persons, and the time and place; the salience of we-self esteem in relationships; different "ego boundaries" from the Western self, with greater closeness to others while maintaining a private self; multi-leveled modes of communication encompassing both the verbal and the non-verbal; and cognition that is both highly contextualized and monistic.

Other important dimensions of the Indian self involve the assumption of personal destiny that can be fathomed through astrology, palmistry, psychics, and such; and another assumption of a spiritual self that can only be realized through various spiritual practices.

After delineating the above dimensions of the Indian self, the paper then discusses social change among the 300,000,000 urban educated middle and upper middle classes. It particularly focuses on the changing role of women in education and work, changing marital arrangements, and child rearing. The nature of the Indian self is then discussed in terms of organizational relationships, its problems and strengths, difficulties in interfacing with Western companies, and changes in management theories from American and Japanese to theories that are more indigenous. The paper then turns to the Indian diaspora in the United States, the immigrant generation, the 1.5s who spent their early childhood in India but then go through American schools after immigration, and the second generation. It discusses their strengths but also the difficulties they face in encountering very different kinds of social relationships and a different ethos. Various aspects of a bicultural and expanding self are discussed, including the conflicts that often arise either within the family or within the persons own mind. Finally, aspects of Indian cognition involving metonymic thinking along a monistic continuum are shown to be highly relevant to an understanding of Western contemporary art. Various individual and organizational examples of the above are cited for illustration.

*Advance Program (Last Updated June 11, 2009)***[SUU2] The Embedding of Asian and Muslim Migrants in Asia and the West II**

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<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room U
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUU2-1]** Miyuki Hashimoto (Rikkyo University, Japan)

**Partner for Understanding, An Ethnic Community and the Division of Korea: Three Barriers between a Zainichi Korean Woman and a Korean Man**

In this interview style case-study report, I would like to shed light on complicated social relations that a third generation Korean Zainichi (Korean resident of Japan) woman encountered in her marriage to a foreign student from the Republic of Korea (South Korea).

The father of this woman was a long time teacher and avid believer in ethnic education at a Korean school belonging to the Chosen-Soren, the General Association of Korean Residents in Japan connected to the Democratic People's Republic of Korea (North Korea.) Her mother also supported economically her husband's strong belief in Korean ethnic education. Both parents strongly objected to her marriage to the non -Zainichi Korean, and a "great battle" ensued between the parents and their daughter for nearly two years.

We can analyze the barriers that she faced at three levels.

The first difficulty was at the personal level, that is, her search for a marriage partner who would be suitable for her. The field of selection for a partner was narrowed. Because, while her parents had taken it for granted that she would marry a Zainichi Korean man, most of Zainichi Korean men are so conservative to respect her desire to continue her career after marriage that she could not consider them. And yet she had no desire to consider a Japanese man as a marriage partner. The Korean man who became her future husband, on the other hand, had an understanding for career women and would allow her to continue hers. In addition, he did not fit many of the stereotypes of Koreans, thus she was able to feel close to him.

The second difficulty was at the collective level, that is, the social/political background that brought on the opposition of her parents to the marriage. The parents objected because of their adherence to the ideals of the Chosen-Soren. While the daughter imagined "the Koreans" as people having their origin in the Korean peninsula as a whole, her parent's version was limited to members of Soren living in their city in Japan. For them if she was to marry a man with South Korean nationality she would violate their conception of "the Koreans". In addition her parents were afraid that her decision would compromise their standing in the organization upon which they had based their lives in Japan, and rumors would spoil the marriage chances of her younger sisters.

The third difficulty came at a wider level caused by the differing nationalities of the parties involved. While the daughter had changed her nationality from Chosen (North Korean) to Kankoku (South Korean) for her occupation, her parents remained North Korean and were not able to travel freely to South Korea. For the husband with South Korean nationality, marriage to a Soren member would be a risky decision that only a few years prior would have meant a prison sentence. Thus the division between North and South Korea has deeply influenced their personal lives.



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[SUU2-2] Melody Chia-Wen Lu (International Institute for Asian Studies, The Netherlands)

**A Comparative Study of Immigration Policies in South Korea and Taiwan Since 2000**

The subjects of migration, social cohesion and citizenship in the era of globalization are among the most important political and social challenges in both South Korea (henceforth Korea) and Taiwan as these two countries have moved from being predominantly emigrant to immigrant societies since the 1980s.

As part of the global trend, both Korea's and Taiwan's immigration policies have shifted towards inclusion and multiculturalism since early 2000. As a result, new laws and regulations are made and immigration administrative bodies are expanded and restructured. To name a few, in Korea, the Employment Permit Program (EPP 고용허가제) was implemented in 2004 and the Basic Act on the Treatment of Foreigners in 2007; in Taiwan, the Immigration Act was revised in 2003 and the Immigration Bureau was set up in 2007. In both societies, civil society groups take active roles in pushing for above-mentioned changes and in shaping the multiculturalism discourses. In Korea, the civil society seems to be the driving force in the making of pro-migrants' rights policies, however, in Taiwan, the NGOs mainly carry out projects taking care of the welfare and assimilation of immigrants and are less effective in influencing policies and public opinions.

