

ASAA 2020

Future Asias

Abstract Book

23rd Biennial Conference of the Asian Studies Association of Australia (ASAA)

The University of Melbourne



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Address from the Conference Convenor

Dear Colleagues,

At the time that we made the necessary decision to cancel the ASAA 2020 conference our digital program was already available online. Following requests from several younger conference participants who were looking forward to presenting at their first international conference and networking with established colleagues in their field, we have prepared this book of abstracts together with the program. We hope that you, our intended ASAA 2020 delegates, will use this document as a way to discover the breadth of research being undertaken and reach out to other scholars.

Several of you have kindly recognised how much work went into preparing the program for our 600 participants. We think this is a nice way to at least share the program in an accessible format and to allow you all to see the exciting breadth of research on Asia going on in Australia and in the region.

The ASAA is continuing to prepare ideas for some activities to connect our members in lieu of the conference. As it will take time to arrange these initiatives we expect that activities will take place later than the July dates originally set for the conference. We will be reaching out to some of you to ask for your help to make these initiatives happen.

Thank you also to those who have donated registration fees to the Association. These donations will contribute to covering some of our cost shortfalls and towards preparing alternative initiatives to keep us all connected.

Kind regards,

Kate McGregor (Conference Convenor) and Jemma Purdey (Executive Assistant)

2020 ASAA Organising Committee

University of Melbourne

- Kate McGregor (Convenor)
- Jemma Purdey
- Jianlin Chen
- Chloe Ho
- Carman Fung
- Wendy Li
- Matt Galway
- Amanda Gilbertson
- Anoma Pieris
- Fran Martin
- Sidh Sintusingha
- Jay Song
- Pradeep Taneja
- Melissa Conley Tyler

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Anthropology, Sociology and Development Studies

Rachel Diprose (lead), University of Melbourne

Sara Niner, Monash University

Asian Australians

Jemma Purdey, University of Melbourne

Michele Lobo, Deakin University

Iori Hamada, Monash University

Built Environment and Urban Studies

Anoma Peris (lead)

Sidh Sintusingha, University of Melbourne

Amanda Achmadi, University of Melbourne

Disciplinary Champions

Culture and Media

Fran Martin (lead), University of Melbourne

Paul Rae, University of Melbourne

Wonsun Shin, University of Melbourne

Claire Roberts, University of Melbourne

Economics and Political Economy

John Tang (lead), University of Melbourne

Eik Swee, University of Melbourne

Education

Amanda Gilbertson (lead), University of Melbourne

Joseph Lo Bianco, University of Melbourne

Radhika Gorur, University of Melbourne

Gender and Sexuality

Claire Maree, University of Melbourne

Ben Hegarty, University of Melbourne

History

Kate McGregor (co-lead), University of Melbourne

Matt Galway (co-lead), University of Melbourne

Robyn Jeffery, retired

Mayuko Itoh, University of Melbourne

Human Geography and Demography

Rachel Hughes (lead), University of Melbourne

Trent Brown, University of Melbourne

Vicky Zhang, University of Melbourne

Arianne Utomo, University of Melbourne

Interdisciplinary

Lewis Mayo, University of Melbourne

Edwin Jurriens, University of Melbourne

Delia Lin, University of Melbourne

Disciplinary Champions

Language and Linguistics

Michael Ewing, University of Melbourne
Shaoming Zhou, University of Melbourne
Jun Ohashi, University of Melbourne
Yongxian Luo, University of Melbourne

Law, Human Rights and Criminology

Jianlin Chen (lead), University of Melbourne
Sean Cooney, University of Melbourne
Tim Lindsey, University of Melbourne
Ying Liew, University of Melbourne

Myanmar

Melissa Crouch, UNSW

Politics, International Relations and Security

Pradeep Taneja (co-lead), University of Melbourne
Jay Song (co-lead), University of Melbourne
Sow Keat Tok, University of Melbourne
Dave McRae, University of Melbourne

Public Health

Nathan Grills, University of Melbourne

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- Ben Thiessen
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- Asia Society, Eloise Dolan

Conference Program

Monday 6 July

PRE-CONFERENCE WORKSHOPS	
0900–1300	Postgraduate Workshop
1000–1200	‘Legal and Political Ethnography’ Workshop Convenors: Melissa Crouch and Nick Cheesman
1300–1500	‘State of the Field’ ASAA Workshop Convenors: Edward Aspinall and Melissa Crouch
Evening	ASSOCIATED EVENTS

Tuesday 7 July

OPENING PLENARY SESSION				
0900-0915	Welcome to Country Indigenous Representative , Wurundjeri Woi Wurrung Cultural Heritage Aboriginal Corporation Welcome to Delegates Professor Michael Wesley , DVCI, University of Melbourne			
0915-1015	Plenary Speaker: Dr. Samia Khatun , Senior Lecturer, Centre for Gender Studies, SOAS, University of London <i>Ecological Crises and Asian Knowledge Systems: Lessons for the Future from the British Destruction of Cotton Crops in 19th C Bengal</i>			
1015-1040	Morning Tea			
1040-1200 Panel Sessions 1.1				
<u>Mobility, Adaptation and Belonging: Migrant Experiences</u> Presenters: Durrotul Mas'udah, Lan Anh Hoang, Tetsuo Mizukami	<u>Future Food in Future Asias (1/3)</u> Presenters: Prof. Thomas Reuter, A/Prof. Subejo, A/Prof. John F. McCarthy, Prof. Yunia Winarto	<u>Crossing Seas of Ancient Connectivity: Disability Diffusion, Diversity & Development</u> Presenters: A/Prof. Karen Soldatic, Dr Alexandra Gartrell, Slamet Thohari, Dr Niro Kandasamy	<u>Housing Future Asias (1/2)</u> Presenters: Dr Md Mizanur Rashid, A/Prof. Noor Aziah Mohd Ariffin, Nirodha K M Dissanayake, Dr John Ting	<u>The Spiritual Foundations of Southeast Asian Arts (1/2)</u> Presenters: Chloe Ho, Duncan Caillaird, Jarrod Sim, Trude Renwick
<u>East Asian Market Integration</u> Presenters: Kasem Jandam, Yuma Osaki, Deda Rizky Rainditya	<u>The Transnational Experiences of Asian Students</u> Presenters: Dr Jonathan Burrow, A/Prof. Yugo Tomonaga, Jian Zhao	<u>Transnationalism, Migration and Development: Asian Perspectives</u> Presenters: Prof. Andrew Rosser, Prof. Brenda Yeoh, A/Prof. Yan Tan, Dr Xuchun Liu	<u>Opportunities and Challenges for Achieving Greater Equity in Sexual and Reproductive Health and Rights (SRHR) in Contemporary Indonesia (1/3)</u> Presenters: A/Prof. Linda Bennett, Dr Meiwita Budiharsana, Wiji Wahyuningsih, Dr Ariane Utomo	<u>Reimagining Masculinities in East Asia</u> Presenters: Carman K. M. Fung, Michaela Luschmann, Patrick Murphy, Ana Dragojlovic

<p><u>Urban Assemblage and New Inequalities: Liminal Spaces and Marginalization in Mandalay, Myanmar. (Myanmar Series 1/4)</u></p> <p>Presenters: Daw Htu Ra, Dr Shin Thynn Tun, Dr Nyunt Nyunt Win, Dr Zin Mar Latt</p>	<p><u>Modern Art and Visual Culture in Southeast Asia: De-Canonical Impulses</u></p> <p>Presenters: Dr Roger Nelson, Daniel Tham, Charmaine Toh, Dr Kyla McFarlane</p>	<p><u>Cultural Mobility and Creative Exchange in Asia and the Pacific</u></p> <p>Presenters: Miki Kurihara, Dr Jindan Ni, Dr Aline Scott-Maxwell, Dr Nicholas Ng</p>	<p><u>Histories of Foreign Trade, Travel and Collecting Across Asia</u></p> <p>Presenters: Toshiki Asakura-Ward, Kathleen Gutierrez, Dr Ryan Holroyd, Juan Juan Wu</p>	<p><u>Utopias on the Ground: Everyday Life in the Making of Mao's "New China"</u></p> <p>Presenters: Katherine Molyneux, Shan Windscrip, Peidong Sun, Ning Zhang</p>
<p><u>The Political Performance of Orality: Voice, Speech, Language and their (Dis)Contents in Duterte's Philippines</u></p> <p>Presenters: Oscar Jr Serquiña, Gene Segarra Navera, Alwin Aguirre, Charles Erize Ladia</p>	<p><u>Law, Democracy and Governance: Challenges and Opportunities</u></p> <p>Presenters: Brendan Clift, Clara Chan, Rafiqa Qurrata Ayun</p>	<p><u>Whither Regionalism in Asia?</u></p> <p>Presenters: Prof. Baogang He, Prof. Kai He, Prof. Mark Beeson</p>	<p><u>Geopolitics and the Nature of Australia's Relations with the Region</u></p> <p>Presenters: Dr Nengye Liu, Dr Dave McRae, Prof. Derek McDougall, Dr Alexander Davis</p>	

1200-1330	Lunch and Interest Group Meetings
1330-1450	Panel Sessions 1.2

<p><u>Rituals, Rites, Reflexivity and Practice</u></p> <p>Presenters: Dr Jinghong Zhang, Prof. Diana Dimitrova, Hannah Gould, Prof. Julian Millie</p>	<p><u>Future Food in Future Asias (2/3)</u></p> <p>Presenters: Dr Subejo Subejo, Dr. Sara Niner, Dr. Ramesh Sunam, Dr. Paola Tine, Dr Sarbjeet Singh</p>	<p><u>Housing Future Asias (2/2)</u></p> <p>Presenters: Julian Worrall, Nurul Amillin Hussain, David Beynon</p>	<p><u>Creative Industries</u></p> <p>Presenters: Dr Annisa R. Beta, Dr Andy Fuller, Matthew Haywood, A/Prof. Ann-Marie Hsiung</p>	<p><u>Translation and Transculturality</u></p> <p>Presenters: Dr Yongying Jiang, Faris Yothasamuth, Dr David W. Kim</p>
<p><u>Precarity and Populism as Neo-Liberal Contradictions: Failed Promises of the "Demographic Bonus"</u></p> <p>Presenters: Dr Inaya Rakhmani, Dr Hizkia Yosias Polimpung, Diatyka Widya Permata Yasih, Abdil Mughis Mudhoffir</p>	<p><u>Mobility and Education in Asia (1/2): Movements and Flows</u></p> <p>Presenters: Dr Peidong Yang, Dr Zhenjie Yuan, Dr Miaoyan Yang, Dr Siti Mazidah Mohamad</p>	<p><u>Chinese Diaspora and Development in Asia: A Transnational Perspective</u></p> <p>Presenters: A/Prof Yan Tan, A/Prof Ying Zhou, A/Prof Na Ren, A/Prof Yun Zhang</p>	<p><u>Opportunities and Challenges for Achieving Greater Equity in Sexual and Reproductive Health and Rights (SRHR) in Contemporary Indonesia (2/3)</u></p> <p>Presenters: A/Prof. Linda Bennett, Dr Sandra Frans, Dr Ariane Utomo, Setiyani Martha Dewi, A/Prof. Sharyn Davies</p>	<p><u>Performing Transculturality and Chineseness in Australasian Contemporary Art</u></p> <p>Presenters: Dr Wah Guan Lim, Dr Justine Poplin, Dr Yu-Chieh Li, Dr Tiffany Shuang-Ching Lee</p>

<p><u>White Elephants and Sacred Rivers: Locating Populism in Contemporary Myanmar (Myanmar Series 2/4)</u></p> <p>Presenters: Dr Lei Shwe Sin Myint, Daw Daw Nan War War Hto, Dr Kyi Mar, Dr Htet Htet Khaing</p>	<p><u>Histories of Religious Renewal in East Asia</u></p> <p>Presenters: Dr Hsin-Fang Wu, Dr Yuri Takahashi</p>	<p><u>Visions of the Future in 20th Century Indonesia (1/2)</u></p> <p>Presenters: Ravando Lie, Bronwyn Anne Beech Jones, Prof Emer Heather Goodall, Prof Emer John Ingleson</p>	<p><u>Crafting the Historical Narrative of Modern India and Its Future</u></p> <p>Presenters: Dr David Gilmartin, Dr. Hussain Ahmad Khan, Dr. Anand A Yang, Dr. Jim Masselos, Dr. Sandria B Freitag</p>	<p><u>Languages in Contact in the Sinosphere</u></p> <p>Presenters: Dr Ning Chia, Dr Hung-Yi Chien, Zhuangsi Xu</p>
<p><u>Human Rights and the City in Asia and Oceania: Urban Actors and Opportunities and Challenges for Localising Rights</u></p> <p>Presenters: Dr Ken M.P. Setiawan, Dr Maya Costa-Pinto, Dr Herlambang P. Wiratraman, Ekawestri Prajwalita Widiati, Dwi Rahayu Kristianti, Dr Naomi Francis</p>	<p><u>The Future of Indonesian Democracy: Views from Within</u></p> <p>Presenters: Dr Agus Suwignyo, Dr Nanang Indra Kurniawan, Dr Wawan Mas'udi, Dr Poppy S. Winanti, Dr Muhammad Djindan, Dr Suzie Handajani</p>	<p><u>Election Politics and Power Relations in the Theravadasphere and Beyond</u></p> <p>Presenters: Dr Punchada Sirivunnabood, Kihong Mun, Dr Thushara Dibley, Dr Elisabeth Kramer</p>		

1450-1530

Afternoon Tea and Book Launches

1530-1650

Panel Sessions 1.3

<p><u>Migrant Recognition, Activism, and Voices of the Diaspora</u></p> <p>Presenters: Dr Sverre Molland, Dr Charlotte Setijadi, Dr Ryan Gustafsson, A/Prof. Nobuko Hosogaya</p>	<p><u>Sociology, Education and Economy: Disciplinary Debates</u></p> <p>Presenters: Prof. Manish Kumar Thakur, A/Prof. Pawel Zygodlo, A/Prof. Chun-Yen Tsai</p>	<p><u>Future Food in Future Asias (3/3)</u></p> <p>Presenters: Dr. Alison Booth, Perzen Patel, Dr. Nancy Pollock, Dr Sophie Chao, Jagjit Plahe</p>	<p><u>Archiving Asian Cities Amidst Time in Motion</u></p> <p>Presenters: Prof. Hyunjung Lee, Dr. Jane Yeang Chui Wong, Dr. Shu-Yi Wang, Dr. Chao Long</p>	<p><u>Geopolitics and Media</u></p> <p>Presenters: Dr Seiko Yasumoto, Yuhang Yu, Prof. Ji Hee Jung</p>
<p><u>Making and Unmaking Sustainability: Storying Asia's Eco-modernities and Environmental Futures</u></p> <p>Presenters: Dr. Kiu-Wai Chu, Dr. Shubhda Arora, Kelly Yin Nga Tse, Jamie Wang</p>	<p><u>Collective Practices of Contemporary Art, Architecture, and Cultural Studies in Indonesia</u></p> <p>Presenters: Wilson Yeung, Arham Rahman, Maria Adriani, Dr Nuraini Juliastuti</p>	<p><u>Indian Economic and Social Policy</u></p> <p>Presenters: Dr Salma Ahmed, A/Prof. David Hundt, Dr Amanda Gilbertson, Dr Jayabrata Sarkar</p>	<p><u>Mobility and Education in Asia (2/2): Discourses and Encounters</u></p> <p>Presenters: Dr Sin Yee Koh, Dr Hannah Soong, Dr Liguozhang, Prof. Wenling Li, Dr Jasvir Nachatar Singh</p>	<p><u>Making Room and Finding Place: Diasporas in Political Arenas and Discourses of New Homes</u></p> <p>Presenters: Nathan Gardner, Qiuping Pan, Dr Francisca Yuenki Lai, Jiayi Tao</p>

<p>Opportunities and Challenges for Achieving Greater Equity in Sexual and Reproductive Health and Rights (SRHR) in Contemporary Indonesia (3/3)</p> <p>Presenters: Dr Benjamin Hegarty, Dr Jamee Newland, Dr Eva Nisa</p>	<p>Economic Development and the Politics of Culture in Asia and the Pacific</p> <p>Presenters: Dr Priya Chacko, Dr Yamini Narayanan, Dr Sophie Chao, Boyi Cheng, Dr Dashi Zhang</p>	<p>Local-Global Networks for Myanmar's Development (Myanmar Series 3/3)</p> <p>Presenters: Dr Tamas Wells, Bethia Burgess, Dr Anne Décobert</p>	<p>New Voices in Japanese Studies</p> <p>Presenters: Dr Alexander Brown, Atsushi Yamagata, Sonja Petrovic, Monica Flint</p>	<p>Visions of the Future in 20th Century Indonesia (2/2)</p> <p>Presenters: Jonathan Peter, Paula Hendrikx, Rhoma Dwi Aria Yuliantri, Hon. Prof. Gerry van Klinken</p>
<p>Technologies of Seeing in Southeast Asian History</p> <p>Presenters: Dr. Clare Veal, A/Prof Samson Lim, Dr. Alexander Supartono, Dr. Sandeep Ray</p>	<p>Language and Creative Practice</p> <p>Presenters: Dr Jessica Birnie-Smith, Prof. Scott Mehl, Dr Sunyoung Oh, Megumi Yamaguchi</p>	<p>Vulnerable(?) Workers: Law, Rights, Politics</p> <p>Presenters: Dr Daniel Pascoe, Dr Petra Mahy, Dr Antje Missbach, Dr Wayne Palmer, A/Prof. Michael Gillan</p>	<p>Sojourners in New Environments: Transnational Collaboration, NonGovernment Organizations, and Territorial Governance in East and Southeast Asia</p> <p>Presenters: Ade Wirasenjaya, Dr Shirley Yang, Ucu Martanto, Jennifer Frentasia</p>	

PLENARY SESSION	
1700-1745	Sub-Regional Keynotes

<p>South Asian Studies Association of Australia</p> <p>Ayesha Jalal, Tufts University</p> <p>Past Presentism in a "Post-Truth" World</p>	<p>Society of Architecture Urban Historians of Asia</p> <p>Jeffrey Hou, University of Washington</p> <p>In the Global Streets (and Alleyways) of Asia</p>	<p>Malaysia and Singapore Society of Australia</p> <p>Michael Barr, Flinders University</p> <p>Seeking the Invisible Malays: The Politics of National Myth Making in Singapore</p>
<p>Japanese Studies Association of Australia</p> <p>Swee-Lin Ho, National University of Singapore</p>	<p>Indonesia Council</p> <p>Garin Nugroho, Independent Filmmaker</p> <p>Reading Indonesia</p>	<p>Association of Mainland Southeast Asia Studies</p> <p>Philip Hirsch, University of Sydney</p> <p>The Past, Present, and Future of the Mekong River</p>
<p>Korean Studies Association of Australasia sub-regional</p> <p>Stephen Epstein, Victoria University of Wellington</p> <p>North Korean Men in South Korean Popular Culture of the 2010s</p>	<p>China Studies Association of Australia</p> <p>Kam Louie, Honorary Professor at UNSW and HKU</p> <p>The Modern Junzi and His Future Prospects</p>	<p>Myanmar Keynote Lecture</p> <p>Prof. Myo Kywe, University of Queensland</p> <p>Higher Education Reforms in Myanmar: Re-orientating Tertiary Research for Democratic Transition</p>

1745-1830	Sub-Regional Association Meetings
1930-2130	Sub-Regional Association Dinners

Wednesday 8 July

0900-1020		Panel Sessions 2.1		
<p><u>Civil Society and Refugee Care in Indonesia: Creating Protection Space? (1/2)</u></p> <p>Presenters: Max Walden, Dr Antje Missbach, Prof. Susan Kneebone, Dr Heru Susetyo, Atin Prabandari, Dr Daniel Ghezlbash, Asher Hirsch</p>	<p><u>Urban Landscapes</u></p> <p>Presenters: Dr Carmen C M Tsui, Chieh-Ming Lai, Dr Paul Hogben</p>	<p><u>Built Environments, Identity Construction</u></p> <p>Presenters: Dr Mark Erdmann, Yingfei Wang, Diah Asih Purwaningrum, Dr Venus Viana</p>	<p><u>Art in Northeast Asia</u></p> <p>Presenters: Raymond Rohne, Dr Hung Sheng, Genevieve Trail, Xiaojing Zhao</p>	<p><u>Media Pasts and Presents</u></p> <p>Presenters: Prof. Jessica Ka Yee Chan, Mei-Hsuan Chiang, Tien Nguyen, Prof. Kenko Kawasaki</p>
<p><u>Contemporary Art Censorship and Strategies of Resistance and Dissent in Singapore</u></p> <p>Presenters: Jeffrey Say, Anca Rujoiu, Dr Yu Jin Seng, Dr Michelle Antoinette</p>	<p><u>Digital Futures in Southeast Asia</u></p> <p>Presenters: Dr Aim Sinpeng, Dr Ross Tapsell, Dr Cheryll Soriano, YoungJoon Koh</p>	<p><u>The State, Livelihoods and (In)security in Place</u></p> <p>Presenters: Colum Graham, A/Prof. John F. McCarthy, Mya Thida Soe, Dr Adam Yao Liu</p>	<p><u>Women in Politics in Asia: Rethinking Participation, (Under) Representation and Exclusion (1/2)</u></p> <p>Presenters: Louise Chappell, Dr Ramona Vijayarasa, Prof. Louise Edwards, Dr Sara Niner</p>	<p><u>Health, Gender and Mobility in Asia</u></p> <p>Presenters: Michelle Ong, Dr Megha Wadhwa, Shuang Wu, Kuansong Victor Zhuang</p>
<p><u>Of Earthly Elements: Changing Environment and Civil Society in Thailand and Southeast Asia</u></p> <p>Presenters: Dr Janit Feangfu, Dr. Pasoot Lasuka, Dr. Visisya Pinthongvijaykul</p>	<p><u>Resource Politics in Myanmar: Rivers and Land in Transition (Myanmar Series 4/4)</u></p> <p>Presenters: Soe Soe Htway, Prof. Cherry Aung, Dr Carl Middleton, Alec Scott</p>	<p><u>Histories of Subversion and Protest in Asia</u></p> <p>Presenters: Dr Kris Alexanderson, Patrick Nugent, Max Ward, Dr Erik Ropers</p>	<p><u>Race and Class Mobilities in Asia (1/2)</u></p> <p>Presenters: Bernard Keo, Dr Catherine Chan, Divya Gopalakrishnan, Dr Guo-Quan Seng</p>	<p><u>Histories of the Future in Modern China - 17th to 21st Centuries</u></p> <p>Presenters: Dr Lewis Mayo, Liang Qichao, Justin Tighe, Jack Moloney, Richard Lee</p>
<p><u>Rethinking the Scope of Sinitic Literacy in Japan: Conceptualization and Composition</u></p> <p>Presenters: Han Song, Yoshitaka Yamamoto, Ye Yuan, Rintato Goyama</p>	<p><u>Law and Religion: Religious Freedom in Peril?</u></p> <p>Presenters: Dr Imran Ahmed, A/Prof. Jianlin Chen, Luthfi Widagdo Eddyono</p>	<p><u>Whither Democracy? The Rise of the Far Right in South and Southeast Asian Politics</u></p> <p>Presenters: Dr Ian Wilson, Prof. Kanishka Jayasuriya, Medha Majumdar, A/Prof. Jane Munro</p>	<p><u>Public Health in Asia</u></p> <p>Presenters: Dr Manjula Marella, Dr Wesley Pryor, Daw Aye Aye Pyone, I Nyoman Sutarsa</p>	
1020-1100	Morning Tea			

<p><u>Power, Politics and the Impacts of Development</u></p> <p>Presenters: Maxim Mancino, Dr Srinjoy Bose, Kazi Nazrul Fattah</p>	<p><u>Power, Politics and Resistance</u></p> <p>Presenters: Dr Patrick Jory, Sandry Saraswat, Monika Piosik, Souvik Lal Chakraborty</p>	<p><u>Civil Society and Refugee Care in Indonesia: Creating Protection Space? (2/2)</u></p> <p>Presenters: Dr Heru Susetyo, Atin Prabandari, Dr Daniel Ghezelbash, Asher Hirsch</p>	<p><u>Ways of Knowing the Future: Perspectives on Four Asian Cities: Manila, Delhi, Kathmandu and Dhaka</u></p> <p>Presenters: Tanzil Shafique, Ishita Chatterjee, Reden Recio, Neeraj Dangol, Dr. Stephanie Butcher</p>	<p><u>The Politics of Culture (1/2)</u></p> <p>Presenters: Dr Thomas Chase, Wan-Chun Huang, Dr Yeow-Tong Chia</p>
<p><u>The Spiritual Foundations of Southeast Asian Arts (2/2)</u></p> <p>Presenters: Katherine Bruhn, Laurence Marvin S. Castillo, Anissa Rahadiningtyas, Syed Muhammad Hafiz</p>	<p><u>Southeast Asian Services and Production Networks</u></p> <p>Presenters: A/Prof Adam Fforde, Muhammad Ilham Nugroho, Bonifasius Endo Gauh Perdana, Dr Abraham Leung</p>	<p><u>Asia Literacy in Australian Schools and Universities</u></p> <p>Presenters: Dr Rebecca Cairns, Dr Kayoko Hashimoto, Dr Evan Ward, Chunyan Zhang</p>	<p><u>Women in Politics in Asia: Rethinking Participation, (Under) Representation and Exclusion (2/2)</u></p> <p>Presenters: Dr Tomoko Seto, Dr Sally McLaren, Sarah Hewitt, A/Prof. Tanya Jakimow</p>	<p><u>Digital Media, Discourse and Subjectivity in Asia</u></p> <p>Presenters: Alexander Ginnan, Dr Satofumi Kawamura, Dr Meng Li</p>
<p><u>Confronting Precarious Futures: Multidisciplinary Re-Constructions of the Yolanda Disaster</u></p> <p>Presenters: Dr Marie Rose Arong, Kaira Zoe Alburo-Canete, Wendy Luna</p>	<p><u>The Future for Asian Libraries in Australia: Surviving Changes and Challenges</u></p> <p>Presenters: Dr Rheny Pulungan, Friederike Schimmelpfennig, Xiaoju Liu, Dr Hui Huang</p>	<p><u>Imagining and Making Nations in Asia</u></p> <p>Presenters: Woonkyung Yeo, Dr Antonio Barrento, Dr Ying Xin Show, Zhihang Li</p>	<p><u>Race and Class Mobilities in Asia (2/2)</u></p> <p>Presenters: Bernard Keo, Dr John Solomon, Hema Kiruppalini, Dr Sophie Loy-Wilson, Katon Lee, Nathan Gardner</p>	<p><u>Citizenship and Violence in Asia</u></p> <p>Presenters: Prof. Robert Cribb, Prof. Sandra Wilson, Dr Arjun Subrahmanyam, A/Prof Beatrice Trefalt</p>
<p><u>Language Attitudes, Ideologies and Choices</u></p> <p>Presenters: Pallavi Atre, Ivy Chen, Dr Lidia Tanaka, Quang Van</p>	<p><u>Local Community in Action: Success and Failure</u></p> <p>Presenters: Jasmine Kusumawardhani, Dr Mariko Urano, Jore-Annie Rico</p>	<p><u>True Cadres and Xiaoxu Minzu: The Politics of Ethnicity and the Future of Communism in Contemporary China</u></p> <p>Presenters: Dr Taotao Zhao, Dr Deborah Mayersen, Adrian Brona</p>	<p><u>The Politics of Trade Policy in Asia: Gender, State-Building, and Economic Diplomacy Under the Yoke of Late Stage Capitalism</u></p> <p>Presenters: Dr Rabi Ah Aminudin, Francine Déliane Hug, Dr Dahlia Simangan, Dr Srinjoy Bose</p>	

ROUNDTABLES				
1350-1450	<p>Asian Australian Studies as a Subject for Future Research and Teaching</p> <p>Presenters: Dr Samia Khatun, Chunyan Zhang, Dr Amrita Malhi, Farzana Yesmen Chowdhury</p>			
1350-1450	<p>Student Mobility: New Paradigms and Outcomes for Future Asia</p> <p>Presenters: A/Prof. Beatrice Trefalt, Dr Bodean Hedwards, Dr Jeremy Broaden, A/Prof Andy Jackson, Dr Hui Huang, Natassia Bell, Elicia O'Reilly</p>			
1350-1450	<p>Politics of the Unseen: Visual Practice, Spirituality and Resistance in Contemporary Indonesia</p> <p>Presenters: Dr Intan Paramadhita, Dr Wulan Dirgantoro, Dr Edwin Jurriëns, Naomi Srikandi, Garin Nugroho, Arahmaiani, Gustaff Hariman Iskandar</p>			
1350-1450	<p>The Uncertain Future of Highland Asia: The Cultural, Environmental and Political Transformation of the Himalaya</p> <p>Presenters: Dr Alexander Davis, Dr Ruth Gamble, Prof. Duncan McDuie-Ra, Dr Georgina Drew, Dr Mona Chettri, Dr Stephen Morey, Dr Lauren Gawne, Dr James Leibold</p>			
1350-1450	<p>The Future of Historical Justice in Southeast Asia</p> <p>Presenters: Dr Rachel Hughes, Dr Lia Kent, Dr Ken Setiawan, Dr Lisandro Claudio</p>			
1350-1450	<p>Asia Society Sponsored Roundtable</p>			
1350-1450	<p>The Future of #MeToo in Asia: A Conversation with Youngmi Choi</p> <p>Presenters: Dr Jay Song, Youngmi Choi</p>			
1350-1450	<p>Australia-Asia Relations</p> <p>Presenters: Dr Pradeep Taneja</p>			
1350-1450	<p>New Spatio-Political-Economies of Asia</p> <p>Presenters: Dr. Amanda Achmadi, Dr. Sidh Sintusingha, Karina Putri, Jayde Roberts Discussant: Prof. Jeff Hou</p>			
1350-1450	<p>Interdisciplinary Curriculum and International Collaboration in Liberal Arts Education for Future Asias</p> <p>Presenters: Dr. Haili Kong, Dr. Jin Feng, Dr. David Ribble, Dr. Katharina Yu</p>			
1450-1530	<p>Afternoon Tea and Book Launches</p>			
1530-1650	<p>Panel Sessions 2.3</p>			
<p>Rural Identities, Governance and Security</p> <p>Presenters: Katiman Katiman, Dr Monika Barthwal-Datta, Colum Graham</p>	<p>Reconciliation Revisited: New Developments in the Grassroots' Search for Reconciliation and Peace in Indonesia</p> <p>Presenters: Dr Birgit Braeuchler, Dr Priyambudi Sulistiyanto, Dr Najib Azca, Rumecko Setyadi, Ade Siti Barokah, Maulida Raviola, Ayu Diasti Rahmawati</p>	<p>Negotiating Identities and Languages in Multicultural Australia</p> <p>Presenters: Dr Farzana Yesmen Chowdhury, Dr Nicholas Herriman, Dr Alistair Welsh, Dr Monika Winarnita, Dr Etsuko Toyoda</p>	<p>Interdisciplinarity, Critique and Risk: New Directions in Urban and Architectural Histories in and of Asia</p> <p>Presenters: Dr Kah-Wee Lee, Dr Lilian Chee, Zihao Wong, Dr. Jayde Lin Roberts, Dr. Gauri Bharat</p>	<p>The Politics of Culture (2/2)</p> <p>Presenters: John Michael Swinbank, Dr Fiona Suwana, Neslie Carol Tan</p>

<p><u>Museums, Artistic Expressions, and the Promotion of Diversity in Japan</u></p> <p>Presenters: Prof. Koichi Iwabuchi, Prof. Mariko Murata, A/Prof. Masako Miyata, Tomo Imai</p>	<p><u>Migrant Labor and the Rural Economy</u></p> <p>Presenters: Dr Hyeseon Jeong, Dr Karita Kan, Bhawana KC, A/Prof. Digby Race, Dr. Bob Fisher, Dr William Jackson, Rebecca Meckelburg</p>	<p><u>Australia-China Relations: Education and Culture</u></p> <p>Presenters: Diarmuid Cooney-O'Donoghue, Dr Avery Poole, Dr Alex Burchmore</p>	<p><u>(Re)constructing Ageing Futures in/of Asia Through Migration</u></p> <p>Presenters: Dr Elaine Lynn-Ee Ho, Dr Leng Leng Than, Dr Paul Green, Dr Johanna Zulueta</p>	<p><u>Gender, Power and Morality in Indonesia</u></p> <p>Presenters: Dr Rachael Diprose, Ayu Mariska, Kade Newell</p>
<p><u>Circulation of Knowledge, Texts, and Discourses Between China and the West</u></p> <p>Presenters: Prof. Dongqing Wang, Dr. Tin Kei Wong, Dr. Yun Zhang, Dr. Wendong Cui</p>	<p><u>Shōjo of Oz: Japanese Literature, Shōjo Culture and Australia</u></p> <p>Presenters: Dr Emerald King, Rebecca Hausler, Dr Masafumi Monden, Debbie Chan</p>	<p><u>Memory and the Effects of Contested Historical Justice</u></p> <p>Presenters: Dr Mary Grace Concepcion, Dr Yoshifumi Azuma, Dr Shu-Yuan Yang, Dr Stefani Nugroho, Dr. Dhevy Setya Wibawa</p>	<p><u>Environmental Histories Connecting Asia and Australasia</u></p> <p>Presenters: Dr Susie Protschky, Dr Ruth Morgan, Joanna Lee, A/Prof James Beattie</p>	<p><u>Governance and Civil Society in Contemporary South and Southeast Asia</u></p> <p>Presenters: Dr Andrea Haefner, Dr Melissa Curley, Dr Naumana Kiran, Dr Rommel Curaming</p>
<p><u>Student Mobility as 'Public Diplomacy'? Examining the New Colombo Plan's Impact on Deepening Asia-Australia Relations</u></p> <p>Presenters: A/Prof Ly Tran, Joanne Barker, Dr Mark Rahimi, Elena Williams, Alam Ikhlas</p>	<p><u>Fascist Government Structures and Ideology in China's Political System</u></p> <p>Presenters: Prof John Fitzgerald, Dr Egas Moniz Bandeira, Dr Clemens Büttner, Prof Eva Pils</p>			

1700-1800	Reviewing the State of Asian Studies in Australia , Professor Edward Aspinall, ASAA President and A/Prof. Melissa Crouch, ASAA Secretary
1830-2130	CONFERENCE DINNER The Brunswick Mess Hall

Thursday 9 July

0900-1020 Panel Sessions 3.1				
<p><u>Climate and Environmental Degradation, Activism, and Global Futures</u></p> <p>Presenters: Dr Shiori Shakuto, Joseph Edward Alegado, Wendi Li, Dr Malini Sur</p>	<p><u>The Making of a Good Meal: How Asian Diets Reflect Shifting Political and Commercial Priorities</u></p> <p>Presenters: A/Prof. John Wong, A/Prof. Hallam Stevens, Dr. Tatsuya Mitsuda, A/Prof. Michael Ng</p>	<p><u>Towards Re-Envisioning Asia: Contested Urbanisms, Geographies and Choreographies (1/2)</u></p> <p>Presenters: Dr Manu Sobti, Deldan Angmo, Azin Saeedi, Sareh Aboali, Ali Rad Yousefnia</p>	<p><u>Trans-Asia Culture Circuits</u></p> <p>Presenters: Dr JaeYoon Park, Kathryn Phillips, Brandon Liew, Dr Chavalin Svetanant</p>	<p><u>Civic Interventions in the Age of Digital Asia</u></p> <p>Presenters: Dr Li-Chia Lo, Dr Shiao Ching Wong, Dr Selina C. F. Ho</p>

<p><u>Understanding Inequalities in Southeast Asia from Various Perspectives: Are We in a “Proper” Trajectory?</u></p> <p>Presenters: Adiasri Putri Purbantina, Mona Sihombing, Maria Indira Aryani, Ade Kusuma</p>	<p><u>Asian International Students, Temporary Graduates and Skilled Migrants in Australia: Settlement, Wellbeing and Employment</u></p> <p>Presenters: A/Prof Ly Tran, Dr Helen Forbes-Mewett, Prof Jill Blackmore, John van Kooy</p>	<p><u>Mobile Lives: Migration, Travel and Transport</u></p> <p>Presenters: Prerona Das, A/Prof. Nana Oishi, Sangay Wangchuk, Catriona Stevens</p>	<p><u>Marriage and Inequality Revisited: Chinese and Sino-Foreign Perspectives (1/2)</u></p> <p>Presenters: Dr Kate Bagnall, Dr Pan Wang, Dr Sophie Couchman, Prof. Antonia Finnane, Sarah Gosper</p>	<p><u>Femininity, Bodies and Work</u></p> <p>Presenters: Dr Laura Dales, A/Prof. Jo Elfving-Hwang, Valentina Yulita Dyah Utari</p>
<p><u>Malaysia’s Trans-Asian Futures</u></p> <p>Presenters: A/Prof. Emma Baulch, Dr Ting-Fai Yu, Dr Susan Leong, Dr Ana Grgic</p>	<p><u>Monash University Library’s Indonesian Collections: Engagement and Support for Teaching-learning and Research Activities</u></p> <p>Presenters: Dr Anita Dewi, Dr Rheny Pulungan</p>	<p><u>Reconsiderations of the Historiography of Asia</u></p> <p>Presenters: Indah Wahyu Puji Utami, Wayan Jarrah Sastrawan, Katy Chan, Wei Wen Wong</p>	<p><u>Nuclear Disaster and Environmental Mobilities</u></p> <p>Presenters: Akina Mikami, Ryota Wakamatsu, Ryoko Kose</p>	<p><u>Authority, Politics, and Commemoration in Transpacific Japan, 1854-1945</u></p> <p>Presenters: Prof. Koichiro Matsuda, Dr Janet Borland, Prof. J. Charles Schencking, Dr Tadahiko Miyachi</p>
<p><u>Citizenship and Statelessness in and from Myanmar and Cambodia</u></p> <p>Presenters: Dr Nyi Nyi Kyaw, Dr Vanessa Lamb, Ashrafal Azad, Dr Sally Low, Dr Christoph Sperfeldt</p>	<p><u>Citizenship and Politics in Crises in Contemporary Southeast Asia</u></p> <p>Presenters: Ladawan Khaikham, Fathun Karib, Ishrar Habib</p>	<p><u>China’s Urban Future – Policy, People and Social Change</u></p> <p>Presenters: Prof Christine Wong, Dr Sarah Rogers, Dr Gerald Roche, Dr Lei Yu, Randong Yuan</p>		