This paper will compare the processes of law-making, institutionalization of the immigration policies and the political debates taking place since 2000 in Taiwan and South Korea. It will address the following questions: 1) Why have South Korea and Taiwan adopted such different strategies and techniques in managing migration despite similar socio-economic and demographic conditions?

2) How are different categories of migration (i.e. marriage; labor; undocumented; and trafficking) defined and constructed? What are the gender, class and ethnic criteria of these categorizations and their respective entitled political and social rights?

3) What are the political, economic, social and moral conditions, both domestically and internationally, that enable Korea's civil society groups to push for policy change while this is not achieved in Taiwan?

By addressing these questions this paper hopes to raise further theoretical questions on the characteristics of state-society relations and the changing notion of citizenship in these two newly industrialized, democratizing countries, and on the trajectories of these two countries in the regional and international political economy.

[SUU2-3] Bambang Kusumo Prihandono (University of Atma Jaya Yogyakarta, Indonesia)

**Family, Business and Identity. A Case Study of the Role of Social Capital and the Indian Ethnic Entrepreneurship in Yogyakarta, Indonesia**

This paper attempts to examine the relationship between social capital and entrepreneurship. In the light of the social capital perspective, then, entrepreneurship is not only individual action, but also it is social behavior, meaning that economic activity such as business and particularly entrepreneurship is always embedded in society. Based on the assumption that the innovative entrepreneur develops social capital through building networks which provide external sources of information, support, finance and expertise allowing mutual learning and boundary crossing, I conducted field research on the study of the Indian ethnic entrepreneurship in Yogyakarta. At that point, this theme contribute also to the debate of the ethnic minority business studies.

The central problem of this study is how to understand the emerging of the Indian ethnic social networks and its impact on the spirit of entrepreneurship. Tracing the history of the Indian ethnic community in Yogyakarta, I have tried to explore the dynamics of social networks and solidarity among the Indian entrepreneur as the main factor for building social capital. Developing social capital's concepts, the research finding indicate that decision of being entrepreneur and entrepreneurship is quite determined by social networks among the members and social-cultural background, i.e. Javanese culture. Accordingly, the emergence of social capital and entrepreneurship has an impact on the business model and management. Business is not only an economic activities, but also it has social meaning; It



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is a strategy of ethnic minority living in the „other culture“. Business becomes an arena for understanding, adapting and living with the other.

My method in conducting field research in Yogyakarta explores the biography method. Investigating “the life history cum business history” can discover the motives of deciding to be entrepreneur and taking textile trading activities as a core of business. Based on the field research, family and kinship are a central matter to build social networks among the Indian in the local (Yogyakarta), national (Indonesia) and international (India) ties. Kinship and the marriage model becomes a strategy of business and social relationship. Then, kinship and marriage system is not only represents of how to develops business, but also how to create a strategy for living together in and with other culture. As a conclusion, kinship as a main system of social networks determines to business system and also protecting and creating the identity of the Indian ethnic minority in society.

[SUU2-4] Sangmi Lee (Arizona State University, USA)

**Homelands in Diaspora: from the Viewpoint of the Hmong in Laos and the U.S.**

This paper initially investigates the ways to rethink diaspora in general and find multiple possibilities of understandings on Hmong people’s transnational longing for their ethnic homeland. Hmong ethnic people are often believed living in the diaspora without having one nation-state but with a shared ethnic identity. When people in the diaspora have transnational longing for their ethnic homeland, the relations between the two, who desires whom and who is being desired by whom, are not always clear. In fact, Hmong people’s transnational longing for their ethnic homeland is not a completely new topic. Being transnational means an ambivalent situation for people in diaspora. Transnational longing is now often understood in the scholarly literature as actually destabilizing the notion of a fixed “homeland” and/or attaching to hybridized and multiple identities, cultures, and different countries (Tsuda 2008: 313). This transnationalism perspective tends to see ethnic people in diaspora as developing “unrooted” (without any specific affiliation with nations) and multiple ethnic identities. However, even in the globalized world, where the borders are to some extent deterritorialized, the existence of the nation-state remains continuously dominant as it can restrict the distribution of globalization elements and control national borders. Although transnationalism theory now does emphasize the existence and impacts of nation-states even in the context of deterritorialized globalization phenomena, the real dilemma of the Hmong people’s ethnic homeland is that no one can actually define their “home” or “land.” In other words, it has never been clear if Hmong people have anything to destabilize, reorient, or reattach themselves to despite their remarkably transnational lives. In this regard, I will analyze the differences and uniqueness of meanings for the homelands in diaspora by focusing on the Hmong and their voices in Laos and the U.S. The results will be different and multiple depending on Hmong individuals’ socioeconomic status, family relationships, and generations as well as gender identity. In conclusion, I propose to rethink the meaning of diaspora and pay more attention to what it does not explain to us.

\*Reference: Tsuda, Takeyuki. 2008. “Migration and Alienation: Japanese Brazilian Return Migrants and the Search for Homeland Abroad.” Unpublished manuscript (cited under the author's permission, 36 pages).

*Advance Program (Last Updated June 11, 2009)***[SUV1] From Heritage Tongue to World Language: The Korean Language in a Global Context**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room V
<b>Convener</b>	David James Silva (The University of Texas, USA)
<b>Chair</b>	David James Silva (The University of Texas, USA)
<b>Discussant</b>	

**Panel Abstract**

Despite the fact that Korean is spoken by well over 65 million people worldwide -- making it one of the 20 most commonly used language on the planet -- the learning and teaching of the language has typically been limited to those living on (or adjacent to) the Korean peninsula and to ethnic Koreans living in diaspora. By the end of the 20th century, however, this situation had changed, as the popularity of Korean language courses has grown in both neighboring Asian nations and elsewhere around the globe. This panel will consider the current status of Korean in the world today, examining how it is viewed both as a heritage language and as an emerging global linguistic force.

**Presenters**

**[SUV1-1]** Huyn-Sook Kang (Illinois State University, USA)

**Korean as a Heritage Language in the U.S. University Classroom**

Kang: As one of the less-commonly-taught foreign languages in U.S. universities, Korean language classes are often taken by students of Korean descent. Unlike most foreign language learners who usually initiate their learning in a classroom setting, the learners with a heritage background and motivation have had long-term exposure to the target language in a combination of naturalistic and instructional settings (Lynch, 2003). For example, many Korean Americans – thought fully assimilated into American life – have developed proficiency in their heritage language through parental and community support, such as Saturday schools organized by local churches. However, upon closer examination, the bilingualism that many Korean-American learners achieve is unbalanced. Although their English is essentially native, there exists a wide gap in their Korean language competence: their production skills lag far behind their comprehension skills. Further, these heritage learners are often weak in grammatical accuracy and precision in oral production. As the moniker “kitchen Korean” implies, Korean-American learners’ skills fall short of native-speaking counterparts’ norms. As a way to facilitate the accuracy aspect of the heritage learners’ language, this paper suggests the provision of corrective feedback in the forms of metalinguistic comments, provision of an alternative correct form contingent on the learner’s ill-formed utterance, and partial or full repetitions or reformulations of the learner’s output in interacting with them in the classroom and beyond. This study further proposes the provision of feedback as a part of a language instructor’s repertoire in classroom discourse to draw the heritage learners’ attention to the target language form and to promote their accuracy and precision.

**[SUV1-2]** Jeongyi Lee (University of Washington, USA)

**Voices from Koreans in America: A Diary Study of Korean Heritage Language Learners’ Motivation**

Lee: The present study, attuned to issues of learner motivation and identity from a sociocognitive perspective, investigates how the complex linguistic, ethnic and social backgrounds of heritage learners were associated with their motivations for interactions with native Korean-speaking conversation partners.

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To investigate how students' language, social, and ethnic background might be associated with their motivation and identity, this study utilized elements of qualitative analysis for selected diary entries kept by eight heritage learners of Korean after they conversed in pairs with their native Korean-speaking conversation partners. A total of 32 diary entries were the qualitative data source in this study, providing opinions and perceptions important to the heritage learners.

In-depth interpretations of selected diary data suggest that heritage learners' motivation for Korean language learning was found to greatly depend on ethnic and linguistic factors. Results indicated that heritage learners had considerable external motivation (e.g., pleasing family members) as well as internal motivation (e.g., identity considerations), which sometimes provoked the high level of anxiety about coping with the academic, personal, social demands of learning Korean.

Because Korean identity strongly motivates so many heritage learners, instructors might take that into account when employing (or desisting from deploying) certain cultural themes in instruction. While giving culture greater value to students, we can appeal to both instrumental and integrative motivations. One way to achieve this goal is to provide students with directly personal connections with the target culture, thereby fostering a sense of connectedness by attaching economic, political, historical, and cultural value to the language learning and culture.

[SUV1-3] Hye-Sook Wang (Brown University, USA)

**Left in the shade: "Other" Koreans and Non-Koreans in Korean Language Education**

Wang: Korean Language Education in America has seen some noteworthy changes in student composition in the past five years or so. One of the major changes is that while the number of heritage learners of Korean descent decreased to a considerable degree especially at the lower levels, the number of "other" Koreans (i.e. half-Koreans, adopted-Koreans) and Americans from various ethnic backgrounds, especially Asian Americans, is on the rise. The investigator's recent pilot survey on student composition of Korean classes in American colleges and universities collected from eight schools demonstrates this change, which is very similar to the trend that she noticed in the Korean program of her school. Among the eight schools that were surveyed, all (100%) responded that there were notable changes in student composition in the past five years. The changes include that heritage learners decreased while non-heritage learners increased significantly in the first year class in particular, that non-heritage learners' ethnic backgrounds became far diverse than before, and that some schools have seen more half-Korean students enrolled than in the past.