1020-1100

Morning Tea

1100-1220

Panel Sessions 3.2

<p><u>Gender and Sexuality Norms: Understanding Self and Other</u></p> <p>Presenters: Suborna Camellia, Lisa Colquhoun, Paige Johnson, Sujata Tamang, Dr. Margaret Becker</p>	<p><u>Peacebuilding and the Dead in Independent Timor-Leste</u></p> <p>Presenters: Dr Lia Kent, Dr Damian Grenfell, Bronwyn Winch, Emily Toome</p>	<p><u>Asia in Australia and Australian in Asia</u></p> <p>Presenters: Angela Lee, Anne Lu, Fresha Mardira</p>	<p><u>Towards Re-Envisioning Asia: Contested Urbanisms, Geographies and Choreographies (2/2)</u></p> <p>Presenters: Dr Manu Sobti, Sushma Griffin, Ayman Alanssary, Maryam Shafiei, Peyman Akhgar</p>	<p><u>Transcultural Manga and Anime</u></p> <p>Presenters: Xiaofei Yang, Zhuying Li, A/Prof. Zilia Zara-Papp, M.A Soomin Hong, Chen Jin, Ying Huang</p>
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<p><u>Women's Religious Belief and Writing</u></p> <p>Presenters: Longmei Zhang, Yan Chen, Chunquan Qiu, Ruhui Ma</p>	<p><u>Literature and the Social</u></p> <p>Presenters: A/Prof. Peter Friedlander, Laura Clark, Jennifer Mackenzie</p>	<p><u>Women in Japan's Man-Made World of Work</u></p> <p>Presenters: Dr Caroline Norma, Prof Kaori Okano, Dr Emma Dalton, Dr Reina Ichii</p>	<p><u>Marriage and Inequality Revisited: Chinese and Sino- Foreign Perspectives (2/2)</u></p> <p>Presenters: Dr. Kate Bagnall, Luke Yin, A/ Prof Nan Wang</p>	<p><u>Gender and Sexuality: Advocacy and Activism</u></p> <p>Presenters: Athena Charanne Presto, Anna Christi Suwardi, Dr Shu Min Yuen</p>
<p><u>Indonesia Visual Arts: Early Foundations and Contemporary Forms of Creative Activism (1/2): Pioneers of Art Education and Experimentation</u></p> <p>Presenters: Aminudin TH Siregar, Moelyono, Dr Mikke Susanto, Arahmaiani</p>	<p><u>Transpacific Visions: Connecting Pacific Histories Between North and South</u></p> <p>Presenters: A/Prof Christine Winter, A/Prof Yasuko Kobayashi, Dr Shinnosuke Takahashi, Dr Alexander Brown</p>	<p><u>Millennials' Rewriting of Indonesia's History of the Left</u></p> <p>Presenters: Sri Wahyuningroem, Bimo Bagas Basworo, Appridzani Syahfrullah, Dyah Ayu Kartika, Fileksius Gulo</p>	<p><u>Emerging Legal Thoughts and Practices: Past, Present, Future</u></p> <p>Presenters: Dr Helen Pausacker, Prof. Irina Filipova</p>	<p><u>An Illiberal Future: Politics Under Joko Widodo</u></p> <p>Presenters: Lermie Shayne Garcia, Dr. Robertus Robet, Abdil Mughis Mudhoffir, Airlangga Pribadi Kusman, Dr Wu Ling Chong</p>
<p><u>Diplomacy, Nation-Building, and Contestation in/ between East and Central Asia</u></p> <p>Presenters: Dr Jonathan Ludwig, Dr Makoto Tachibana, Dr Yu Tao, Xingxing Wang</p>	<p><u>Religion and Resistance in Southeast Asia</u></p> <p>Presenters: Elvin Ong, A/Prof. Risa Toha, A/Prof. Walid Abdullah, A/Prof. Sebastian Dettman</p>	<p><u>The Future of Mental Health Care in Indonesia</u></p> <p>Presenters: Hatty Minas, Hans Pols, Agus Sugianto, Santi Yuliani</p>		

1220-1350

Lunch, Films and Interest Group Meetings (1230-1330)

1350-1510

Panel Sessions 3.3

<p><u>Identity, Ideology, and Recognition: The Struggle in Asian States</u></p> <p>Presenters: I-Hao Ben Liu, Catherine West, Christian Caiconte, A/Prof. Gil-Soo Han</p>	<p><u>Rethinking Agricultural Extension in South and Southeast Asia</u></p> <p>Presenters: Dr Trent Brown, Dr Graeme Macrae, Dr David McGill, Dr Mary Johnson</p>	<p><u>Disability, Identity, and Barriers to Wellbeing</u></p> <p>Presenters: Aye Aye Myo, Tawng Mai, A/Prof. Nathan Grills, Dr Katrina Louise Moore</p>	<p><u>Spaces of Unnationalism</u></p> <p>Presenters: Dr Farhan Karim, Dr Eunice Seng, Dr Manu Sobti, Dr Cecilia Chu, Dr Amit Srivastava, Dr Peter Scriver</p>	<p><u>Media, Mobility, Identity</u></p> <p>Presenters: Dr Meghan Downes, Prof. Shinsuke Iwata, Dr Chi-Sum Garfield Lau, Yating Yu</p>
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<p><u>Urban Mobilities and Digitisation of Urban Life</u></p> <p>Presenters: Dr Catherine Earl, Dr Robbie Peters, Henry Chim, Victoria Fanggidae</p>	<p><u>East Asian Labor Market Policies</u></p> <p>Presenters: Diane Bouleau, Prof. Sam Soo Kim, Wanlin Ren</p>	<p><u>Governing China's Water</u></p> <p>Presenters: Dr Vanessa Lamb, Wenjing Zhang, Dr Sarah Rogers, A/Prof Matthew J. Currell, Prof. Mark Wang</p>	<p><u>Transnational Marriages, Families and Gender in Asia</u></p> <p>Presenters: Dr Bernice Loh, Dr Theodora Lam, Dr Chand Somaiah, A/Prof Raelene Wilding, Dr Shashini Gamage</p>	<p><u>Storytelling, Trauma and Memory in Asia</u></p> <p>Presenters: Gyu Chan Jeon, Dr Gwyn McClelland, Sandeep Singh</p>
<p><u>Indigenizing the Cold War in Mainland Southeast Asia</u></p> <p>Presenters: Dr Sinae Hyun, Dr Simon Creak, Dr Matthew Galway, Dr Patrick Jory</p>	<p><u>The Filipino 1950s</u></p> <p>Presenters: Dr. Lisandro Claudio, Dr. Joseph Scalice, Dr. Gideon Lasco, Aaron Mallari</p>	<p><u>Histories of Sex and the Family in Asia</u></p> <p>Presenters: Dr Xia Shi, Alison Darby, Dr Jessica Hinchy</p>	<p><u>The People Speak Out: Popular Movements for Democracy and Liberalization in China's Reform Era</u></p> <p>Presenters: A/Prof. Claire Roberts, Dr Susette Cooke, Prof. Anne McLaren, Prof. Nicholas Jose</p>	<p><u>Indonesian Visual Arts: Early Foundations and Contemporary Forms of Creative Activism (2/2): Contemporary Networks of Art and Social Inclusion</u></p> <p>Presenters: Samantha Mintio, Yoana Wida Kristiawati, Gustaff H. Iskandar, Dr Intan Paramaditha, Putri Raharjo</p>

1530-1630	ASAA AGM
1630-1745	CLOSING RECEPTION

Sub-Regional Keynote Abstracts

In the Global Streets (and Alleyways) of Asia

Society of Architecture Urban Historians of Asia

Prof. Jeffrey Hou¹

¹*University of Washington, Society of Architecture Urban Historians of Asia*

Protesters, vendors, dancers, office workers, migrant workers, law enforcement – streets (and alleyways) are where cities in Asia come alive and space where people from all walks of life participate in their collective making. Designed primarily for utilitarian functions and even social and political control, streets in Asia are often subject to appropriation and adaptation, sometimes in the most subversive manners – as a stage of political uprising. As such, the streets of Asia are a window through which we can begin to understand the shifting politics of space and society at both macro and micro levels in the region. Borrowing the term “Global Street” from Saskia Sassen, this talk examines streets, alleyways, and other formal and informal public spaces in selected cities in Asia as a stage for both agonistic and affective forms of collective actions. Distinct from the ritualized forms of public spaces in the other traditions, the appropriation and adaptation of streets themselves represent a form of transgression and insurgency, a process that involves the agency of individuals and collectives in challenging or circumventing the established norms and hegemony. By challenging the contemporary norms of publicness and properties, the recent actions in the streets and alleyways in Asia also signify a resurgence of urban spaces as commons.

Seeking the Invisible Malays: The Politics of National Myth Making in Singapore

Malaysia and Singapore Society of Australia

Dr Michael Barr¹

¹*Flinders University, Malaysia and Singapore Society of Australia*

Singapore's state-directed historiography, seen naked in school History textbooks and curricula, is a shifting compromise between competing visions of Singapore, most of which were given full voice in the politics of ethnic identity that lay behind its Separation from Malaysia in 1965. The issue of ethnic communalism was a central feature of Singapore's birth as an independent republic and it left the government in a quandary: how to talk about the country's history when the main feature of its foundation was mired in contention between its dominant Chinese population and its large Malay minority? In answering this dilemma, the government adopted a range of strategies, including, at one point, discouraging the study of History per se. Yet whenever it did turn its attention to History, it has until very recently always selectively built it on scholarship that held Malay contributions to Singapore's success at a discount, instead offering an overly neat story whereby British colonialism provided an environment in which Chinese enterprise could flourish. This precipitated a national act of forgetting that was achieved by two exercises of exclusion. First, centuries of Malay and other Asian agency were excluded from the dominant narrative by the simple expedient of declaring everything that happened before British settlement irrelevant. Second, the pivotal contributions of the 19th century ancestors of the Johor royal family in the foundation and the economic development of colonial Singapore were completely ignored, seemingly without even a conscious decision. These responses were determined most immediately by short-term political needs and sustained in the longer term by an insistence that national history must follow current national boundaries, but these are insufficient explanations. The consistent thread running through these responses is an implicit prejudice against Malays. This paper explores the shifting phases and drivers of Singapore's official classroom and national historiography through to the latest developments, which involve the slow collapse over the last two decades of one of the two mainstays of Malay exclusion – the refusal to consider Singapore's pre-colonial past as part of Singapore's history. The rehabilitation of Malays in Singapore's classroom History is still woefully incomplete, but it is a hopeful sign that the latest shifts are being driven by scholars rather than by politicians.

Reading Indonesia

Indonesia Council

Garin Nugoro¹

¹*Independent Filmmaker*

As a filmmaker, to create art is akin to mapping my thoughts and feelings about Indonesia's social and political condition. Creating narrative film, documentary or theatre is like reading a condensed version of 'Indonesia' from a personal perspective. The films and theatre productions I created between 1991 to 2020 emerged from Indonesia's diverse historical and contemporary context. Yet, they tend to share similar subject matter, namely an engagement with topics which are considered to be sensitive or taboo in Indonesia. For example, *Puisi Tak Terkuburkan* [The Poet, 1999] is about an Acehnese poet who witnessed the anti-communist killings of 1965-66; *Mata Tertutup* [The Blindfold, 2011] talks about the dangerous lure of Islamic radicalism faced by young Indonesians; *Nyai: A Woman from Java* (2018) based during the Dutch East Indies period in the 1920s is about a woman's struggle to maintain her independence; *Kucumbu Tubuh Indahku* [Memories of My Body, 2019] speaks about the challenges of expressing non-normative gender identity in Indonesia. And more recently, *The Planet: A Lament* (2020) is a multi-disciplinary performance that speaks about climate change from the perspective of Eastern Indonesia.

The keynote lecture will reflect on the challenges artists and filmmakers face producing work that deals with sensitive subject matter. We are currently in era when the international film circuit is demanding a localised framing of the subject, yet local filmmakers may still face the challenges of market domination and censorship from radical elements in their home country. The lecture will discuss the strategies to navigate these challenges through building an understanding of the specific market, adapting with the ever-changing technology and younger audience and most importantly, the power of storytelling. Films and other art forms now face a huge task in connecting to the audience in relation to some of the urgent issues facing our world, from democratic regression to climate change. What role can arts and activism play in bringing change and hope? How can an Indonesian perspective contribute to building resilient and tolerant communities in future Asias?

The Past, Present, and Future of the Mekong River

Association of Mainland Southeast Asia Studies

Philip Hirsch¹

¹*University of Sydney*

In recent years, key publications on the Mekong River have described the waterway as "at risk", "under threat" and in its "last days". The fate of the river is bound up in its geography, history, geopolitical setting, governance, economic role, societal context including the changing livelihoods and cultures of those who have historically most depended on it, environmental change and, perhaps above all, evolving ideas about development. As such, the trajectory of the river is a window onto many wider aspects of change in mainland Southeast Asia. This talk will consider the future of the river in light of its past and current transformations in their regional context, including – but not limited to – the longstanding, partially realised and ambitious plans for hydropower development on the Mekong's mainstream and its tributaries.

The Modern Junzi and His Future Prospects

China Studies Association of Australia

Prof. Kam Louie¹

¹*UNSW and HKU*

Traditionally, most Chinese men aspired to be a junzi, the gentleman ideal that Confucius advocated. No matter how one interpreted it, the junzi was central to Confucian framework from the earliest times in Chinese history until the May Fourth era, remembered for its slogan “Down with Confucius Shop”. In terms of gender relations, May Fourth portrayals of women as being oppressed by the Confucian system had a dramatic impact on how men viewed were viewed. Although the men did often hold “the system” responsible for women’s oppression, they certainly could not escape the spotlight and emerge unscathed. Using some well-known works such as Lu Xun’s short story “Kong Yizi” (1919) as illustrations, this paper will show how the attacks on Confucianism from that time helped push the Confucian gentleman who was already dying from the collapse of the old imperial examination system further into the grave. I will do this by reviewing some significant and influential ideas on the junzi in Mainland China in the last hundred years. As well as Lu Xun, I will look at other thinkers whose ideas have shaped scholarly and general thinking about how to be a good man. For example, Communist philosophers such as Zhao Zibin were extremely influential in the first 30 years of the PRC. With Marxist ideology on the decline, philosophers looked inwards and backwards for inspiration. I will examine the gender implications of popular writers such as Yu Qiuyu and Jiang Qing to illustrate the futility of efforts made by these latter-day New Confucians in calling for the return of the traditional Confucian gentleman ideals.

My contention is that despite their advocacy of the revival of old gender roles and the junzi model, these calls are but a flag-waving exercise to show commitment to the nationalist turn in the political sphere, and young people -- young women in particular -- will find them simply laughable. With the help of popular media such as blogs and online chat forums, the legacy of May Fourth, in its liberationist calls for gender equality and more modern and less bookish Chinese men, still dictates the direction of current debates.

Higher Education Reforms in Myanmar: Re-orientating Tertiary Research for Democratic Transition

Myanmar Keynote Lecture

Prof. Myo Kywe¹

¹*National Education Policy Commission (NEPC) Government of the Republic of the Union of Myanmar*

Myanmar’s Higher Education Institutions (HEIs) are committed to develop a world-class HE system with a strong focus on research and innovation, to meet the country’s social and economic development needs. In our Myanmar context, long-standing neglect of critical inquiry has resulted in a withered research community, with academic institutions largely inward-looking and static. Hence, efforts are being undertaken to reform the Myanmar HE sector by upgrading university ranking, by developing autonomous and comprehensive universities, and by promoting internationalization.

The National Education Policy Commission (NEPC) has a broad and bold vision for education reform, and a crucial element of this is the re-orientation of academic institutions to be more engaged, active contributors of the research which sorely needed at this stage in Myanmar’s development. I will outline five key steps which I believe can facilitate this process: enabling autonomy of tertiary institutes; providing support to select institutions to develop centres of excellence in different fields; re-establishing the National Research Council, which would concurrently fund and disseminate research as well as provide much needed technical support and mentorship for emerging academics; embedding research training as a core capacity across undergraduate and postgraduate courses; and supporting the development of Community Engagement (CE) programmes which promote genuine collaboration with a wide range of communities beyond academia. The NEPC has a profound concern for the future employability of graduates of Myanmar Universities. This reform is one of a number of steps in wider education reform which resets the broader objective of our education system: a new generation of citizens who embody an altruistic spirit, engage a critical mind, and deploy rich and varied set of skills to enable our nation to reach ‘consensus solutions for the common good’.

Roundtable Abstracts

Asian Australian Studies as a Subject for Future Research and Teaching

Dr Samia Khatun^{1,2}, Chunyan Zhang³, Dr Amrita Malhi⁴, Farzana Yesmen Chowdhury⁴

¹Senior Lecturer, Centre for Gender Studies, SOAS, University of London, ²RMIT University, Melbourne Victoria, ³Australian National University Canberra, Australia, ⁴University of Queensland, Australia

Asian Australian Studies is a difficult subject to place within the various disciplines in Arts, Humanities and Social Sciences. It is a conundrum often posed (faced) by academics who research in this field and would like to also teach the subject. For example, how does it sit within a teaching curriculum in an Asian Studies major with a focus on area studies and languages such as Indonesian, Hindi, Mandarin Chinese, Japanese or Korean? Can an Asian Australian research project be considered for the newly proposed Australian Research Council funding (though not mentioned in the description) on Australian history, culture, and its people? This roundtable panel will discuss research and teaching experiences in Asian Australian Studies; what works and what does not work in terms of research project funding application and teaching within the Arts, Humanities and Social Sciences. We would like to also ask those attending for their input on how those working in the fields of Asian Australian Studies and Asian Studies in Australia can mutually benefit and collaborate, and how Asian Australian studies might be positioned within the association.

Student Mobility: New Paradigms and Outcomes for Future Asia

Liam Price², A/Prof. Beatrice Trefalt¹, Dr Bodean Hedwards¹, Dr Jeremy Breaden¹, A/Prof Andy Jackson¹, Dr Hui Huang¹, Natassia Bell², Elicia O'Reilly³

¹Monash University, ²ACICIS, ³Japan Foundation

In recent years, student mobility has moved away from the traditional 'semester abroad' model to include a wider variety of experiences, including short study tours, workplace internships and language intensives. This diversification has had important benefits for students: work-integrated learning opportunities have grown, and short-term study abroad has allowed greater and more equitable access to an overseas study experience. At the same time, the trend raises questions on the ability of short-term programs to provide a sound basis for in-depth learning, threatening the kind of comprehensive knowledge required for area studies in the Humanities especially. This panel discussion builds on the 2019 Japan Foundation report on recent trends in student mobility to Japan, but broadens the reflection out to Asian Studies in general. To what extent does short-term mobility threaten, or enhance, our students' knowledge of Asia and the future of Asian studies in Australia?

Politics of the Unseen: Visual Practice, Spirituality and Resistance in Contemporary Indonesia

Dr Intan Paramadhita⁴, Dr Wulan Dirgantoro¹, Dr Edwin Jurriëns¹, Naomi Srikandi², Garin Nugroho⁵, Arahmaiani³, Gustaff H. Iskandar⁵

¹The University Of Melbourne, ²Teater Garasi, ³Independent, ⁴Macquarie University, ⁵Common Room Networks Foundation

The roundtable discussion will examine the intimate connection between spirituality, creative practices and social empowerment through the perspective of leading Indonesian cultural producers. As the rest of the world experiences the impact of global populism, neoliberal policies and most devastatingly, climate change, Indonesia is also not immune to these issues. The panel will discuss the possibilities of agency for Indonesian society in the present as well as in the broader context of future Asias, through a renewal of traditional knowledge. The discussion will engage in practical ways of learning both from the past and the present within various communities from West Java to Papua. Rather than making a priori distinction between modern and non-modern, the speakers will discuss not only cosmologies but also on the ground observations and from varied historical and cultural points of view in contemporary Indonesia.

The Uncertain Future of Highland Asia: The Cultural, Environmental and Political Transformation of the Himalaya

Dr Alexander Davis¹, Dr Ruth Gamble², Pro. Duncan McDuie-Ra⁴, Dr Georgina Drew³, Dr Mona Chettri¹, Dr Stephen Morey², Dr Lauren Gawne², Dr James Leibold²

¹University of Western Australia, ²La Trobe University, ³University of Adelaide, ⁴University of Newcastle

The Himalaya lives politically as a minoritized borderland of India, China and Pakistan alongside small landlocked states of Bhutan and Nepal. A combination of GDP-led development, massive infrastructure projects enabling greater connectivity, state-to-state military tensions and growing nationalism is producing a profound cultural, political and environmental transformation of the region. To make matters worse, the region's watershed, which provides water to roughly half of humanity, is experiencing global warming at twice global averages. This round table is an interdisciplinary and interactive discussion of the interlinked challenges facing the Himalaya with leading Australia-based scholars studying the region. It includes perspectives from political science, international relations, sociology, political geography, anthropology, linguistics and environmental history. The participants will examine the effects of climate change, urbanisation, militarisation, development, and the role of states and military tension in sustaining and producing critical threats to the region's fragile environmental, cultural and political balance.

The purpose of the round table is partly to launch the recently formed Australian Himalaya Research Network, an interdisciplinary group of social sciences and humanities scholars across Australia, engaging with and studying the extreme challenges faced by the Himalayan region.

The Future of Historical Justice in Southeast Asia

Rachel Hughes¹, Lia Kent², Ken Setiawan³, Lisandro Claudio⁴

¹University of Melbourne, ²Visiting Fellow, Australian National University, ³Lecturer in Asian and Indonesian Studies, The University of Melbourne, ⁴Assistant Professor, University of California

From cases of colonial violence reaching back more than a century such as the Philippine American War or the Aceh War through to contemporary cases of state violence which took place in the larger context of the Cold War and the dominance of military regimes, people in the region of Southeast Asia continue to deal with the legacies of violence. In the last twenty years there have been extraordinary efforts from within these societies, particularly in Cambodia and East Timor, to demand and sometimes receive forms of historical justice such as legal redress or state recognition or apologies for cases of past violence. Yet there is also a sense that many cases of violence have either been inadequately addressed or deliberately ignored by state authorities in the context also of fears about claims for justice for more recent cases of state violence. This panel brings together leading experts on the Philippines, Cambodia, Indonesia and East Timor to consider whether the process of achieving or implementing historical justice across the region is complete or considered complete and by whom and why or why not. What future might historical justice have in this region based on contemporary trends?

The Future of #MeToo in Asia: A Conversation with Youngmi Choi

Dr Jay Song¹, Youngmi Choi

¹University of Melbourne

In this special roundtable, we invite Ms Youngmi Choi, a prominent feminist poet and leading figure in Korean literature, to hear about her work as well as her fight against sexism in South Korea. Ms Choi's first collection of poems published in 1994 instantly became a bestseller in Korea. Her own background as a student activist against military dictatorship in the 1980s sheds light on contemporary South Korean politics and society. Join Jay Song, Senior Lecturer and Convenor of Korean Studies at the Asia Institute of the University of Melbourne, in conversation with Youngmi to learn about her poetry, revelations of sexual harassment and what it means for the MeToo movement in Korea and Asia.

Youngmi Choi is a poet and novelist from Seoul, Korea. Her poem, *Monster*, ignited the #MeToo movement in Korea in 2018. Youngmi holds a BA in Western History from Seoul National University and an MA in Art History from Hong-ik University. Faced with the military dictatorship of 1980s, she joined student protest demanding for democracy. As a result, she was detained and suspended from university. Her first volume of poems *At Thirty, the Party was Over* (1994) was recognised for her delicate but bold expressions and piercing satire on the capital and authority. She has published six poetry collections (*Treading on the Pedals of Dream*, *To the Pigs*, *Life that has yet to Arrive*, *Things Already Hot*, and *What will not come again*) and penned two novels (*Scars and Patterns*, and *The Garden of Bronze*). Youngmi has received the 2006 Isu Literary Award and the 2018 Sex Equality Award.

New Spatio-Political-Economies of Asia

Dr. Amanda Achmadi¹, Dr. Sidh Sintusingha¹, Karina Putri¹, Jayde Lin Roberts²

¹University of Melbourne, ²University of New South Wales

This roundtable discussion presents observations of the interplay between spatial practices and the transforming political and social landscapes in 21st century Asia. It considers how spatial practices – ranging from formations of mega-infrastructure development to emergences of community based-design activism – are unfolding and are being recast as Asia embraces its urban century. The rise of urban middle classes, fluid labour movements, increased mobility across the region, social media and e-commerce further complicate the unresolved tension between democratisation, identity formation and state politics. All these unravel through the contrasting social and urban landscapes of Asian cities. Productions of built urban spectacle driven by the neo-liberal dream of becoming ‘global’ are presented as the future while their operations remain dependent on the resilient practices of informal urbanism, whether of governance, housing or economy. The roundtable speculates implications of the contrasting scales of spatial practices and poses the question whether this will further reinforce or weaken synergistic-juxtapositions of socio-economic extremes, ubiquitous many Asian cities?

Interdisciplinary Curriculum and International Collaboration in Liberal Arts Education for Future Asias

Dr. Jie Zhang¹, Dr. Haili Kong², Dr. Jin Feng³, Dr. David Ribble⁴, Dr. Katharina Yu⁵

¹Trinity University, San Antonio, United States, ²Swarthmore College, Philadelphia, USA, ³Grinnell College, Grinnell, USA, ⁴Trinity University, San Antonio, USA, ⁵Beijing Normal University-Hong Kong Baptist University United International College (UIC), Zhuhai, PRC

This panel features three path-breaking models of Asia-focused curriculum in America’s higher education. Specifically, it explores how faculty members across different disciplines (Chinese/Biology/Environmental Studies/International Studies/Russian) and geographical boundaries (US/China/Hong Kong/Taiwan/Japan/Vietnam/Russia) work collaboratively to offer students a global experience that combines cultural immersion, comparative inquiries, and experiential learning. All presenters are established scholars and administrators with an extensive international education background. They share their insights in curricular innovation, institutional strategies, and international partnerships. Together, they reflect how hundreds of American students experience multiple sites of Asia within and beyond the American liberal arts curriculum in the second decade of the twenty-first century.

Speaker Abstracts

Tuesday 7th July

Panel Sessions 1.1

Mobility, Adaptation and Belonging: Migrant Experiences

Durrotul Mas'udah¹, Dr Lan Anh Hoang², Prof. Tetsuo Mizukami³

¹Medi@n Analytics, ²The University of Melbourne, ³College Of Sociology, Rikkyo University

Cross-Cultural Adaptation in the Context of Maternal Involvement in Children's Education: A Study on Indonesian Mothers in Turkey

Durrotul Mas'udah

This study argues that maternal involvement in children's education, as an aspect of motherhood, is culture-bound. Thus, when it is experienced by migrant mothers, it is subject to cross-cultural adaptation. This study aims to explore the cross-cultural adaptation experienced by Indonesian mothers in Turkey, through understanding their involvement in their children's education. Qualitative method is employed in this study, with in-depth interviews with ten Indonesian migrant mothers who reside in Turkey. The interview questions are generated from Young Yun Kim's Integrated Theory of Communication and Cross-cultural Adaptation, which explores the micro-factors (interpersonal and social communication) and macro-factors (environment and pre-disposition) that influence cross-cultural adaptation. The in-depth interview is designed to answer the following key questions: 1. What kinds of cultural difficulty have the Indonesian migrant mothers faced in their involvement in children's education? 2. How did they exercise interpersonal and social communication in their cross-cultural adaptation to maternal involvement in children's education? 3. How did environment and pre-disposition factors influence their cross-cultural adaptation to maternal involvement in children's education? The findings reveal that the interplay between the micro- and macro-factors facilitates the mother's cross-cultural adaptation to maternal involvement in children's education.

Vietnamese Irregular Migrants in Moscow: Mobility, Consumption and Belonging

Dr Lan Anh Hoang

As the contingency and temporality of borders have become universal features, the questions of identity and belonging are tied less with one's physical location or even the material credentials of membership than to the social imaginary of a community, society, and those deemed 'rightfully' a part of it. In this ethnographic study of Vietnamese migrants working at Moscow wholesale markets, I examine how migrants' transient and precarious existence in Russia shapes their consumption practices and aspirations for the future. Drawing on Mary Douglas's various works (Douglas and Isherwood 1979, Douglas 1982, Douglas and Wildavsky 1983), I use consumption as a lens for understanding how migrants define meaning and purpose of life. People's choices and priorities in consumption, whether through daily meals, real estate investment, or financing an upgrade to the middleclass status for their children, express not only their identities and subjectivities, but also their social belonging. The paper offers important insights into processes of mobility and social change in post-communist societies that continue to grapple with yawning chasms between old and new ways of life, the local and the global, policy and practice, obsolete governance techniques and rapidly changing socio-economic realities.

Beyond the Cross-Cultural Border: Returned Migrants' Lives from Japan to Bangladesh

Prof. Tetsuo Mizukami

The objective of this paper is to clarify the characteristics of the Bangladeshi returnees from Japan. Since the arrival of 'newcomers' from foreign lands to Japan since the mid-1980s, the study of urban ethnicity has flourished, but the Bangladesh community was not a group of particular interest in Japan's migration studies. However, they have steadily established their own community, though many returned from Japan. This paper is based on data gathered from interviews with Bangladeshis who had lived in Japan for long periods, and have returned to their homeland. The research findings confirm that migration from Bangladesh to Japan has significantly developed the character of personal relationships between Bangladeshis and Japanese, and some returnees have still kept their personal ties. Although the current debate about migration policies in Japan has tended to centre upon some serious domestic problems such as shortages in the labour force, and the ongoing trend for a greater proportion of elderly people, these returnee experiences suggest that there is more to human settlement than merely migration labour issues.

Future Food in Future Asias (1/3)

Dr Graeme MacRae¹, Prof. Thomas Reuter², A/Prof. John F. McCarthy³, Prof. Yunita Winarto⁴, Dr. Sue Walker⁵, Dr. Rhino Ariefiansyah⁶, Dr. Adlinanur Prihandiani⁷, Dr Subejo Subejo⁸

¹Massey University, ²University of Melbourne, ³Australian National University, ⁴University of Indonesia, ⁵University of Free State, ⁶University of Indonesia, ⁷University of Indonesia, ⁸Gadjah Mada University

Overview:

World food security is likely to become more critical in the future, with hunger on the rise again. Asia is where the world's futures will manifest most rapidly, clearly and critically.

While much of the region's food is produced by small farmers for subsistence and local markets, industrialisation and commercialisation of food production is increasingly rapidly. Multinational food corporations are penetrating deeply into national and local food systems across Asia. Local economies, ecologies and communities are being transformed by these changes.

Governments across Asia are concerned about food security and trying to anticipate the future. But they are torn three ways - between deeply embedded traditions and ideologies of self-sufficiency; global pressures for bio-technical innovations to boost production and market-led approaches to boost productivity and food sector growth; and popular movements for food sovereignty and food justice grounded in local communities, ecologies, revived traditional methods and internationally inspired organic and agro-ecological production and distributions systems. But this dominant focus on eco/bio/technical and economic dimensions of food security obscures the ongoing social and cultural embedment of food.

This panel will explore how Food Futures across Asia play out in diverse ways between these rapidly changing forces and processes.

Sustainable Food Futures: Strategies and Risks for Indonesia's Food Systems

Prof. Thomas Reuter

Indonesian and global food systems have largely become unsustainable and face a number of increasing and emerging risks in the 21st century. Familiar demand, supply and distribution risks will be accentuated by escalating ecological change. To alleviate food insecurity in a sustainable way is not within the capacity of the Indonesian state, though it does have an important role. It is suggested instead that the response must be very broad based if it is to succeed and thus must come from below. Fortunately, as the presentation aims to show, farmers in Indonesia (and elsewhere in Asia) are now mobilising, having understood that sustainability and resilience are correlated, and are finding new ways to achieve this without sacrificing productivity or raising costs and consumer prices.

Agricultural Extension and Food Security in Indonesia: Opportunities and Problems in the Era of Regional Autonomy

Dr Subejo Subejo

Regional autonomy in Indonesia since 1999 has consequences for agricultural development. On the one hand, it provides space for regions to design agricultural policies in accordance adapted to socio-economic conditions and local resources. On the other hand, patterns and diversity between regions is so large that policies and practices are marginalized if local governments pay low attention to agricultural development. The strategic issue of achieving national and regional food security remains a concern although in practice its dynamics fluctuate depending on the role and contribution of field extension officers. The institutional structure and programs of extension in each region are also diverse depending on commitment and policies of the local government. Regions with strong commitments still give a strong status to extension, but others reduce extension services to supporting functions. Recently, the implementation of food security programs was also complicated by an agreement for integrated assistance of extension workers, students and military officers in special efforts to increase staple food production. Although military officers could potentially support the program, there needs to be clear arrangements and coordination between extension workers, military and students so that the program will be more effective in the future.

Nutritional Insecurity and Climate Change: Evaluating Adaptation Pathways in Indonesia

A/Prof. John F. McCarthy

Climate change poses a major threat to the livelihoods and food security of many people in rural Indonesia, especially those dependent on agriculture, fisheries or living on the forest fringe. Yet, as impacts are nestled among a range of complex factors that are highly contextual, the effect of climate change on food security will be complex and variable. While existing studies tend to focus on the impact of biophysical change on livelihoods, this paper applies an approach that analyses how climate related impacts are mediated through socio-political structures and processes. Drawing on available studies of climate related vulnerability, food security and adaptation in Indonesia that suggest that climate change compounds existing forms of nutritional and livelihood insecurity, the paper discusses emergent understandings of how biological processes, meteorological forces and socio-economic processes work together to produce vulnerability. Based on an analysis of contexts where drivers of vulnerability are relatively well understood and where studies of adaptation strategies have already been undertaken, the paper develops an analysis of probable vulnerability/adaptation pathways.

Food for Future: Is it Possible Without Farmers' Climate Literacy and Responsive Farming Culture?

Prof. Yunita T. Winarto, Sue Walker, Rhino Ariefiansyah, and Adlinanur F. Prihandiani

Throughout Asia rice is the main staple for people's consumption. Under the current ongoing climate change, rice production is at stake due to the increasing climate variability and global warming. Appropriate and responsive farming strategies under a particular climate condition are, thus, crucial. Nevertheless, the changing of climate and its impacts on agriculture have not been part of farmers' and agricultural bureaucracies' knowledge, in particular under the absence of reliable climate services. Moreover, in order to achieve high food productivity, the persisting state's policy based on the Green Revolution paradigm may fail to address such a particular need. Providing climate services to both farmers and agricultural agents is urgent to enable farmers developing responsive farming strategies. The paper examines the case of agrometeorological learning provided to farmers in some regencies in Indonesia to improve their climate literacy and analytical capability. Would that learning help farmers sustaining food productivity by developing anticipative response farming? How could that be possible under the current ongoing paradigm of Green Revolution, climate illiteracy, and unequal social-political relations among stakeholders? Some cases of farmers' and agricultural staff's learning in the Science Field Shops in such existing conditions and its implications on food production will be discussed.

Crossing Seas of Ancient Connectivity: Disability Diffusion, Diversity and Development

A/Prof. Karen Soldatic¹, Dr Alexandra Gartrell², Dr Niro Kandasamy³, Slamet Thohari⁴

¹Western Sydney University, ²Independent, ³University of Melbourne, ⁴Universitas Brawijaya

Overview:

Cultural diffusion across ancient routes of trade and connectivity are rarely revisited to examine the ways inter-connected maritime histories remain influential in the socio-political imaginary of bodies and socio-cultural practices of embodiment. Socio-cultural interpretation within the western academy usually situates bodies and socio-cultural practices of embodiment to sites of European colonisation where nuance is often located within discrete sites of European empire and imperialism. European empire, imperialism and colonisation marks Cambodia as part of French Indochina, Indonesia as largely a colony of the Dutch, and Sri Lanka as the spice colony of the British empire, once known as Ceylon. Yet, as this panel illustrates, future imaginaries across these three diverse, yet acutely inter-connected Asian nations suggests that ancient imaginaries of socio-cultural diffusion may play a more critical role in the representation of disability within the contemporary era. Through critically engaged work, we examine the interconnectivity of Asian representations of disability embodiment across three geographical locations – Cambodia, Indonesia, Sri Lanka – that illustrate the significance of ancient maritime journeys of the diffusion of disability socio-cultural representations. The final discussion of the panel will draw out how these ancient maritime navigations critically situate and guide impending disability representations across futuristic moments of belonging, inclusion and transnational solidarity.

Disability Embodied Connectivities: Ancient Imaginings, Contemporary Navigations

A/Prof. Karen Soldatic

Ancient journeys of travel and trade have been at the forefront of the popular imaginary and the ways in which cultures, peoples and sociality have been described, analysed and imagined. Often these imaginaries seek to distil socio-cultural differentiation, disparate regimes of cultural embodied practices, and divergent imaginaries of conflict. Albeit, throughout these discursive constructions of ancient paths and navigations, socio-cultural representations have rarely explored the interpretative narratives disability embodiment that are shared practices of socio-cultural practices and diffused across the region through ancient maritime journeys. This paper draws together the work of Gartrell (Cambodia), Kandasamy (Sri Lanka) and Thohari (Indonesia) to illustrate the critical significance of ancient maritime connectivities in forging new imaginaries of disability research that remain central to globalised relations of bodies, peoples and trade. The paper will suggest that a more nuanced, rigorous and engaged navigational analysis of disability is necessary to understand the diffusion of socio-cultural representations across the region, inform analysis of the continuum of divergent and diverse socio-cultural representations and finally, to navigate new paths of development inclusive of disabled people.

'Being' the Change: From Transactional to Relational and Mutually Transformative Disability Inclusion

Dr Alexandra Gartrell

International development organisations are increasing investing in and adopting twin track approaches to disability inclusion. Disability inclusion is framed as a cross-cutting issue to be mainstreamed across the programs of international development organisations – often alongside gender, disaster risk reduction and in some cases child protection. Whilst disability inclusion is being added to program strategies and activities, organisational values, mission and purpose may continue to inadvertently exclude and leave persons with disabilities invisible. The challenge for the development sector is to move disability from a donor compliance issue that is approached transactionally to an intentional, relational approach that is mutually beneficial and ultimately renders programmatic support unnecessary. Development workers and their organisations must urgently ensure that persons with disabilities and their representative organisations continue to represent, advocate and be accountable to their members and not to donor reporting requirements. The challenge is for us as development workers to shift from the 'doing' of development, to the ever present opportunity to 'being' a leader and supporter of change who shares and ultimately hands over power.

Local Indonesian Newspapers Representations of Disability in Asian Para Games 2018

Slamet Thohari

Asian Para Games 2018 was held in Jakarta, 6-13 October 2019. Followed by 43 countries and 2762 athletes, the Indonesian Government proudly echoes that it was one of the biggest sports events for people with disabilities that has ever been held in Asia. This research explores how local Indonesian newspapers in three provinces in Java, represent people disabilities during Asian para games. Using content analysis method, it selects four local newspapers which are Surya (East Java), Kedaulatan Rakyat (Yogyakarta), and Suara Merdeka (Central Java), and Wartakota (Jakarta). The findings show that they displayed Asian Para games information, not more than 34% of the whole sports news. It also brings evidence that most of the pictures of people with disabilities pitched portrayed them in a passive performance. In terms of perspective, promoting equal rights (human rights-based), as the primary purpose of Asian Para-games, is not a popular approach of depiction. Instead, the supercrip and the inspiration model are the most common mindset describing disabled athletes.

Constructing Life Stories of Gendered-Disability Experiences Through Agency and Structure: Case Studies from Post-Armed Conflict Sri Lanka

Niro Kandasamy

This paper theorises the life stories of women with a disability in post-armed conflict Sri Lanka in terms of agency-structure theory. I examine the life stories of women of Muslim, Tamil and Sinhala backgrounds who have a disability and what agentive action means to them in highly vulnerable social and political contexts. By comparing the women's experiences, the paper highlights the ways shared experiences of being a disabled woman generates forms of solidarity and trust that override historical tensions, and the continuing challenges facing women who have incurred a disability by the 'ethnic other' during the armed conflict and continue to experience forms of discrimination as the 'ethnic other'. I interpret the gendered-disability life stories in terms of the iterative, projective and practical-evaluative components of agency within the historical, political and geographical conditions in which the women are enmeshed and navigate socially structured relationships that differently define their strategies of survival. I also highlight the significance of the body in understandings of agentive and structural aspects of gendered-disability experiences over the life course.