Although it is true that issues related to teaching non-heritage learners began to be discussed more frequently and rigorously in recent years in Korean language and culture education in America, it is also true that far less attention has been paid to these learners, especially 'other' Korean learners and specific groups of learners among the non-heritage learners for various reasons. One could be that these groups were not large enough in number to warrant special attention. However, with this changing population of Korean classes, it is time to look at these groups of learners more closely as they become an important member of Korean language classes. If Korean language is going to be truly a world language, it is imperative to embrace all different groups of learners while providing the same Korean language education that the field has been providing for heritage learners in the past.

This presentation will discuss the changing profiles of learners in Korean classes based on a survey in order to bring the status quo and the socio-historical context for this change in the absence of most recent statistical data in the field. It will then report on the results of a survey of students from each group in order to better understand their backgrounds, needs, and their Korean language and culture learning experiences. Finally it will identify specific issues associated with teaching these students and make suggestions for an effective instructional methodology to better instruct them.



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[SUV1-4] Sungdai Choi (State University of New York, USA)

**National Standards for Korean Proficiency and Performance Guidelines**

Cho: Standards-based reform efforts are making progress in many languages and their impact will start to appear in the classrooms around the world, since it was developed by the K-12 Student Standards Task Force in 1998. The idea behind this reform is that there should be agreement on the results to be achieved usually certain levels of student mastery of subject content. However, it is new in Korean language education. Furthermore, Korean language proficiency levels are all different from institution to institution, and from country to country.

This presentation will provide an overview of National Standards for Korean Language Learning, Korean Proficiency Guidelines and Korean Performance Guideline. Those three reforms incorporate both notions: defining the results and easing up on the rules in the system, and using assessments based on mastery of content and not on performance compared to others. It will also discuss the development process of three Standards. One will see the developmental process to build standards and guidelines using actual data, exploring the curricular implications of using these standards and discuss strategies for improving Korean language education..

This talk will also introduce the critical issues in developing the three standards and guidelines. Participants will be given the opportunity to critically analyze both pros and cons of these standards and guidelines, which will eventually enable them to gain knowledge of national standards and guidelines in Korean language education.

*Advance Program (Last Updated June 11, 2009)***[SUV2] Citizen Journalism & Blogs in Korea**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room V
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUV2-1]** Thomas Kern (The University of Erfurt, Germany)

**Innovations and the Development of Civil Societies: Focused on Citizen Journalism in South Korea**

This article investigates the emergence of innovations in the social movement sector by exploring citizen journalism in South Korea. In the literature on social movements, innovations are widely considered as an important factor for the growth of strong civil societies. Time and again, they trigger large waves of protest and produce social change. However, the recent discussion on innovations is characterized by several limitations: First, it focuses almost exclusively on innovative protest repertoires while new forms of organization and collective identities are neglected. Second, the majority of studies examine rather the diffusion than the development of innovations. Third, in most cases, they give emphasis to the institutional factors that support (or obstruct) the success of innovations while the role of individual and collective creativity is largely ignored. Our study tries to overcome some of these conceptual limitations on the case of citizen journalism in South Korea.

Over the past ten years, the spread of citizen journalism lead to extensive political changes. To form a comprehensive understanding of the underlying innovation process, the presentation focuses on social agents and their cultural visions. In particular, it discusses four questions: Who were the agents of innovation? What was their motivation? What kinds of innovative practices resulted from their activities? What were the consequences? These questions are followed by a social network analysis and a cluster analysis of social movement groups and alternative media organizations.

Our findings show that innovations resulted from brokerage activities among journalists, labor and unification activists, and progressive intellectuals. Despite their different cultural visions and interests, these groups succeeded in building coalitions and constituted a sociocultural milieu which promoted reciprocal learning by allowing actors to realize new ideas and to exchange experiences. The empirical part of the study is based on a social network analysis of social movement groups and alternative media organizations active in South Korea between 1995 and 2002.

To sum up, the transformation and diffusion of the democratic media movement was based on the democracy movement of the 1980s and favored by the transition to democracy and the introduction of the Internet in the 1990s. The protests of internet activists contributed to the consolidation of democracy by considerably broadening the access of ordinary citizens to the public sphere. By doing so, it exerted an enormous influence on the political development and changed the institutional framework of the South Korean mass media.