Housing Future Asias (1/2)

A/Prof. David Beynon¹, Prof. Julian Worrall¹, Dr Md Mizanur Rashid², A/Prof. Noor Aziah Mohd Ariffin⁵, Dr John Ting³, Nirodha Dissanayake⁴

¹University Of Tasmania, ²Deakin University, ³University of Canberra, ⁴University of Adelaide, ⁵International Islamic University Malaysia

Of Resilience and Assimilation: Contesting Spatial Dynamics of the Cocos Malay Dwelling Culture in Malaysia

Dr Md Mizanur Rashid & A/Prof. Noor Aziah Mohd Ariffin

In the turn of the 19th century a small group of Malay population has settled in the small island of Cocos (Keeling Islands of Australia) as labourer for the private coconut plantation of John Clunies-Ross. These Cocos Malays are originated from the descendants of Malay settlers from the British colonies of British Malaya, Singapore, Brunei and the Riau Archipelago of Dutch East Indies. During the 1940's the island became over populated faced significant shortage of food supply and hence a large number of the descendent family members were transhipped initially to Singapore and later in different parts of Borneo and peninsular Malaysia. This paper focuses on little known facet of the architectural history of material culture of Cocos Malays, who are later settled in Kampung Balung Cocos in Sabah. It would offer a critical interpretation of the Cocos Malay Dwelling Culture in a broader sense and scrutinize how it was developed and transformed through ages in comparison with the mainland Malay dwelling culture after almost one and half centuries of separation. The study takes an anthropological-architectural approach to discern different historical layers that reflects their value system, social status, resilience and assimilation and most importantly their imaginary parallel of a homely space in an apparently alienated land (not their place of origin). Moreover by reading their architectures and settlement as text this paper would reveal the contesting dynamics of their material culture as well as of their everyday resilience to assimilate, which was never been recorded in the main stream discourse on Malay traditional dwelling culture.

Cultural Identity and the New Homestead: A Case Study of a Resettlement Village in Sri Lanka.

Nirodha K M Dissanayake

The connection between cultural identity and place is well documented, not least, in the disciplines of architecture, landscape architecture and cultural geography. Resettlement, planned or otherwise, is a disruptive process that can compromise cultural identity and attachment to place necessitating adjustment to a new geophysical and cultural context. This paper focuses on the impact of resettlement in Sri Lanka through the case study of a resettled agricultural community in the Dry Zone in the context of the Mahaweli Development Project. How did a community of resettlers adjust to life in the new settlement in an environment that differed geographically, culturally and economically from the original settlement? Drawing on fieldwork observations and interviews with local residents, the paper identifies tactics to build familiarity in the new resettlement as a coping mechanism. Acknowledging, the wider context of resettlement and the drivers for this process as well as considerations of ethnicity and conflict, the paper considers the adjustments and adaptations that are constructed through the built environment. Focusing on the design of individual houses, the paper examines how the resettlers materialised their cultural identity in the domestic homestead through adaptations to the architecture and interventions in the landscape that differs from the indigenous character and style of the new location

Hand in Hand with Crossed Top Plates: Mapping the Contribution of Chinese Carpenters to the Production and Installation of Prefabricated 'Singapore Cottages' in Melbourne

Dr John Ting

Prefabricated houses were imported into Victoria during the 1850s gold rush to address the lack of builders in the state. Manufactured by British colonial interests in Singapore, their architecture displayed European influence through their type, scale and form. However, they can also be seen as adapting vernacular approaches as the construction details of these buildings clearly show the involvement of migrant Chinese and Malay carpenters. As timber buildings, construction details were not masked or covered up but expressed as integrated parts of the architecture. The roof structures display Malay intermediate beams, and Chinese crossed top plates are used on top of the wall framing. Long runs of horizontal timber members were joined in what the Chinese call a 'hand in hand' connection (also known in European carpentry as 'lightning scarf' joints). These systems were not self-evident, and often required Singapore carpenters to accompany knocked-down prefabricated houses to export markets like Australia. This paper investigates why these highly skilled Chinese carpenters left their home country, how they might have implemented their skills in Singapore, and how they then came to move on to other colonial jurisdictions. It also examines the legacy of nineteenth century Chinese carpentry and construction practices in Australia.

The Spiritual Foundations of Southeast Asian Arts (1/2)

Katherine Bruhn³, Chloe Ho¹, Duncan Alexander Caillaird¹, Jarrod Sim², Trude Renwick³

¹University Of Melbourne, ²Australian National University, ³University of California, Berkeley

Overview:

Spirituality and religious practice permeate everyday Southeast Asian life. With a long history of indigenous beliefs, exposure to world religions through processes like maritime trade and the rapid movement of peoples in the contemporary era, religion is everywhere. Yet, at the same time, religion is seemingly nowhere in contemporary discourse concerning Southeast Asian creative practices. Organized around an interest in the role that the spiritual may play in creative practices including contemporary art, film, music and architecture, this double panel moves beyond a defensive argument for the presence of religion and spirituality in art from Southeast Asia. Instead, it asks what we may gain or lose by engaging spirituality as an alternative frame for the examination of creative practices across Southeast Asia. Through an investigation of how we might begin to define an “aesthetics of the spiritual” as both unique to and defined by the diversity that characterizes Southeast Asia, we will be raising theoretical and methodological questions that will, in turn, advance further inquiries concerning the role that spirituality, understood as associated with but potentially separate from more formal adherence to world religions, has on the work of creative practitioners in varied fields across the region.

Illuminations: To See Art in Singapore

Chloe Ho

Current scholarship has productively analysed the impact of organised religion upon consciously religious artistic practice. From votive images to religiously-inflected narratives, impressive work has been done on the social and material culture of faith. Less attention has been given to the impact of religious practices upon secular society. In places like Singapore, where clear links between ethnicity and nationality do not exist, historical migratory patterns have allowed diverse rituals and imagery generally associated with specific religions to naturalise as part of the local culture and society. In the decline of religion from action or image, however, the discussion of these forms is often dismissed as simply part of the local traditions. This paper takes a promiscuous and polytheistic view of religion, borrowing primarily from Buddhist and Christian thought toward an understanding of works by Lee Wen (b. 1957-d. 2019) and Suzann Victor (b. 1959-). It considers institutionalised faith as scholarly perspectives that inform and become part of these artists worldviews without necessarily inducting the artists into any congregation. Finally, it considers illumination: what does it mean to see and encounter the spiritual and to what extent are these visual pathways productive in our reception of these artists' work?

Apichatpongian Film Style as Meditative Practice: Form, Drift and Contemplation

Duncan Caillaird

Over the past twenty years, Thai director Apichatpong Weerasethakul has established an innovative, idiosyncratic and globally-influential body of work across narrative cinema, experimental film and visual art. Noted for its presentation of Thai spirituality, its dreamlike aesthetics and its languid rhythm, Apichatpong is often classified with other acclaimed directors of the global ‘slow cinema’ movement, such as Béla Tarr, Tsai Ming-liang and Abbas Kiarostami. However, I reject this classification and argue that Apichatpong's work can be more meaningfully classified as ‘Apichatpongian,’ with its own antecedents, characteristics and followers that cannot be easily understood under the global umbrella of ‘slow cinema.’ Rather, I consider ‘Apichatpongian Style’ as a distinctly Thai phenomenon – embodied by Anocha Suwichakornpong, Phuttiphong Aroonpheng and Sompot Chidgasornpongse – linked not only by close stylistic, professional and institutional connections between filmmakers, but also in cultural and religious traditions distinctive to those filmmakers. In particular, I argue that the key characteristic of this style is an orientation away from narrative comprehension to contemplation, transforming the act of spectatorship as a form of meditative practice. Through Theravada Buddhism, I argue that these films function primarily as tools to be used rather than understood, to allow users to drift, contemplate and transcend.

A Tale of Two Boulders: A Paridrayan Perspective on Pragmatic Spirituality

Jarrold Sim

This paper looks at the village of Paridrayan, an Austronesian-speaking Ravar Paiwan village in the southern mountainous region of Pingtung, Taiwan, located approximately two-hundred and three kilometres north of the Philippines. The Paiwan tribe is divided into the north (Ravar) and south (Vuculj) branches and has a strong cosmological link with the natural world, possessing unique village-specific narratives. Paridrayan has a strong oral history tradition; containing information about tribal territories, hunting sites, and historical events, among others. These are told through fictitious narratives that take place in a corporeal location, mapping both land and spirituality. The Paridrayan origin myth recounts how the tribe were born of two boulders from the Taivuvu mountain. The story then continues south of the mountain, tracing the migratory path down to Paridrayan and introduces the birth of the class system. In this and other myths, we find that locations, routes and cultural sensibilities are delineated in great detail. Through an analysis of this myth, this paper will argue for a Paridrayan spirituality that is both grounded in fact and fiction; existing in a liminal space that is as pragmatic as it is 'animistic', allowing for an intertwining of cartography with cosmology, and secularity with spirituality.

Shaping Authenticity: Architecture, Art and Commercial Space in Bangkok

Trude Renwick

In May 2017, in the midst of preparations for the upcoming funeral of the late honorable majesty King Bhumibol, an artist involved in the sculpting of a Garuda statue for the royal funeral pier posted pictures on social media of the statue which included Apple, Facebook, and Google logos embedded in the wings and belt of the figure. Despite the artist's assertions that the inclusion of these symbols was meant to index the great leaps made in technology in Thailand during the late king's reign, backlash ensued. Many saw the incorporation of these logos as an advertisement for these companies, considering them extremely inappropriate for the funeral of the Buddhist leader of the nation, and these logos were eventually removed. In this paper, I examine two main questions: What deems the use of Buddhist aesthetics and architecture as authentic or appropriate? How has the role of spirituality changed over the past twenty years in art and architecture? In doing so, I connect the work of late-twentieth century artists like Navin Rawanchaikul and Chalermchai Kositpipat to the changing aesthetics of Bangkok's contemporary commercial landscape.

East Asian Market Integration

Kasem Jandam¹, Yuma Osaki², Deda Rizky Rainditya³, Sandry Saraswati³

¹Thailand Science Research and Innovation(TSRI.), ²The Australian National University, ³Universitas Airlangga

China and the Global Edible Bird's Nest Industry

Kasem Jandam

Edible bird's nests obtained from swiftlets have long been used as a tonic in traditional Chinese medicine. They are believed to help nourish the body, cure disease, and bring longevity. The bird's nest trade between China and Southeast Asia, the source of most of the world's bird's nests, dates back at least to the Yuan Dynasty (1271-1368). Today it is a globalized industry worth billions of dollars. A production belt system processes bird's nests – both naturally occurring and in swiftlet houses – to supply the health and beauty industry. China is the world's largest importer of bird's nests, more than 90 percent of which are imported illegally. The international bird's nest business is dominated ethnic Chinese businesspeople in other countries through relatives and friends and local bird's nest business associations. In 2011 the Chinese government issued regulations governing bird nest products and the quality of imported bird nests. Companies that import bird's nests to China must now have their certification registered by the China Certification Control Board. There is an online direct selling bird's nest business and a flourishing e-commerce system through websites and WeChat. Market competition is fierce. This paper looks at the modernization of the ancient bird's nest trade.

The Roles of Australia and Japan in Institutionalising Regional Economic Integration in Asia: The case of TPP and RCEP

Yuma Osaki

What is the nature of making the multi-pronged trade regime in Asia? After multilateralism deadlocked, in contrast to single and unified regional integration schemes in other areas, like the NAFTA in North America and the European Union, Asia ended up with creating the so-called "dualistic-order": the nested, overlapping, and parallel normative trading regimes with different members in Asia-Pacific and East Asia, such as the Trans-Pacific Partnership (TPP) and the Regional Comprehensive Economic Partnership (RCEP). The fundamental driver was states motives in struggling against economic discrimination. In the structural level, the creation of dualistic trade regime in Asia was chiefly affected by the two significant regional elements – the constant rise of China and the wax-and-wane of US trade leadership. While the previous studies have well-explained these tectonic changes, focusing on the superpower politics or the role of the Association of Southeast Asian Nations (ASEAN) as an institutional hub, the behaviour of adaptive states in regime setting remained under-examined in the literature.

Based on the neoclassical realist approach, this research seeks to fill the gap, by asking why Australia and Japan – the US key allies, were particularly instrumental among the other adaptive states in the process of dualistic regional institution-building.

Degree of State Intervention in the Convergence of Oligarchic Spatial Activities and Neoliberalism Agenda in the Indonesia-China High-Speed Rail (HSR) Project

Deda Rizky Rainditya and Sandry Saraswati

This research discusses the convergence of interests between the neoliberalism agenda and oligarchic relations in the investment of Indonesia and China high-speed trains in the Jakarta-Bandung lanes. The oligarchy relationship considered as a coalition of predatory power for the neoliberal agenda. Suharto's oligarchic relations are still competitors in the process of capitalism in Indonesia although the authoritarian regime has collapsed. Related to this research, it provides a clear path to the meeting of the interests between oligarchic relations with the neoliberal agenda to increase the linkage of interests based on the development of new economic spaces in Indonesia and China's high-speed train. This study uses Harvey's arguments (2003) about neoliberalism such as Overaccumulation, Space Economy, and Accumulation by Dispossession for looking at neoliberalism activities with oligarchic relations. Challenges in this research are finding the degree of state intervention in the convergence between oligarchic relations and neoliberalism agendas in the Jakarta-Bandung high-speed train project. This research argues a different argument towards Robison and Hadiz (2004) and Kusman (2019) in the context of the relationship between oligarchic relations and the agenda of neoliberalism.

The Transnational Experiences of Asian Students

Dr Jonathan Burrow¹, A/Prof. Yugo Tomonaga², Jian Zhao³, Dr Elaine Chapman³,
Prof. Thomas O'Donoghue³

¹Flinders University, ²Ryukoku University, ³University Of Western Australia

Partnerships of Care Over Distance; Thinking through the Experiences of Transnational Educators and Support Staff

Dr Jonathan Burrow

"If one of my students shows up on campus something has gone seriously wrong." Each year thousands of student's complete Australian university degrees and VET courses in Asia without ever setting foot in Australia. Legal and practical necessities mean that these students are supported through partnerships between Australian institutions and local commercial or public partner institutions. While there is an established body of literature and professional knowledge on how to support students studying at a single institution both on campus and online there is little to address the sustained growth of joint transnational degree program taught in Asia as a partnership between an Asian host institution and an Australian/European/American partner institution. This paper will present a road map on how we research and theory from border and mobility studies can be entwined with work on international trade and service industries based on the authors mixed academic and professional background.

Study Tour for Mutual Understanding Between Japan and Australia: A Tour in an Australian Aboriginal Community in South East Australia

A/Prof. Yugo Tomonaga

This paper overviews 2 types of study tour in Australian Indigenous Community, which was supported by a Japan municipal government, and by a private university through my coordination in Japan. After reviewing references on the study tour, the paper analyses problems and difficulties in the study tours and it also shows positive or negative outcomes from various perspectives among host, guest and coordinator. Accordingly, it considers an interactive relationship among host, guest and coordinator in the study tours. In the end, this paper proposes "Study Tour for Forum", as a platform for the exchange of experiences among stakeholders from individual, local, national and international levels.

Perspectives of Mainland Chinese Postgraduate Students (MCPs) on their Studies at an Australian University at the End of Their First Year of Study

Jian Zhao, Dr Elaine Chapman, Prof. Thomas O'Donoghue

In 2017, international students contributed almost \$32 billion to Australia's economy (Maslen, 2018), more than half of which was attributable to students from China (McGowan, 2018). Indeed, China has by now become the most significant source of international students for Australian universities. Accordingly, studies are required on all aspects of their experiences. This paper is one contribution to the field. It presents the results of a qualitative study where the aim was to generate theory on the perspectives of mainland Chinese postgraduate students (MCPs) on their studies at an Australian university at the end of their first year of enrolment. Data were obtained through engaging in one-on-one in-depth semi-structured interviews of current MCPs at one Australian university and were analysed using grounded theory approaches. Results are presented in relation to commonalities, divergence and idiosyncrasies in participants' perspectives. Implications for further research are also considered.

Transnationalism, Migration and Development: Asian Perspectives

Prof. Andrew Rosser¹, Prof. Brenda Yeoh², A/Prof. Yan Tan³, Dr. Xuchun Liu³

¹University Of Melbourne, ²National University of Singapore, ³University of Adelaide

Overview:

In recent decades, transnationalism—an approach that focuses on the linkages connecting people and institutions across national boundaries—has emerged as a major, and perhaps the dominant, analytical approach to understanding the migration-development nexus. It has spawned a huge body of work on the nature of transnational linkages—their types, characteristics, functions, and levels of intensity—and their impact on development outcomes in origin and destination countries, especially financial, trade and investment flows and the welfare of migrants and their families. This panel applies, debates and rethinks transnational ideas in the context of empirical material related to Asian countries and their diasporas.

Transnational Linkages, Political Settlements, and the Migration-Development Nexus: The Case of the Indonesian Diaspora Network

Andrew Rosser

This paper brings transnationalism into dialogue with political settlements analysis (PSA), a framework for studying the political economy of development that has become increasingly prominent in recent years. PSA has so far been used mainly to analyse national-level economic and social development processes. Extended to transnational terrain, I argue, it offers a way of understanding the relationship between transnational linkages, political dynamics and development that moves beyond and improves upon the states/international organisations/corporations versus the grassroots/migrants binary characteristic of transnational analysis. It does so by offering a more disaggregated account of the actors, interests and agendas at play in processes of conflict and contestation vis-à-vis transnational linkages, being alert to the possibility that these will be simultaneously national and transnational in character, and being sensitive to context. To support this analysis, the paper examines the political dynamics surrounding the formation and evolution of one particular linkage: the Indonesian Diaspora Network (IDN), an organisation that seeks to promote the involvement of the Indonesian diaspora in that country's development and represent this diaspora with regards to a range of policy matters in Indonesia.

Transnational Serial Migrants and the Cultural Politics of Moving and Belonging

Brenda Yeoh

The complexity of moves transnational migrants make on the global stage resembles “chess pieces making strategic moves across a chessboard criss-crossed with visible and invisible gridlines and rules, sometimes in forwarding a carefully thought-out plan of action, sometimes in unexpected [advance or] retreat, and with significant pauses in between moves” (Yeoh and Huang, 2011). Transnational migratory moves are hence negotiated moves, where the directionality (onward, return, circular, stepwise) and duration (temporary, permanent, open-ended) of mobility are shaped by economic opportunities and rationalities, familial and socio-political considerations, and individual aspirations and investment in social ties (Ley and Kobayashi, 2005). Drawing on biographical interviews conducted in Singapore with over 60 transnational subjects who are “serial migrants” (Ossman, 2013) – that is, people who have moved more than twice and call more than two countries home – we explore the cultural politics of moving and belonging in three interrelated spheres: (a) career advancement and family responsibilities; (b) legal citizenship and social belonging; and (c) planned versus provisional futures. The study allows us to reflect on the possibilities and limits of the transnational optic in furthering understanding of ‘the tensions between integration and transnationalism, between flexibility and rootedness, and between citizenship and nationalism’ (Teo, 2011).

Towards a Methodology for Defining and Measuring Diaspora: Examples from the Australian-based Chinese Diaspora

Yan Tan

Data on diaspora is incomplete, inaccurate and inconsistent, with challenges being exacerbated by the ambiguous and evolving concept of diaspora. Diasporas are not typically included in origin countries' population census or registration, despite the fact that transnational studies recognise their important roles in shaping homeland development. To measure and characterise diaspora populations, countries of origin heavily rely on population records provided by destination countries. This paper brings two concepts that have evolved hand-in-hand – transnationalism and diaspora – to analyse the data on diasporas obtained from destination countries. Based on Australia's recently integrated census-migration data, and using Australia-based Chinese diaspora as an example, we demonstrate how the linked data can be used to construct the demographic and socio-economic profile of a diaspora population on both permanent and temporary bases, disaggregated by visa and citizenship, and stratified by geographic distribution. The internal mobility of Chinese diaspora is analysed. Nuanced understandings of the magnitude, characteristics and distributions of diaspora populations (Chinese diaspora in this case) provide a robust baseline for designing effective diaspora engagement policies.

Daigou Business Between Australia and China: A New Form of Transnational Economic and Social Linkage

Xuchun Liu

Remittances, trade and investment are dominant forms of transnational economic linkage in the diaspora-development discourse. Daigou business, an e-commerce based international trade through which Chinese diasporas purchase goods on behalf of Chinese customers, has grown rapidly in recent years. This paper analyses the characteristics, operational processes and policy implications of Daigou business from a transnational perspective. The analysis is based on a unique database containing records of over two million parcels sent from Australia to China and 20 in-depth interviews with Australia-based Chinese Daigou agents. The study finds that Daigou is not merely a 'grassroots' economic activity but serves as a transnational social space: transferring money and goods coexists with communicating and exchanging social norms, values and lifestyles between countries; economic linkages and socio-cultural linkages interact with one another; Daigou business, characterised as 'transnationalism from below' (shaped by Chinese diaspora), often conflicts with China's national trade regulations and diaspora policies that reflect 'transnationalism from above' (devised by governments to run business and engage diasporas at a distance in favour of political, economic, and social dominance by existing elites). Increased understandings of the complexity and dynamics of transnational linkages involved in Daigou business have important policy implications for China and Australia.

Opportunities and Challenges for Achieving Greater Equity in Sexual and Reproductive Health and Rights (SRHR) in Contemporary Indonesia (1/3)

A/Prof Linda Bennett¹, Dr Belinda Spagnoletti^{1,3}, Dr Meiwita Budiharsana⁴, Wiji Wahyuningsih⁴, A/Prof Iwan Ariawan⁴, Dr Ariane Utomo²

¹Nossal Institute For Global Health, University Of Melbourne, ²School of Geography, University Of Melbourne, ³Center for Reproductive Health, Gadjah Mada University, ⁴Faculty of Public Health, Universitas Indonesia

Overview:

There is significant divergence in the ability of individuals and different communities to realise their sexual and reproductive health and rights (SRHR) across Indonesia. This panel takes up the challenges of identifying key areas where improvements need to be made, where important ground has been gained, and in understanding how different forms of inequality coalesce for Indonesians in the realm of SRHR. Papers will critically engage with issues such as: postpartum family planning; cervical cancer and its prevention; LGBTIQ+ rights and health; sexual violence; youth SRHR; disability and SRHR; religious activism and SRHR; the evolving moralisation of SRHR; and recently attempted legal assaults on SRHR. Contributors will explore how SRHR are being shaped by and negotiated within the dynamic socioeconomic, cultural, religious and political contexts of Indonesia. Gender and sexuality will be pivotal to the panels' collective analysis of in/equity in SRHR, while differences between the centre and the periphery, the urban and rural, and according to socio-economic class, age and ability will also be unpacked. Contributors will consider the agendas, roles and impacts of actors such as the Indonesian state, health providers, civil society, community-based organisations, religious organisations, the mainstream media and virtual communities in promoting and constraining SRHR.

Issues of Ethics and Equity in Cervical Cancer Prevention, Screening and Treatment in Indonesia

A/Prof Linda Bennett & Belinda Rina Marie Spagnoletti

With cervical cancer causing the death of 50 Indonesian women each day, the imperative of upscaling the nations' efforts in preventing, screening for and treating cervical cancer is crystal clear. What is less clear, however, is how women's and girls' rights are considered, contested and neglected in recent cervical cancer interventions. This paper draws on findings from a current four-year study on human papillomavirus (HPV) vaccination, and screening and treatment for cervical cancer in Indonesia that has revealed a quagmire of issues related to ethics and equity. Specifically, we problematise issues of informed consent in relation to HPV vaccination, outreach screening events, and the contested requirement of husband approval for women to receive cancer-related health care. We also discuss challenges in ensuring equity in HPV vaccination access, discrimination in screening access for unmarried women, and differential access to prevention, screening and treatment for women living outside of major urban centres and for the urban poor. The paper draws on data collected with women affected by cervical cancer, health professionals engaged in cervical cancer prevention, screening and treatment, and members of community-based advocacy organisations in Yogyakarta and Jakarta.

An Exploratory Study of Drug Sellers' Knowledge of Misoprostol Use for Medical Abortion in Yogyakarta Indonesia, 2019

Dr Meiwita Budiharsana, Wiji Wahyuningsih and A/Prof Iwan Ariawan

In 2013, the WHO endorsed misoprostol for reproductive health by including it in the WHO Model List for Essential Medicines, and in the WHO-FIGO guidelines for medical abortion. In Indonesia, misoprostol is licensed only for treating gastroduodenal ulcers. Surgical and medical abortion are illegal in Indonesia, but contradictorily herbal remedies to regulate menstruation are advertised on local television, while 'massage services' to induce 'late menstruation' are advertised throughout semi-urban areas. Evidently there is a gap between the legal status of abortion and the services that women access. A 2009 study revealed that misoprostol sales increased by 116% between 2002-2007, indicating growing 'off-label' use. This research sought to assess drug sellers' knowledge about misoprostol use for medical abortion. A total of 184 pharmacy workers and midwives from urban Yogyakarta were surveyed in February 2019. Only 14.7% of participants mentioned the importance of the WHO-FIGO guidelines. There were no significant differences in knowledge between midwives and pharmacy workers. Findings indicate that the criminalisation of abortion has led to growing demand for misoprostol as an off-label drug for medical abortion. Of concern is that most misoprostol sellers have insufficient knowledge about the safe and effective use of misoprostol for medical abortion.

Reimagining Masculinities in East Asia

Carman K. M. Fung¹, Michaela Luschmann¹, Patrick Murphy¹, Ana Dragojlovic¹

¹University of Melbourne

Overview:

From the Japanese salaryman, the 'spornosexual', to the "pan-Asian soft masculinity" (Jung 2009), there is little doubt that across East Asian media representations have brought attention to an ongoing shift in the ways masculinity is conceptualised, spoken of, and practiced. Changes in how masculinities are negotiated are becoming more and more salient across media and public discourses. This panel takes on the ideas of gender and sexuality, exploring the manners in which they are reinforced, contested, and/or imagined through media, stereotypes, and identity politics in the Japanese and Chinese (China, Taiwan and Hong Kong) contexts. Each of these papers take different approaches to question and disrupt ideas of hegemonic masculinity, by exploring the ways that multiple masculinities function in society, while also calling into question heteronormative structures that are prevalent across cultures. Through interviews around performance and identity, critical discourse analysis of love advice, as well as multimodal analysis of productions of ideologies in pornographic media, this panel explores the working of ideology and discourse in the production of masculinities and sexuality in these regions.

The Phantom of Hegemonic Masculinity in Emergent Lesbian Discourses: Sexual Modernity in Hong Kong, Taiwan, and Mainland China.

Carman K.M. Fung

In the late twentieth century, lesbianism has been broadly conceptualised in Hong Kong and Taiwan as a pairing between a masculine-presenting individual and her feminine-presenting partner. The former was called a tomboy while the latter was termed a TBG (tomboy's girl) or a po (literally "wife"). This vernacular soon spread to China in the early 2000s. By early 2010s however, the three regions have seen an plethora of new lesbian sub-labels and discourses.

This paper argues that these emergent discourses are defined through their rejection of the preceding tomboy label, which is perceived to be too closely aligned with "Asian hegemonic masculinity". Further, I argue that the idea of an "Asian hegemonic masculinity" actually draws from both local and trans-regional (including Japanese) popular culture. Drawing on interviews with 40 members of the lesbian communities conducted in Hong Kong, Taipei, and Southeast China (Shanghai, Shenzhen, Guangdong) in 2018, this paper explores what hegemonic masculinity means to lesbians who reject the tomboy label. Specifically, I ask: what kind of masculine performance is imagined to be part of traditional culture? In what ways are new sexual identities positioned to be modern? And how may sexual modernity be projected onto geopolitical imaginations of statehood?

Are Men Wolves? – Non-Conforming Masculinities In Japanese Love Advice Books

Michaela Luschmann

The emergence of a variety of non-normative masculinities in Japan since the burst of the bubble economy in the early 1990s, has led to a vigorous debate in the Japanese public. During this time of re-evaluation of sex/gender norms, Japanese love advice books allow readers to reflect on their own gendered performance in interpersonal situations that involve dating, romantic relationships and sexual encounters. As a discursive instrument, love advice books can thus contribute to the legitimisation of progressive forms of masculinity and femininity, but they can also be used to persuade individuals to conform to certain societal standards. Utilising methods of critical discourse analysis, this paper aims to shed light on the discursive mechanisms that lead to the reproduction of asymmetrical power relations in Japan. The binary construction of the so-called 'herbivore man' and 'carnivore woman' in Japanese love advice books published in 2009 is used as an example to demonstrate how heteronormative ideologies are perpetuated in sex/gender discourses. I further ask the question: How can these ideologies be subverted through the reframing of non-conforming heterosexual masculinities in advice products for men in the future?

Queer Japanese Masculinities: Ideologies at Work in Japanese MSM Erotic Manga.

Patrick Murphy

This study seeks to frame how ideologies around masculinity in Japan function in the characterization and creation of queer men who have sex with men (MSM) erotic manga. The choice of reference to these character's sexuality is for three reasons; 1) to avoid the essentialization of a gay identity towards a set specific sex act, 2) to open up the interpretation of these male characters as gay, bisexual or heterosexual men who also have sex with men and finally 3) to allow for the readership to not be assumed as exclusively gay men.

This paper analyses representations and characterizations of male characters in these MSM manga. Through a discourse analysis and indexical field framework of these depictions, the study will analyse visual imagery, embodied masculinity and linguistic signs and choice of these characters to understand what ideologies may be at work in the creation of these desiring characters while also seeking to provide a more rounded analysis of ideologies around gay and queer masculinities/sexualities in Japanese media, and particularly how these images and representations may find similarities within common tropes and identities within 'traditional' pornographic and sex narratives and gender ideologies.

Urban Assemblage and New Inequalities: Liminal Spaces and Marginalization in Mandalay, Myanmar. (Myanmar Series 1/4)

Dr Michael Griffiths⁵, Daw Htu Ra¹, Daw Thandar Aye¹, Daw Htay Htay Win⁴, Daw Sandi Moe¹, Dr Shin Thynn Tun¹, Prof. Thida Htwe Win¹, Daw Zin Mar Nyein³, Daw Khin Phyto Wai¹, Dr Nyunt Nyunt Win¹, Daw Than Than Htay¹, Dr Zin Mar Latt¹, Dr Kyu Kyu Than², Daw Khin Nyein Chan³

¹Department of Anthropology, ²Department of Geography, ³Department of Law, ⁴International Relations Department, ⁵University of Hull

Overview:

The disruption and re-configuring of physical space engendered by urbanization are accompanied by re-ordering of the economic, social and cultural environment, with particular effects on labour. Amidst such re-ordering, new liminal spaces emerge as places of intersection between consumers and providers of labour which is regulated neither by formal arrangements or by established cultural norms of productivity, but which exist in the margins. This evident in Mandalay, Myanmar's second largest city, where recently initiated political and economic reforms juxtapose with emergent trends in behaviour, resulting in the re-ordering of spaces and opportunities from both above and below. This panel analyses three different contexts of marginalization. Firstly, families working on waste disposal sites, showing the human cost of the 'Green economy'. Secondly, analysing child labour, where spatial relocation of children in non-formal settings (teashops) creates an ambiguity of status which enables tolerance of child labour despite well-known legal prohibitions. Finally, a social geography of the railway station analyses how day and night-time conditions intersect with the built environment to influence jurisdictional inequality

This panel highlights the need for urban governance which allows for the complexities created by 'urban assemblage'.

Castaways? A Critical Ethnography of Garbage Collectors in Kyawk Kyi Kone, Mandalay

Daw Htu Ra, Daw Htay Htay Win, Daw Thandar Aye and Daw Dansi Moe

As urbanization increases, and the limits of urban spaces expand, new liminal spaces are created between new developments and rural areas. Such spaces are often subject neither to the formal jurisdiction found in urban centres, nor the established norms of rural communities. These 'frontier' spaces are frequently places of opportunity and risk; as such many of those living and working in these spaces live illegally, surviving on low-paid, often dangerous work which is considered unfit for either urban or rural spaces. The business of recycling waste material has emerged as a 21st century growth industry, promoted by both environmental activists and economists alike as part of the 'Green economy'. Yet little attention has been paid to the human cost of recycling as marginal labour, often undertaken in risky and unrewarding conditions.

As Mandalay (Myanmar's second largest city) has experienced rapid urbanization, the city's effort to manage solid waste has been placed under greater pressure. The local government sought has to control the issue by the establishing two large scale sites for solid waste disposal on the outskirts of the city. One of these site is 'Kyawk Kyi Kone', situated adjacent of the graveyard in the northern part of the city. Here, generations of garbage collectors are working to reuse recyclable material. Using critical ethnography (in particular photo-ethnography), this paper will explore the social and economic life of people who collect waste for recycling, analysing the complex economic geography of the marginal labour utilised in this part of the 'Green economy'.

Is it Working? Factors Sustaining Child Labour in Mandalay

Dr Shin Thynn Tun, Prof. Thida Htwe Win, Daw Zin Mar Nyein, Daw Zin Thu Tun and Daw Khin Phyo Wai

Child labour is a significant feature of urbanization, where migration from rural areas contribute labour to urban development, the food industry and other sectors. In these circumstances, the public perception and definition of child labour may be fluid, based on cultural and economic values. This in turn marginalizes such labour, which often takes places in liminal economic space. In Myanmar, despite laws stating the minimum age for working in factories, shops, commercial or public entertainment establishments is 14 years old, over one million children-nearly ten percent of the child population-are considered to be engaged in child labour. Many are working in hazardous workplaces and for long hours with no regular income. However, comparisons between the two largest cities in Myanmar show that the rates of child labour, and rate of exposure to hazardous work are much higher in Mandalay than in Yangon. This paper explores the reasons for high percentage of child labour in Mandalay, asking what factors enable the ongoing tolerance of child labour despite widespread awareness of child rights and labour laws. This research will use ethnographic methods to analyse the perspectives of stakeholders who are utilising child labour and to analyse the key economic, social, cultural and legal factors which act as enablers or constraints on child labour in the context of urbanization.

Delayed or Derailed? Life Trajectories of Child Waiters in Mandalay

Dr Nyunt Nyunt Win

Urban expansion is associated with the emergence and transformation of marginal labour. In this context, migration of surplus labour from rural areas increasingly includes younger migrants, as generational agricultural vocations decline. This in turn challenges conceptions of child labour, where younger migrants are engaged in labour which is spatially remote from their families. In Mandalay, Myanmar's second largest city, urbanization has drawn in large numbers of children from rural areas, many of whom who supply labour in non-formal contexts. One such practice is in the hospitality industry, where young children are sent to work in the many tea-shops in the city, supplying labour in exchange for lodgings and food, and nominal wages. In such liminal settings, their labour is provided away from parental control, but also outside of formal employment structures. However, such practice is not only tolerated, but viewed by many as a positive contribution to labour surpluses in rural areas, illustrating the fluid practical definitions of child labour. Little thought is given, however, to the longer-term futures of those engaging in such work, and whether the transition into liminal urban labour represents an enabler, or a constraint for future development. This paper seeks to inform public discourse on child labour by conducting narrative analysis to explore the politics of forbearance relating to child waiters/ waitresses, and to explore their life trajectories into adulthood.

Liminal Spaces: A Critical Geography of Working Children in Mandalay Railway Station

Dr Zin Mar Latt, Dr Kyu Kyu Than, and Daw Khin Nyein Chan

Reconfigurations of the urban built environment enable the emergence and sustaining of liminal spaces where the governance of labour and social relations may be both ambiguous and unequal. Such inequalities may be further engendered by day and night, not only in the form of the 'night economy' (Hobbs 2000) but in the politics of tolerance made possible in the marginality enabled by shadows.

Since 1988, increasing rates of urbanization in Myanmar, resulting from a rapidly changing economy, have introduced new challenges to the governance of urban spaces. This research uses photo-ethnography to study the social geography of street and working children based around Mandalay Railway station, showing how the physical space and infrastructure such as roads and buildings effect jurisdictional inequality in light and shadow, and the challenges this poses to governance of public spaces, particularly in relation to vulnerable and marginalized groups.

Modern Art and Visual Culture in Southeast Asia: De-Canonical Impulses

Dr Roger Nelson¹, Daniel Tham², Charmaine Toh¹, Dr Kyla McFarlane³

¹National Gallery Singapore, ²National Museum of Singapore, ³The Ian Potter Museum of Art, University of Melbourne

Overview

“Do we not want to have variations, differences, alternatives, or do we want everything under one centralized authority and thereby mute them? I fear for this,” said art historian T.K. Sabapathy in a 2019 interview. His statement articulates a widely-held anxiety. Do museums in Southeast Asia play a homogenising, canonising role in the ongoing formation of historical narratives about the region’s art and visual culture? Despite the longstanding existence of national art and history museums in cities throughout Southeast Asia, presently only museums in Singapore exhibit modern art and visual culture of the entire region on a large scale. The research, exhibitions, acquisitions, collaborations, and publications undertaken by museums in Singapore are thus subject to rigorous scrutiny. Many curators, in Singapore and elsewhere, share Sabapathy’s desire for “variations, differences, alternatives.” Presenters in this panel highlight that their research often extends to under-studied aspects of Southeast Asia’s art and history, which are little-known among both specialists and general publics. This heterogeneity of research topics and methodologies attempts to surface and negotiate new questions, resisting a singular, stable history. This panel invites critical responses to the presenters’ exhibitionary and other research, and by extension, this de-canonical approach to museological practice.

Meeting of the Worlds: Reframing Singapore’s Early History with ‘An Old New World’

Daniel Tham

With “An Old New World: From the East Indies to the Founding of Singapore, 1600s–1819,” an exhibition held in conjunction with Singapore’s Bicentennial, the National Museum of Singapore situated Singapore’s founding as a British East India Company settlement in 1819 in a longer historical narrative and broader geographical context. The epistemological, and in turn curatorial, approach involved framing this history in terms of the “worlds” and “worldviews” represented. This is highlighted in the exhibition’s title, which contrasts the largely European perspective of the East Indies being a “new world” to be discovered and exploited, with a local perspective of the region being an “old world” that had already been thriving culturally and economically for centuries. This paper examines how the exhibition’s framing of Singapore’s history and historiography in terms of the “meeting of the worlds” allows for pertinent questions of knowledge and power to be surfaced and negotiated.

In Search of Modern Photography in Singapore: Tan Lip Seng, Lee Lim, Lim Kwong Ling and Lee Sow Lim

Charmaine Toh

This paper presents the work of four Singaporean photographers who were key advocates for the status of photography of an autonomous art form. As active and influential members of several of Singapore’s many dynamic photography clubs in the 1950s and 1960s, Lee Sow Lim, Lee Lim, Lim Kwong Ling and Tan Lip Seng were key to the development of modern photography in Singapore through their roles as educators and mentors, exhibition organisers and salon jurors. Individually, they exhibited widely and developed distinct photographic practices which centred around representations of a rapidly transforming Singapore.

Photography has historically struggled to find a place within Singapore’s art history which has been dominated by painting and sculpture. This presentation attempts to write photography back into this history, not only through a close study of the four photographers but also in examining the paintings circulating during the time. Like the painters, these photographers were negotiating individual and cultural self-representation alongside their personal artistic aspirations, one which paralleled Singapore’s search for independence from British colonial rule, and the anxieties of modernity.

Visual Accounts of the ‘Secret War’ in Laos

Roger Nelson

Recent studies of lesser-known art and visual culture from Cold War-era Southeast Asia typically assume that researching images enables deeper understandings of the historical events and contexts that they depict or relate to. But is this always the case? The imbrication of visual accounts of Cold War-era Southeast Asia in multiple networks and narratives within and beyond this region may complicate analysis more than is usually thought.