**[SUV2-2]** Timothy Gitzen (Yonsei University, Korea)

**Decentralization of Music: The Fall and Perceived Recovery of the Korean Music**



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**Industry**

A once respected and powerful industry can evaporate into the changing market, especially when the industry is unwilling to adapt to both changes in technology and, more importantly, changes in ideology. Resistance to change can inevitably cause the downfall of any particular industry. One such industry is the Korean music industry, more specifically the record industry in Korea, for even when the general Korean market was changing, the record industry almost refused to change with it, thus causing their own demise. The objective of this paper is to analyze the following paradigm: the causes for the rapid decrease in record sales in South Korea between 2001 and 2006. In applying an institutional approach to this paper, I identify two independent variables: the introduction of new technologies and the infringement, and also lack of enforcement, of IPRs. I conclude that the power the record industry once held has dramatically shifted to both entertainment companies and companies that have holdings in new technologies. This corporate restructuring, in a sense, is the greatest change that the record industry has failed to adapt to, and now that album sales have dropped to all-time lows, there is little hope for a recovery in sales, but the music industry, now decentralized into these various medias, can be thought of as 'recovered,' even by some standards thriving.

[SUV2-3] Hyejin Kim (Singapore Korean School, Singapore)

**Blogs and Politics in Korea**

Korea is well known as one of the most "wired" societies. Portal sites and blogs on the Internet have become major vehicles through which people can obtain and exchange information and express their thoughts and opinions. In Korea, new media is already strongly connected to political culture. What is the significance of new media in Korean politics? Do citizens engage politics in different ways through new media than they have through traditional media?

This paper will examine how political issues have been presented differently on the Internet than in traditional media. The Internet clearly played a major role in the 2002 Presidential Election – but why was it less influential in the 2007 election even though the Internet expanded? I will also discuss how the Internet has provided the place for debate of issues, such as the link between churches and politics, which have been avoided in main stream media. As progressive newspapers have moved away from their former critical stance, new media appear to be becoming the next progressive force.

As the Korean Language Editor for Global Voices, a non-profit global citizens' media project founded at Harvard Law School's Berkman Center for Internet and Society, I regularly follow and report on the Korean blogosphere. This paper will draw on issues I have encountered in that work.

[SUV2-4] Jeerick Alegre Vidad (UP Asian Center, The Philippines)

**The World Loves Korea!!!**

How you ever heard about the word "oppa"? How about "kimchi" or "hyung"? How about the name Won Bin or Song Hye Gyo? Are you familiar with Bi Rain or Dong Bang Shin Ki? How about the piggy back lift? If you are familiar with these things you must be; like me, in love with Korea.

It has been nearly a decade when the Korean wave hit almost every airwaves of Asia with their drama and movies. Drama and movies that touches every heart and sensitivity of many Asian nations because the audiences can socially relate to Korean themes regardless of culture or geographical location in such a way that Korean dramas typically deal with family issues, love, and filial piety in an age of changing technology and values. One example is the drama entitled Autumn in my Heart which was played by Seong Sung Hoon, Song Hye Gyo and Won Bin.

The overwhelming success of South Korean dramas, movies, and music to Japan, China, Hong Kong, Taiwan, the Philippines, Thailand, Singapore, Malaysia, Indonesia and Vietnam



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served a major tourist magnet in 2005. Accordingly, many Asian nations became very attracted to Korean Confucian values, Korean language and its people. Some say that the Korean language is "Asian version of the French language" because of its endearing effect and beauty.

Next time a person ask about the answer to the question that I posted above, all I need to say is that they are Koreans...

*Advance Program (Last Updated June 11, 2009)***[SUW1] The Political Economy of Peace Processes in Asia**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room W
<b>Convener</b>	Nathan Gilbert Quimpo (University of Tsukuba, Japan)
<b>Chair</b>	Edward Aspinall (Australian National University, Australia)
<b>Discussant</b>	

**Panel Abstract**

Over the last decade, considerable scholarly attention has been paid to the political economy of civil wars and internal conflicts. Much research has been conducted on, inter alia: patterns of rebel fund-raising; how predation and looting of natural resources by conflict parties can affect or prolong conflict; the 'shadow economies' which can connect conflict parties in collusive, corrupt and illegal patterns of economic behavior; the effects of illicit cross-border trade in narcotics, armaments and other products; and the roles played by diasporas in funding and hence prolonging civil wars.

Relatively little attention, however, has been paid to how these and similar phenomena can affect the peace processes which come in the wake of war. As a starting point of our analysis, there seem to be at least two broad possibilities. On the one hand, it is widely assumed in scholarly and policy literature that conflict economies can shadow and endanger subsequent peace:

continuation of predatory, collusive and illegal economic behavior can provide incentives to spoilers and deepen and entrench post-conflict (or

ceasefire) grievances, providing both the spark and the fuel for renewed violence. For this reason, the post-conflict toolkit typically includes prescriptions for regularizing or eliminating illegal economies, reducing trade in narcotics and other contraband, weaning former conflict actors - and in some cases, local warlords - off predatory modes of raising funds, and strengthening legal institutions and the rule of law, apart of course from providing peace and development assistance. On the other hand, at least some experiences on the ground seem to suggest that the very economic practices that prolong conflict can sometimes also be functional for peace:

natural resource predation or illegal economies can provide pay-offs for former conflict parties who accede to peace or prolonged truce; former rebels can be co-opted into post-conflict government arrangements by corrupt payments, insertion into patrimonial or predatory economic structures or by gaining access to porous development projects; post-conflict (or ceasefire) commerce in narcotics or contraband can energize local economies and assuage grievances. This panel is a preliminary attempt to investigate the political economy of peace processes and the post-conflict transformation of shadow economies. With participation by experts on conflict, truce and post-conflict politics in several of Asia's most bitter internal conflicts, we seek to provide both detailed analyses of individual cases and to identify broad patterns of similarity and divergence.