This paper considers two rare corpuses of images depicting America’s “Secret War” in Laos, which involved covert aerial bombing, and a proxy war fought by Hmong and other highlanders. One comprises photographs collected by Buddhist abbot, Pha Khamfan Silasangvara (1901-1987), a celebrated maker and collector of photographs. The second is a series of paintings depicting Air America planes deployed for clandestine military and other purposes, painted by British-born “aviation artist” Terry Wofford (née Gilbert, 1943–), who worked in Vientiane from 1968 to 1972.

As with most art and visual culture from modern Laos, these works have not been substantially studied. While examining the “Secret War” facilitates research on these images, they also intersect with tangential issues; these photographs and paintings thus offer limited utility for deepening insight into their under-researched historical context.

Respondent abstract

Kyla McFarlane

Drawing on her own experience working as a museum curator, the panel respondent, Kyla McFarlane, will invite the presenters to reflect on the relationship between their research methodologies and topics and their curatorial and exhibition practice, as well as to consider the intersections between their individual interests and the priorities of the institutions that they work in. The respondent will also facilitate comparisons between museums of art and history in Singapore, and museums and other art institutions in Australia.

Cultural Mobility and Creative Exchange in Asia and the Pacific

Miki Kurihara¹, Dr Jindan Ni², Dr Aline Scott-Maxwell³, Dr Nicholas Ng⁴

¹*Sophia University*, ²*RMIT University*, ³*Monash University*, ⁴*Western Sydney University*

What Was Revealed When Yoga Came to Malaysia?: Untangling the Concept of “Asian Spiritual” Culture Miki Kurihara

Yoga is diffused to all over the world and practiced with different purposes nowadays. It is generally regarded as a “spiritual” culture in sociological studies, but its mystic image was composed with the influence of Western gaze (King 1999). In short, there is a simple assumption of dichotomy between modern West and the others under this representation. On the other hand, in case of Malaysia, yoga practitioners need to be more careful about the social meaning of yoga due to its multi-religious situation. Therefore, to analyze the way of practicing yoga there is to investigate the structure of yoga more precisely. Especially, I am going to consider a relationship between spirituality and a body technique at this time. The field research has been conducted since 2017 intermittently in Kuala Lumpur and Selangor. And its main methods are interview with yoga instructors and participant observation at their classes. As a result, they used their ingenuity to have practitioners feel their own physical sense so that they come not to have a fixed doctrine. This study doesn't only show dynamism of mobility of Asian culture and people but also contribute to getting over a postcolonial view to “Eastern body technique”.

Sedentary Life, Nomadic Texts: A Study of the Chinese Intertexts in the Japanese Heian Women's Writings

Dr Jindan Ni

In his preface launching Deleuze and Guattari's *Anti-Oedipus*, Michel Foucault writes passionately that: “Prefer what is positive and multiple: difference over uniformity, flows over unities, mobile arrangements over systems. Believe that what is productive is not sedentary but nomadic.” For Foucault, it is the nomadism, the mobility, the heterogeneity that enrich the productions in the humanistic domain. Allying myself with Foucault, this paper intends to bring the literary mobility in premodern East Asia under the spotlight by examining the literary interrelations between the Japanese Heian (794-1185) women's writings and the Chinese texts. For a very long period, the Japanese national literature studies have encouraged generations of scholars and readers to read the Heian women's writings as “purely Japanese,” which represent the essence of Japan. This study attempts to challenge this mode of “national literature,” focusing on the impact of Chinese texts to reveal the more heterogeneous features of Heian women's writings. Drawing on the theories of contemporary transnational literary studies, this paper will show how the Chinese texts metaphorically mobilised Heian women's sedentary life and how these women writers tactfully expanded their literary creation beyond the indigenous culture and eventually achieved the accomplishment both at home and its beyond.

Cultural Exchange and Agency in Two Australian Artist Collaborative Projects with Indonesian Alternative Pop Acts

Dr Aline Scott-Maxwell

The paper considers two projects led by Australian artists that draw on Indonesian contemporary music and were created collaboratively with Indonesian musicians. Punksila is an Indonesian punk band and artist collective formed by Melbourne visual artist Danus Kesminas that has irreverently and controversially parodied aspects of Indonesia's political culture. The other project, *Attractor*, is a contemporary dance work conceived by Melbourne choreographer Gideon Obarzarnek and which came about through his prior connections with Indonesian punk and metal-influenced experimental music duo, *Senyawa*. *Senyawa* was also central to *Attractor*'s performance for the 2017 *Asiatopa Festival* (Melbourne). In considering these projects within the broader frame of the benefits of creative collaboration, cross-cultural exchange and ‘first world’ exposure, as well as inequitable power relations in the creative process and vastly different financial and career consequences, both projects might be seen as having outcomes that primarily further the Australian participants' artistic (and other) goals. But they also suggest a more nuanced interpretation. Notwithstanding questionable equity issues, the paper invites consideration of the agency available to the Indonesian musicians, the contextual implications of their Indonesian (and global) socio-cultural and musical world and benefits that potentially accrue for them beyond these immediate projects.

Cultural Crossroads: Asian-Australian Programming in Contemporary

Dr Nicholas Ng

In September 2019, a group of five hundred spectators flocked to Ashfield Town Hall in celebration of the Moon Festival. For the first time in local history, members of the Asian Australian community came together in mutual celebration of what is often known as the Chinese 'Mid-Autumn Festival' through an eclectic program of music, dance, story-telling and visual art. The program avoided the China-centric focus often assumed at similar events still produced by the City of Sydney, in light of the Korean, Vietnamese (and to a certain extent, Japanese) observation of the festival. Specially curated as part of the 9th Sydney Sacred Music Festival, much emphasis was placed on the creation of new intercultural sounds through music, particularly through a commissioned work for traditional Asian instruments, 18 cellos and a live DJ. This paper examines the intricate processes involved in the creation of this unique program supported by Inner West Council and Western Sydney University. My analysis reflects on the overall success of the festival in representing the various performers engaged, many of whom who are neither 'here' nor 'there' in the ongoing negotiation of their respective identities as Asian Australian artists.

Histories of Foreign Trade, Travel and Collecting Across Asia

Toshiki Asakura-Ward¹, Kathleen Gutierrez², Dr Ryan Holroyd³, Juan Juan Wu⁴

¹The University of Adelaide, ²University Of California, Berkeley, Berkeley, United States, ³Academia Sinica, ⁴University of Melbourne

Preserving Heritage into the Future: Grassroots Movements for the Yokohama Foreign General Cemetery

Toshiki Asakura-Ward

This paper examines the history of the Yokohama Foreign General Cemetery in Japan since its genesis in 1854. This resting place survived a financial crisis beginning in the 1970s despite very few descendants of the interred having an active involvement in its maintenance. This study explores the impact of grassroots movements, which led to the preservation of the cemetery. Key factors in its survival include sustained public interest in Japan's history of international contact since the opening of Yokohama Port, the involvement of interested groups, public Open Day donations, and fundraising efforts. In particular this paper investigates how the priorities of the City of Yokohama and the Prefecture of Kanagawa for this cemetery, led to them to make major donations towards this heritage site. This paper draws on a case study of the annual 'pilgrimage' by Japan Rail staff to the site to highlight some of the ascribed attachments to persons buried there. This paper concentrates on the fate of Edmund Morel to illustrate how memories of persons buried there are being perpetuated. This paper also interrogates how the cemetery management selected certain tombs for inclusion in its Open Days map and the correlation between this and major donors.

Mary Strong Clemens (1873-1968): A Collector-Emissary of Colonial Flora

Kathleen Gutierrez

At the start of the U.S. colonial period in the Philippines (1898), U.S. botanists grappled with the diversity of un-described plant life. A dearth of trained botanists in the colony necessitated the hiring of independent plant specialists, who could work contractually on behalf of the colonial government. A native of New York, Mary Strong Clemens took her amateur botanizing career to Manila in 1902. Spanning over six decades, Clemens's career was defined by her expertise in Malesian flora and by her specimen collections from the Philippines, British North Borneo, Indo-China, and New Guinea.

This presentation examines Clemens's inter-colonial collecting career. I argue that she, along with other contractual plant specialists, became a "collector-emissary" for U.S. colonial botany. During what historian Charles Schmidt-Nowara (2006) calls the "second wave" of imperial expansion in the late nineteenth and early twentieth century, botany was part of the intellectual consolidation of old and emerging empires. Publishing U.S. colonial botanists relied on collections made by collector-emissaries to advance intellectual claims inter-colonially: revisions to the flora of French Indo-China and of the Dutch East Indies could flex U.S. intellectual might in the region. I contend that colonial botanists' success hinged on scientific collaboration with collector-emissaries like Clemens.

The Curious Double-Life of Putuoshan as Monastic Centre and Commercial Emporium, 1600 to 1750

Dr Ryan Holroyd

This presentation will examine the role of Putuoshan as a commercial centre in East Asia's early modern maritime trading network. It will use the case of this island to demonstrate how Chinese government policies influenced the evolution of trade across Asia. Putuoshan is a verdant island off the coast of China's Zhejiang province, and is primarily known as the site of several important Buddhist monasteries. Less well known is the fact that it was a common departure point for merchant vessels heading from China to Japan during the Kangxi period (1661 – 1722). The argument that my presentation will advance is that Putuoshan's importance as a maritime centre was dependent on the warm relationship the island's monasteries enjoyed with Qing officials in Zhejiang. Patronage from the officials encouraged the popularity of Putuoshan as a pilgrimage site and limited oversight of traffic in the island's harbour. It was only during the Yongzheng emperor's reign (1722 – 1735) that concerns about smuggling and emigration to Japan prompted stricter management of commerce, and consequently reduced Putuoshan's role. The changing fortunes of the island will illustrate the ways that Qing government policies reshaped China's commercial links to the rest of maritime Asia.

Emotion, Race and China Threat: Two Australians in China, 1894 - 1914

Juan Juan Wu

This paper explores the ways in which emotions create the effect of racial boundaries in representations of Chinese subjects in narratives of travels by two Australians to China. In 1894, George Ernest Morrison (1862-1920) journeyed from Shanghai via the Yangtze to British Burma, blending exotic adventures with ethnographic depictions in *An Australian in China* (1895). Following Morrison's footsteps, Mary Gaunt (1861-1942), another Australian from Victoria, published *A Woman in China* (1915) and *A Broken Journey* (1919), recounting her spontaneous and often contradictory responses to myriad sensations during her journeys in northern China. Morrison and Gaunt's judgements and perceptions of the Chinese reflect a complex set of attitudes inflected by colonial racism, through which they negotiate their encounters with the Chinese other. Their experiences, however, could not be entirely subsumed within discourses of eugenicism or anti-Asian racism circulating in colonial Australia. Engaging with Sara Ahmed's notion of 'affective economy', in which emotions play a crucial role in the 'surfacing' of individual and collective bodies, I examine different emotions evoked in the texts, focusing on their productive roles in reinforcing or dissolving racial boundaries between Chinese and Anglo-Australian. Caught between fascination and fear, as well as between affection and aversion, both Morrison and Gaunt show an apparent emotional ambivalence towards China and its people. This pattern of ambivalence reveals a sense of anxiety of being Australian, an identity that is neither British nor Asian. However, viewed from a different angle, it may also allow for an affective space for cross-cultural and transnational connections between Australia and China, or Asia in general.

Utopias on the Ground: Everyday Life in the Making of Mao's "New China"

Katherine Molyneux¹, Shan Windscrip¹, Peidong Sun², Ning Zhang²

¹University Of Melbourne, ²Fudan University

Overview:

This panel aims to stimulate critical discussions of aspects of everyday life in Mao-era China, where state-socialist visions for the future radically transformed – often with disastrous consequences – the grassroots' here-and-now. The four papers in this panel explore the significance and dynamic impact of Maoist utopias on the ground from different perspectives, bringing new insights from previously unexplored or neglected sources into a volatile past suffused with hopes, fears, and uncertainty. Katherine Molyneux examines the fate of street peddlers during Nanjing's urban commune movement in the Great Leap Forward, demonstrating that the state's yearning for an industrial utopia reconstituted the city's daily economy. Shan Windscrip examines unpublished diaries of the early Cultural Revolution, showing how ordinary people appropriated official discourse of time to position themselves in socialist space as historical subjects. Peidong Sun explores the dynamic relationship between official censorship and personal reading practices, highlighting the limitations of power in suppressing the individuals. Finally, Zhang Ning looks into the personal documents of a former "educated youth" to discuss the disappearance of the revolutionary horizon in rural everyday life. Together, the four papers argue that the Maoist grassroots, while being transformed by utopias "from above," fractured state homogeneity from the bottom up.

Leaping Forward in Nanjing: Urban Communes and Productive Peddlers, 1958-1960

Katherine Molyneux

During the Great Leap Forward (c1957-1962), a series of radical policy experiments attempted to realise Mao's vision of China's communist future, reshaping Chinese urban culture in the process. Recent research has drawn attention to the impact of the expansion of state power into everyday life and of female employment in the cities (Ding, 2013; Lanza, 2019). Aiming to augment and complicate existing knowledge, this paper explores the reorganisation of the daily economy by the state and its social effects during the urban commune movement of c1958-1961 in Nanjing – a period marked by institutional efforts to turn housewives and itinerant peddlers into productive participants in a socialist workforce. Drawing on previously untapped archival sources, I examine the loss of economic independence of petty merchants and handicraftsmen due to their temporary assimilation into state-sanctioned employment, and how they navigated this loss with limited means. In doing so, I show how the urban communes disrupted an extant independent economy of everyday exchanges between small merchants and housewives. Although the commune experiment was short lived, Mao's industrial utopia fundamentally restructured daily life in the city, bringing it within the ambit of the state.

Cultural Revolution in Time: Diaries and the Making of Socialist Subjects, 1966-1969

Shan Windscrip

Recent scholarship on the workings of human agency in Mao-era China has drawn attention to the incompleteness of power, where the individual fulfilled its selfhood through acts of circumvention and resistance (Lüdtke, 2016). This paper complicates existing literature by examining the interplay between subjectivity and ideology in unpublished personal diaries produced at the height of the Cultural Revolution. Approaching journal-keeping as a means of self-construction within time (Hellbeck, 2006; Sherman, 1996), I explore how diarists articulated a revolutionary self-consciousness through engagement with the Maoist "regime of historicity" (Hartog, 2003; 2016). A close reading of the dairies' narrative composition reveals an active politicization of everyday life, through which the authors constructed themselves as actors of historical change. They embraced the radical "rupture in continuity" ushered in by the Cultural Revolution, writing their lives into Maoist socialist modernity by appropriating official time and history as narrative structures. In doing so, they composed their lives as part of an imagined trans/national collectivity bound by commitments to a sinified proletarian future. Yet this effort was also imbued with tensions and contradiction, highlighting the complex nexus between ideology and individual capacities in generating unintended possibilities of popular subjectivation at the grassroots.

“Fragrant Flowers” and “Poisonous Weeds”: Censoring Personal Readings during the Cultural Revolution, 1966-1976

Peidong Sun

This paper explores the dynamic relationship between censorship and readership in the cultural governance of China. Using previously untapped CCP documents, private archival collections, oral history, personal and work journals, I examine the motivations, mechanisms, impact, and evolution of state censorship on personal readings during the Cultural Revolution. Specifically, I explore how books that were labelled “fragrant flowers” and “poisonous weeds” evinced the state’s cultural sensibility and its interactions with official censorship. On the one hand, through “singing red and striking black” (changhong dahei), the system of cultural governance was made both normative and punitive: official censorship and self-censorship induced “political side-taking” (zhengzhi zhandui) and “habitual following” (xiguan xing jingen) within the society, which in turn normalized political power and transformed censorship into a cultural norm. On the other hand, a thriving literary underground, as seen in the hoarding of forbidden titles and their partial unbanning since 1970, suggests the limitations of censorship and shows how networks of information percolated through official politics and entered everyday life through reading and writing.

Revolution or Work Points? Troubles in the Everyday Life of an “Educated Youth” in the Countryside, 1968-1978

Ning Zhang

The daily lives of the Sent-down youth (also known as “zhiqing,” or educated youth) have been an area of enduring scholarly interest. Recent scholarship has drawn attention to their everyday practices of resistance and subversion after they were transformed from “Mao’s Red Guards” into rusticated “new peasants” stuck in the countryside (Sun Peidong, 2016; Guobin Yang, 2016). This paper contributes to this scholarship by exploring how “zhiqing” experienced the gap between Maoist revolutionary ideals and the reality of rural life as miserable and despairing, and the wider historical significance of this despair. Drawing on the diaries, letters, and oral history of Wang Zongren, an educated youth from Shanghai, I show how material and social issues constituted major sources of everyday melancholy for the educated youth. Day in and day out, Wang agonized over his inability to earn more “work points” and his troubled relationship with local peasants. His worries eventually turned him from a Maoist “New Man” to an ordinary “old man”, signifying the triumph of the mundane over utopian. Wang Zongren’s case highlights how the sent-down generation’s daily experiences of despair contributed to the ultimate collapse of the ideological order of the Cultural Revolution.

The Political Performance of Orality: Voice, Speech, Language and their (Dis)Contents in Duterte's Philippines

Oscar Jr Serquiña¹, Gene Segarra Navera², Alwin Aguirre³, Charles Erize Ladia⁴

¹The University Of Melbourne, ²National University of Singapore, ³The University of the Philippines, ⁴The University of the Philippines

Overview:

No other president in Philippine politics has garnered much notorious attention because of his oral performance than Rodrigo Duterte. The 16th president of the Southeast Asian republic is known to many not only for his bloody "War on Drugs" but also his so-called "War of Words." Duterte's violent relationship with language has manifested in the way he instructed Barack Obama "to go to hell," degraded the European Union as a "stupid organization," called the Pope "gay," and demeaned God as "stupid." He has further caught attention for his misogynistic denigration of women. Calling out these curses and sexual outbursts, mainstream media have tagged Duterte as "foul-mouthed" while critics have called him "unpresidential."

This panel spotlights different aspects of Duterte's subjectivity and performance as a speaking subject to evolve frameworks that can assist in our understanding of political performances of orality and its relationship to culture and society. How does Duterte expose a different production, circulation, and reception of oral performance in the 21st century? How does he change not only the political but also the linguistic, acoustic, and communicative landscape of the country? And finally, how might we understand the contents and discontents of Duterte's verbal hygiene within Philippine political modernity?

Acts of Speech, Bites of Sound: Rodrigo Duterte's Oral Flexing and its Discontents

Oscar Tantoco Serquiña, Jr.

Other than its deadly war campaign against illegal drugs, the presidency of Rodrigo Duterte is also notorious for polluting the Philippine soundscape with double-speak and verbal assaults inclusive of cuss words and sexist jokes. This presentation listens along and against the speech acts and sound bites that Duterte has engendered so far to come up with a concept-work about how a head of state's "oral flexing" becomes a crucial part of doing politics and becoming political in 21st-century Philippines. The presentation first describes the ability of Duterte to at once captivate and saturate his audiences through his characteristically sprawling, almost rambling, presidential speeches. It then reflects on the reconfiguration of the politics of orality under a regime that revels in the spectacles of presidential speech, while also constraining the critical voices of others. Finally, the concluding section of this presentation highlights how some Filipino citizens and social collectives perform their dissent through systems of speech and sound that operate as counterpoints to Duterte's cacophony.

The Duterte Presidency as Selective Subversion: Repudiating Some Practices, Reaffirming Others Gene Segarra Navera

This paper examines how the rhetoric of Rodrigo Duterte as president subverts the long-standing tradition of presidential rhetoric in the Philippines. His rhetoric of subversion is both refreshing and unsettling. On the one hand, he goes against some of the practices of previous presidents and this renders him heroic among the nationalist and/or anti-elitist electorate. On the other, his brand of subversion unsettles because it is curiously selective. In his speeches, Duterte merely reaffirms other practices adopted by his predecessors, but this is often eclipsed by his attention-grabbing subversion of selected practices. The paper proposes that subversion in Philippine presidential rhetoric is never radical; it is only selective. This is because the president, in his exercise of his expressive function, remains circumscribed by tradition; a strong and powerful schema always precedes him. The possibility of unshackling from tradition remains elusive as long as the president is tied to dominant and enduring interests and is encumbered by previous discourses. Cases involving subversive rhetoric by previous presidents are brought to the surface in order to support this point.

[Insert Expletive Here]: The Poetics of Vulgarly, The Spectacle of The Ordinary, and the Construction of Affective-Political Space in Dutertean Speech Performances

Alwin C. Aguirre

Built on the Bakhtinian premise that the vulgar and obscene are the domain of the powerless in resisting dominant culture, I view Duterte's penchant for strong and offensive language in his official speaking events as an appropriation of said subversive potential. In speaking the supposed vernacular of the masses, he arrogated upon himself the persona of the ordinary, which ironically, is transformed into a spectacle in various speaking engagements as covered by mainstream media in and out of the country. When asked for an explanation behind his 'crude' (bastos) language, Duterte claims that he is 'pursuing the limits of civility' (Romero 2019), essentially admitting an intentionality to his actions as opposed to attributing it to mere force of habit or unconscious predisposition. Employing an affective-discursive analysis (Wetherell 2012) of presidential speech transcripts, media coverage of his speaking engagements, and post-speech discursive interventions (e.g. official clarifications of the president's statements), I demonstrate, in accordance with Mbembe (2001), a particular kind of poetics (e.g. manner, materials, context) by which state power deploys obscenities and vulgarities in order to 'dramatize its own magnificence' to its subjects (p.104) and construct a limited affective space of political engagement.

Duterte's Words are His Followers': Imitations and (Re)Articulations of President Rodrigo Duterte's Rhetoric in Online Discourses about Human Rights in Mindanao under Martial Rule

Charles Erize P. Ladia

Martial rule under the late dictator Ferdinand Marcos left a bad mark in Philippine history, especially because of the violations against human rights and the curtailment of democratic processes that it entailed and engendered. No wonder that presidencies that came after 1986 looked at this political strategy with utmost caution and care. This, however, changed on 23 May 2017, when President Rodrigo R. Duterte signed Proclamation No. 216, which declared Martial Law and suspended the privilege of the writ of habeas corpus in the whole of Mindanao. To date, this decree has been extended thrice and has been approved by the Congress and the Supreme Court. Online discourses about Martial Law in Mindanao lay bare how pro- and anti-Martial Law advocates (re)construct and (re)define the concept of human rights. Such discursive efforts proliferate at speedier rates in an avenue such as the Internet, which offers its users a purportedly democratic platform for free speech, a high degree of anonymity, and a charged political engagement. In this light, this presentation extracts discourses on human rights that online users form and transform during this specific period in Philippine politics. It shows how these discourses are imitations and (re)articulations of Duterte's human rights rhetoric. In the end, the presentation problematizes these attempts of Duterte and his followers in the online word to redefine what it means to be human.

Law, Democracy and Governance: Challenges and Opportunities

Brendan Cliff¹, Clara Chan², Rafiqa Qurrata Ayun¹

¹Melbourne Law School, ²The Chinese University Of Hong Kong

Uncivil Disobedience Versus the Police State: The End of Hong Kong's Rule of Law?

Brendan Cliff

The 2019 explosion of political contention in Hong Kong is the latest in a succession of escalating protest movements post-1997, rooted in Beijing's refusal to countenance meaningful political reform in its Special Administrative Region. During the 2014 Umbrella Movement, both sides laid claim to the rule of law. Protesters justified peaceful civil disobedience as free speech and assembly in pursuit of democratic rights. The government emphasised obedience to the letter of the law. Ultimately, most protesters complied with court orders to vacate protest sites. The subsequent use of law to prosecute opposition figureheads, disqualify legislators, suppress symbolic expression and ban political parties repositioned law as an authoritarian tool rather than a human rights shield and accountability mechanism. This shift, combined with the hard lesson that "peaceful protest doesn't work", diminished law's standing as a neutral regulating force. By 2019, combative protesters were setting fires and destroying infrastructure, anonymous police were deploying unrestrained, sometimes-fatal force, and the government was invoking limitless emergency powers. The courts were reduced to ruling on injunctions with little impact on street-level realities. With established legal boundaries trampled, has Hong Kong become lawless? What are the consequences for its future, and that of the China governance model?

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With established legal boundaries trampled, has Hong Kong become lawless? What are the consequences for its future, and that of the China governance model?

Development of Chinese Legal Language and Legal Awakening in Hong Kong

Clara Chan

The Hong Kong legal system is based on the English common law system and English has been the dominant language since the British rule. In the late 1980s, the Hong Kong Government started to develop a bilingual legal system by adopting Chinese as its second official legal language. This reform was intended to prepare Hong Kong for the handover to China in 1997, as well as to meet the needs of the predominantly Cantonese-speaking population who mostly use Chinese in daily life. While the Chinese legal language is still in a 'developing stage' in Hong Kong's bilingual legal system, this study proposes that its increasing use strengthens the legal awakening of people in the city, and vice versa. There are two main observations for this. First, the use of Chinese language facilitates the dissemination of legal knowledge to the general public. For example, according to Carlye Chu Fun-ling (2012: 5), Justice of Appeal of the Court of Appeal of the High Court, the Chinese use in court proceedings and judgement writing has been attracting more and more Chinese media attention. She remarks that even those who are not particularly interested in the law have passively absorbed knowledge of court cases and legal procedures through Chinese media reports. Second, when the general population develops greater awareness of their legal rights and the rule of law in general, Hong Kong citizens can become more legally informed. Poon (2010: 89) describes this as 'legal awakening', meaning the people of Hong Kong are more motivated to safeguard their interests through knowledge of law. Chan (2020) argues that the more educated citizens will have a higher demand for language quality of legislation and judgments, making possible the creation of a communicative and target-oriented Chinese legal language of law.

Indonesia's Criminal Code Bill: Between Legal Reform and Democratic Setback

Rafiqa Qurrata Ayun

Attempts to amend Indonesia's Criminal Code have been made since the early 1960s and the bill has been intensively discussed by the government and the House of Representatives since 2015. In the political year of 2019, the bill commonly known as RKUHP has gained wider public attention because of the inclusion of a number of problematic offenses such as insulting the president, defaming religion, adultery and cohabitation. As the state justifies such a controversial bill by using nationalist narrative to point to the urgency of criminal law reform, it raises questions concerning in whose interest this bill is being formulated. While some studies focus on the problematic offenses that potentially threaten human rights, and on the conflicting aims of punishment in the bill, this paper elaborates the broader context of how the development of the bill mirrors a feature of Indonesian democracy, which is leaning toward illiberal tendency. It is argued here that the 2019 bill has revealed a move that embraces illiberalism as reflected in how the bill regulates some offenses that potentially violate civil liberties and at the same time accommodates some provisions that give more privilege to political and economic elites.

Whither Regionalism in Asia?

Prof. Baogang He¹, Prof. Kai He², Prof. Mark Beeson³

¹Deakin University, ²Griffith University, ³University West Australia

Overview:

Regionalism, once deemed the crown jewel of world politics, is in deep trouble. Brexit has been a devastating blow for the potential of regionalism in Europe and in Asia; and both Trump's "America First" and Beijing's Belt & Road Initiative have marginalised the centrality of ASEAN as a regional actor. Is it possible to have "the Asia-Pacific minus the USA" when the Trump administration disengages from Asia-Pacific regional institutions as suggested by Pempel (2018)? Has Asia developed what Kai He calls "contested multilateralism 2.0"? Has China took, and will China continue to take, a leadership role in building regional institutions? What is the prospect of regionalism in Asia when it has become an instrument for global power contestation between the USA and China? These questions will be discussed by four international relations scholars in this panel.

Is Regional Multilateral Institutions Underpinning Regional Security?

Prof. Baogang He

Professor Baogang He Deakin University, will examine the roles of China-led regionalism in the context of US–China rivalry through the case studies of ASEAN plus 1 (China) regarding the South China Sea, and the Shanghai Cooperation Organisation (SCO), in particular explore the question of whether China-led regionalism has modified the logic of alliance politics by developing a hybrid and overlapping membership arrangement that blurs friend–enemy assumptions. The question of whether regionalism will continue to grow or decline in future Asia will be examined.

The Prospect of Regionalism and Multilateralism in Asia

Professor Kai He

Professor Kai He from Griffith University would like to discuss the prospect of regionalism in the light of the new wave of multilateralism—what he calls "multilateralism 2.0". After the 2008 GFC (Global Financial Crisis), major powers, instead of ASEAN, have actively engaged in multilateral institutions, such as TPP (the US under Obama), AIIB (China), and CPTPP (Japan). Professor He will examine how different role conceptions of states during the international order transition have shaped the various institutional balancing strategies in the era of multilateralism 2.0 in the Asia Pacific.

Do Regional Multilateral Institutions Underpin Regional Security?

Prof. Mark Beeson

Professor Mark Beeson from the University of Western Australia considers whether the role of regional multilateral institutions is underpinning security. Have institutions such as ASEAN and the ASEAN Regional Forum played a necessary part in promoting regional peace, or are wider systemic factors at work? Does the very definition of the region in question make a difference when trying to understand such issues? In an effort to understand this last question the possible role and development of the 'Indo-Pacific' region is assessed.

Geopolitics and the Nature of Australia's Relations with the Region

Dr Nengye Liu¹, Dr Evi Fitriani³, Dr Dave McRae², Prof. Derek McDougall⁴,
Dr Alexander Davis⁵, Dr Amrita Malhi⁶

¹University Of Adelaide, ²Asia Institute, University Of Melbourne, ³Faculty of Social and Political Sciences, Universitas Indonesia, ⁴School of Social and Political Sciences, University of Melbourne, ⁵University of Western Australia, ⁶Australian National University

Antarctica in the Future of Australia-China Relations

Dr Nengye Liu

Antarctica is strategically important to Australia, who asserts sovereignty over 42 per cent of the Antarctic continent in the form of the Australian Antarctic Territory. In recent years, China has been significantly expanding its presence in this frozen continent. For example, China now operates three research stations in the AAT, including Kunlun Station at Dome A – the highest point of the Antarctic ice sheet. It is expected that Antarctic issues will play a more and more important role in Australia-China relations in the future. A comprehensive understanding of Chinese approach towards Antarctic law and policy is therefore essential when discussing China's role in the future of Antarctic governance. By conducting a thorough search in the Social Sciences category of China National Knowledge Infrastructure (CNKI), a key national Chinese academic database that collects more than 10,000 Chinese journals, more than 60 papers published between 2008 and 2019 were identified, which included the search term "Antarctica". Based on an analysis of those publications, this paper discusses how Chinese academics perceive Australian Antarctic law and policy, especially around three key issues: Australia's influence in Antarctica, Marine Protected Areas in the Southern Ocean and the Antarctic continental shelf.

Debating China's Influence in Indonesia and Australia – A Comparison

Dr Dave McRae and Dr Evi Fitriani

Public debate has intensified in recent years in both Australia and Indonesia regarding China's involvement in each country's domestic affairs. Two differences stand out. In Australia, public debate on Chinese investment has shifted from an initial pre-occupation with the consequences for Australian workers and long-term national prosperity to instead focus on security concerns, a theme that is absent in Indonesia. There has been no equivalent, for example, of the various Chinese tenders and investments that have been banned, disallowed or have become controversial on national security grounds in Australia. A second, newer strand of Australian debate is also absent in Indonesia, namely the focus since 2017 on efforts by China to cultivate political influence within Australia. Such concerns have culminated in the passage of new foreign interference legislation in Australia in 2018. This paper investigates the drivers of these differences, despite broad commonalities in contextual factors between the two countries, with the goal of contributing to scholarship on the ways in which regional countries are responding to China's rise.

Understanding the Dynamics of Geopolitics in the Indian Ocean Region

Prof. Derek McDougall

This paper examines the dynamics of geopolitics in the Indian Ocean region, with reference to the role of major powers, middle powers and small powers. Discussion of the contemporary situation often focuses on the competition between India and China, paying attention also to the involvement of the United States. However, there are also various regional powers that have an influence either broadly or in subregions. Countries such as Australia, South Africa, France (an external actor but with a regional territorial presence) and some of the Middle Eastern countries (Saudi Arabia, Iran, United Arab Emirates, Turkey) are relevant in this respect. In addition, there are small powers that play some role in the region. After reviewing the role of each set of powers (major, middle, small), this paper assesses different possible theoretical explanations for international interactions in the region. The broad comparison is between realism and approaches that take more account of domestic factors.

Rethinking the Role of the Indian Diaspora in India-Australia Relations

Dr Alexander Davis and Dr Amrita Malhi

In recent years, both the Australian and Indian states have sought to leverage the Indian diaspora in Australia as a means of strengthening the international relationship, citing business and people-to-people ties. Narendra Modi has sought to speak to the Indian diaspora as a means of performing the idea of India as a civilizational power which has transcended its territorial borders. On the other hand, the Australian state has sought to instrumentalise the Indian diaspora in Australia with an emphasis on business and economic ties. This paper questions the assumption that the Indian diaspora in Australia is and will be uncomplicated benefit to the India-Australia relationship, and bring the two states together. We do so both through analysis of both India and Australia's diaspora engagement strategies, and through the early results from a survey of people identifying as Indian living in Australia, which emphasises both their family stories of migration and their perception of their own role in the relationship. We argue that neither state's approach captures the diverse experiences, histories and identities of the Indian diaspora in Australia, and that this has important policy implication for the India-Australia relationship.

Tuesday 7th July

Panel Sessions 1.2

Rituals, Rites, Reflexivity and Practice

Dr Jinghong Zhang¹, Prof. Diana Dimitrova², Hannah Gould³, Prof. Julian Millie⁴

¹*Southern University of Science and Technology*, ²*University Of Montreal*, ³*The University of Melbourne*, ⁴*Monash University*

Cross-cultural Narratives of Australian Engagement with East Asian Tea Culture

Dr Jinghong Zhang

A mature “Australian tea culture” is yet to come, but it has been borrowing a lot of elements from other cultures. Currently influence from the East Asian tea culture, especially Chinese, is prominent. “Australian tea culture” is also in the process of being hotly discussed, discovered, practiced and invented by specific groups, whom I call “Australian tea activists” and who actively hold special and regular commercial promotions, professional workshops and small-scale tea gatherings in urban Australia. This paper aims to use robust cross-cultural narratives to depict and reflect upon the encounter, conflict and confluence in food ways between Australia and Asia in the new era of globalization and localization. In this presentation, based on anthropological participant observation and interview conducted in Australian cities, I will provide case studies from a tea festival, an office tea gathering, and a workshop pairing tea and cheese, to illustrate how the East Asian tea culture is being accepted, rejected, transformed or mixed with new elements in the Australian context.

The Radhasoami Tradition in Canada and Its Future: Cultural Mobility and Ritual Practice

Prof. Diana Dimitrova

This paper deals with the future of the Radhasoami tradition and studies its cultural mobility and ritual practices in transnational space, specifically in Canada. The Radhasoami is a reform movement that originates in India at the end of the nineteenth-century. It challenges and transcends orthodox Hinduism by rejecting the caste system and endorsing women’s education. My paper focuses on the ritual practice of the spiritual community during the satsang, or the collective religious service, in order to examine new developments pertaining to Radhasoami ritual and sacred space in Canada. In my presentation, I consider several aspects of the globalization of the Radhasoami movement in North America and its complex links with South Asian religion. My analysis of changes in ritual practice also discuss issues pertaining to cultural mobility. Some of the questions that I seek to answer are the following: Is the Radhasoami community in America global or local or translocal or transnational? Is it diasporic, cosmopolitan or traditional? How does one respond to local conditions in Canada? How do the conditions transnationalize? Is anything lost or gained in this cultural mobility? Does the new ritual space and practice provide an alternate “modernity” to that shaped by the West? How does this contribute to the building of new structures and spaces of thinking, being and believing? And ultimately, what is the future of the tradition in a global context? Thus, my paper examines the dynamic of the tradition in relation to several adaptations and accommodations of the ritual practice in the diaspora, and based on textual study of several Radhasoami texts, as well as on interviews with members of the community.

New Life - and Death - From the Ruins of Japanese Death Rites

Hannah Gould

Japanese death rites have radically transformed in recent decades, to become more personal, modest, and economical. With the collapse of the patrilineal household and the temple-parishioner system, the established model of a good death is no longer an achievable or attractive goal for many. But this model is more than an imaginary, and the death of modern death rites leaves concrete remains. Located in the ruins of a “vanishing” (Ivy 1995) – but not entirely vanished – socio-religious tradition, this paper considers the practical and affective burdens imposed by the material remnants of death rites, namely, tombstones, altars, and ash. Like other forms of sacred waste, disposal of such items is complicated for practical and moral reasons. Often, it demands the performance of special rites (kuyō) like those performed for the (human) dead. But such disposal methods impose further burdens, and the bonds between moral persons linger on, generating disquiet. Based on ethnographic fieldwork in the Japanese funeral industry, I explore the generation of sacred waste as a multi-generational process of ruination (Navaro-Yashin 2009; Stoler 2013). I then describe strategies for dealing with waste and ponder the prospect of new life, or new deaths, emerging from the ruins.

Graduate Attributes, Public Reflexivity and Geographies of Islamic Learning

Prof. Julian Millie

In 1975 the Indonesian Minister of Religious Affairs announced that the Ministry would thenceforth send students to Western universities, departing from a previous emphasis on Middle Eastern centres of scholarship. Scholarly understandings of this decision generally connect it to contest over the ideological fabric of Indonesian Islam: exclusivist tendencies might be moderated through Western approaches to the study of religion. I argue that ‘graduate attributes’ is a better concept for understanding this policy change. This is indicated in the Minister’s policy announcement of the time: ‘A person’s thought process, which is the most important qualitative element of higher education, has to display a modern, open and critical attitude’. My argument proceeds from the position that graduate attributes underpin government policy, but can only be observed empirically in styles of communication and expression. This paper argues that the comparative meanings of ritual and communicative styles are the foundations of graduate attributes, and these provide a context for understanding the decision to divert bodies away from the Middle-East. I explore the contrasting meanings Indonesians attach to the ritual and communicative styles associated respectively with western universities and Egypt’s Al-Azhar University.

Future Food in Future Asias (2/3)

Dr Subejo Subejo¹, Dr. Sara Niner², Dr. Ramesh Sunam³, Dr. Paola Tine⁴,
Dr Sarbjeet Singh⁵

¹Gadjah Mada University, ²Monash University, ³Waseda University, ⁴University of Adelaide, ⁵Panjab University

Overview:

World food security is likely to become more critical in the future, with hunger on the rise again. Asia is where the world's futures will manifest most rapidly, clearly and critically.

While much of the region's food is produced by small farmers for subsistence and local markets, industrialisation and commercialisation of food production is increasingly rapidly. Multinational food corporations are penetrating deeply into national and local food systems across Asia. Local economies, ecologies and communities are being transformed by these changes.

Governments across Asia are concerned about food security and trying to anticipate the future. But they are torn three ways - between deeply embedded traditions and ideologies of self-sufficiency; global pressures for bio-technical innovations to boost production and market-led approaches to boost productivity and food sector growth; and popular movements for food sovereignty and food justice grounded in local communities, ecologies, revived traditional methods and internationally inspired organic and agro-ecological production and distributions systems. But this dominant focus on eco/bio/technical and economic dimensions of food security obscures the ongoing social and cultural embedment of food.

This panel will explore how Food Futures across Asia play out in diverse ways between these rapidly changing forces and processes.

Is There a New Food Movement in Timor-Leste?

Dr Sara Niner

We will discuss an emerging food movement in Timor-Leste. While local and international NGOs focus on nutrition programs and research food culture to solve the challenge of malnutrition that the new nation faces some locals and malais or foreigners have new approaches. The Festival Kafe Timor, a local coffee festival is now held annually, and a Slow Food convivium held in 2014 resulted in the establishment of three businesses promoting local foods: Agora Food Studio, Dilicious Timor and Distillery Lokal. These businesses or social enterprises promote local traditional ingredients assembled in new innovative and healthy ways. New local NGOs such as Asosiasaun Halibur Inovador works with rural communities to innovate with locally grown food and there are new cafes and bars in Dili opened by young Timorese promoting local food, culture and music. All these initiatives will be offered as evidence of a new food movement in Timor-Leste to promote good, healthy, local food and build innovation and enterprise in an economy in need of diversification.

Transnational Labour Migration and Food Security in Rural Asia: Patterns of Livelihood and Agrarian Change

Dr Ramesh Sunam

A large literature has explored drivers and outcomes associated with transnational labour migration (TLM). However, there are few systematic attempts to understand the ways in which TLM intersects with food security and agrarian change, particularly how, and under what conditions, TLM improves or constrains livelihoods and food security. Through a systematic comparison of cases from rural Nepal, Indonesia and Laos, this paper identifies the salient patterns of TLM-led transformation in rural livelihoods and food security. While the paper identifies scenarios where TLM has enhanced livelihoods and food security, and where state policy has supported agricultural development, under other scenarios TLM is associated with deepening precarity and food insecurity. The direction of these scenarios is significantly shaped by how specific gender, ethnic groups or geographic locations are integrated into TLM pathways that provide rural households with access to them. In most cases TLM contributes more to survival and reproduction of rural households and spreading risks and less towards accumulation and sustainable food security. The paper also identifies several scenarios where TLM is associated with deagrarianization and incipient reagrarianization in rural areas.

War and Peace of the Newari Food

Dr Paola Tine

In Nepal, food practices are linked to rituals, healing and hierarchy systems. Moreover, food occupies a distinctive place in Newar culture, specifically social relations between castes, genders, and generational groups. Traditional Newar family structures follow the Hindu system of patriarchal family. However, in the last 50 years, the model of joint family has been partially replaced by nuclear families, within which husbands and wives have equal decision-making power.

Research in the city of Bhaktapur reveals how this transition has led to a redefinition of the relations between spouses, siblings, parents and children. This presentation explores social interactions, inside and outside of the family, in relation to food. By describing food practices and interactions in Newari families, I explore the transitions of kinship and notions of respect and subservience. Kinship now encompasses relationships in which respect is based on acknowledgement of individuality, self-respect and freedom of choice. Central is the newly emerging concept of the person as an autonomous individual acting rather than part of a greater 'mechanism', as it was in the 'archaic' city. This is only possible as a consequence of modernisation, with its new ideologies and pressures, which the traditional structures of power are trying to resist.

Is Land Acquisition Posing a Threat to Food Security? A Case Study From the Punjab.

Dr Sarbjeet Singh

Agricultural growth is not sustained in rural areas in Punjab, and consumption levels will outdo production levels resulting in insufficient supplies and inflation in the urban areas. Fertile agricultural land being acquired in the name of development has diverted a large number of farmers from rice and wheat towards floriculture, mustard and exotic vegetables, reducing the production of daily commodities in the food basket. The Punjab government has taken urban development seriously to increase state revenue. One of their most recent ventures toward is Aero-City Expansion into a rural area outside Chandigarh. My study is based on interviews with 30 respondents in Kurari village where 1300 acres of land along with Patton village had been proposed for Aero-City Expansion. The objective of this paper is to understand the shifting of agricultural practices among the locals which emerged as one of the most serious concerns in field narratives. The research revealed that due to urbanisation within the periphery of Chandigarh, most of the land had been purposed to develop hi-tech area which diverted local people to adopt smaller scale agricultural practices rather than foresee mass production in the area where they purchased the land.

Housing Future Asias (2/2)

Julian Worrall², Nurul Amillin Hussain¹, David Beynon²

¹University Of Oxford, ²University of Tasmania

“Collective Domestic”: Reconfiguring Patterns of Shared Inhabitation and Occupation in Contemporary Japan

Julian Worrall

One of the social phenomena to have emerged in post-bubble Japan is the “precariat” - a floating class of predominantly urban and generally young people, neither in full-time education nor in stable full-time employment. A subset of this group can be characterised as creative freelancers or “freeters”, who seek to construct identities linked to artistic or social goals outside conventional patterns of employment and family, replacing these with various combinations of self-realisation, affective communities, and shared enterprise. This refusal of conventional models and inherited norms also extends to the forms and modes of habitation. This contribution would explore a selection of experimental forms of housing and habitation drawn from the past decade or so in Japan, and discuss them in relation to changing conceptions of publicness, privacy, labour, and enterprise. Examples may include artistic collectives such as Shibuhaus and Chim-pom; co-housing and community living models such as Kankan Mori; the intensive reoccupation of abandoned rural dwellings as exemplified by BankArt House in Kiriyama village in the Echigo-Tsumari Art Field; architect-led propositions at a neighbourhood scale, such as Riken Yamamoto’s “Local Community Area”; and spaces of collective occupation emerging in the post-disaster landscapes of Tohoku, exemplified by Toyo Ito’s “Home-for-all” initiative. As yet unknown exemplars may also emerge on my annual Japan return in January 2020.

Experiments and the ‘Smart’ City: Governing Sustainable and ‘Smart’ Infrastructures in Singapore’s High Rise Housing Estates

Nurul Amillin Hussain

Increasingly, governance within smart cities engage in approaches that reach beyond the institutional, adapting methods accomplished through networks of more-than-human assemblages that include the socio-technical and material. This paper explores how governance takes the shape of “experimentation” within ‘smart city’ laboratories. It contextualizes the realities of governance experiments accomplished on-the-ground through studying the relationship between the human and 2 types of non-human actors – the material and the immaterial – responding to calls for empirically-grounded understandings of what visions of the ‘smart city’ might mean in the everyday lives of citizens.

Focusing on the case study of the Singaporean Smart Nation, and in particular, the installation of solar panels and the experience of seasonal haze, this paper explores how conceiving of “living labs” as a particular assemblage of the human and non-human might allow us to reconceptualize notions of power and agency during periods of transformation, such as energy transitions, and periods of emergency, such as the cross-boundary haze crisis.

This paper hopes to expand current understandings of environmental governance by showing how assemblages can generate insights into the complex and often unexpected ways in which the non-material is significant to statecraft.

Housing Future Asian Australia

David Beynon

Ghassan Hage once asked “. . . what is more part of Australia’s multicultural heritage than the many towns and villages from which Australia’s migrant population has originated?” This paper takes up this question in relation to how notions of what is Asian might be geographically reinterpreted through settlement of recent migrants from Asia in Australia. As Australia’s suburbs have become sites for the settlement of diverse Asian diasporas, what does the transposition to the Australian environment imply for definitions of what is Asian, what is Australian, and whether the distinction will remain useful in future? Australia’s self-identity in relation to built environments is based on having particular forms of housing, largely based on suburban traditions following European and North American models. However, new settlers from Asia may be accustomed to other forms, not only in relation to housing types, but also in the relations between domestic, commercial and public spaces. Complicating this apparent dichotomy when considering the future of housing Asia/Australia are the multiplicity of backgrounds of migrants (both from Asia and other locations) in Australia, and the influence of global trends, hegemonies and perceptions of class on architectural styles, housing types and settlement patterns across both Asia and Australia.

Creative Industries

Dr Annisa R. Beta¹, Dr Andy Fuller¹, Matthew Haywood², A/Prof. Ann-Marie Hsiung³

¹University Of Melbourne, ²The Chinese University Of Hong Kong, ³I-shou University

Imagining 'Orang Kreatif': Creative Subjectivity in Contemporary Indonesia

Dr Annisa R. Beta

This paper examines the trajectory of creative industry and economy in Indonesia and the emergence of the figure of 'orang kreatif' or the creative subject. Using discourse tracing (LeGreco & Tracy, 2009), it studies how laws, government reports, policy papers and news coverage produce this new figure. I argue that this emergent creative subject represents the conjuncture of the rise of neoliberal governmentality in Indonesia, the increasing role of corporate figures as state authorities, the imaginary of 'creative nationalism' (Yue, 2013), and the atomization of its youth creative labour force, encouraging market oriented self-cultivation among Indonesian citizens. This paper initiates a larger project on creative subjectivity in Asia Pacific, which aims to offer a framework for evaluating the roles of the creative subjects within and beyond creative economies and industries and address the entanglement of creativity and political participation.

Publishing and Translating Indonesian Literary Works: Funding, Cultural Politics and Arts Networks

Dr Andy Fuller

The publishing and translation of Indonesian literary works has largely been practiced by scholars with a range of scholarly interests in Indonesia. The corpus of Indonesian literature in English is largely represented by the work of Harry Aveling, John McGlynn, Pam Allen and others. The Lontar Foundation, established in the 1980s, is the single publisher that has produced the greatest number of texts in English. Lontar, however, has come under criticism from scholars for being too limited in its representation of 'modern Indonesian literature' in translation. Moreover, authors such as Eka Kurniawan, Intan Paramaditha and Norman Erikson Pasaribu have found success through other publishers. The increasing mobility and popularity of some authors has also been concomitant with the establishment of a translation funding program by the Ministry of Education and Culture. The creative industries, through the formation of the Bekraf, as such are a clear priority of the Jokowi government. This paper explores the various tensions between the practices of translation, the relative scarcity of funding vis a vis an abundance of literary texts and the cultural politics of Indonesia and Australia. The paper also explores the role of translation in creating new networks between writers, artists and cultural activists.

The Future of the Past: Exploring the Implications of Authenticity and Multiplicity for Beijing Opera Today

Mr Matthew Haywood

Scholarly discourse on the future of Beijing opera is typically preoccupied with its past. Historically authentic performance is frequently acknowledged as necessary to maintain the ethos of the opera, whilst contemporary developments are deemed as needed and fraught over as a threat to the genre's historicity. The regular invocation of history therefore constructs the genre as a narrow field of criteria which limits performer creativity to a binary standard of conformity or deviation. However, this vision of opera does not reflect the reality of present-day performance which instead exhibits the genre as locally constructed through a multitude of amateur and professional performance strategies and philosophies that provide alternative understandings of the meaning and relevance of Beijing opera in contemporary China. By exploring how authority is established, I argue that scholars must acknowledge Beijing opera as a site of multiplicity and the agency of its performers if we are to produce a more nuanced understanding of the historical, political, and aesthetic parameters of the genre. Approaching Beijing opera in this way can enable a more reflexive negotiation of our expectations and subsequently help further motivate the agency of performers rather than constrain them in a restrictive dichotomy.

Mobilities, Diversities and Identities: Contemporary Interpretations of a Canonical Chinese Play in Singapore

A/Prof. Ann-Marie Hsiung

Globalization increases mobilities and multiplies identities in Asia. Singapore, a city state with diverse Asian communities, amplifies this trend. In the 1990s, Singapore recruited large numbers of Western educated Chinese scholars, who formed new diasporas across Asia and became catalyst for further cultural diversities. This multifaceted Asian phenomenon can be best exemplified in Chinese scholar-director Grant Shen's contemporary productions of the traditional Chinese opera—*The West Wing* (2008, 2016).

This study discusses issues of mobilities, diversities and identities through *The West Wing*, in which the performers are predominantly from Asian diasporas. The mobility of Grant Shen from China to Singapore via the US diversifies his cultural identity, at once rooted deeply in Chinese culture while openly embracing Western liberalism and Singaporean plurality. His theatre productions, boldly adopting pop music, employing trendy language, and recreating pro-feminist scenes, vividly attest to cultural diversities. Identity issues come to the fore when this well-received play in Singapore toured Shanghai, where it was welcomed by the young but frowned upon by others as subversive to Chinese tradition. This study views the multiplicity of Singapore as a fertile land for productions foretelling the plural future Asias.

Translation and Transculturality

Dr Yongying Jiang¹, Faris Yothasamuth², Dr David W. Kim³

¹China Foreign Affairs University, ²The University of Sydney, ³Australian National University

Hamlet in the New Era of China

Dr Yongying Jiang

Hamlet exemplifies a cross-cultural reconstruction of the literary text, and its transmission and research in China has achieved significant progress since the New Era. In the area of translation, although translations by Zhu Shenghao and Liang Shiqiu have gradually become classics, new translations keep emerging and the contest among translations has never ended. In terms of adaptation, the diversification of reconstructed artistic form reflects its revolutionary change in the strategy of contemporary literary discourse. In the field of literary criticism, multiple changes of the research paradigm demonstrate that a trend of scholars are constantly constructing new critical theory and consciously realizing their own subjectification. Chinese readers and scholars have given diverse interpretations of as well as unique perspectives on Hamlet, greatly enriching global Shakespearean studies and furthering the generality and individuality of cross-cultural communications.

Dealing with the West: Political changes in Thailand and the Transition of King Vajiravudh's Translation Practices

Faris Yothasamuth

Literary works of King Vajiravudh have been scrutinised by many scholars from literary, historical, and political studies. However, dealing with a wide range of his works, many scholars seem to repeat two mistakes. First, they see Vajiravudh's literary endeavours as a monolithic practice that bears no significant change. Second, translations are often overlooked. This paper proposes that King Vajiravudh's literary—especially translation—practices were changed over time. In the earlier period, his translations were subjected to substantial adaptations. Some were plagiarised works done by borrowing plots and characters from Western fiction. However, in the later period, the translation practices were shifted to more faithful translation methods, albeit some adaptations prevailed, and all source materials were mentioned explicitly. The transition of Vajiravudh's translations took place around 1914 to 1915. This paper argues that there were two main factors contributing to such change. The first was the decline of anti-colonial sentiment as Vajiravudh leaning forward to British and French powers during the First World War. The second was the political maturity of Vajiravudh that was derived around 1915 allowing him to publicly express his admiration of Western values and adopt them as models for his nation. These evolutions happened alongside literary developments of both commoner and elite literati, as well as the expanding Thai reading public.

Jinja Shintō and Japanese Religions in the Pre-Colonial Joseon History

Dr David W. Kim

The international relationship between Japan and Korea used to be characterised by cultural exchanges, economic trade, political contact and military confrontations. During the ancient era, Buddhism, Chinese-influenced cuisine, Han characters, and other technology came to Japan via Korea and/or the East China Sea. The tendency of social flow began to reverse when Japan invaded Joseon (=early modern Korea) in 1592. Afterward, the social success of Japan's modernisation under the leadership of Emperor Meiji (1867-1912) instigated in earnest the globalisation of Japanese religiosity as part of the imperial policy. Then, what kind of faith communities came to Joseon before the Japanese annexation of Korea (pre-1910)? How did they settle down? What was the cultural environment for Japanese beliefs? What was their relationship with the Japanese government in the peninsula? This paper analyses Records Pertaining to Religion and Shrines, Temples and Religion for the historical discourses of Jinja Shintō, Kyōha Shintō, Japanese Buddhism, and Japanese Christianity in the pre-colonial society of the Joseon dynasty. The geopolitical confusion and change of East Asia over the process of modernisation is argued as one of the key factors through which the maritime beliefs could transnationally root without legal restriction for Japanese residents.

Precarity and Populism as Neo-liberal Contradictions: Failed Promises of the “Demographic Bonus”

Dr Ariane Utomo¹, Dr Inaya Rakhmani², Dr Bagus Takwin³, Dr Hizkia Yosias Polimpung⁴, Diatyka Widya Permata Yasih⁵, Abdil Mughis Mudhoffir⁵

¹School Of Geography, University Of Melbourne, ²Faculty of Social and Political Sciences, Universitas Indonesia, ³Faculty of Psychology, Universitas Indonesia, ⁴Faculty of Communications, Universitas Bhayangkara, ⁵Department of Sociology, Universitas Indonesia, and Asia Institute, University of Melbourne

Overview:

As a consequence of neo-liberal restructuring, there has been an increase of labour market flexibility in the developed and developing world. This panel unpacks the complexities and contradictions in these transformative processes by scrutinising the “demographic bonus” in Southeast Asia’s largest economy and fourth largest democracy in the world—Indonesia. Recent discussions on Indonesia’s changing age structure have focused on the demographic window of opportunity. This entails a promising economic and democratic future from having large cohorts of productive, entrepreneurial, and politically engaged young adults. What is often forgotten is that such a rosy picture is dependent upon a set of preconditions concerning human capital, job creation, and social cohesion. The lack of these preconditions has manifested in forms of social inequalities which foregrounded the rise of right-wing populist narratives in Indonesia. Against the background of demographic and political transitions, our panel focuses on precarious employment and the revival of conservative ideals among young urban Indonesians. We discuss interrelated issues around schooling and skilling, informality, premature deindustrialisation, the gig economy, inequality, precarity, Islamic piety, and democracy. Accounting for the changing nature of work faced by large cohorts of young adults is key to understand the effects of neo-liberalism in Indonesia.

Precarity and Piety: Preliminary Findings from Jakarta Millennial Survey 2019

Inaya Rakhmani, Ariane Utomo, and Bagus Takwin

This article considers the link between the rising appeal of conservative Islam as a reaction towards precarious labour conditions. By taking the case of capital city Jakarta’s “millennials”, large cohorts of young adults and adults are facing multiple labour market challenges. These include premature deindustrialisation, lingering informality, the casualisation of formal sector jobs, and a high rate of youth unemployment. This paper argues that narratives on Islamic lifestyling are becoming increasingly appealing, as they fill the growing void left by the gradual disappearance of financially rewarding and upward-mobility enabling formal sector jobs. We use data from the Jakarta Millennial Survey 2019 (n=600, mean age=26) to look at the interplay between multiple dimensions of precarity, piety, and social identities. About 22% of our respondents reported that they sometimes/often worry about losing their jobs and/or finding a job. Among Muslim respondents, our preliminary findings suggest a positive association between job-related anxieties and the believe that Islam is under threat. We situate these findings in the broader intersections between the demographic window of opportunity, the conservative turn, and the future of work in Indonesia.

Reproducing Precarity: Neoliberal Reconfiguration of Work Practices in Indonesian Apps-Enabled Ride-Hailing Service

Diatyka Widya Permata Yasih

The rise of the “gig” economy - businesses relying on flexible workforces to deliver various services via apps – has transformed patterns of work in different ways. In advanced economies in the West and of East Asian countries, gig economy expands in a context where stable employment relationship used to be standard; while in middle-income economies, precarious work has long been normalized. By taking the case of urban situations in Jakarta, the paper examines the effect of the reconfiguration of work practices brought by GoJek and Grab - South East Asian start-up darlings – on workers experience and identity. The paper argues that the apps-enabled ride-hailing service exposes workers to a distinct form of precarious work, where the digitized control over work process sustain the illusion of workers flexibility and autonomy. The expansion of the business model is conditioned by and in return reproduces workers’ preferences for and desires to act as the neoliberal entrepreneur-self, amidst the pervasiveness of the informal sector and the inadequacy of the social protection system. Despite discontentment over working conditions, workers accept the logic of competition and inequality as the organizing principle of the society, conditioning their relentless self-exploitation as a way to cope with increasing precarity.

Precariat Without Proletariat? Something Strange Happens Along the Way to Class-Formation Among Creative Urbanites

Dr. Hizkia Yosias Polimpung

What does 'class' mean in the designation of precariats as the new 'dangerous class'? This article starts with a critique of the existing narrative practices of discounting proper capitalist class relations in the discussion about precariat. It does not content however with just exposing the omission of the imperative topics in class analysis--such as value production, labor process, and mode of accumulation--in the mainstream storytellings, both inside and outside academia. The paper further argues that this omission is dialectically determined by the deviation of precariats' class formation from prior ones already happened in the past. Drawing from 30 interviews with artistic/cultural workers in Jakarta, it is suggested that the precariats' class formation is responsible for three phenomena related to worker's conditions unique in contemporary capitalism: privatization of antagonism, dramatization of struggle and becoming-objective of resistance. Marxists believe that a proper class formation occurs when the workers consolidate themselves around common grievances against their bosses (class-in-itself), and from there they transform their grievances into a social bloc defined by an antagonism of class struggle (class-for-itself). However, in metropolitan Jakarta, something strange happens along the way to class formation among creative urbanites: they proclaim themselves precariat without remembering to be proletariat.

Precarity, Populism and Intra-Oligarchic Conflicts

Abdil Mughis Mudhoffir

Studies on precarity have argued that the increasing socio-economic insecurity due to the expansion of neoliberal market undermines democratic polity by way of providing ingredient for reactionary populist politics. As such proposition is mostly based on European experience, Indonesian case illustrates different trajectory of the relationship between precarity and democracy. This is because the working class in this country has long been precarious, relatively without socio-economic protection, even before the introduction of flexible labour regime. Furthermore, leftist politics that concerns with the working class' interests has long been destructed, while democracy has been in decay since it was introduced two decades ago due to the domination of oligarchic politics. Within this context, identity politics has indeed been pervasive in the electoral contests, but why has right-wing populism appeared most dramatically after 2014? It is argued here that intra-oligarchic conflicts represented in the 2014 presidential election are key to understand such a dramatic rise of reactionary populist politics expressed through the mobilisation of Islamic and nationalist sentiments. Hence, the increasing precarity does not necessarily give rise to right-wing populism as it has more to do with the escalating national-level divisive competition among oligarchic elites.

Mobility and Education in Asia (1/2): Movements and Flows

Dr Peidong Yang², Dr Zhenjie Yuan¹, Dr Miaoyan Yang³, Dr James Leibold⁴, Dr Siti Mazidah Mohamad⁵

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Overview:

Education has become a high-profile social issue across Asia, involving complex, selective and far-reaching mobilities of people, things and ideas across traditional boundaries and borders. This session aims to explore how theories of mobility may be a productive interdisciplinary approach to the analysis of educational spaces, and to explore the way educational spaces harness and respond to frictions and flows that arise from the mobilities of people, things and ideas, focussing primarily on contemporary Asian societies. This double-session consists of eight research contributions by researchers from Australia, Malaysia, Singapore, Brunei and China, who are working in the fields of human geography, anthropology, sociology, and educational studies. Topics range from student mobilities occurring between Asian societies, to challenges for and dilemmas of cosmopolitan learning in Singapore, to politics of lived experiences at an international branch campus in Malaysia, to experiences of mobility/immobility of ethnic minority students in China. Drawing on studies in the context of Asian societies, this session is expected to unveil the diversity of educational landscapes in contemporary Asia, and to be an interdisciplinary discussion on how Asian contexts could be a fertile ground for research on mobility and education.

Theorizing Emerging Educational Mobilities in Asia: Peripheral Spaces, ‘Unlikely’ Actors, Fragmented and Uncertain Flows

Dr Peidong Yang

Recent Anglophone scholarship on educational mobility has witnessed a rising interest in student mobilities occurring between Asian societies or involving Asian societies as destinations. This paper attempts to characterise and theorise some aspects of this Asian educational mobility landscape, drawing on a pool of recently published studies (e.g. Le Ha, 2018; Ortiga, 2018; Yang, 2018a, 2018b) and ongoing work (e.g. Kheir, 2020; Koh, 2019; Lee, 2020) that deal with empirical cases from diverse contexts including Vietnam, Philippines, China, India, Taiwan, Malaysia, and more. Focusing on spaces, actors, and flows, the paper argues that across various Asian contexts, spaces previously marked as secondary or peripheral have increasingly plugged into configurations of cross-national educational provision. Active in these spaces are a range of actors – individuals and institutions – hitherto thought to be ‘unlikely’ participants of educational mobility, who in turn seem to chart pathways and flows characterised by uncertain processes and outcomes. The paper posits that such increasing instances of experimentation with new, untested and unpredictable educational arrangements reflect the articulations between individual social actors’ intensifying anxieties about social reproduction and mobility amidst wide-spread social stratification on one hand and institutions’ and states’ efforts to stay responsive and competitive in a global marketplace of higher education, on the other. As more individual, institutional, sometimes statal actors in Asia buy into or capitalise on such an intensifying ‘desire to circulate’ with regard to education (Collins, Sidhu, Lewis, & Yeoh, 2014; Raghuram, 2013), one consequence appears to be a proliferation of fragmented, segmented, unpredictable, and sometimes unsustainable, student mobility flows.

“It could be the longest train trip in the world...”: Mobility and Subjectivity Transformations of Uyghur Educational Elites on a Train Journey across China

Dr Zhenjie Yuan

The Xinjiang Interior Class (hereafter “Xinjiangban”) is one of the most iconic minority education policies in contemporary China, involving the physical relocation of students from Xinjiang Uyghur Autonomous Region (hereafter “Xinjiang”) to the eastern and central parts of the country. The existing scholarship has focused primarily on interethnic politics among students and graduates in schools, with less attention being paid to other spatial contexts that help understand the subjectivity politics that the policy involves. Drawing on detailed fieldwork on the train travelling across China from northwest to southeast, through which the students were sent into the new educational world, this is the first study seeking to examine the subjective experience of the Uyghur educational elites in such a space-in-motion. This study finds that the long-distance mobility provides the Uyghur students with specific time and space to rethink who they are and how they are connected to different places, people and communities. The students’ subtle subjectivity transformations entail a conflicting sense of eliteness, reinforced sense of self-discipline, and increased place identity to Xinjiang. These findings provide both scholars and policy-makers with a “datum point” to understand and to further interrogate the inter-group politics unfolded in the policy. By employing a mobilities perspective, this study attempts to provide a dynamic and critical approach to investigating the politics of ethnicity and interethnic relationships in China.

(Not) Returning Tibet: Identity, Morality, and Future Projectivity Among Tibetan and Han Mobile Youth in China

Dr Miaoyan Yang and Dr James Leibold

Borrowing the concepts of identity, morality and future projectivity from cultural sociology, this article compares the ways Tibetan and Han youth with Tibet House Registration from a state-run dislocated boarding school program imagine their futures at different temporal points. With data collected from a longitudinal study between 2011 and 2018, this article points to two distinctive patterns of imagined futures between these Tibetan and Han Mobile Youth — although both groups embraced the idea of boarding schools in the interior cities as the start point of a bright future, Tibetan youth overwhelmingly connected their long term futures with the Tibet land while Han youth tie theirs with the interior lands. The imagined futures projected their constantly constructed moral selves, ethnic identities and aspirational lifestyles in the short and long term. For Tibetan youth, returning Tibet serves to fulfill goals of constructing a better Tibet, taking up family responsibilities, and achieving upward social mobility. For Han youth, not returning Tibet predicts a return to normality, a process of destigmatization, and a free lifestyle. This study sheds light on the state schooling, ethnic politics and political socialization in China’s cultural and geographic peripheries.

Bruneian Students on Discovery Year: Reworking of Mobilities Aspirations and Mobilities Decision-Making

Dr Siti Mazidah Mohamad

The field of international student mobilities remains a fertile ground for research as exemplified by the expansion of discourses on students mobilities by researchers within this field over the recent years (Yoon 2014, Cairns 2016, Doughty and Murray 2016, Yang 2018). While the interest in students’ mobilities and the recognition of experiential learning initiatives continue to grow in size and intensities, future aspirations, mobilities aspirations and mobilities decision-making by the students themselves within an institutionalised mobilities programme remain understudied especially in the context of Southeast Asian students mobilities (Ortiga 2018 and Phan 2018). Mobilities for educational purpose is not a straightforward matter informed by just the need to be future ready. Using Universiti Brunei Darussalam’s, a young and emerging university in Southeast Asia, flagship Discovery Year programme as a research site and the experiences of the 47 students who have been on Discovery Year within the last two years elicited by semi-structured interviews, this paper aims to demonstrate the complexities of students mobilities in the context of their mobilities aspirations and decision-making. This paper also hoped to offer insights into the students’ reworking of aspirations and rethinking of adult future as an ongoing and reflexive activity in the context of today’s precarious condition locally and globally.

Chinese Diaspora and Development in Asia: A Transnational Perspective

A/Prof Yan Tan¹, A/Prof Ying Zhou², A/Prof Na Ren², A/Prof Yang Luo³, A/Prof Yun Zhang²

¹The University of Adelaide, ²Jinan University, ³The China Institute of Chinese Overseas Studies

Overview:

An estimated Chinese diaspora amounted to 60 million in 2018, most of whom reside in Asia. China is undergoing profound demographic, economic, and social transitions, which in turn have reshaped its development interest. In tandem with these transitions, the role of Chinese diaspora is being transformed, evolving towards an active transnational actor who influences development outcomes in both countries of origin and destination, through sustaining domestic economic and socio-cultural development and enhancing soft power on the global stage. Bringing the concept of transnationalism to the studies on Chinese diaspora and drawing on empirical studies in Asian countries, this panel rethinks complex transnational linkages constructed by Chinese diasporas and dynamic approaches to engaging Chinese diasporas for development under the changing global, regional and national contexts. Enhanced understandings of Chinese diasporas and their impacts on development have significant implications for diaspora engagement policies and programs in China and other parts of Asia.

Overseas Chinese's Engagement in Beijing's Soft Power Program: Dynamics, Institutions and Transnational Outcomes

Ying Zhou

China has established the global network of Confucius Institute (CI) and the extension form of Confucius Classroom to promote language and culture in an effect to enhance national soft power and create a more positive attitude toward China. Yet the overseas Chinese's extensive participation in establishing and operating oversea CIs has been literately ignored by existing studies. That is prominently demonstrated in Southeast Asian countries. Why do the oversea Chinese actively engage with this government-sponsored soft power program? How do they engage? What are the transnational outcomes of their engagement in CIs and the implication for China's foreign relations? This article drew on the theory of agent and the concept of soft power in international relations to reveal the role of overseas Chinese, one of the multiple types of agents that embody Chinese culture within soft power projects. Based on case studies in Thailand, Indonesia and Philippine, this article argues that the overseas Chinese's engagement in CIs produced complex results and even contradictory goals and effects for China's soft power.

Opportunistic Transnationalism: The New Generation of Malaysian Chinese Entrepreneurs Amidst a Rising China

Na Ren

With the ongoing generational change, the backbone of ethnic Chinese society in Southeast Asia has been mostly made of a new generation of immigrants' descendants who were born and grown up in their host land. Under the transnational framework of the Belt and Road Initiative (BRI) launched by China in 2013, ethnic Chinese, as a major economic workforce in Southeast Asia, have been confronted with both business opportunities and complex challenges. How does the new generation respond to the multiple transnational forces initiated from the BRI? How does their transnationalism with China interact with their national identity with the host countries? Through a case study on Chinese diasporas' institutional involvement in transnational Chinese business organizations in Malaysia, this paper argues that the new-generation entrepreneurs have built opportunistic transnationalism. The construction of their networks with China has become an arena where the entrepreneurs try to seize potential business opportunities from the BRI by taking advantage of their ethnic and cultural ties with China, and simultaneously reinforce their national identity with Malaysia. To fully understand the construction of the new generation's transnationalism, this paper discerns three patterns of transnationalism: proactive, reactive and passive.

An Anthropological Analysis of Revitalizing Chinese Business and Economy in Cambodia Post-Khmer Rouge from a Transnational Perspective

Yang Luo

Transnational studies on the migration-development nexus have focused on how diasporas shape development of homelands but paid little attention to the impacts of transnational linkages on destination countries. Drawing upon a case study of Cambodia-based Chinese businessmen, this study explores how transnational linkages maintained by Chinese diasporas shape the social and economic structure of Cambodia. The paper proposes an “intermediary sphere” model for understanding Cambodia-based Chinese businessmen’s role in shaping development in the destination from a transnational perspective. The study finds that Chinese businessmen have promoted two transformations in the Cambodian history by enabling Cambodian economic transformation that shifted from relying on agriculture to thriving on maritime trade, and by facilitating the adaptation of the Western incomers to the local labour markets during the French protectorate period. After the tumult of the 1970s and 1980s, Chinese entrepreneurship played a significant role in another two forms of transformations. First, Chinese businessmen established a “regional trading system”, integrating the Cambodian economy into the wider world economic system. Second, they developed “land economy” that facilitated the outsiders’ adaptation to local economic system. The “intermediary sphere” model is proven effective to understand the embeddedness of Chineseness in shaping the culture and society of Cambodia.

Chinese Muslims’ Transnationalism and Development in Southeast Asia: Transnational Business Network and Post-Chineseness

Yun Zhang

The Southeast Asia-based Chinese Muslims constitute a special transnational population group, with an imagined homeland characterized by the interaction of nation-state and non-territorial ethnicity and religion. While Chinese Muslims share common Islamic identity with the local people, they maintain transnational linkages with China, other Chinese diasporic groups, and non-territorial religious groups, especially through business networks, to maximize their development opportunities. Drawing on empirical studies in Surabaya and Kuala Lumpur, this paper examines the transnationalism and development embodied by Southeast Asia-based Chinese Muslims in a post-colonialism context. It explicitly addresses how Chinese Muslims produce and maintain transnational linkages, with their home country – China – such as via the Association of Chinese Entrepreneurs, and with their non-territorial religious ‘homeland’ such as via Islamic chambers of commerce and al-Bank al-Islami. This study finds that Chinese Muslims who hold multiple identities – citizens of the Southeast Asian countries overlapped with transnational identity towards China and Muslim religion – have developed unique development-oriented transnationalism. This not only facilitates their integration to the local society but also significantly influences economic and socio-cultural structures in Southeast Asia through diffusing the “post-Chineseness” that inherits clan concept, life values and working spirits from Chinese tradition.

Opportunities and Challenges for Achieving Greater Equity in Sexual and Reproductive Health and Rights (SRHR) in Contemporary Indonesia (2/3)

A/Prof. Linda Bennett¹, Dr Sandra Frans², Dr Shita Dewi², Utsamani Cintyamena², Dr Ariane Utomo³, Setiyani Martha Dewi¹, A/Prof. Sharyn Davies⁴

¹*Nossal Institute for Global Health, University Of Melbourne*, ²*Center for Health Policy and Management, Universitas Gadjah Mada*, ³*School of Geography, University of Melbourne*, ⁴*School of Social Sciences at AUT*

Overview:

There is significant divergence in the ability of individuals and different communities to realise their sexual and reproductive health and rights (SRHR) across Indonesia. This panel takes up the challenges of identifying key areas where improvements need to be made, where important ground has been gained, and in understanding how different forms of inequality coalesce for Indonesians in the realm of SRHR. Papers will critically engage with issues such as: postpartum family planning; cervical cancer and its prevention; LGBTIQ+ rights and health; sexual violence; youth SRHR; disability and SRHR; religious activism and SRHR; the evolving moralisation of SRHR; and recently attempted legal assaults on SRHR. Contributors will explore how SRHR are being shaped by and negotiated within the dynamic socioeconomic, cultural, religious and political contexts of Indonesia. Gender and sexuality will be pivotal to the panels' collective analysis of in/equity in SRHR, while differences between the centre and the periphery, the urban and rural, and according to socio-economic class, age and ability will also be unpacked. Contributors will consider the agendas, roles and impacts of actors such as the Indonesian state, health providers, civil society, community-based organisations, religious organisations, the mainstream media and virtual communities in promoting and constraining SRHR.

The Immorality of Morality-Based Sexual Health Care: Populist Morality and Universal Health Coverage in Indonesia

A/Prof. Sharyn Davies

In 2014, Indonesia introduced a Universal Health Care system, the largest such scheme in the world. A key question is how Indonesia ensures people can access sexual and reproductive health care. This question is critically important given Indonesia is on the verge of passing a law criminalising all sex outside of marriage. If passed, anyone presenting with sexually transmitted infections (STI) will be suspected of involvement in criminal activity (e.g. them or their partner having sex outside of marriage). In this environment, preventing transmission of HIV and STIs becomes increasingly difficult. In exploring these issues, I argue Indonesia must give significant attention to how Universal Health Coverage can prevent the transmission of HIV and STIs. More precisely, I argue that Indonesia's populist morality movement is making it difficult to address sexual and reproductive health care through Universal Health Coverage, and that in fact morality-based health care provision is immoral.

Critiquing the Feminization of the HPV Vaccine: Global and Indonesian Perspectives

Setiyani Martha Dewi

The framing of the HPV vaccine as a cervical cancer prevention measure has led to the expansion of HPV immunization, particularly for women and girls, in many parts of the world. However, such framing arguably reinforces a narrative that cervical cancer is a disease that only concerns women, which neglects the facts that men are equally responsible for and increasingly affected by HPV infection. Critics further argue that the sole focus on women in HPV vaccination unfairly puts the burden of population protection on women's shoulders, downplaying men's role in HPV transmission and protection. Currently, the introduction of HPV immunisation in Indonesia is exclusively promoted as part of cervical cancer prevention measures and mainly aimed at adolescent girls. While the new investment in cervical cancer prevention is highly welcome, it also presents a challenge in terms of raising public awareness that the HPV burden is not limited to women or to cervical cancer. The paper will discuss a growing body of literature that examines the feminization of the HPV vaccine and how it shapes women's sexual and reproductive health and rights globally and in the Indonesian context.

Adoption of Postpartum Family Planning (PPFP): Knowledge, Attitudes and Practices of Women in Banyumas, Central Java, Indonesia

Dr Sandra Frans, Dr Ariane Utomo, Shita Dewi and Utsamani Cyintamena

A recent programmatic shift in the provision of reproductive health services in the Global South has led to a renewed interest in post partum family planning (PPFP). The WHO (2013) states that post partum family planning focuses on the prevention of unintended and closely spaced pregnancies in the first 12 months after childbirth; the latter is associated with increase risks of both child and maternal mortality. In this paper, we examine key factors that shape women's knowledge, attitudes and practice of post-partum family planning in Central Java. We use qualitative data drawn from a case study conducted in Banyumas - a district with historically high levels of maternal mortality rates. We gathered data through four focus group discussions conducted with pregnant women and with women who had at least one child aged less than 1 year old, as well as from in-depth interviews with health service providers. Our findings demonstrate how the women's social and familial networks, their agency in marriage, their interaction with health care providers, and national policy changes concerning reproductive health and health insurance schemes, shape the extent to which their right to information and choice regarding postpartum fertility options can be fulfilled.

Performing Transculturality and Chineseness in Australasian Contemporary Art

Dr Wah Guan Lim¹, Dr Justine Poplin², Dr Yu-Chieh Li¹, Dr Tiffany Shuang-Ching Lee³

¹University of New South Wales, ²Victoria University, ³National Taiwan University of Arts

Overview:

This panel seeks to understand the confluence and convergence between art, performance art and performance in Australia, China and the Chinese diaspora. The four papers, from the perspectives of visual culture, performance and museum studies, analyse transculturality in contemporary visual and performing art practices associated with shifting notions of Chineseness. Both Justine Poplin and Tiffany Shuang-ching Lee explore transcultural digital and visual media in museums. While Poplin examines the changing visual representation of contemporary Chinese art in Australia that marks an ideological shift between viewer and subject, Lee surveys the e-learning resources of children's galleries between the Queensland Art Gallery, New York's Metropolitan Museum of Art and Taiwan's National Palace Museum, to extract and compare fundamental differences between Eastern and Western design cultures. The avant-garde performances and performance art that Yu-chieh Li and Wah Guan Lim study explore the interstices between subject/self, tradition/contemporary and local/international. Focusing on performance artists in the Chinese-speaking world, Li's paper positions them on the cusp of contemporary performance and local ideas of Wu/Shamanism, seeking simultaneously to dialogue with performance art canons in Euroamerica. Lim's paper investigates the politics of language in contemporary Singapore by revisiting the socio-historical context in which its first multilingual play premiered (1988) to reveal the problematics that mask the city-state's multiracial construct.