**Presenters**

**[SUW1-1]** Nathan Gilbert Quimpo (University of Tsukuba, Japan)

**Patronage and Predatory Politics and the Mindanao Peace Process**

The politics of patronage and predation of the Philippines' oligarchic elite is destroying the peace process between the government and the predominantly Muslim Moro separatists in Mindanao, southern Philippines. Since the signing of the 1996 "final" peace agreement with the Moro National Liberation Front (MNLF), the government has released measly allocations to the Autonomous Region of Muslim Mindanao (ARMM) and increasingly relied on foreign donors to provide basic services to the local populace. Worse, politicians of the ruling coalition have used the "autonomous region" for dispensing patronage to local allies. While at the helm of the ARMM, the MNLF failed to reform the region's inept and corruption-ridden bureaucracy. Some MNLF leaders succumbed to Manila's patronage and predatory politics. Since 1997, the government has been holding peace negotiations with the Moro



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Islamic Liberation Front (MILF). Developments in recent years, however, bode ill for the process. Powerful political clans and warlords, with Arroyo's full backing, have captured the ARMM leadership. Taking advantage of the war, lawlessness and disorder, powerful national politicians have turned Muslim Mindanao into a national operational center for electoral fraud, while extremist groups and criminal syndicates engage in kidnapping-for-ransom, gun-running, piracy and drug-dealing. Recently, under pressure from powerful "Christian" clans, the Arroyo government scrapped a memorandum of agreement on the Moros' ancestral domain, which had taken five years to hammer out.

[SUW1-2] Edward Aspinall (Australian National University, Australia)

**Patrimonial Peace in Aceh**

Between 1999 and 2005, a bitter war waged in Aceh. On the surface it seemed like a conflict between irreconcilable enemies. Yet rebels, government and military officials and militia leaders were part of a single, integrated shadow economy. In some parts of Aceh, rebel leaders were awarded government construction contracts. Some state officials tried to employ guerilla fighters to assassinate or intimidate their political rivals. Insurgent leaders bought weapons, ammunition and protection from their military enemies. In short, Aceh was an excellent example of a war economy where the belligerents not only kill each other on the battlefield, but also meet, negotiate and strike deals in the marketplace. Since 2005, a peace agreement has been in force in Aceh. Many of these shadow economy links persist and are shaping both the peace and the distribution of economic and political power in the territory. Many former rebels have become businesspeople and contractors, using political links and the intimidatory muscle power of their followers to transform their revolutionary kudos into wealth. New patron-client networks are being established which link state officials, business and semi-criminal groups. Although there have been new conflicts about access to economic resources, overall these networks have been quite effective in co-opting former rebels and dampening their desires to return to armed struggle. In short, what we now see in Aceh might best be described as a patrimonial peace.

*Advance Program (Last Updated June 11, 2009)***[SUW2] Cluster-based Industrial Development in Asia**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room W
<b>Convener</b>	Vu Hoang Nam (Foreign Trade University, Vietnam)
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

Industrial development has been increasingly recognized as an important instrument to reduce poverty. The promotion of industrial clusters, where small-and-medium enterprises are co-located in a small area to produce similar or related products, is essential for the industrial development in developing countries. It is, therefore, important for the policy makers in these countries to understand the mechanism of the development of industrial clusters so that appropriate policies can be proposed.

**Presenters**

**[SUW2-1]** Vu Hoang Nam (Foreign Trade University, Vietnam)

**[SUW2-2]** Dao Ngoc Tien (Foreign Trade University, Vietnam)

**Industrial Clusters in Traditional Villages in Vietnam**

Vietnam has around 2017 traditional villages, which has the history of hundreds years. These villages has not only provided part-time employment for farmers but also contributed to the export of handicraft products from Vietnam. So, the role of Vietnam's traditional villages in the national socio-economic development is inevitable. However, in the context of globalization, their development is challenged by the lack of skilled labors and raw materials, environmental pollution... Establishment of industrial clusters in traditional villages is proving to be the solutions to these problems. By connecting households and small enterprises in a well-infrastructured zone in apart from living area, the environmental pollution can be alleviated. In addition, industrial cluster has also pushed forward the exchange of market information, production techniques as well as sharing large order among small producers.

By drawing an overview picture of industrial clusters in traditional villages in Vietnam, the paper aims at analyzing their achievements as well as obstacles and proposed measures to help them contribute to the sustainable development of Vietnam's traditional villages.