Visual Culture in a Diasporic World, The Desire to Know and Understand Visual Forms from China

Justine Poplin

The digital age is referred to as a culture of convergence, involving the remixing, re-mashing and re-creation of user-generated content. These perspectives are developed from a paradigm that combines cultural, political and economic factors that enable a deeper analysis in this multimodal, cross-cultural epoch of global fluidity. For this reason, the study identifies symbolism as a tool that reflects culture and meaning transculturally. Globally, there is a growing desire and interest by galleries and curators to exhibit contemporary art from China. Thus, research examining the Australian interest in contemporary Chinese visual culture is a rich area for exploration. The paper will focus on works by artists such as Miao Ying and Lu Yang shown in Australia, that are in some way linked to online culture either in the conception/idea generation or use of online born symbolism. Moreover, the curatorial themes represented in Australia are either on the whole 'subversive' or 'traditional', the former provocative and thus, indicative of China's rapid social change, building an audience based on curatorial themes that highlight China's ideological shifts. Through a synthesis of multi-modal analysis; digital ethnography, and compositional interpretation the paper seeks to give interpretation of relevant transcultural visual forms from China.

Wu/Shamanism in Contemporary Performance Art from Asia

Yu-Chieh Li

Performance artists in Asia since the 1980s increasingly draw from folk cultures and Shamanism to create dialogues between their bodies and the environment. Although identified as key figures of local avant-garde movements, the body works of artists and its performance aesthetics in the Chinese speaking world such as Wang Molin, Hou Junming, and He Yunchang have not been adequately explored. These artists developed their distinct performance aesthetics deviate from the Happenings or socially engaged art in the performance art canons. Elements in their works such as Shaman rituals, self-harm, and spiritual communication with the After-world bear local religious origins, which also challenges the boundary between art, politics, and ethics. In this paper, I attempt to re-read liveness, audience participation, and social engagement of their performances as an intersection of contemporary performance and local ideas of Wu/Shamanism, and hopefully this will create a dialogue with performance art in Anglophone writings.

Art Museum E-Learning Resources Designed for Education Purposes: Current Approaches and User's Responses

Tiffany Shuang-Ching Lee

With the invention of new technology, several major art museums world-wide have designed e-learning resources to support teaching and learning about museum collections off-site. As art museums are experimenting with more complex online educational functions and content, there is little research done to investigate users' experiences and synthesize their suggestions on future design. This research aims to elucidate the current approaches of art museum e-learning resources, in terms of their educational functions and content and how school teachers might use these online materials. The e-learning resources of three art museums, the Metropolitan Museum, the Queensland Art Gallery, and the National Palace Museum will be surveyed and analyzed. In addition, school teachers will be interviewed from users' perspectives. The research findings can enhance our understanding of how educational principles, such as inquiry-based approach and interactive learning, have been applied. The findings will also elucidate how teachers may utilize these resources in classrooms and how the resources can be advanced in the future for teaching and learning purposes.

Articulating Alternative Cultural Identities: Kuo Pao Kun's Multilingual Theatre Praxis in Singapore

Wah Guan Lim

After a series of educational reforms, personnel arrests and suppression of artistic and social groups by the Singaporean state, the tradition of open critique and debate inherited from the Chinese May Fourth intellectualism basically vanished by the mid-1970s. An avid theatre practitioner originally only active among the Chinese community, Kuo Pao Kun (1939–2002), widely regarded as Singapore's most important dramatist, was to emerge from this low point to conduct workshops and write plays in the English language, as well as develop a multilingual theatre praxis that henceforth became the definitive model of Singaporean theatre. In crossing the linguistic divide that governed Singaporean ethnic groups prior to the 1980s, Kuo was not only responding to the government's suppression of Chinese-language education, he was simultaneously lending a voice to the Chinese-educated who had been disenfranchised by the language policy. Subsequently his magisterial play, *Mama Looking for Her Cat* (1988), having actors of different ethnicities perform in their native tongues — English, Tamil, Malay, Mandarin, Hokkien, Teochew and Cantonese — encapsulated a holistic experience that revolutionized the hitherto monolingual dramatic tradition in the city-state. Transcending linguistic and ethnic borders, his work drew audiences from across the spectrum of the country's multicultural population, positing dramatically new possibilities for rethinking Singaporean Chineseness.

White Elephants and Sacred Rivers: Locating Populism in Contemporary Myanmar (Myanmar Series 2/4)

Dr Michael Griffiths⁶, Dr Lei Shwe Sin Myint¹, Daw Sanda Aung¹, Daw Daw Nan War War Hto¹, Daw Zin Mar Phyo¹, Dr Kyi Mar³, Dr Win Win Soe¹, Dr Pearl Khin², Daw N Khum Ja Ra⁴, Dr Htet Htet Khaing⁵

¹*Department of Anthropology*, ²*Department of Geography*, ³*Department of International Relations*, ⁴*Department of Economics*,

⁵*Department of History*, ⁶*Faculty of Criminology and Sociology*

Overview:

Whilst the democratic transition in Myanmar has been both rapid and relatively smooth, the co-emergence of multiple populist discourses, including those around the protection of race and religion, are viewed by some as a threat to nascent democracy. However, such discourses are neither new nor homogenous, and are located in contextually differentiated settings. This panel explores four locations of populist discourses in Myanmar. Firstly, in civil society, using the example of a well-known welfare organization in Mandalay. Secondly, environmental activism, by analyzing border areas of Kachin State, where complex political geography results in land governance ambiguities freighted by populist discourses of the 'invading other'. Thirdly, in the everyday narratives of human security, considering how such narratives are gendered in their construction; and finally, in popular media, where a comparative analysis of political cartoons from mainstream media in the early 20th and 21st centuries locates populism in the imaging of xenophobia and scapegoating, particularly in discourses around poverty and inequalities. These disparately located forms illustrate the heterogeneity, and the fluidity of populist discourses, challenging the notion that populism can be easily classified as either a threat, or an agency of democracy.

Glass or Mirrors? The Political Construction of the Byamaso Organization in Mandalay.

Dr Lei Shwe Sin Myint

Whilst definitions of populism remain contested, key features include the importance of 'the people', a construction of an existential other, and reference to some form of extreme crisis. Civil society organizations are often expressions or vehicles for populist sentiments. However, little attention is paid to the political construction of civil society organizations, and how that draws from and contributes to emergent populist discourses. Myanmar has a surprisingly rich history of emergent civil society organizations, some of which, such as the Dobama Asiyone association of the 1920's, were linked with populist, nationalist movements which appealed to religious and ethnic values. The Byamaso association was formed in response to a crisis arising from difficulties in conducting funerals in the urban centre of Mandalay, gaining public support by appealing to charitable values and organizational transparency. This subtly juxtaposed the Byamaso organization with the government of that period, by appealing to values and services not provided by the government. However, as government services are being reformed, how does the Byamaso Organization maintain its public appeal and relevance? What populist discourses shape the current political form of the Byamaso organization, and how do these relate to, or potentially challenge, populist discourses framed around religious or ethnic 'others'? This research uses critical ethnography to show how the Byamaso organization is constructed, and where the Byamaso and similar organizations are placed in relation to the wider populist geography of Myanmar, enabling more informed scrutiny of civil society organizations.

Whose R2P? The Politics of Banana Planting in Waingmaw Township.

Daw Nan War War Hto and Daw Zin Mar Phyo

Resistant discourses to the Belt and Road Initiative (BRI) frequently utilize populist narratives, evoking a sense of crisis created or sustained by an existential 'other'. In several recent cases in Myanmar, activists have successfully combined populist messages with appeals to environmental protection, such as the suspension of the Myitsone Dam project in 2013, and campaigning over environmental degradation from the copper mine in Salingyi. These discourses often obscure the local details of transnational politics, such as food security and land governance, and the intersection between different narratives of development. In this critical geography of banana growing in Waingmaw District, near the China border, we analyze the local political ecology of food production, and how both acquiescence and resistance derive from, and influence populist narratives. Furthermore, we draw on Wood's concept of 'ceasefire capitalism' to illustrate how the peculiarities of local geography, particularly in peripheral regions, result in different practical political settlements, involving a range of different actors including ethnic armed organizations, foreign merchants, government officials and local brokers. These 'border assemblages' establish and maintain ambiguities of governance, where, far removed from the judicial norms of the centre, power distribution takes place within a framework of perpetual contestation. This ambiguity paradoxically enables the success of more specific narratives of the threatening 'other', which are utilized to harness wider support for a more localized environmental issue.

Who's Afraid of the Big Bad Wolf? Gendered Narratives of Human Security in Mandalay.

Dr Kyi Mar, Dr Win Win Soe, Dr Pearl Khin and Daw N Khum Ja Ra

In Europe, the USA and many Asian countries, populist messages appealing to gendered human security narratives are an increasingly influential force in national politics. From the anti-immigration policies of the Orban government in Hungary, offering tax breaks for Hungarian women bearing four or more children, to the rhetoric of Donald Trump in promoting the Mexican border wall to keep out 'rapists', these discourses of human security are shaped to appeal to the concerns of female voters. In Myanmar, populist narratives of 'others' who threaten indigenous culture, values and population have also influenced public policy, most recently in widespread public support for laws restricting polygamy and family size of Muslims in Rakhine State. These laws drew enormous popular support from women. In Mandalay, human security narratives relate the perceived influence to populations considered to be non-indigenous, and these narratives themselves express concerns which are highly gendered. By using narrative methods, this research will explore the intersection of gender, place and human security, particularly how these factors relate to and redefine each other in constructing of the pasts, presents and futures in the society of Mandalay. It will seek to identify different discourses of human security which are specifically relevant to women, and how these narratives influence, and are influenced, by wider discourses in the media, and how these are shaped by changing spatial forms of physical and online community.

Poverty, Populism and the Ever-present 'Other': Analyzing a Century of Media Discourses on Inequality in Myanmar.

Dr Htet Htet Khaing

A key element of populist discourses are the portrayals of the 'other', particularly in framing narratives around inequalities and poverty, or similar crises. The role of the media both as a vehicle for, and a shaper of populist narratives is contested. In Myanmar, recent reforms have to some extent liberalized print and electronic media, and rapid expansion of mobile phone access has resulted in an explosion of social media usage, particularly Facebook, as a forum for public discussion and dissemination.

The political cartoon is a well-known form of both dissent and diversion, often located in points of consumption such as newspapers, thus juxtaposing populist sentiments with the economic interest of selling news. Myanmar has a rich history of political satirism, where the first Burmese language newspaper, the Yadanapon Naypyidaw, began to feature political cartoons satirizing British colonial rule in the early 1900's. This juxtaposition is in some ways adjusted by social media, but arguably remains relevant. By analyzing political cartoons from the early 20th century, where anti-colonial movements diversified in the context of inequalities and social unrest, and in the 21st century, where civil society and religious movements proliferate against an uncannily reminiscent context of precarity, this paper highlights the key iconographic modes of cartoonists in portraying the 'others' in relation to the perceived crises of the day, and how the graphic portrayal of the identity of the 'other' draws on, shapes, and re-shapes wider populist narratives.

Histories of Religious Renewal in East Asia

Dr Hsin-Fang Wu¹, Dr Yuri Takahashi²

¹Institute of History and Philology, Academia Sinica, ²Australian National University

To Republish or Not to Republish: The Reproduction of Chinese Christian Texts in the Nineteenth and Twentieth Centuries

Dr Hsin-Fang Wu

The Jesuit China mission in the late Ming and early Qing periods has been characterized by its rich Chinese publications on Christian teachings, humanities, and Western science. The religious books, in particular, helped Chinese Christian communities preserve the memory of the mission and practice faith during the Qing persecution. When new Jesuits arrived in Shanghai in 1842, they soon found that the books written by the predecessors of the Jesuit order were a useful legacy for the resettlement of the new mission. The newly-arrived Jesuits began collecting old books and planning to put them into reprint. However, they were cautious in the process. These old books, indeed, were an excellent venue to connect the current mission to the old one, but they could also bring the old problems that had undermined the previous mission, such as the Rites Controversy, to the new era. This paper tackles with the republishing process of the old texts in the nineteenth and twentieth centuries, from book acquisition, editorial selection, and textual revisions, to see the role of these republications played in a new era and the ways that the collaborators of the book reproduction worked together.

Pyone Cho and his New Buddhist Songs: An Intellectual of 'YMBA' Burmese Nationalism in the 1920s

Dr Yuri Takahashi

Pyone Cho (1878? – 1927) is famous for his compilation of 'Maha Gita' (traditional Burmese songs written during the Burmese kingdom era) in a book which also includes several Buddhist songs he composed. His songs are still sung in Myanmar today and through analysis of these songs I will explore his thoughts on Buddhism, as a modern Burmese intellectual. As a writer and editor, Pyone Cho also worked as editor-in-chief for 'Thuriya' Newspaper, the representative Burmese nationalist publication. 'Thuriya' newspaper was the main publication of the Young Men's Buddhist Association, a major force driving Burmese nationalism in the 1910s and 1920s. YMBA attracted many young Burmese who developed their modern Burmese identity largely inspired by the new Buddhist interpretations advocated by YMBA. I argue Pyone Cho's Buddhist songs reflect YMBA's new Buddhist narratives. The main-stream historiography of Burmese nationalism emphasised the formation of 'Dobama Asiayone' or the We Burmans Association in 1930. YMBA is regarded as its predecessor, however YMBA's nationalism was not only a political movement but also a much broader cultural movement and Pyone Cho was one of the important intellectuals involved in this trend.

Visions of the Future in 20th Century Indonesia (1/2)

Ravando Lie¹, Bronwyn Anne Beech Jones¹, Prof Emer Heather Goodall², Prof Emer John Ingleson³

¹University of Melbourne, ²University of Technology Sydney, ³University of New South Wales

Overview:

These two panels will explore different ways in which the future was envisioned in 20th century Indonesia. The panels will examine and compare different groups' ideas and agendas for their community, society, and nation. Papers will address diverse forms of collective imagining and organising by various historical actors, including new ways of seeing, knowing and belonging in Indonesian history. The first panel discusses Chinese-Indonesian, Minangkabau and Malay, and transnational ideas of collective and national identity in the first half of the twentieth century. It also evaluates unionist reflections of the past and visions for the future. The second panel addresses post-independence ideas of an inclusive, egalitarian and just future for all Indonesians as well as ways of implementing these agendas through print culture, education, collective action, and centralized democracy more broadly. Papers will discuss various origins of these ideas and the internal and external interactions that influenced them. With these panels, we aim to reflect on interrelated historical processes of envisioning and making the future in 20th century Indonesia.

Re-Sinicizing Tales: Sin Po's Cultural Vision for the Creolized Chinese of Indonesia

Ravando Lie

The 1911 Revolution in China, which was marked by the overthrowing of the Qing dynasty and the establishing of the Republic of China, provided a significant opportunity for hoakiao (Chinese Overseas) to imagine themselves as part of China. In the Dutch East Indies, the spirit of Chinese nationalism began to spread along with the proliferation of Chinese-Malay newspapers. Sin Po, which was firstly established in 1910, became an essential mouthpiece for Chinese nationalists in the country. Sin Po often emphasized in the editorials that the Chinese in Indonesia should not lose their roots as 'Chinese.' The paper was often involved in a serious polemic with other Chinese groups, such as Chung Hwa Hui, whom Sin Po considered as an elite and westernized Chinese group. This paper examines Sin Po's role in facilitating creole Chinese nationalism in early 20th century Indonesia. How did Sin Po, the most influential peranakan newspaper in the Indies, cultivate and nurture the spirit of Chinese nationalism among the Chinese society in the country? How did Sin Po endeavour to reach Chinese totok in Indonesia who did not read Malay? To what extent were Indonesian and Chinese nationalism actually intertwined?

Mapping the Alam: West Sumatran Girls Envisioning the World (1920-1921)

Bronwyn Anne Beech Jones

In November 1920, Retna Tenoen, a student at Padang's Holland Inlandsche school, published her first map of the world radiating outwards from Mt. Marapi, the symbolic heart of the Minangkabau alam (world), in the women's newspaper Soenting Melajoe. This presentation contends that these four linguistically and cartographically complex documents provide a basis to re-orient static conceptions of ethnicity in early-twentieth century West Sumatra toward multiple, co-existing local, linguistic, racial, and transnational conceptions of belonging. I compare Retna's attempt to have these maps incorporated into curricula with other girls' articulations of adat (customs) as a basis of a just, knowledge filled future of 'progress' (kemadjoean). Drawing on Werbner's (2018, 285) theory-work on vernacular cosmopolitanism as 'a welcoming encounter with difference,' I analyse the extent to which world-making attempts in Soenting Melajoe sought to assimilate, accommodate, and hybridise difference. I first examine Retna Tenoen's education and her father Datoe' Soetan Maharadja's ethnonationalist Minangkabau politics. Then, I turn to unpack geographies derived from Minangkabau literature, ethnography, and transnational print culture networks. This presentation seeks to approach an understanding of how girls, women and communities understood and amalgamated multiple ontologies and epistemologies.

Decolonisation and Citizenship in the New Future

Prof. Emer Heather Goodall

This paper explores the meaning of Indonesian Independence in Australia and India as well as Indonesia. How did anti-colonial activists in 1945 think about the future they hoped to share? A little-known photograph shows Indonesian activists, in Sydney in September 1945, during filming for *Indonesia Calling!*, displaying a banner in Arabic including the word Merdeka and flags of Nahdlatul Ulama, which had just before defined the war against the Dutch as a holy war. Although seldom in the Australian accounts (Lockwood and Lingard), the importance of Islam for Indonesians was discussed at the time by Australian maritime unionists, South Asian seamen and Chinese-Australian activists in Sydney and by South Asian troops and diasporic civilian merchants in Surabaya. All expressed views about the type of society they wanted - for Asia as well as Indonesia, India and Australia. Were these activists – all working with and for Indonesian independence activists – envisioning secular or religious societies? Socialist collectives or liberal democracies? Racially exclusive or multi-racial societies? Self-contained nationalist states or a networked and decolonised region? There were areas of confusion and misunderstanding between all these groups but as well there were shared visions which explain the movement's solidarities.

Collective Memory and Post-Colonial Narratives of the Indonesian Labour Movement

Prof. Emer John Ingleson

The Indonesian labour movement in the 1950s built on more than twenty years of struggle against the colonial state. Many unions leaders in the 1950s had been active in the labour movement of the 1920s and 1930s, as had a number of prominent government ministers, including four prime ministers (Hatta, Sjahrir, Sukiman and Wilopo) and Kusumasumantri, Salim, Suroso and Trimurti. There was considerable continuity in the colonial and post-colonial labour movement. The Labour Laws enacted by the Republic in 1948 encapsulated key objectives of the colonial labour movement and became a valuable industrial weapon for unions in the 1950s. The central target of unions in the 1950s was the same as in the 1920s and 1930s - what communist and anti-communist union leaders alike called Dutch monopoly capitalism. The goal was to end race discrimination in the workplace, abolish colonial methods of labour control, radically change colonial era structures of wages and conditions, nationalise foreign-owned companies in major sectors of the economy and promote national companies. The history of the colonial labour movement became part of the collective memory of post-independence political and unions leaders and its story was woven into union narratives.

Crafting the Historical Narrative of Modern India and its Future

Dr David Gilmartin¹, Dr. Hussain Ahmad Khan², Dr. Anand A Yang³, Dr. Jim Masselos⁴, Dr. Sandria B Freitag¹

¹North Carolina State University, ²Government College Univ, Lahore, ³University of Washington, ⁴SOPH, University of Sydney

Overview:

Historians ask questions of the past prompted by challenges of the present. Can this approach be used to explore the future? Using crafts innovation and preservation – as these have intersected with livelihood – the panel's case studies look through this window at the larger historical patterns characterizing the past, present, and potentially the future. These craft case studies populate an arena second only to agriculture in terms of employment, and dominant in the informal sector, which itself constitutes almost half India's economy.

From studies that track Punjabi artisans' resistance to British understandings of 'craft', and the innovative imperial introduction of carpet production as a form of 'work' in jails, to independent entrepreneurial creation of matchboxes (and fireworks packaging, leading to poster/calendar art) and its consumption/collection, ** our collective analyses culminate in examination of the changing relationship among state, market and society at the intersection of livelihood and preservation of traditional art forms. That these changes stand out dramatically in today's developments draws our attention to the importance of past precedents for future possibilities.

Pride and Curiosity: Encounters with Textile Products in the Second Punjab Exhibition 1881-1882

Dr Hussain Ahmed Khan

In nineteenth-century colonial exhibitions, cross cultural encounters between humans and things shaped ideas and transformed emotions. Creation, production and consumption of crafts invoked an emotion of pride among Indian craft communities, patrons and consumers. By contrast, British curators' collecting, exhibiting and interpreting crafts, also tried to invoke the emotion of pride for the Empire. But this cross-cultural encounter in the exhibitionary space invoked curiosity and surprise instead. The main reason behind curiosity of British jurors and audience was decontextualization of objects: exhibits produced and consumed in one context were displayed in an altogether different one. The British considered uncivilized the regions producing such objects, thus the British could not explain them with their existing knowledge or 'scientific' framework. Indian craftsmen attached different emotional values to craft objects. Suspicious of the very exhibition project, they believed the British would impose more taxes on the exhibits, and would share trade secrets with European manufacturers. Shaped by differing aims and expectations on each side, this dynamic exposed both to emotions of both pride and curiosity and, in the process, altered the outcomes of colonial exhibition strategies.

The Prison Industrial Complex: Fabricating Lives, Fabricating Products in Colonial India

Dr Anand A Yang

My paper examines the ways in which prisoners in some Indian jails were employed in the late nineteenth and early twentieth centuries to work in a number of different industries, including handicrafts, in part to equip inmates with skills for their post-penal lives and in part to lessen the government's costs of their upkeep. My focus will also be on why colonial authorities chose to have prisoners develop certain kinds of products and not others and what these choices reveal about British understandings of the workings of arts and crafts in India.

Indian Matchbox Labels and the Translocal over the 20th Century

Dr Jim Masselos

Matches are universally available throughout India in boxes with labels pasted on. Matches and labels have been manufactured under cottage-industry conditions, famously in one locality – Sivakashi in South India – which is also a centre where fireworks are made, the logic of this symbiosis being that match heads and fireworks require similar expertise and similar materials. As for the printed images on the match box labels they are decorative and colourful and draw on a vocabulary of widely recognisable images and objects, also invoked in poster and calendar art emerging at much the same time; Sivakasi is also one centre for production of these related products of popular visual culture. Further, matchbox labels constitute a compendium of the tastes and attitudes of those who made them and of those who use them. Used all around India Sivakasi matchboxes exemplify the workings of translocality and transregional processes of creation, production and reception that operated throughout India. The label images represent popular notions of the decorative, suggestive of what is desired or popular. These elements are examined through an analysis based on an old album containing hundreds of these labels.

Social Uplift and Cultural Preservation: Crafting the Future in the Informal Economy

Dr Sandria B Freitag

Civil-society and State collaborations, focused on a substantive reworking of the role of crafts, joined with Market contributions (especially after Economic Liberalization in the 1990s), to shape India's unique global position in the Global South. NGOs have played a crucial change-agent role since Independence in these partnerships, enabling the handicraft sector to not only survive but become a central signifier of India internationally. Changes over the last several years, however, suggest a much tenser relationship between state and NGOs, while a much broader taxonomy is needed to locate change-agents operating within civil-society. These developments require us to reconceptualize the dynamic animating efforts to preserve crafts and ensure sustainable livelihoods. Current interactions of the diverse actors at the centre, in the constituent states, in civil society – NGOs as well as social movements – may make India unique among Asian countries, or mark a larger pattern for the future. Focusing on craft to understand change over time thus suggests that the increasingly complex elaboration of civil society may well provide pointers to a future differing from the shift that marked the socio-economic changes from a colonial to independent India.

Languages in Contact in the Sinosphere

Dr Ning Chia¹, Dr Hung-Yi Chien², Zhuangsi Xu³

¹Central College, ²Institute of Taiwan History, Academia Sinica, ³University Of New South Wales

Practical Effect of Endangered Manchu on the 21st Century Chinese Language Learning: Reading Wutiqingwenjian, a Qing (1636-1911) Dictionary of Five Languages

Dr Ning Chia

Wutiqingwenjian (1794) was the Qing-compiled dictionary of Manchu, Tibetan, Mongolian, Uighur, and Chinese under the Qianlong (r. 1736-1795) emperor's instruction. To promote the deliberation of this dictionary's inappreciable language diversity, my presentation, standing as one among many possible efforts, demonstrates the inter-exchange of the vocabulary equivalents between two official languages of the Qing dynasty, Manchu and Chinese. Manchu is the 1599-born Southern Tungstic language which has been for decades in danger of disappearing from the alive Manchu communities. Chinese is a populous language in contemporary world with consistent progress in the lengthy Chinese history. To the many interpretation-flexible Chinese vocabularies in Wutiqingwenjian, the description-specific Manchu correspondence serves as the explanation tool to indicate their Qing use, if one has the Manchu training. The endangered Manchu in this case remains its practical function and two languages together bring us into a critical part of the Qing language environment. The Wutiqingwenjian's vocabulary grouping of 18,671 words into 36 categories and 293 sub-categories, furthermore, significantly discloses the language-bounded Qing cultural concepts on material and spiritual subjects. Thus, historical Manchu today still exerts its effects on our Chinese language learning and also furnishes the historical message for us to comprehend the Qing epistemology.

From Transcription to Translation: The Replacement of Phonetic Loanwords within the Chinese Community in the Dutch East Indies

Dr Hung-Yi Chien

Translators in nineteenth century China usually believed the Chinese language possessed a natural tendency that favoured semantic translation over phonetic transcription in linguistic borrowing. Their belief was not universally held. The Chinese archives in Batavia (today's Jakarta) demonstrate a different disposition in linguistic borrowing. The minutes of Chinese council meetings there contain loanwords from Dutch, Malay, and even Portuguese. They are mostly phonetic loans transcribed with Chinese characters according to their Southern Min pronunciations. However, the practice of phonetic borrowing seems to have ceased in the early twentieth century. In a glossary of legal terms published in 1931, semantic compounds dominate the list; many of them appear to be graphically borrowed from Japanese. To explain this discontinuity, this study proposes three hypotheses: 1) people speaking multiple languages may use phonetic borrowings as long as their audience shares the same linguistic capacity; 2) translations and graphic loanwords may prevail in cross-linguistic situations for purposes of mutual understanding; and 3) the modernisation of Chinese and Japanese created new translations that contributed to the replacement of phonetic loanwords in Southeast Asian Chinese communities. To prove the above hypotheses, this study will compare language contact situations involving Chinese writing and languages across East Asia.

Voluntary Monotone: How Nationalism Impedes Linguistic Diversity in Modern-Day China

Zhuangsi Xu

For a hundred years before the PRC, the entire Chinese elite was united in a conscious effort to eliminate language diversity in the pursuit of modernity and independence. Importing Western concepts, the idea that transforming into a classic Westphalian nation was the only pathway for China's reinstatement in the world was ingrained into the national consciousness. This connection of nationalism and linguistic homogeneity originating from the 19th century is impeding the legitimacy of minority language protection in academic and political rhetoric today. Minority language matters are subsumed in a narrative of national crisis and rejuvenation, sidestepping the issue of state obligation and minority rights. With the foreseeable rise of cultural conservatism in the Xi administration, preserving minority languages in China will prove increasingly challenging in the future. This paper analyses how nationalism in China is utilised by the government to create a self-reinforcing narrative that legitimises its policy of linguistic assimilation. The system of the 'Beijing Consensus' that links national rejuvenation through economic development, the Communist party leadership and linguistic homogeneity tightly together provided a stable theoretical basis for assimilating policies readily accepted by the general public, contributing to the voluntary erosion of linguistic diversity.

Human Rights and the City in Asia and Oceania: Urban Actors and Opportunities and Challenges for Localising Rights

Dr Ken M.P. Setiawan¹, Dr Maya Costa-Pinto¹, Dr Herlambang P. Wiratraman²,
Ekawestri Prajwalita Widiati², Dwi Rahayu Kristianti², Dr Naomi Francis^{1,3}

¹The University Of Melbourne, ²Universitas Airlangga, ³Monash University

Overview:

As a result of urbanisation and decentralisation, particularly prominent in Asia, cities are increasingly becoming the main level of governance in which rights need to be realised. This panel brings together papers on India, Indonesia and Papua New Guinea, as well as the Asian region as a whole, to critically discuss why and how urban actors integrate (inter)national human rights principles and discourses at the practical level of urban politics in Asia and Oceania, a region that is often considered as ambivalent towards international human rights principles. The papers reveal that urban actors engage with human rights in varying degrees, often reflecting strategic considerations. As such, cities have emerged that explicitly define themselves as a 'human rights city', while others promote international principles indirectly and/or in specific areas. Similarly, the appropriation of 'human rights' often only has limited impact on the implementation of these norms. This panel thus explores processes of human rights promotion and contestation, thereby identifying factors that influence the appropriation of international human rights norms, in various urban settings across the region. This deepens knowledge of how human rights are localised and the roles played by both state and non-state urban actors in this process.

Human Rights Cities: A New Frontier for Human Rights in Asia?

Dr Ken M.P. Setiawan

The term 'Human Rights City' -referring to local authorities that explicitly base all, or some, of their policies on human rights as laid down in international treaties- was introduced in the late 1990s. Arguably Human Rights Cities contribute to the development of a 'human rights culture' at local levels, contributing to a conducive context for the successful implementation of human rights norms. Over time, the concept has been adopted by many cities across the world, including in the Asian region. This is a remarkable development as this region is commonly regarded as one that is reluctant, or even adversarial, towards the implementation of global human rights norms and mechanisms. The implementation of human rights is also often complicated by the dominance of alternative value systems, historical trajectories, as well as skewed distribution of power and resources. Based on a literature review, this paper discusses what human rights cities may mean in, and for, the Asian region. The paper argues that while urban engagement with human rights holds significant potential for the realisation of rights, the manner in which human rights are invoked and applied is highly dependent on specific social and political contexts, as well as strategic considerations.

Contesting Water Urbanism(s) in Goa, India

Dr Maya Costa-Pinto

Waterways and water ecologies are integral to Panaji (also known as Panjim), a city situated at the intersection of the River Mandovi and the Arabian Sea, in Goa, India. In recent years, Panaji has experienced extensive flooding, causing creeks to overflow and submerge houses and roads in various parts of the city. Diverse constituencies in the city have embarked on a number of urban regeneration initiatives in an attempt to achieve ecological equilibrium. In 2019 for example, concerned residents filed complaints with the Goa Human Rights Commission alleging that flooded roads posed a risk to the local population. This paper examines the contestations and coalitions that emerge as bureaucrats, urban planners and residents from riverine and creek-based communities in the city initiate and implement urban renewal projects that seek to rehabilitate the urban waterways. In particular, it explores the rights framework that ecologically vulnerable communities in Panaji utilize to comprehend and manage their predicament. By extension, this paper also provides an insight into the role of human rights in water sensitive urban planning in South Asia.

Do Cities Really Need Human Rights? A Socio-Legal Inquiry of Governance Performance in Decentralised Indonesia

Dr Herlambang P. Wiratraman, Ekawestri P. Widiati and Dwi R. Kristianti

The city should be able to ensure its inhabitants access to essential public service such as education, health services, and freedom from all forms of discrimination and intolerances, as well as protect the rights of vulnerable people. In 2016, the Indonesian government, through Regulation of the Minister of Justice and Human Rights No. 34 of 2016, established a set of criteria on Human Rights Cities. This Regulation was passed in order to drive local governments to respect, protect and fulfil human rights. Subsequently this Regulation became the basis for the annual human rights cities award. By the end of 2018, hundreds of Indonesian cities received this award. This included cities known for serious human rights violations. At the same time, civil society organisations also initiated alternative approaches for human rights cities. Hence, the notion of 'human rights cities' appears to be contested. This paper analyses and examines achievement of local governments in implementing human rights using human rights-based approach. It identifies the challenges towards the effectiveness of the regulations in place. Based on field research, this paper argues that many cities have allowed oligarchs to exploit natural resources or build their business without considering the protection of rights. Local governments have used formal administrative law in order to facilitate political economic interests. Therefore, this paper argues that despite increasing acceptance of the notion of human rights cities, local governments continue to be complicit in the violation of rights.

Promoting the Right to Water: A Case Study of Port Moresby

Dr Naomi Francis

In 2015 the Government of Papua New Guinea, with the help of the World Bank, launched its first policy to manage water, sanitation and hygiene (WASH) in both urban and rural parts of the country (PNG WASH Policy 2015-2030). The policy explicitly engages with international human rights discourses in that it 'identifies access to water and sanitation to be a basic human right'. Although access to water in Port Moresby is greater than in rural areas; urban water supply is a challenge in the face of rapidly expanding urban and peri-urban populations. Access to water and other services is particularly poor in Hanuabada near the central business district which is home to the largest community of Motu people: an indigenous group to Port Moresby who live mostly on stilt houses built over the ocean. Over the last five years, a project funded by the New Zealand Aid Program aimed to develop the capacity of the local government to deliver safe water to the Hanuabada community. This case study highlights the various strategic considerations of the many actors involved in invoking a human rights discourse to provide access to safe water.

The Future of Indonesian Democracy: Views from Within

Dr Agus Suwignyo¹, Dr Nanang Indra Kurniawan², Dr Wawan Mas'udi², Dr Poppy S. Winanti³, Dr Muhammad Djindan², Dr Suzie Handajani⁴

¹Universitas Gadjah Mada Department of History, ²Universitas Gadjah Mada Department of Politics and Government, ³Universitas Gadjah Mada Department of International Relations, ⁴Universitas Gadjah Mada Department of Anthropology

Overview:

While progressing in many extents, Indonesian democracy over the past twenty years has moved to tumultuous trajectories so paradoxical its future nobody knows. Political reforms, widening freedom of speech and law enforcement are convincingly improving. However, those who live inside Indonesia also witness and experience that identity politics, oligarchy pattern of leadership, and systematic challenges to corruption eradication have gained supports in the recent years which nonetheless are embedded in a democratic mechanism. In this panel, speakers—all Indonesians—will discuss from the insiders' view the future of Indonesian democracy by examining the working of its ideology, practices of governance, and life style manifestation of the Indonesian youth. The main question is: why should Indonesia defend or give up democracy? The sources of data being analysed include archival texts, surveys, interviews and ethnographic observations. Digging into both conceptual and empirical aspects, the speakers argue that the ideological discourse of democracy and the working of the institutional mechanism of governance have a lot to be improved and synchronized. However, for democratic values to be embraced in the practices of daily life, a shift in the paradigm of participatory society is also required. Indonesian democracy is too complicated with both promises and perils that whether to defend or to give it up hardly earns a good, immediate reason.

Musyawahar-Mufakat and the Taming of a Political Mass

Dr Agus Suwignyo

This paper explores whether the formalized, traditionally rooted consensual democracy, known by Indonesians as musyawarah–mufakat, needs to be re-visited as to better understand the growing sense of citizenship of the Indonesian people over the past two decades. Musyawarah–mufakat stands as an ideology of the Indonesian state, thus it is legally binding for Indonesian citizens. With the renewed liberal democracy during the Reformasi period, musyawarah–mufakat as a mechanism of decision making has fallen under critical scrutiny in terms of its principal values. While the social dynamics of individual citizens has become qualitatively more and more compelling over time, in this article I argue that the collective nature of musyawarah–mufakat does represent the taming of the political mass that overrides the individuals' sense of citizenship. Musyawarah–mufakat as a state ideology has promoted a collective type of citizenship imposing that decisions on public affairs have to be made consensually and unanimously. However, such values hardly conform with the mechanism of liberal democracy currently undertaking.

Reconsidering Consociational Democracy: Twenty Years of Indonesian Democracy

Dr Nanang Indra Kurniawan and Dr Wawan Mas'udi

How does consociational politics play a role in accommodating social and political cleavages in a society? How does power sharing facilitate sustainability of democracy? These questions have occupied the debate of democracy in post 2019 election in Indonesia. Following the growing tension due to political polarization during electoral processes, the elected president, Joko Widodo, embraces actors from various political spectrums into the government as part of his un-ideological power sharing strategy to ease down the tension. President Joko Widodo formed cabinet to accommodate almost all political cleavages including political opponents, old-class politics, emerging elites, and parochial representative (religion, ethnicity, and Java–non-Java categories). Various literatures in political science have been debating the role of consociation in democracy particularly in seeing whether power sharing is the fundamental element of democratic practices or, in reverse, the problem for democracy. On the one hand the proponents of consociation underline the importance of power sharing in a politically divided society to provide political stability, foundation of democratic development, and to avoid conflicts. On the other hand, the opponents argue that consociational politics encourages a politics of immobilism and reinforces elite dominance within their community as the elites who are accommodated within consociational politics are those who have vested interests in maintaining collective antagonism (O'Leary, 2012). This current phenomenon in Indonesia reminds us to the classic debate between Harry J. Benda and Herbert Feith, on whether the development of democracy should reconcile with Indonesia social context or it should be put in the principle of universalism. This paper will analyze current development of Indonesian democracy from the lens of consociation to understand the extent to which power sharing resolves political conflicts. We will provide critical analysis on the limits of consociational politics and its impacts on the sustainability of democracy in Indonesia.

The Phantom of Rent-Seeking in Democratic Indonesia: Resource Governance at Sub-National Level

Dr Poppy S. Winanti and Muhammad Djindan

The fall of Soeharto has marked a major political change in Indonesia which is mainly characterized by the broader implementation of democratization and decentralization. This article focuses on the changes, or the lack thereof, in extractive industries governance in the post authoritarian regime and its impact on the welfare of the local community. It is widely believed that decentralization has provided the sub-national government with a greater authority and thus is expected to create a better extractive industries governance. However, more than twenty years after reformasi we found that the political change in the form of decentralization in extractive industries governance does not necessarily create a more democratic extractive governance, let alone bring prosperity for the people as expected. The experience of some resource-rich regions shows that the failure of greater autonomy in decentralization is mainly caused by the fact that locally-based natural resources governance also provides more opportunities for local political actors to engage in rent-seeking activities. Despite the decentralization and greater autonomy in the governance of extractive industries, this article argues that there is a lack of meaningful democratic changes in this sector.

Unveiled in Public: Religiosity and Democracy

Dr Suzie Handajani

This paper examines the practice of unveiling among Indonesian youth. These are young women who strategically take off their veils in their daily lives. In the midst of rising public display of religiosity in Indonesia, it is interesting to see these practices of unveiling, either permanently, regularly or occasionally and the justification for doing so. It is surprising that some of these women provide a very religious excuse for doing not-so-religious practice (i.e. unveiling). I argue that this practice could indicate, in a subtle way, that religious pluralism exists in small pockets in society despite efforts to turn Islam into a homogenous practice. This way democracy finds its way through (un)religious practices and women are involved in voicing their difference of opinions through an avenue that seems unconventional. As Islam is turning more and more political, the practice of democracy seems to be more elusive as different points of view are seen as threats rather than mere opposition. However, micro-politics and daily practices may provide hope for the continuing practice of democracy.

Election Politics and Power Relations in the Theravadasphere and Beyond

Dr Punchada Sirivunnabood¹, Kihong Mun², Dr Thushara Dibley², Dr Elisabeth Kramer²

¹Mahidol University, ²The University Of Sydney

Factional Politics and the 2019 Election in Thailand

Dr Punchada Sirivunnabood

Thailand's 2019 General Election was the first election after five years of direct military rule under General Prayut Chan-ocha, who conducted a coup in 2014. Although the 2017 Constitution introduced many new provisions aiming to change the country's political landscape, especially the political party system, its impacts appear limited as the 2019 electoral outcomes suggest that party politics in Thailand continue to exhibit the same set of players. The old-style factional politics have survived, particularly in the military-backed Palang Pracharat Party (PPRP), which houses multiple factions, including defectors from Phuea Thai. Focusing on the relationship between PPRP and its factions, this article argues that the new charter failed to achieve many of its goals. Internal party politics within PPRP resemble those of past political parties, wherein factions prevail with sharp infighting over cabinet seats.

After the Electoral Defeat: The Study of General Elections in Myanmar

Kihong Mun

Authoritarian regimes increasingly adopt democratic institutions such as elections. Unlike the expectation that this would more liberalise authoritarian rule, the trend has led to the theory of electoral authoritarianism. However, even elections under authoritarian regimes, the opposition can win in an election. While electoral results are rarely contentious, those under authoritarianism could be controversial. In this regard, the paper throws a question: what are the consequences of the opposition winning in the election? This research focuses on general elections in Myanmar and analyses on the aftermath of elections which produced authoritarian losing election. I argue that subsequent power-relinquishing from authoritarian to the civilian after the election would not happen without the protection mechanism for outgoing military authoritarians. The paper compares two general elections the 1990 and the 2015 elections which produced the same results of the landslide victory of the opposition but brought about two different outcomes in terms of ceding power to the civilian winner. By analysing three factors, institutional protection for outgoing authoritarians, viable oppositions, and free and fairness of the election, the tentative findings reinforce the argument: the presence of the protection mechanism for outgoing authoritarians is necessary for authoritarians to accept electoral defeats and relinquish power.

Disability and Elections: The Experience of Disabled Candidates in Indonesia's 2019 Legislative Elections

Dr Thushara Dibley and Dr Elisabeth Kramer

In the 2019 elections in Indonesia there were 42 candidates with a disability, but not one of them won a seat. Drawing on interviews with 31 of these candidates, this paper focuses on their experiences, motivations and challenges of running for a political seat. The paper interrogates how individual candidates negotiate their personal motivations for running against the requirements of being part of a political party and engaging in a political system that has traditionally excluded them. We argue that those candidates who choose to participate in the formal political process embrace the risks and challenges involved in participating in formal politics because of the opportunity to raise awareness about and change attitudes towards disability.

Tuesday 7th July

Panel Sessions 1.3

Migrant Recognition, Activism, and Voices of the Diaspora

Dr Sverre Molland¹, Dr Charlotte Setijadi², Dr Ryan Gustafsson³, A/Prof. Nobuko Hosogaya⁴, Noriko Arai⁴, Asuka Takeuchi⁴

¹Australian National University, ²Singapore Management University, ³Asia Institute, University Of Melbourne, ⁴Sophia University

Comparing Migrants, Comparing States: Reflections on Lao and Myanmar State Governance and Migrant Activism

Dr Sverre Molland

This paper deploys Lao and Myanmar labour migrants as a springboard for comparatively analysing Myanmar and Lao State governance. Based on ethnographic research in Laos, Myanmar and Thailand, notable differences exist in terms of how Myanmar and Lao migrants self-organize and engage in labour migrant activism in Thailand. Whereas Myanmar migrants tend to engage in ubiquitous migrant self-help groups (which at times resemble labour unions), Lao migrants tend to evade any such form of corporation. This paper suggests one must go beyond socio-cultural factors to consider political and institutional dimensions of Myanmar and Laos in order to account for these differences. Despite Myanmar and Laos' shared legacy of authoritarian, socialist, one-party rule, they differ radically in how Myanmar's military rule - as opposed to Laos' party-structure - predispose young citizens to engage in modes of self-organising practices outside state structures. In turn, this has crucial implications for how labour migrants engage with informal self-organising practices and migrant activism in Thailand. As such, examining labour migrants in Thailand presents a fruitful vantage point to study Lao and Myanmar State governance in a comparative perspective.

Diasporic Voices: Political Engagement Among the Indonesian Diaspora

Dr Charlotte Setijadi

Various estimates place the number of overseas Indonesians at around 8 million people worldwide, making the Indonesian diaspora the 15th largest diaspora group in the world. However, despite their growing size, the Indonesian diaspora remains under-studied, and their economic, social, cultural, and political contributions are largely unknown. In this paper, I examine the political engagement and activism of various overseas Indonesian communities, particularly during major political events and upheavals in Indonesia, such as the 2014 and the 2019 presidential elections, and the tumultuous 2017 Jakarta gubernatorial election. Drawing on findings from ethnographic fieldwork and online-based research, I analyse the modes, platforms, and narratives of Indonesian diasporic political engagement. I argue that the political activities of overseas Indonesians challenge existing binary models of state-diaspora relations.

A Kinship of Spectralities: Korean Transnational Adoptees and the Korean Diaspora

Dr Ryan Gustafsson

The figure of the Korean transnational adoptee has proven ambiguous and difficult to categorize. Hübinette contends that ethnic and migration studies rarely include adoptees, since 'adoption is not really conceptualized as a migration' (2016: 223). Kyeyoung Park's (1999) analysis of Korean American migrants' experiences of self and community, for instance, neglects to mention adoptees as constituting a sizeable proportion (8%) of the Korean American population, and who also navigate cultural expectations and racial discrimination that warrant conceptual engagement. Grace Cho's book, *Haunting the Korean Diaspora*, provides a compelling account of how militarism and transgenerational haunting constitutes the Korean diaspora in the United States. Yet the adoptee appears very briefly and only once in Cho's book – and as a ghost. In this paper, I engage with Cho's book and Jodi Kim's work on militarism. I argue that conceptualizing the Korean diaspora as constituted by haunting provides a useful framework for theorizing adoptee experiences, hence extending Cho's analyses. I do not equate the experiences of adoptees with that of Korean first and second-generation migrants; rather, I argue for the theorization of a 'kinship of spectralities' among these groups.

Career Development of Japan's Business Women Overseas

A/Prof. Nobuko Hosogaya, Noriko Arai and Asuka Takeuchi

This paper is proposed to depict distinctive patterns of trans-career competency of Japanese businesswomen. Samples of this study is categorised as self-initiated expatriates (SIEs), who depart from Japan and participate in foreign firms. Although there have been volumes of studies on Japanese business expatriates, they have not tended to focus on female expatriates. I have ascertained the grounds for Japanese businesswomen's preference and formation of their career goals by in-depth interviews with some Japanese female professionals working overseas. Their conventions and preferences are different from typical patterns of their male counterparts. Japanese male expatriates generally spend three to five years of overseas assignments and return to Japan and their career must be completed in Japan, but female SIEs never prefer to return, though some express their discontent with living or work conditions in host community. In terms of their career-competency, they have been developed through transnational stages initially from Japan where they attained high level of academic background. These female expatriates do not necessary demonstrate new trend as this type of female expatriates could have been found in several decades ago. However, their mobility and new milieu in overseas have brought their opportunities in overseas position often with career development.

Sociology, Education and Economy: Disciplinary Debates

Prof. Manish Kumar Thakur¹, A/Prof. Pawel Zygodlo², A/Prof. Chun-Yen Tsai³

¹Im Calcutta, ²Department Of China Studies, XJTLU, ³National Sun Yat-sen University

The 'Economic' in Indian Sociology: Genealogies, Disjunctions and Agenda

Prof. Manish Kumar Thakur

A cursory glance at the century-old history of Indian sociology reveals its relative under-engagement with economic phenomena and processes. While the 'economic' did get studied under the influence of agrarian studies, and some other themes like labour, factory, trade unions did attract scholarly attention from some sociologists, we notice an absence of a sustained and robust academic tradition of sociological studies of the economy. There appears to have been an intellectual division of labour where economic issues were ceded to the economists whereas sociologists remained content with their studies of caste, village, kinship and joint family. This paper attempts to locate this apparent disjunction between the social and the economic from the perspective of intellectual history. Of necessity, this calls for an examination of the relationship between sociology and economics and the way it unfolded in post-Independence India. It brings into analytical purview the role of the development state, the prevailing notions of expertise, and the differential treatment accorded to different social science disciplines. The paper concludes with the outlining of a research agenda for the sociological study of the 'economic'.

Space, Power and Society: Imagined Centre and Evolution of Chinese Psyche

A/Prof. Pawel Zygodlo

The notion of 'Centre' (zhongyuan, zhongyuan), for centuries, has been associated with the right to rule widely employed by the ones who claimed rights to govern China. Despite being challenged by numerous modernisation movements of 20th and 21st centuries, the entanglement between power and physical and imagined centre, seems to remain a vital factor determining self-identification and socio-cultural positioning of the individual even in contemporary China. The appreciation of physical, or imagined centrality of the individual and communities that one belongs to, seeking justification of actions and behaviours by appeal to the 'central sanction' (zhongyang), or 'central importance' (hexin) are almost indispensable elements of socio-political discourses and self-perception of the individual.

This paper intends to first investigate the notion of the centre as it is expounded in the Classics. Subsequently, it will illustrate the way such understanding determines the socio-cultural self-positioning of the individual. In the following part, this paper will demonstrate how this perception had been challenged by modernity and how it adapted to the challenges of modern times. In conclusion, it will argue that despite numerous changes and necessary adaptations, the notion of 'centre' remains one of perpetuating values determining the uniqueness of Chinese culture and society.

Using Theory of Planned Behaviour to Predict Adult Engagement in Science in Taiwan

A/Prof. Chun-Yen Tsai

In psychology, the theory of planned behavior (TPB) is a theoretical model that links one's beliefs and behavior (Ajzen, 1991). Engagement in science refers to the extent of participation in scientific learning activities (Chang et al., 2007; Lin et al., 2013). This study used TPB to predict adult engagement in science in Taiwan. The data were collected from 1,657 citizens by survey interviews and quantitatively analyzed. Results showed that adult interest in science had the antecedents of attitude toward science ($\beta = 0.31$, $p < .001$), self-concept in science ($\beta = 0.11$, $p < .001$), and self-efficacy in science ($\beta = 0.20$, $p < .001$). Meanwhile, adult interest in science had an effect on engagement in science ($\beta = 0.26$, $p < .001$). The Structural Equation Modeling showed that the above model had the acceptable model fits (CFI = .93; GFI = .92; RMSEA = .05; SRMR = .05). It is suggested that adults' interest in science was the considerable factor to promote their engagement in science. Meanwhile, adults' attitude toward science, self-concept in science, and self-efficacy in science were the crucial parts to promote their interest in science.

Future Food in Future Asias (3/3)

Dr Graeme MacRae², A/Prof. Sita Venkateswar², Dr. Alison Booth³, Perzen Patel,
Dr. Nancy Pollock⁵, Dr Sophie Chao⁶, Jagjit Plahe

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Overview:

World food security is likely to become more critical in the future, with hunger on the rise again. Asia is where the world's futures will manifest most rapidly, clearly and critically.

While much of the region's food is produced by small farmers for subsistence and local markets, industrialisation and commercialisation of food production is increasingly rapidly. Multinational food corporations are penetrating deeply into national and local food systems across Asia. Local economies, ecologies and communities are being transformed by these changes.

Governments across Asia are concerned about food security and trying to anticipate the future. But they are torn three ways - between deeply embedded traditions and ideologies of self-sufficiency; global pressures for bio-technical innovations to boost production and market-led approaches to boost productivity and food sector growth; and popular movements for food sovereignty and food justice grounded in local communities, ecologies, revived traditional methods and internationally inspired organic and agro-ecological production and distributions systems. But this dominant focus on eco/bio/technical and economic dimensions of food security obscures the ongoing social and cultural embedment of food.

This panel will explore how Food Futures across Asia play out in diverse ways between these rapidly changing forces and processes.

Diverse Foods, Diverse Hungers: An Ethnonutritional Approach to Insecure Food Futures in a West Papuan Plantation Zone

Dr Sophie Chao

Drawing from eighteen months of fieldwork in Merauke District, West Papua, this paper explores how indigenous Marind communities conceptualize the rising food insecurity provoked by deforestation and oil palm expansion across their customary lands. I begin by examining the bodily and social transformations provoked by the substitution of once-diverse, native, and forest-derived diets with nutritionally poor, imported, and processed commodities such as rice and instant noodles. I then analyze "hunger" among Marind as a plural, phenomenological, and moral disposition that speaks to the breakdown of social ties among Marind communities and between Marind and the kindred forest organisms from whom they traditionally derived their sustenance. At the same time, I demonstrate how hunger is considered by Marind to be a fundamental attribute of animate and inanimate entities that they associate with the palm oil sector – the state, government roads, bulldozers, and oil palm itself. Finally, I outline how an ethnonutritional approach to diet and food in Merauke and beyond can pave the way for a culturally informed understanding of diverse foods and diverse hungers across socioeconomic contexts, and examine the applied value of this interdisciplinary approach in forging locally sustainable and culturally meaningful food systems for future Marind generations.

Sustaining Heritage: Parsi Food Tales Past and Present

Dr Alison Booth and Perzen Patel

Food is an important marker of identity for the heritage maintenance of any culture—its processing, preparation, and consumption being sites of multiple meanings. This research takes an Autoethnographic approach to capture the role food has played in preserving Parsi heritage, from Mumbai roots and diasporic perspectives, inspired by an early 20th Century family cookbook of traditional Parsi recipes. Out of 1.2 billion people in India, only 69,000 are Parsis. Mumbai (Bombay) is home to the largest Parsis population in India. This research explores the multitude of ways food plays in preserving Parsi heritage through innovative twenty-first century marketing. Parsi food has a prominent place in the cultural landscape of Mumbai, and travel guides and reviews insist 'authentic' Parsi cuisine is a part of the 'Bombay experience'. We explore the multiple ways social media, podcasts, food blogs, cooking classes, food fairs and e-publications may play in preserving, an old and noble gastronomic heritage, beyond traditional restaurant models. The sharing of food tales and old ways of partaking food, may assist in preserving a disappearing cultural identity from extinction by revitalising the role of the kitchen hearth.

Renewing Asian-Derived Foods for Pacific Futures

Dr Nancy Pollock

Rice has become the number one imported foodstuff for many Pacific communities. This is being challenged by revitalisation programmes of local foods as 'Foods for the Future'. Most traditional Pacific Island foods, such as taro and breadfruit, were carried out of Asia some 1500 years ago to become established as major food resources on atolls of Micronesia and high islands across Polynesia. But these traditional foods have diminished in value and usage as rice has replaced them as the 'fast food' of status. This globalising trend is being reversed by programmes to revitalise local foods that can sustain future generations on their home islands. Projects to reestablish breadfruit and taro are gaining ground in Marquesas and Hawaii, to diversify food resources for their futures. 'Glocalization' to sustain future food security includes local/traditional foods alongside imported rice (and wheat flour). It renews ties to Asian pasts (of many root and tree crops) by reintegrating traditional foods with rice to give diversity of choice, as well as addressing concerns for health and the economy of Pacific communities. Pacific island communities' links to Asia through their food ideology are being revitalized from the past to provide a sustainable future.

Local Knowledge, the Right to Food and Sustainability in India

Jagjit Plahe

India is facing an agrarian crisis. Since 1995, over three hundred thousand farmers have taken their own lives primarily due to policies which have gone wrong and the short sightedness of policy makers. Not only has the Green Revolution left farmers reeling with debt and struggling with declining yields, it has been very detrimental to the environment in which they live. Farmers across India are now being squeezed between the Green and Gene Revolutions as the union state is fixated on technological "solutions" to the crisis, such as the introduction of Genetically Modified crops. As a response to this crisis, certain communities and indeed states have embraced an agro-ecological approach to farming. These approaches which are based on local knowledge and environmentally sustainable systems, have allowed many thousands of farmers to realise the right to food. In this paper, following on from previous work I have done in the area, I look at different models of agroecology in India: state led, community led (with assistance from local NGOs) and state supported.

Archiving Asian Cities Amidst Time in Motion

Prof. Hyunjung Lee¹, Dr. Jane Yeang Chui Wong², Dr. Shu-Yi Wang³, Dr. Chao Long⁴

¹Kansai Gaidai University, ²Nanyang Technological University, ³Chinese Culture University, ⁴Shanghai International Studies University

Overview:

This panel explores different modalities of reading and recording the highly developed urban locales of the Asian Tigers. These cities—Seoul (South Korea), Singapore, Hong Kong, and Hsinchu (Taiwan)—are places that still hover around the remnants of colonization, remaining structures of the Cold War, and the aftermath of massive industrialization. As most of the residents in these locales dwell simultaneously in various temporal states and unresolved moments in history, one of the aims of this project is to allow one to see how these urban spaces reactivate the past and produce the new “real” in our present.

Within this frame we ask: How can memories be institutionalized and performed through urban edifice? How do we track down the urban scape of the Asians cities, which has gone through so many stages of distortion as well as evolution? How do the State or other mainstream institutions attempt to mythologize or fabricate the city’s history in the name of upholding national heritage?

The Old Seoul Station as a Performative Space: The Archive and the City

Prof. Hyunjung Lee

The Old Seoul Station was established in 1925 as part and parcel of the Japanese colonial project that had aimed to venture further into Manchuria and finally to Russia by using the Korean Peninsula, or more specifically, Seoul Station as one of the major strategic gateways. Colonial-era Seoul Station (then named Kyungsung Station), after ceasing its original function as a train station in 2004 was restored in 2011 as a multi-genre cultural site named “Culture Station 284 [Munhwayok 284]” where a variety of cultural events such as exhibitions, performances, workshops, and talks are held.

The Old Seoul Station as a decisive symbol of mobility, migration, modernization, and urbanization is a space located amidst the complex layers of time and history. The station itself exists at the center of conflicting desires—a symbol of colonial exploitations and expansions and also a gateway into the new, external modern world. In the process of South Korea’s rapid industrialization during the 1960s-1970s, the station also became a major entrance through which a massive population from the rural areas had migrated into the capital city to realize their Seoul Dream.

By examining various aspects of the Old Seoul Station, this paper claims how this historical architecture may depart from and complicate the notion of an archive. Looking into the station building as a performative, fluid space allows the building to be reiterated, reborn, and regenerated into various strands of narratives, participating in both structuring and transmitting disparate forms of identities and desires. I argue that the performative reading of the station let us view the architectural space in motion, always moving to and fro between the past and present, and in-between reality and the fictional representation.

(Re)Constructing History: Alfian Sa’at’s Merdeka and the Bicentennial Dilemma

Dr Jane Yeang Chui Wong

In the closing months of 2019 as the bicentennial celebrations in Singapore draw to a close, Alfian Sa’at’s Merdeka calls to question the tensions between Singapore’s independence and its inherent associations with British colonial legacy. At the centre of the proposed essay is an examination of the ways in which Sa’at challenges assumptions and expectations of colonial legacy and the government’s attempts to inscribe colonial legacy into a brand of nostalgia that is neither inherently colonial nor local but rather commercial. Sa’at’s interest in the government’s use of material artefacts, and more specifically, the spaces and places they occupy, underscore anxieties of a national identity against the backdrop of a broader global context. The popularization of history as a commercial and nostalgic narrative in Sa’at’s play provides a critical platform for audiences to consider the implications of historical articulation in the public domain. In teasing out the seemingly haphazard and piecemeal versions of Singapore history in Merdeka, this essay aims to shed new light on how Singapore is forced to re-examine its existing historical paradigms while struggling to come to terms with its colonial legacy two hundred years after Sir Stamford Raffles “founded” Singapore.

Urban Stratification: An Inclusive Urban Cultural Landscape of Hsinchu City

Dr Shu-Yi Wang

The establishment of the Hsinchu Science Park (HSP) in 1980 successfully created a high-tech miracle in Taiwan, and increased the political, cultural and economic significance of the City of Hsinchu. In the intervening four decades, Hsinchu City has moved between identities of being an historic city and a science city. The former is represented by the old district at city center for original residents and tourists, and the latter focuses on new developing areas around HSP where the more recently arrived called Yetties live, shop and entertain themselves. Social segregation between the native Hsinchu and Yetties has evolved and aggravated especially in social and economic aspects.

This paper approaches the city as archive that stratifies the historic urban landscape (HUL), with emphasis on recent memories and distant pasts. Due to rapid growth, most heritage sites in the historic center have been gradually repurposed as cultural institutions to glorify the past or for tourism development. Although these new usages of heritage sites often cause the alienation of original residents and the indifference of new comers, the center of Hsinchu remains the locus on which to transform the dichotic city into a place to be enjoyed by everyday residents. In this paper, an ethnographic approach is used to examine the value of urban cultural landscape interpreted by both original and new residents. The discussion will focus on how heritage sites in the historic center still work as social spaces to reveal the modern meaning of history to its habitats, and as the settings on which to build an inclusive urban landscape for habitats.

Writing the Historical Self— Fiction, Artifacts and the Making of History in Dung Kai-cheung's Works and Creation: Vivid and Lifelike

Dr Long Chao

The turbulent social context in Hong Kong over the last decade has time and again directed people's attention to the city's increasingly fraught relationship with mainland China. What remains deeply problematic at its core is arguably the unsorted relationship between the localism in Hong Kong, Chinese nationalism and Western imperialism borne out of colonialism. In light of this, this paper argues for an understanding of how local literary production can generate a decolonizing impetus that will hopefully inspire an alternative approach to matters of Hong Kong's coloniality and its connection to the mainland. This is done by looking into local writer Dung Kai-cheung's 2005 novel *Works and Creation: Vivid and Lifelike*, in which Dung interrogates how the knowledge of self is historically created within networks of power. My analysis focuses on how Dung purposefully constructs a way of writing history revolving around thirteen modern artifacts that collectively have helped to shape generations' identity in the city. Such a way of remembering the past, as told through the narrator's single point of view, thus draws attention not only to the deficiencies of existing historical discourse but also to the discursive nature of what is often considered as a dialogical connection between the past and the present. Despite written at the beginning years of the 21st Century, *Works* proves to be an insightful source, as this paper ultimately tries to demonstrate, to turn to in the long run of Hong Kong's continuous decolonizing effort.

Geopolitics and Media

Dr Seiko Yasumoto¹, Yuhang Yu², Prof. Ji Hee Jung³

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Political Friction Counterpoised by Pop Culture-Japan, China and South Korea

Dr Seiko Yasumoto

The study investigates, over a period of fifteen years, the Japanese government standpoints and national media reporting in the context of political friction between Japan, China and South Korea over the ownership of Senkaku Islands (Diaoyu Dao) and Takeshima Islands (Dokdo). The political issues are overlaid with regional popular culture and social media engagement. The research questions are 1) What is the historical foundation for the geographical disputation? 2) Why is the political resolution of the island disputes so tenuous? 3) Can social media and popular culture mediate political friction? Triangulation is the applied research methodology comprising analysis of Japanese Government documents, relevant Asahi, Mainichi and Sankei Newspaper articles, and surveys of the opinions of some four hundred university students. The tranche of students was selected to gauge their views, given their contemporary infusion of East Asian popular culture and social media. The topic has very sensitive issues, not the least of which is the disparate national needs for natural resources with expanding regional and global populations and the relevance and positioning of international law in the context of dispute resolution. This study breaks new ground by concluding whether the 'hot' political approaches to the island disputes are softened by regional popular culture and social media.

Truth or Falsity: How Do Ignorance and Mass Media Forge the Image of India in the Eyes of Chinese Students in Australia

Yuhang Yu

China and India are the two most populous countries in the present world and neighbours who are always regarded as two "rising powers", however, they are rather different in light of the political system, culture and tradition. Due to these differences, the Sino-Indian border disputes, and the historical factors, the relation between China and India is not close, even sometimes is tense. According to the questionnaire and interviews, this essay elaborates what Indian images in the eyes of the Chinese students in Australia. Furthermore, based on the result of polit study, it demonstrates how China's lack of engagement with India causes ignorance of China's young people, and clarifies what the role of mass media is in this process. This paper argues that Chinese students in Australia have developed stereotypes towards India, due to their ignorance, meanwhile, the mass media plays the most essential role to depict Indian images and forge these stereotypes.

Unauthorized Local Media Practices and the Paradox of Cold War Democracy in U.S.-Occupied Hokkaido

Prof. Ji Hee Jung

In early postwar Japan, a number of rural communities autonomously developed wired broadcasting networks to tailor the standardized mode of radio reception to the needs of disadvantaged and remote rural communities or fringe areas. Some regions used the networks not only for radio listening but also for independently programmed local broadcasting and intra-village communications. Surprisingly, this "unauthorized" local appropriation of broadcasting remained beyond the occupation's grasp for several years, until its rapid growth in Hokkaido and the suspicion of leftist influences panicked the occupation forces into belated investigation and regulatory action around the time of the Korean War's outbreak. Analysing previously unused materials such as internal reports and memoranda from Hokkaido Civil Affairs and surveys, I propose considering the fuss around the collective listening practice not as an isolated occurrence but as a telling signifier of the occupation forces' inability to handle the agency of the occupied unaffected by the much-publicized postwar democratization program and the limit of the occupation's penetrating power into local communities. In so doing, I problematize both the Japanese neo-nationalist representation of occupied Japan as a "closed discursive space" and the rather narrow boundaries of permissible autonomy defined by the occupation in the emerging Cold War.

Making and Unmaking Sustainability: Storying Asia's Eco-Modernities and Environmental Futures

Dr. Kiu-Wai Chu¹, Dr. Shubhda Arora², Kelly Yin Nga Tse³, Jamie Wang⁴

¹Nanyang Technological University, ²Indian Institute of Management Lucknow, ³University of Oxford, ⁴University of Sydney

Overview:

How do we define or construct narratives of (un)sustainability in Asia, in this epoch of the Anthropocene? How do speculative fictions, transnational documentaries, and state official narratives differ in portraying Asia's eco-modernities? In what ways do narratives of alternative futures emerge?

In addressing these questions, this panel consists of ecocritical readings of a range of visual, textual and social texts in Asian contexts. From the eco-dystopian imagination of India's technocratic, totalitarian future (Arora); the transnational effort in building a multispecies future with genetically engineered animals (Chu); the speculative literary imaginations of Hong Kong as a postcolonial city characterized by invisible ecological crisis (Tse); to urban planning rhetoric that seeks to reinvent Singapore as a "sustainable" city-in-a-garden (Wang), this panel examines the various narratives of (un)sustainability that increasingly shape our perceptions of Asia's environmental futures.

Encompassing a range of disciplines such as environmental humanities; inter-Asia studies; postcolonial critique, and urban studies; this panel critically assesses and challenges dominant ideologies that are celebratory of global capitalist expansion and techno-centric developments in the rising Asia. It explores the complex connections, conflicts and dynamics among humans, nonhumans and the environment, under the rapidly changing environmental, social, cultural and economic conditions of Global Asia today.

Aesthetics of a Dystopia: Representation of Cityscapes and Environmental Crisis in the Web Series 'Leila'

Shubhda Arora

Leila (2019) is an Indian dystopian drama web series produced as Netflix Original and is based on a novel by the same name. It is set in the year 2047, in the fictional nation of Aryavarta, a heavily militarised fascist state obsessed with the ideas of purity. The story unfolds hundred years after India's independence, where India has been replaced by a techno-centric totalitarian regime with strict boundaries dividing the rich and the poor. The constant haze, fumes, darkness and the inability to see the sun, looms over Aryavarta. Visuals of destroyed ecosystems and extinct wildlife inform the narrative of Leila. Water is rationed and sold at Automatic Teller Machines (ATMs) and fresh air is available only to the rich ideologues of Aryavarta. Huge garbage mounds cover the ghettos where the doosh(lower castes) live in abject grime and poverty. The futuristic city has no space for doosh or mishrit(children of inter-religious marriages between Hindus and Muslims) and plans to build air conditioner domes for only the rich to be able to survive the inhabitable environmental conditions. Using Lefebvre's (1991) idea of spatiality, this paper explores the futuristic aesthetics of this city, its social stratification and its techno-centric worldview.

Resurrecting Woolly Mammoth: Speculative Aesthetics in the Anthropocene

Kiu-Wai Chu

How do what we see as scientific concepts such as "mutations", "genetical engineering", "cloning", and "de-extinction/ resurrection biology" of plant and animal species, and the imaginations and depictions of them in artistic and cinematic representations reflect our changing relationships with nonhuman beings in the epoch we call the Anthropocene? To what extent are these depictions of animals in the bygone era, and the imaginations of their revival in the near future, above everything, a critique of the global capitalist expansion and the growing socioenvironmental injustice against the developing world in present Asia? Focusing on a transnational documentary Genesis 2.0 (2018, dir. Christian Frei) that journeys through new Siberian islands, South Korea and South China to depict how scientists collaborate internationally in hope to turn the de-extinction of woolly mammoths into reality; and juxtaposing it with representations of imagined, genetically modified animal hybrids in recent Asian films and artworks such as Bong Joonho's Okja (2017) and Singaporean artist Robert Renhui Zhao's photography series, this presentation conceptualizes the eco-modern, speculative aesthetics in contemporary visual culture, particularly in Asian contexts, and explores how extinct and genetically modified animals continue to haunt, communicate and inform us in unexpected ways.

Imagining Hong Kong's Ecological Futures in Speculative Fiction

Kelly Yin Nga Tse

In what ways might speculative fiction help reassess and rethink ecological futures in a world of inter-connectivity in postcolonial contexts? What forms of literary strategies and narrative methods are adequate to the tasks of critiquing environmental degradation and envisaging a viable future that allows for the co-existence of the human species and the environment? This paper critically engages the representation of environmental futurity in postcolonial Hong Kong short fiction in English. Specifically, it focusses on the narrativisation of what ecocritic Rob Nixon calls slow violence and examines how writers deploy the speculative mode in order to respond to the representational challenge that these incremental and un-spectacular environmental harms pose in the postcolony. In so doing, the paper foregrounds the importance of speculative fiction in articulating ecological disasters and imagining environmental repair. Overall, this paper argues for a postcolonial critique of speculative narratives that is attuned to the importance of cultural differences in re-envisioning human-environment connections.

In the Shadow of Sustainability

Jamie Wang

The impetus for this presentation is a walk in the garden, a city-in-a-garden, Singapore. In the Singaporean imaginary, the futuristic Supertree Grove, a cluster of tree-like structures with concrete cores and live plants, is positioned to be a technologically sustainable solution to the tensions induced by intense urbanisation, planetary pressures and liveable heritage. Singapore's economic success despite its resource constraints, the authoritarian government and its recent pursuit of 'the world's leading sustainable city' makes it an important site to explore how sustainability is imagined/practised in a highly urbanised environment that nonetheless envisions an ecological modernised future. Because Singapore is an emblematic new-world city, this has deep implications for the world. This paper focuses on some key environmental issue in this island-city-state, and the resultant multifaceted ecological challenges. Singapore's advancement in urban solutions sees the construction of its sustainable narrative as a new model globally. I am concerned with the versions of the future imagined and created here. Which futures are we rushing into, if our vision of sustainability is to maintain the status quo centring on planning and instrumentalising human and non-human? What might it mean to reconfigure contemporary practices and ethics towards sustainability in an increasingly urbanised environment?

Collective Practices of Contemporary Art, Architecture, and Cultural Studies in Indonesia

Wilson Yeung¹, Arham Rahman², Maria Adriani³, Dr Nuraini Juliastuti⁴

¹RMIT University, ²Biennale Jogja XV, ³Sekolah (Bukan) Arsitektur - Alternative Architecture Education, ⁴Kunci Cultural Studies Center

This roundtable discussion seeks to discuss the dynamics of collective practices located in the intersection between contemporary art, architecture and cultural studies in Yogyakarta (Indonesia). The talk will use Biennale Jogja XV, Hotel Purgatorio, and the existence of artist-activist as points of departure. The discussion will start with four key themes. First, the initiative to organise an international biennale as a strategy for reimagining the politics of relation in contemporary art. Using the “Equator line” as a concept and working mode, Biennale Jogja attempts to criticise the limited definition of ‘world art’ and challenge the ‘biennialization’ term at the same time. Second, the making of Hotel Purgatorio installation site which intended to prompt the dialogue about space and democracy. The hotel format emerged as a symbolic power that produces reflection about transnational capitalism, tourism industry, and infrastructure development. Third, the making of artist-activists in contemporary Yogyakarta. Four, collective curatorial strategy practiced by independent cultural organisations. To follow the term “nongkrong”, an Indonesian word for hanging-out, the discussion will be conducted in the relaxed but serious manner.

Indian Economic and Social Policy

Dr Salma Ahmed¹, Dr Debajyoti Chakrabarty², Dr Kishor Sharma³, A/Prof. David Hundt¹, Dr Raman Apsingakar, Dr Amanda Gilbertson⁴, Joyeeta Dey⁴,
Dr Jayabrata Sarkar⁵

¹Deakin University, ²Charles Darwin University, ³Australian Technical and Management College, ⁴University Of Melbourne,
⁵Deshbandhu College

Does Health-Related Aid Really Matter? Evidence from South Asia

Dr Salma Ahmed, Dr Debajyoti Chakrabarty and Dr Kishor Sharma

Empirical literature examining the effectiveness of health-related aid on health outcomes is surprisingly scarce and has not found robust evidence in favour of health aid. This paper contributes to this debate, using the experience of South Asian countries over the period 2002-2016. The investigation of South Asia is particularly interesting not only because it has attracted significant aid over the years, but also because of the significant variations in health outcomes between countries in the region. This paper is the first to empirically test the hypothesis that increases in health aid improve child health outcomes in South Asia. The effectiveness of sector-specific aid is examined on a mortality index: an equally weighted average of infant mortality, neonatal mortality and child mortality. This new mortality outcome measure is unique, and it allows us to capture the effect of health aid on all three types of child mortality at the same time. Applying the instrumental variables method to account for the endogeneity of aid, this article demonstrates that increased health aid significantly improves child health outcomes. It implies that achieving the MDG target through additional health aid alone can be important for countries swamped with poor health outcomes.

Democracy, Development and Dispossession: A Bottom-Up Perspective on Capitalism in India

A/Prof. David Hundt and Dr Raman Apsingakar

David Harvey's formulation of "Accumulation by Dispossession" (ABD) has been extensively used to understand how surplus global capital finds new outlets for its redeployment in developing societies. Usually ABD is analysed in top-down and macroscopic terms, but this paper adopts a "bottom-up" perspective, and emphasises the role of subnational politico-economic factors in dispossession. It takes the state of Andhra Pradesh (AP) as a case study, during India's gradual integration with global markets since the 1990s. The paper demonstrates how the synergy between the state and the capital, propelled by the business aspirations of people close to AP's Chief Minister Yeduguri Sandinti Rajasekhara Reddy, caused the dispossession of farmers from their means of subsistence. The impetus to embrace SEZ-type development projects stemmed from Reddy's attempt to cater to the economic and political interests of state-level political and business elites while retaining his electoral majority, rather than actualising the development goals enshrined in those projects. The state-business nexus nurtured by the business interests of the Reddy political dynasty and its allies resulted in "development deadlock", which benefitted only these elites. The paper thereby shows how subnational-level leaders can use the ideology of development to promote their own interests in a democracy.

Class Cultures, Market Forces and the Desegregation of Indian Schools

Dr Amanda Gilbertson and Joyeeta Dey

We know that market forces lead to segregation in education systems, but we know little about their interaction with efforts to desegregate schools. This paper explores implementation of a desegregation policy in India that requires private schools to give free education to socially and economically disadvantaged children. In a context of policy implementation characterised by private school resistance and lack of political will, we draw on ethnographic research in three schools that are ostensibly committed to implementing the policy well. Class cultures and market forces intersect in the desegregation efforts of these schools, each of which is differently positioned in terms of hierarchies of reputation, economic accessibility and social composition. Each adopts a different approach to balancing the demands of integration and potential reputational costs in a middle-class market – taking a few students, expecting them to assimilate and taking pride in a benevolent invisibilization of differences, versus adapting the school culture to meet the needs of disadvantaged students but consequently losing status among middle-class families. Regardless of the approach of the schools, the very presence of disadvantaged students in these schools unsettles the commercialization of school spaces, language practices, ideals of the responsible parent-as-educator, and the commodification of education.

Caste, Jobs and Scheduled Castes

Dr Jayabrata Sarkar

The weakening of the caste system in India in the traditional and ritualistic sense has coincided with the emergence of a modernized caste identity among dominant castes. One aspect of it is the institutional manifestation in urban employment where the 'traditional' patron-client networks of order and hierarchy have been firmly established upon erstwhile 'service (Scheduled Castes) castes.' This paper seeks to explore the relationship between caste perceptions of dominant (white-collar upper caste) groups that operate as structures of social control in recruitment in 'quota-based' public sector and 'merit-progress' private sector and the complex interlinkages and access that it has to resources, privilege and power which operate in the 'two employment sectors' that has serious implications for the job-seeking ability of SCs affected by its continual and varied process of exploitation. Questions related to emergence of a paternalistic caste narrative that consolidated between a compensatory discrimination law and social justice goals; a neo-hegemonic discourse of a 'secular' and 'casteless' work space in the post 1990 Indian private sector consolidating the material resources gained in public sector into modern (private) 'caste' capital; 'meritocratic' hiring practices that demerits by intent and design the SCs entry in the private sector etc. would be explored.

Mobility and Education in Asia (2/2): Discourses and Encounters

Dr Zhenjie Yuan¹, Dr Sin Yee Koh², Dr Hannah Soong³, Dr Liguozhang⁴, Prof. Wenling Li¹, Fuyu Zhou⁴, Dr Jasvir Nachatar Singh⁵

¹Guangzhou University, ²School of Arts and Social Sciences, Monash University Malaysia, ³School of Education, University of South Australia, ⁴School of Education, Shaanxi Normal University, ⁵La Trobe Business School, La Trobe University

Overview:

Education has become a high-profile social issue across Asia, involving complex, selective and far-reaching mobilities of people, things and ideas across traditional boundaries and borders. This session aims to explore how theories of mobility may be a productive interdisciplinary approach to the analysis of educational spaces, and to explore the way educational spaces harness and respond to frictions and flows that arise from the mobilities of people, things and ideas, focussing primarily on contemporary Asian societies. This double-session consists of eight research contributions by researchers from Australia, Malaysia, Singapore, Brunei and China, who are working in the fields of human geography, anthropology, sociology, and educational studies. Topics range from student mobilities occurring between Asian societies, to challenges for and dilemmas of cosmopolitan learning in Singapore, to politics of lived experiences at an international branch campus in Malaysia, to experiences of mobility/immobility of ethnic minority students in China. Drawing on studies in the context of Asian societies, this session is expected to unveil the diversity of educational landscapes in contemporary Asia, and to be an interdisciplinary discussion on how Asian contexts could be a fertile ground for research on mobility and education.

Altered Aspirations and Frictional Encounters at a Mainland Chinese University Branch Campus in Malaysia

Dr Sin Yee Koh

Malaysia aims to be an international and regional higher education hub. It currently ranks number three globally (after China and Dubai) in terms of hosting international branch campuses (IBCs). Xiamen University Malaysia (XMUM), the first branch campus of a mainland Chinese public university, is the latest addition to Malaysia's IBC landscape. Based on ongoing research since 2018 involving interviews (with students, faculty and administrative staff) and on-site observations, this paper examines XMUM as an educational socio-spatial bubble that is host to intersecting institutional, staff and student mobility aspirations. The paper finds that there are distinct mobility aspirations amongst different user groups (mainland Chinese staff and students, local Chinese-Malaysian students, "other" international staff and students). However, after landing in XMUM, these aspirations become altered or curtailed as students and staff run into frictional encounters with university and broader institutions as well as with "others" on campus. Drawing upon these narratives of frustration and disenchantment, ignorance and ambivalence, as well as acceptance and resilience, this paper offers a glimpse into the complex and contradictory lived experiences at this IBC. This paper calls for critical attention to the disconnect between institutional educational aims and the lived realities of consumers and users of higher education.