**[SUW2-3]** Khondoker Abdul Mottaleb (ASA University Bangladesh, Bangladesh)

**What Do We Know and What Do We Need to Know about Industrial Clusters in Developing Countries? The Case of the Rural Bamboo Clus**

The role of rural industrial clusters in employment creation and thus on poverty alleviation is widely recognized in the literature. Since 1920 after Marshall, it is widely known among the economists and policy makers that industrial clusters, by enhancing the division of labor and knowledge spillovers and by developing markets for the skilled workers, create positive externalities to the clustered producers. The positive externalities enhance the productivity of the clustered entrepreneurs. As a result, the clusters tend to develop dynamically. Industrial clusters are ubiquitous both in developed and developing countries; however, many of the industrial clusters in developing countries are stagnant and seldom grow dynamically. With a few exceptions, empirical literature seldom focus on the issue, such as



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why industrial clusters fail grow dynamically even though industrial clusters inherently produce positive externalities to the producers? Using data from 200 rural clustered bamboo craftsmen in Bangladesh, the paper firstly examined the characteristics of the rural bamboo craftsmen in Bangladesh, their material procurement marketing techniques. Secondly the paper tries to find out what might be the major reasons of stagnancy of a rural industrial cluster in developing countries. After a through analysis, the paper concludes that because of most of the rural bamboo craftsmen are less educated, resulting limited opportunities to create and absorb new ideas and techniques in the cluster. It finally hampers innovation in the cluster and thus the entire cluster stays stagnant and performs poorly relative to its growth potentials. The paper concludes that by injecting knowledge through training to the clustered producers and by enhancing basic formal education, donor agencies and policy makers in developing countries can contribute to rapid industrial development in developing countries.

*Advance Program (Last Updated June 11, 2009)***[SUX1] Dynamic and Economic Growth I**

<b>Date</b>	Aug. 9, 2009
<b>Time</b>	08:30 ~ 10:30
<b>Room</b>	Room X
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**

**[SUX1-1]** Ryo Koizumi (Tokyo Metropolitan University, Japan)

**Changing Socio-economic Structure Since the 1990s and Its Effect on the Work and Life of Young People in Tokyo Metropolitan Area**

Since the early 1990s Japanese economy has experienced severe recession after the collapse of "bubble economy" accompanying socio-economic change due to the infiltration of "New-Economy" such as ITC and globalization. As the most drastically changed sectors, in the New-Economy era, employment was polarized into core-workers and marginal-workers. These changes especially influenced on young people, who entered into the labor market after 1990: it influenced not only jobs but also life of young people in Tokyo Metropolitan Area.

The purpose of this paper is to examine the causation of these changes by analyzing the spatial patterns of work and life of young people in Tokyo Metropolitan Area. Using data from population census and employment status survey, path analysis was applied to model cause and effect of the work and life of the young people aged 20-34 in 2000. Especially this paper focuses on the spatial distribution of "parasite singles" who delay their marriage plans and to remain at home with their parents, which characterizes the current status of young people in Japanese cities.

Based on previous studies in sociology, demographics and economics, a causal model of "parasite singles" was established, and was empirically tested using three factors: employment factor (rates of part-time jobs, and unemployment), social class factor (rates of higher education, and white collar), and household factor (rates of never married persons, parasite singles, floor space of residence). The statistical model accounting for the rate of "parasite-single" showed that factors affecting the spatial distribution of "parasite-singles" varied with age class as well as sex.

This suggests that the different causation can be established concerning the production of the "parasite singles". In addition, spatial autocorrelation of residuals for the model was detected., which indicates that local factors may also affect the production of "parasite singles". Hence, additional variables must be included in the model. These results implies that the regional differences can be caused by the conditions for young people to be able to live with their parents as a hedge against the risk of unstable work and life in the New-Economy era.

**[SUX1-2]** Andrew R. McWilliam (Australian National University, Australia)

**Economy and Exchange in East Timor**

The collapse of the market economy and most employment opportunities that accompanied the withdrawal of Indonesia from East Timor in 1999 has prompted the revitalisation of customary exchange practices that were heavily attenuated during the Indonesian interregnum (1975-99). For many Fataluku communities, the strict internal security regime

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that accompanied military occupation, curtailed opportunities for enacting the vital exchange relationships that inform and reproduce social relations between kin, affines and ancestors. As they rebuild their lives in a now independent East Timor, a renewed attention to exchange and the reciprocal flow of gifts, goods, labour and blessings is once again engaging Fataluku households in culturally intensive relations of mutual indebtedness and obligation. In this context ideas of ownership and exchange are constitutive elements of social constructs and entitlement. The paper considers the changing relations between formal market and gift economies on the shifting geographic margins of globalisation.

[SUX1-3] Samchai Jirapatarasil (North Chiang Mai University, Thailand)

**Knowledge Management in Thai Manufacturing**

This study attempted to investigate current perspectives and implementation of Knowledge Management (KM) practices in Thai manufacturing. Various manufacturing plants in the northern part of Thailand were selected by simple random sampling. A structured questionnaire was designed to collect responses from supervisors and managers. The result shows that KM is helpful and necessary in every process of the organizations.

[SUX1-4] Keunyeob Oh (Korea)  
Yeonhui Lee (Korea)

**Trade Structure of ICT Industry in East Asian Countries**

This paper investigates the trade structure of Korea, China, and Japan in ICT (information communication technology) industry by using OECD Trade by commodities statistics CD-ROM data. We calculated some indices for competitiveness in ICT industry, like trade specification index, RCA index, IIT index, Hirschman-Herfindahl index. The main results of this research are the followings.

First, three countries have their comparative advantage in ICT industry to the other regions. Second, Korea has the trade surplus to China, China has trade surplus with Japan, and Japan has surplus with Korea in this industry, too. Third, China is getting more competitiveness to Korea, but it is not easy to find any evidence that Korea is going to take over the position of Japan in ICT industry. Fourth, Korea's exports rely on some specific items too much in ICT industry while Japan and China do not have this kind weakness.

[SUX1-5] Hee Cheol Moon (Korea)  
Jing Xing (Korea)

**A Study on the Effects of Trust on Relationship Behavior and Performance in Export Channels of Korean IT Exporting Firms**

This paper explores how trust as a relationship factor in export channels between the Korean IT exporting firms and the foreign importers affects their relationship behavior and the export performance. The research model and hypotheses are tested empirically using a structural equation modeling approach based on the data of 259 randomly selected samples from Korean IT exporting firms. The results show that trust has the direct and indirect effects on the product performance improvement, financial performance and relationship satisfaction by activating relationship investment and information sharing. These findings indicated that trust is not a mere relationship factor but one of the significant determinants of export performance fostering the internal and external capacities in export channels of Korean IT exporting firms.

[SUX1-6] Binh Thanh Ho (An Giang University, Vietnam)

**Postharvest Technology for Fruit Quality in the Mekong Delta, Vietnam: Current Situation and Future Needs**

Mekong Delta (MD) is the principle agricultural area located in the south of Vietnam. It accounts for 22% of population and 55% of Vietnamese fisheries and fruit production, and in fact majority of Vietnamese agricultural commodities export derives from the MD,



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particularly rice and tropical fruits. With its famous tropical produces such as mango, citrus, longan, rambutan, dragon fruit and other exotic fruits, the MD contributes to more than half of total Vietnamese fruit production. Mango and citrus fruit are mainly produced in the MK accounting for about 66% and 80%, respectively. With its major commercial fruits, the MD is planning to produce more than half a million tones of those high-quality fruit by 2010. Because of their special taste and nutritional usefulness to human, tropical fruits from the Mekong Delta play potentially important role in the domestic and international markets. However, the current posharvest technology in the region, a key stage in keeping commercial quality and healthful components of fruits, still remains serious drawbacks. This paper will highlight the major problems of fruit postharvest technology and propose future focuses for improving fruit quality for the MD.

Postharvest techniques in the Mekong Delta are considerably poor. Major postharvest activities include grading, packaging and transportation, which have been done manually or/and inadequately. Qualitative and quantitative losses due to the lack of adequate handling techniques bring about disadvantages for Vietnamese fruit in the market. Fruit storage is mainly done by traders in temporary shelters or storehouses where no scientific control is remarkably considered, and, as a result, fruits are severely facing qualitative losses and physical damage. Since fruit grading is done manually, fruit inconsistency and low production capacity are also a major problem.

Safety is another issue confronting Vietnamese fruit. Despite the application of GAP (Good Agricultural Production) in fruit cultivation, postharvest treatment for safety assurance is in urgent need. The MD is heading for high quality fruit standards for export markets in the U.S, Russia and Europe. The strict safety requirement from these markets is increasingly a challenge for which modern storage system and radiation treatment will be vital means.

Regarding to the future development for fruit in the MD, postharvest technology needs to be urgently considered. Scientifically, basic studies related to ethylene magnitude, specific fruit ripening, quality standards and loss assessment for specific fruits in the region will be significant for effective postharvest technology. Improvement of adequate techniques including harvest, grading, cleaning, storage and food safety techniques is the leading needs to reduce losses, to maintain quality and to increase income for farmers. Other related aspects such as large-scale production of fruit, and value added technologies and supply chain management from farm to market are also of significance for the MD. Adequate postharvest technology therefore will help Vietnamese fruits better satisfy the world's customers and, in the return, it will benefit poor farmers who account for 80% of the population of the MD.



*Advance Program (Last Updated June 11, 2009)*

**[SUX2] Dynamic and Economic Growth II**

<b>Date</b>	Aug. 9, 2010
<b>Time</b>	10:45 ~ 12:45
<b>Room</b>	Room X
<b>Convener</b>	
<b>Chair</b>	To be announced
<b>Discussant</b>	

**Panel Abstract**

To be announced

**Presenters**