Singapore International Education Hub and Its Dilemmas: The Challenges and Makings for Cosmopolitan Learning

Dr Hannah Soong

Higher education in Asia is massifying at an exceptional pace and scale. In this paper, I ask how practices and discourses which inform the internationalisation of Singapore's higher education can provide opportunities for developing cosmopolitan learning that it claims to provide. Cosmopolitan learning is closely related to cross-border student mobility and plays an important role in shaping the international students' identities, aspirations and worldviews. Based on a recent study in Singapore of a group of international students from various parts of Asia and Europe, this paper attempts to bring the theoretical and grounded realities of cosmopolitan learning in an Asian context into the fore. The aim of the paper is to provide a useful frame for rethinking the purpose of international education for cosmopolitan learning in an increasingly interconnected world that is strewn with ambivalence, and what that means in the context of Singapore as an erudite nation-state critical to building Asian education hub aspirations.

Poetics and Politics: Transformation of Learning Space of Cantonese in Guangzhou, China

Prof. Wenling Li

Along with the unprecedented breadth and intensity of migrating activities motivated by the increasing mobility, mobility is becoming an essential feature of the transition society. It strongly shapes the cognition of many social phenomena today. Language attached to migrating people is also forming an important flow feature. Cantonese dialect is one of the eight most powerful dialects of Chinese language, its propagation process has the complex characteristics of migration diffusion and expansion diffusion from the perspective of cultural diffusion; and it has a long history of enduring and very emotional from the perspective of cultural ecology. However, in the past 40 years, China has undergone major social transformations such as reform and opening up, Chinese economic take-off and globalization, the language requirements of human interaction have changed dramatically; and the learning and survival of dialects are also facing unprecedented challenges. This paper attempts to explore the learning space of dialect preservation in the game of localization and globalization takes the popularity and weakening of Cantonese dialect as an example.

Why Go Home to China? Voices of Chinese Alumni from an Australian University

Dr Jasvir Nachatar Singh

A few years ago, Chinese international students would want to stay and eventually migrate to Australia upon graduation. However, recent trend shows that Chinese international students do want to go back home to their country. However, little is known as to why Chinese international students studying in Australia want to repatriate home. This paper closes the gap by employing semi-structured interviews with 19 Chinese graduates who studied at one Australian university and returned home upon graduation. Based on a thematic analysis, the results of this study highlight the push and pull factors for their repatriation decision back to their homeland, China. The push factors include stricter Australian migration policy, discrimination towards Chinese graduates by Australian employers and difficulty in obtaining suitable employment in Australia. Conversely, the pull factors include China's booming economy and family pressures. The paper also discusses the micro (graduates and higher learning institutions) and macro (Australia and China economic) implications of the repatriation decisions made by Chinese graduates.

Making Room and Finding Place: Diasporas in Political Arenas and Discourses of New Homes

Nathan Gardner¹, Qiuping Pan¹, Dr Francisca Yuenki Lai⁵, Jiayi Tao², Dr Catherine S. Chan³, Bernard Z. Keo⁴

¹The University Of Melbourne, ²University of Bristol, ³University of Macau, ⁴Monash University, ⁵National Tsing Hua University

Overview:

This panel will discuss diasporic communities entering into the political arenas and dialogues of their new homes. Within the processes of emigration and settlement, diasporic communities navigate the deterritorialized and transnational connections to their old world at the same time as they articulate their belongings and identification with the new. Yet the politics of the old and new country can foster or impinge this process through local, state/provincial or federal law, through entities that project political power, or through the expectation to share certain values. These forces then drive diaspora communities into new political dialogues or arenas; in which communities achieve intended objectives, unexpected outcomes or both. From different disciplinary perspectives and with diverse ethnic and regional foci, the panel will investigate how diaspora communities have (re)configured their positions in political dialogues and arenas due to localised moments and movements, as well as those coming from abroad. The panel will explore sites where transnational connections and political frameworks intersect to reveal how migrant communities determine their own agencies, belongings and identities in these complex contexts.

Strategic Noncitizenship: Mainland Chinese Immigrants as Noncitizens in Australia

Qiuping Pan

This research aims to provide a bottom-up view of how Mainland Chinese immigrants approach, navigate, and act upon their statuses as citizens and noncitizens in their countries of residence. For this purpose, this paper presents an empirical case study of Mainland Chinese immigrants in Australia by integrating data sourced from Australia's 2016 National Census as well as online and offline fieldwork. This paper develops the concept of strategic noncitizenship to understand Mainland Chinese immigrants' responses to the constraining and changing citizenship frameworks in which they find themselves. Findings of this research suggest that, just like citizenship, noncitizenship can also be a strategic self-chosen way of being; one that still allows room for agentic practices, claims-making, and political empowerment. Therefore, noncitizenship is not necessarily precarious and powerless as often claimed. This paper has two discussion sections. The first identifies the distinctively low naturalisation rate among Mainland Chinese immigrants in Australia and explains why most of these immigrants have voluntarily chosen not to acquire Australian citizenship. The second part demonstrates how these noncitizen immigrants have tactically responded to and even contested Australia's initiatives to tighten its citizenship framework. It also reflects upon noncitizens' conditional political empowerment. This article concludes with future directions for research.

Views of '89ers' and of Home: How Chinese Australian Communities Responded to 'June 4' and the Students who Sought Asylum in Australia

Nathan Gardner

Four years after the Tiananmen Square Massacre, some 40,000 Chinese students, familiarly termed '89ers', were granted permanent residency by the Keating Government after a protracted political and legal campaign—resulting in Australia's largest single intake of individuals seeking asylum ever. As Jia Gao's research into the 89ers' organisation and campaigning suggested, established Chinese Australian community organisations played an important role; but not all groups and not at all times. This paper draws upon archival ephemera, Chinese and English language media and various interview materials to delve into the ways established Chinese Australian communities responded to both the 89ers' campaign to stay in Australia, as well as to their responses to 'June 4' itself. While some community organisations played an important role in the students' political campaign to stay in Australia and their incorporation into Australian society, others showed indifference or even opposition. The responses of many community organisations to the events culminating on June 4 were also at times surprising. In this paper, I explore the histories, compositions and objectives of different communities as drivers of the different responses undertaken by these organisations before offering some interpretations of these responses vis-à-vis Chinese, Australian and Chinese Australian identities and belongings.

Transnational LGBT Activism: Migrants' Pride in Hong Kong

Dr Francisca Yuen-Ki Lai

Using a transnational approach, this paper examines migrant activism and LGBT activism organized by migrant domestic workers in Hong Kong. The first Migrants' Pride March was held in 2015. How migration offers a space and chance to let the migrant domestic workers to reconsider their notions of sexuality and human rights, which enable them to take up a leading role in migrant LGBT activism? What are the strategies to bring up LGBT rights and negotiate with the regional and international labor unions when it is not regarded as the primary concern of most of the migrant domestic workers? Without naively assuming Hong Kong as a place more liberal than the home countries of migrant domestic workers, the paper will examine the transnational flows of LGBT knowledge and networks, juxtaposing the Filipino and Indonesian experience.

Data was collected from participant observation in migrant activism events from 2016 to 2018, including One Billion Rising and Migrants' Pride March. I also conducted in-depth interviews with migrant activist leaders and members, and Hong Kong Chinese leaders of LGBT organizations.

Confronting Post-War Crisis: Humanitarian Sojourners in 1940s 'Far East'

Jiayi Tao

The immediate aftermath of the Second World War witnessed various private and official efforts to manage the transition from war to peace, and more specifically to manage massive flows of people and material across national borders. 'The Far East', which referred to the geographical terrain of the Pacific theatre as a legacy of wartime thinking, remained interconnected for the United Nations Relief and Rehabilitation Administration (UNRRA), one of the first international organisations established in wartime to provide essential relief to the vast war-devastated population in liberated nations. This was not only because of the practical needs to repatriate the worldwide WWII refugees, but also due to the transnational consensus to promote regional cooperation. A rich research like Jessica Reinisch's study has contributed to a Euro-centric narrative of post-war recovery or restricted to a single national framework. This study will instead stress the interconnectedness of 'Asia' in post-war relief and rehabilitation by focusing on the flow of thousands of Western relief experts through organisations like UNRRA in China, India, Austria, Hong Kong, etc. It is important to notice their experience because it provides us with a chance to examine this particular humanitarian mobilisation, which was led by Anglo-American internationalism but complicated by local political and economic situations. John Grant, for example, was an American-national expert in public health born in a missionary family in China. He was employed by UNRRA in 1944 to advise post-war planning of relief and rehabilitation in China, but Grant later chose to work for the establishment of public welfare system in India largely due to the unsettled Chinese civil war. This study will remind us of the significance of humanitarian sojourners in managing post-WWII relief and rehabilitation on an international level.

Opportunities and Challenges for Achieving Greater Equity in Sexual and Reproductive Health and Rights (SRHR) in Contemporary Indonesia (3/3)

Dr Benjamin Hegarty¹, Dr Jamee Newland^{2,3}, Dr Eva Nisa⁴, Dr Ariane Utomo⁵, A/Prof. Linda Rae Bennett⁶, Dr Belinda Spagnoletti⁶, Prof. Lenore Manderson⁷

¹School of Social and Political Sciences, University of Melbourne, ²Australian Volunteer Program (AVP), ³Kirby Institute, UNSW, ⁴ANU College of Asia and the Pacific, ⁵School of Geography, The University of Melbourne, ⁶Nossal Institute for Global Health, University of Melbourne, ⁷School of Public Health, The University of the Witwatersrand

Overview:

There is significant divergence in the ability of individuals and different communities to realise their sexual and reproductive health and rights (SRHR) across Indonesia. This panel takes up the challenges of identifying key areas where improvements need to be made, where important ground has been gained, and in understanding how different forms of inequality coalesce for Indonesians in the realm of SRHR. Papers will critically engage with issues such as: postpartum family planning; cervical cancer and its prevention; LGBTIQ+ rights and health; sexual violence; youth SRHR; disability and SRHR; religious activism and SRHR; the evolving moralisation of SRHR; and recently attempted legal assaults on SRHR. Contributors will explore how SRHR are being shaped by and negotiated within the dynamic socioeconomic, cultural, religious and political contexts of Indonesia. Gender and sexuality will be pivotal to the panels' collective analysis of in/equity in SRHR, while differences between the centre and the periphery, the urban and rural, and according to socio-economic class, age and ability will also be unpacked. Contributors will consider the agendas, roles and impacts of actors such as the Indonesian state, health providers, civil society, community-based organisations, religious organisations, the mainstream media and virtual communities in promoting and constraining SRHR.

Lost to Follow Up: Limits to Accessing HIV Care Among Young Men who have Sex with Men (MSM) in Jakarta

Dr Benjamin Hegarty

Against a backdrop of an "LGBT moral panic" and creeping regulatory limitations, Indonesia has a worsening HIV epidemic among young men who have sex with men (MSM) in large metropolitan centres. Despite increases in access to HIV testing and medication, as well as education campaigns, approximately one quarter of MSM who receive a positive test result do not continue to receive treatment. Local outreach workers, paid a salary to educate and influence MSM to test, call this group "lost to follow up." This group is a major source of concern given that HIV is a virus that requires ongoing medication and, in some cases, complex medical care. This paper argues that the large proportion of cases "lost to follow up" among young MSM is not only due to material concerns (such as a lack of medicine) but because many understandably see the visibility that comes with an HIV diagnosis as a considerable personal risk. Ethnographic research and interviews with outreach workers, healthcare workers from Jakarta healthcare clinics and MSM reveals that decreasing the numbers "lost to follow up" requires demonstrating that HIV treatment is not an individual burden, but an ongoing act shared across relations of care.

Co-locating Art and Health to Explore the Cultural Contexts of Sexual Health, Wellbeing and Sociality in Indonesia

Dr Jamee Newland

In 2014 the Lancet Commission on Culture and Health argued that the single biggest barrier to the advancement of health worldwide is the neglect of culture in health. This presentation will explore important ground gained in shaping and negotiating sexual and reproductive health in Indonesia through a community-controlled art gallery established at a sexual health NGO in Yogyakarta: a pilot project that aimed to further understand how the co-location of art and health affect/s the cultural contexts of sexual health, wellbeing and sociality. Five visual and performance art exhibitions were curated over 2019-2020 by local street artists, performance artists, youth and cartoonists exploring themes of sexual health stigma and discrimination, sexual violence, and sexualities. Discussion will focus on five key themes, including how the gallery and community-curated art exhibitions (1) increased community participation and engagement in sexual health; (2) created positive community spaces for engagement in sexual health; (3) created grassroots, community-led communication about sexual health; (4) affected health behaviour and perceptions of health, disease, care and prevention; and (5) created and supported resilient communities by developing personal and collective capacity to withstand, adapt and positively respond to issues of shame, embarrassment, exclusion and criminalisation surrounding sexual health in Indonesia.

Indonesian Muslim Women's Activists Deconstructing Women's Biological Experiences Through Religious Texts

Dr Eva Nisa

Within Islamic tradition and in diverse Muslim majority countries, the discussion of women's sexual and reproductive health has become a major religious, social, cultural and political debate. This problem, however, should not be singled out as the problem of Muslims. Policies pertaining to household gender roles, the hierarchy within family households based on biological differences between men and women, and child policies introduced by certain countries, are examples of efforts to governmentalise and police women's sexuality and reproduction in various localities. This paper will focus on some issues and approaches to women's sexuality in Indonesia, a Muslim majority country. Based on offline and online ethnographic accounts, this study will investigate the often neglected offline and online struggles of progressive Muslim women's activists in battling the patriarchal reading of women's sexuality and reproduction. It will examine players behind the debates and religious sources used to strengthen their positions. The study emphasises that the absence of a consensus on "Islamic views" of women's sexual and reproductive health mirrors the non-monolithic approaches to sexuality within Islamic traditions. Socio-cultural and political forces play an important role in dealing with issues on women's sexuality and Islam.

Economic Development and the Politics of Culture in Asia and the Pacific

Dr Priya Chacko¹, Dr Yamini Narayanan², Dr Sophie Chao³, Boyi Cheng⁴,
Dr Dashi Zhang⁴

¹University Of Adelaide, ²Deakin University, ³Macquarie University, ⁴University Of Melbourne

Cow Entrepreneurship for a 'Strong and New India': Marketised Hindutva Meets Casteised Speciesism

Dr Priya Chacko and Dr Yamini Narayanan

In May 2019 shortly after being re-elected, the Modi government in India created a new Ministry of Animal Husbandry, Dairying and Fisheries and announced that growth in livestock and dairy production was to be a key driver in the creation of a \$5 trillion economy by 2024. This paper argues that this policy agenda marks a new phase in the Modi government's political project of 'marketised Hindutva'. This project melds Hindu nationalist and neoliberal politics, placing the burden of producing economic growth on the weakest members of society – poor, lower middle and lower caste women and male and female youth through the promotion of policies encouraging entrepreneurship and financialisation – in the name of serving the Hindu nation. It is argued that the new emphasis on animal husbandry serves this project in two ways. First, the promotion of animal husbandry extends the burden of producing economic growth to bovines – native Indian-bred cows, crossbred/Jersey cows and buffalo – whose varied treatment is shaped by a gendered, classed and 'casteised speciesism' that originates in Hindu scriptures and reflects caste-based human hierarchies. Second, through the promotion of education and welfare schemes for 'cow entrepreneurship' to women and youth in particular the government reproduces this speciesism, while transforming it to serve the contemporary project of marketised Hindutva.

Diverse Foods, Diverse Hungers: An Ethnonutritional Approach to Insecure Food Futures in a West Papuan Plantation Zone

Dr Sophie Chao

Drawing from eighteen months of fieldwork in Merauke District, West Papua, this paper explores how indigenous Marind communities conceptualize the rising food insecurity provoked by deforestation and oil palm expansion across their customary lands. I begin by examining the bodily and social transformations provoked by the substitution of once-diverse, native, and forest-derived diets with nutritionally poor, imported, and processed commodities such as rice and instant noodles. I then analyze "hunger" among Marind as a plural, phenomenological, and moral disposition that speaks to the breakdown of social ties among Marind communities and between Marind and the kindred forest organisms from whom they traditionally derived their sustenance. At the same time, I demonstrate how hunger is considered by Marind to be a fundamental attribute of animate and inanimate entities that they associate with the palm oil sector – the state, government roads, bulldozers, and oil palm itself. Finally, I outline how an ethnonutritional approach to diet and food in Merauke and beyond can pave the way for a culturally informed understanding of diverse foods and diverse hungers across socioeconomic contexts, and examine the applied value of this interdisciplinary approach in forging locally sustainable and culturally meaningful food systems for future Marind generations.

Examining Baihang Credit in China and Chinese New Surveillance Infrastructure: Discipline and Control

Boyi Cheng

Since the Chinese government issued the plan to establish the Social Credit System, scholars have set their sight on it. However, most of them mistakenly take commercial credit systems as the Social Credit System, although they have a complicated relationship. In this paper, I will unravel this relationship by examining the role of Baihang Credit in Chinese surveillance infrastructure. By drawing from ongoing research in the surveillance study, this paper will analyse Baihang Credit in the paradigm of panopticism and post-panopticism. Furthermore, this paper argues that Baihang Credit, as the new surveillant apparatus, helps the Chinese government to discipline and control people. To articulate the potential future of such discipline and control, I will utilise the notion of speech acts in the philosophy of language to assert that such surveillant assemblage silences people and deprives people of leverage to counter the surveillance system.

Comparing Frameworks and Cultural Influences of Sustainable Fashion Governance for the Textile Supply Chain in China and Australia

Dr Dashi Zhang

This project examines ethically sustainable business and communicative practices in the fashion industry and develops a comparative framework to analyse practices of China, and Australia using qualitative research methods (secondary research and interview). It will generate new knowledge in ethical fashion governance and cultural influences in the two countries and explore how the government engages with the publics during the process. In particular, it will focus on textile supply chains. Expected outcomes include enhanced capacity to build institutional/disciplinary collaborations between the business and communication schools in Australia and China and development of a grounded theory of sustainable fashion governance and government-publics relationships. The project not only gives a holistic view of sustainable fashion governance of two countries, but also fills the gap of examining and understanding the cultural influence on it and government engagement with the publics (communicative) during the process.

Local-Global Networks for Myanmar's Development (Myanmar Series, 3/3)

Dr Tamas Wells¹, Bethia Burgess¹, Dr Anne Décobert¹

¹University Of Melbourne

Overview:

Myanmar's political transition has been accompanied by massive increases in international aid and investment, as the formerly isolationist country has opened up increasingly to the outside world. New and evolving local-global networks and connections have presented opportunities as well as challenges for those on the ground. How do we understand these networks, and the power and other dynamics that they entail? What potential do such networks offer, and how can they be harnessed to promote sustainable and equitable development outcomes for Myanmar's diverse peoples? This panel explores local-global networks and their potential in relation to development processes and outcomes in Myanmar. Drawing on examples from different areas and addressing different aspects of Myanmar's development, the panel explores the ambiguities of local-global connections, the compromises and tradeoffs that these can involve, the power relations at play, as well as the agency of actors who are brought together in these new and evolving networks.

New Yangon City: Chinese Investment, Urban Planning and 'Suturing' of the Political

Dr Tamas Wells

In the last decade, with progressive transition to the democratically elected National League for Democracy government, new public and private sector developments funded by international investors have mushroomed. This paper draws on the case of the NLD backed and Chinese funded New Yangon City development project in Myanmar. It explores the planning process for the new development and the ways that diffuse international, national and local coalitions of investors and governance actors have effectively depoliticised controversial dimensions of the project. These dynamics may partly be explained as a legacy of the authoritarian period, they are also embedded in the form of Myanmar's new democracy and processes of development. Myanmar's new democracy can be viewed through emerging theories of urban post-politics (Swyngedouw 2014). State and corporate power is expressed less through the open repression of the military past, and more through new consensual and technocratic forms of decision making.

The Radical Potential of Neoliberal Development? Implications of the Shifting Aid Agenda for Social Transformation in Myanmar

Bethia Burgess

After decades of aid restrictions, the normalisation of relations between Myanmar and 'the West' has resulted in rapid changes in the nature and scope of international development assistance policy and practice. Where once aid was channelled predominantly through unofficial organisations working on and across the borders, recent political and economic reforms have persuaded many donors to redirect their funds through more official channels 'inside' Myanmar. At the same time, local community-based organisations (CBOs) are grappling with a new aid landscape that threatens to depoliticise their goals, finding an increasing need to justify their existence within a paradigm of development that often fails to speak to their lived experiences. CBOs and their donor counterparts negotiate the realities of the global neoliberal development agenda in varied ways, in many instances seeking to effect social transformations that sit at odds with the very neoliberal and capitalist systems that they engage with. This paper engages directly with this tension between the global neoliberal development paradigm – itself in a state of uncertainty – and local desires for radical social transformation, taking a critical feminist and postcolonial lens, and engaging with voices and experiences of local CBO members in Myanmar's eastern ethnic states and the Thai border.

Mediating Local-Global Partnerships for Development and Peace in Kayin State: A Case Study on the Role of Brokers in Myanmar's Evolving 'Aid Encounter'

Dr Anne Décobert

Brokers at different levels were historically central to the health and advocacy work of community-based health organisations in Kayin State. Over past decades, international and regional NGOs played a key role in enabling such organisations to access donor funding and to advocate for the rights of ethnic minority groups. In recent years, however, the changing political context in Myanmar, donors' increased focus on linking aid to development and peacebuilding objectives, and the efforts of local actors to operationalise 'health as a bridge to peace' have entailed a reconfiguration of brokerage relationships. New brokers have emerged. Old brokers have taken on new roles. And assemblages bringing together diverse actors have evolved in significant ways. Drawing on long-term ethnographic research, this paper explores the role of evolving brokerage relationships in: improving health and development outcomes for marginalised communities; building a culture conducive to peace; and enabling the type of structural change that local actors contend is necessary for long-term peace and development. In investigating these issues, the paper highlights issues of power and influence in brokerage relationships and examines how systems of brokerage evolve over time within a dynamic political and aid landscape.

New Voices in Japanese Studies

Dr Alexander Brown¹, Atsushi Yamagata², Sonja Petrovic³, Monica Flint⁴

¹Japan Women's University, ²University of Wollongong, ³University of Melbourne, ⁴University of Sydney

Overview:

This panel highlights the work of early-career researchers from the journal *New Voices in Japanese Studies*. Each panellist considers the future shape of Japan and Japanese society, considering how ideas of cultural identity, local identity and community have been changing in recent times through case studies of asylum seeker intakes, disaster-related social media usage, and local political campaigns in Japan's subtropical Okinawan islands. All three panellists analyse different aspects of the rapidly evolving media landscape, shedding light on the way that broad structural changes are reflected in media coverage and new media practices. Each paper contributes to the questioning of modern 'traditions' and challenges conceptions of an ideologically and culturally homogenous Japan. The panel will be chaired by the current *New Voices in Japanese Studies* Guest Editor, and the presenters' attendance is supported by the journal's *New Voices Scholar* program.

Perceptions of Refugees and their Communities in Japan

Atsushi Yamagata

As of the end of 2018, there were 25.9 million documented refugees across the globe, and most of them were hosted by developing countries. Despite expectations that developed countries should accept more refugees, Japan has been reluctant. In 2018, only 42 people were recognised as refugees in Japan out of 10,493 asylum applications. To explore the rationales behind Japan's attitude toward refugees, in this paper I focus on perceptions of refugees and their communities of origin in Japan. In the 1970s, Japan decided to accept Indochinese refugees in the aftermath of the Indochina War and more than 10,000 Indochinese refugees were accepted between 1978 and 2005. Except for these Indochinese refugees, though, Japan has almost closed its borders to refugees. In this paper I look at discourses about refugees and their communities in various publications from the 1970s and discuss how refugees and their communities have been perceived in Japan. By contrasting media representations of Indochinese refugees accepted in the 1970s with more recent media representations of asylum seekers and their communities of origin, I will consider how the perceptions of refugees and their communities have been formed, and their implications for Japan's future relationship with refugees and asylum seekers.

Tracing Media Dynamics of Post-3.11 Japan: Towards an Inter-Media Society

Sonja Petrovic

This presentation uses the case study of the Great East Japan Earthquake, tsunami and nuclear disaster of 2011 (known collectively as the 3.11 disaster) to examine shifts and dynamics in the contemporary Japanese media landscape. In the wake of disruption caused by the 3.11 disaster, live broadcasts and emotional discourses contributed to the mobilisation of collective solidarities. Social media introduced new forms of interaction among individuals which transcended temporal and spatial barriers, challenging the role of traditional mass media. Based on in-depth interviews and social media data from Japan, my study suggests that following 3.11, Japanese media users moved from using traditional mass media as their sole source of news to a personalised, inter-media environment, and that this supported the emergence of affective communities. The intensified sense of communal belonging facilitated the practice of seeking and evaluating information and media credibility, and these inter-media practices have become more embedded in Japanese society since 3.11. Analysing the opportunities and challenges that social media create in the wake of disaster and understanding the dynamics of media use across a range of platforms may allow us to predict how Japanese media users will utilise new communication tools to cope with future disasters.

Governor Takeshi Onaga and the US Bases in Okinawa: The Role of Okinawan Identity in Local Politics

Monica Flint

The longstanding debate concerning the US base presence in Okinawa has polarised many and garnered significant attention in scholarship and the media. Okinawa dispels widespread narratives of Japanese cultural and ethnic homogeneity and presents an interesting example of plural and incongruent Future Asias within Japan. Using a qualitative approach, the paper analyses the political rhetoric of the late Takeshi Onaga (Governor of Okinawa from December 2014 to August 2018). The paper finds that Onaga used an essentialist notion of Okinawan cultural identity and history in order to further an anti-base agenda. It contributes a new perspective to the literature on US bases in Okinawa by shedding light on the convergence of representations of contemporary Okinawan identity, ethnicity and history in the local Okinawan political debate. Further, in drawing on examples from Onaga's Twitter and YouTube accounts, the paper responds to the scarcity of literature on the relationship between social media and politics in Japan.

Visions of the Future in 20th Century Indonesia (2/2)

Jonathan Peter¹, Paula Hendriks¹, Rhoma Dwi Aria Yuliantri², Hon. Prof. Gerry van Klinken³

¹University of Melbourne, ²Universitas Gadjah Mada, ³University of Amsterdam

Overview:

These two panels will explore different ways in which the future was envisioned in 20th century Indonesia. The panels will examine and compare different groups' ideas and agendas for their community, society, and nation. Papers will address diverse forms of collective imagining and organising by various historical actors, including new ways of seeing, knowing and belonging in Indonesian history. The first panel discusses Chinese-Indonesian, Minangkabau and Malay, and transnational ideas of collective and national identity in the first half of the twentieth century. It also evaluates unionist reflections of the past and visions for the future. The second panel addresses post-independence ideas of an inclusive, egalitarian and just future for all Indonesians as well as ways of implementing these agendas through print culture, education, collective action, and centralized democracy more broadly. Papers will discuss various origins of these ideas and the internal and external interactions that influenced them. With these panels, we aim to reflect on interrelated historical processes of envisioning and making the future in 20th century Indonesia.

Pillars of the Nation and Stalwarts of Development: Students and Youth Imagine an Independent Indonesia (1945-1949)

Jonathan Peter

While the important role of the pemuda during the Indonesian National Revolution is unquestionable, their contribution to the struggle for independence was underlined by an imagined future Indonesia. What did they think awaited them in a truly independent Indonesia, following the war of independence? What influenced these visions? This paper examines the mindset of Indonesian youth (pemuda) during the revolution and the different futures they imagined for Indonesia. I aim to do this through a comparative analysis of pemuda newspapers and magazines published by the different armed laskar groups throughout the revolution. These publications carried many articles discussing pemuda visions of the future. They commented on different issues, such as their role in post-independence national development, the role of female students and the political and economic systems best suited for an independent Indonesia. I aim to trace the possible sources and potential effects that these differing visions had through looking at the political tendencies and collective identities of these laskar groups, and how these were influenced by their interactions with each other, international youth organizations and with the war of independence itself. Through this, I hope to contribute to a more nuanced understanding of pemuda during the revolution.

“Revolutionary Emancipation”: The Struggle for “All Women’s Rights” in Post-Independence Indonesia

Paula Hendriks

This paper examines how the progressive Indonesian Women’s Movement envisioned and advocated for a socialist feminist future in post-independence Indonesia using the language of ‘women’s rights’. First I will explore the movement’s own understanding of its position in the history of international women’s activism, based on internal documentation used for membership training courses. Then I will analyse how this imagination of the past related to their envisioning of the future. Demanding the ‘defence of all women’s rights’, their activist agenda encompassed a wide range of ‘women’s rights’ including demands that concerned peasants and agricultural workers specifically. As the only women’s organisation in Indonesia at the time ‘that could make a claim to represent poor women workers’ (Blackburn 2004), as well as poor peasant women, internal documentation of its visions of the past and future deserve reconsideration. Their wider definition of the struggle for women’s rights points to a socialist feminist agenda as expressed in the notion of ‘revolutionary emancipation’. By examining this notion, I aim to re-examine how women activists negotiated their visions of ‘feminist’ and socialist agendas, as related to their exceptional organisational efforts among peasant women in particular.

Creating an “Indonesian New Man”: The Thoughts of Njoto on Education

Rhoma Dwi Aria Yuliantri

The aim of this paper is to examine the thoughts of Njoto on education. Njoto was a member of the Indonesian Communist Party (PKI) and a political activist who was engaged in the reform of post-War Indonesian education. During the 1950s, he widely published on anti-imperialist education in contemporary newspapers and magazines, and read his thoughts in the PKI's meetings and in consecutive training programs. This paper argues that Njoto relied on non-formal education more than on formal schooling for creating the “new man” of independent Indonesia. This was evident from the educational philosophy, strategy and means that he explored in his writings. Njoto believed non-formal education would allow people from a wide range of social and economic backgrounds to participate and to get actively involved without being limited by age, sex and social status. While Njoto's assertion on non-formal education was motivated by his agenda to spread his Party's ideology, his distrust on formal school was triggered by his limited schooling experience. Njoto was a prototype of an Indonesian thinker in the early independence period that expanded his intellectual capacity by becoming an autodidact.

Merdeka: Why a Centralized Democracy was a Revolutionary Indonesian Idea in 1945

Hon. Prof. Gerry van Klinken

Oppression in Indonesia is intimate. In an overwhelmingly informal economy, poor clients are dependent on patrons they know. Other papers in this panel may touch on this too. Late colonial indirect rule, based on “ethnic” rajas, reinforced the oppression. Emancipatory movements challenged the intimate despotism of decentralized rule. They were “anti-feudal”, non-ethnic, and cosmopolitan, as other papers in this panel demonstrate. The 1945 Revolution appealed to a vision of the future in which impersonal rules protected everyone equally. Only a democracy with centralized authority could break clientelist bonds. The independent Republic of Indonesia moved some way towards that vision in the early years. But it subsequently abandoned both dimensions. First, the New Order dismantled democracy, while retaining centralized authority. Next, Reformasi dismantled the centralized state, while only partly restoring democracy. Many postcolonial countries have made the same move, in order to weaken citizen demands on central authorities. Today's decentralized Indonesia in some ways resembles the indirectly ruled colonial Indies. Poor governance and heightened ethnic clientelism mark them both. A democratic and centralized republic is once more a Vision of the Future.

Technologies of Seeing in Southeast Asian History

Dr. Susanne Protschky², Dr. Clare Veal⁴, A/Prof Samson Lim¹, Dr. Alexander Supartono³, Dr. Sandeep Ray¹

¹Singapore University Of Technology and Design, ²Monash University, ³Edinburg Napier University, ⁴LASALLE College of the Arts

Overview:

From the late nineteenth to the early twentieth centuries in both mainland and island Southeast Asia, new methods of visualizing the natural and social world were introduced. These included photography and film but also mapping, museums, monuments, and even accounting. Whether produced by colonial officers, foreign visitors, local elites, or commoners, in commercial books with European audience in mind or in state documents whose viewers would-be administrators, the images generated had great effect on the ways in which people envisioned their world. This panel brings together four papers that explore these technologies in the late nineteenth and early twentieth centuries in Siam and the Dutch East Indies. The first paper offers a feminist reading of photographs of Siam created by John Thomson, well-known British photographer in the period. The second paper uses one of Thomson's more famous images as an entrée to an analysis of the development of early capitalism in Bangkok. The third paper provides an overview and analysis of Dutch colonial photography books from the nineteenth century. The fourth looks at the ways in which the Dutch employed motion pictures to portray Islam in their Indonesian colonies.

The Negative Presence: Gender and (In)visibility in John Thomson's Photographs of the Siamese Court Dr Clare Veal

Feminist art histories of Southeast Asia have often attempted to redress the gender imbalance in the region's emerging canons by 'recovering' women's contributions and writing them into history. However, the assumed values implicated in this passage from 'invisibility' to 'visibility' are often left uninterrogated. This paper considers what is at stake in the desire to 'visualize' in relation to a series of photographs of the Siamese court, which were taken by the Scottish itinerant photographer, John Thomson, during his travels through the country from 1865 to 1866. Specifically, I will consider the absence of King Mongkut's (Rama IV, r. 1851–1868) wives in these images in conjunction with recent curatorial attempts to visualize the 'agency' of Thomson's photographic subjects. In so doing, I will not only highlight the gendered limits of Thomson's mobility within the architectural context of the Grand Palace in Bangkok, but will also address the ways in which his images have been received and reconstituted in Thailand and elsewhere. As I will argue, the multiple receptive contexts that Thomson's images have generated, highlight the radical instability of visibility and invisibility, making clear that the desire to 'see', or 'bring to light', is not necessarily neutral.

Bangkok Panorama

A/Prof. Samson Lim

In the history of the development of new technologies of visualization, two impulses can be identified. One is to be immersed within the sights themselves (e.g. virtual reality). The other is to see everything at once (e.g. aerial photography). Both urges are apparent in the deployment of photography and modern accounting methods in Bangkok during the early twentieth century. The camera provided the ability to create a panorama of the rapidly changing city, the most famous examples made by John Thomson and Francis Chit, and was eagerly embraced by members of the royal family. Account books revealed the growing wealth of the city, and of the emerging nation-state, in a single glance and were imposed by European advisors to regulate the operation of the state. An analysis of these two technologies, I argue, will show how a broader tactic of vision developed in the early twentieth century and subsequently shaped the operation of both the political economy and social relations in Bangkok over the past hundred years.

Seeing Machine: Industrial Photography in Colonial Java

Dr Alexander Supartono

The paper looks at the thematic and stylistic shifts in the photographic representation of industrial machinery and factory interiors in Java at the turn of the 20th century. The analysis will discuss the impetus behind the vernacular display of machinery photographs and the orchestration of social hierarchies on the factory floor. Often situated in souvenir, company, or family albums, photographs of factory machine and interior views often serve the compositional purposes of the image, merely as comparative indicators of scale, rather than document the craftsmanship of the working class. The idiomatic nature of machinery photographs in colonial Java was the celebration of colonial industry rather than highlights of manufacturing process, which partly explained photographs' visual inconsistency, unpredictability, and clumsiness. Drawing from selected industrial photographic albums from archives in the Netherland, Indonesia and Australia, this paper argues that the significance of the photographs and the albums lies in their idiomatic nature as quasi-documents of the colonial industry: their main purpose and use value primarily was not to document specific technological advancements; they were devised to celebrate colonial advancement in the colony and industrialists at large.

Early Cinematic Visualization of Umma: A 1928 film on the Hajj

Dr Sandeep Ray

In 1928 G. Krugers, Director of the Java Film Company in Bandung completed a seventy-two minute documentary in four parts about Indonesian Muslims on a pilgrimage to Mecca. It was the first time such a film had been attempted. At a time when cameras were generally not permitted and non-Muslim were not allowed to enter the sacred zones, it was an unusual document, one that would become popular in years to come — Indonesians would frequently watch Mekka-Feest at movie theaters. A closely filmed, ethnographically rich account of a phenomenon that even in the 1920s saw about thirty to fifty thousand pilgrims voyaging from Java and Sumatra, the document has unfortunately remained in the slow lane of history. Presenting excerpts from the film, the author will argue that the global scope of the documentary made an early and rare cinematic statement promulgating a transnational unity of the Islamic faith.

Language and Creative Practice

Dr Jessica Birnie-Smith¹, Dr Wes Robertson², Prof. Scott Mehl³, Dr Sunyoung Oh⁴,
Megumi Yamaguchi⁵

¹La Trobe University, ²Macquarie University, ³Colgate University, ⁴University of Melbourne

Chronotopic Euphoric Misanthropy: Transforming and Indexing Brutality in Asian Contexts

Dr Jessica Birnie-Smith and Dr Wes Robertson

In the current paper, we draw on chronotopic frame theory to investigate how indexes of “brutality” in the extreme metal scene are adopted, translated, and transformed by Asian metal bands to position their identities within an international community of practice. Although extreme metal has traditionally been thought of as a Western genre, spaces for the construction of “brutal belonging” or “metalness” are emerging throughout Asia (Overell, 2014). These spaces support an overarching worldwide fandom, but simultaneously exist as more national and local communities of “brutal” practice. This paper explores how three bands from Japan, Taiwan, and Indonesia re-evaluate and combine indexes of “brutality” connected with the international heavy metal subculture with local linguistic resources to construct metal identities that are at once translocal and distinctly local. Each of the studied bands negotiates their belonging to diverse yet ultimately ‘metal’ spaces by drawing on local language resources and employing them in new contexts, repositioning traditional language use as modern, young, and ultimately “metal”.

As If Poetry: Algorithmic Authorship and Participant Readership in Contemporary Japanese Verse

Prof. Scott Mehl

This paper discusses the innovative use of soft-AI computer algorithms in the creation of tanka, a form of poetry with roots in classical Japanese culture. Among the recent surge of interest in computer-generated poetry in Japan, I look particularly at two computer programs: the instant tanka generator *Inu-zaru* created by Sasaki Arara, and the so-called “guzen tanka” Twitter bot of programmer Inaniwa and poet Sekishiro. These programs engender new paradoxical models of technology-mediated authorship and reading, whereby human agency is at once subtracted from the composition process while also being presupposed as a necessary component in the participant reader. Such forms of reading and writing shed new light on theoretical matters such as the death of the author even as they pose intractable questions concerning international copyright conventions, especially as regards circulation of online material in different language zones (in this case, among Japan, China, and Korea). I draw on the work of philosopher Anthony Appiah and cultural critic Otsuka Eiji to explore implications for future work in literary studies.

Language Diversities, Food and Cultural Exchange on the Silk Road

Dr Sunyoung Oh

The ancient Silk Road contributed to the development of the civilizations by opening long-distance economic interaction along the routes. This paper explores the cultural connection between Central and East Asia in quest of the origin of food and philology of ‘Ssanghwa’ from the popular songs of Koryŏ, dated in the 12-14th centuries. *Kayo* is a literary genre emerged in the Koryŏ period which denotes popular songs transmitted orally by commoners. It is also referred to as *Sokyo*, secular songs, for its style distinct from the Sinicized poems and prose and for its vulgar and satirical content. *Ssanghwajŏm* is a satire which sings the variety of indecent acts as a social epidemic. Most Koryŏ songs were anonymous, and many survived into the Chosŏn period. They were collected for music and performance in the early Chosŏn but later criticized for containing a direct and provocative expression of love. Although much study has been done on *Ssanghwajŏm* with respect to text analysis focusing on its narrators, tone, mood, and theme, little study has speculated on the word *Ssanghwa* and its origin. Introducing a Chosŏn cookbook in the 17th century, this paper discusses the linguistic derivation and cultural diversity evident in the foods cognate with ‘ssanghwa’ and ‘mandu’ along the Silk Road.

Intertextuality in Japanese Post-3.11 Fantastical Manga

Megumi Yamaguchi

The sheer magnitude of the triple disaster of the earthquake, tsunami and subsequent nuclear incident on March 11, 2011 has created representational challenges in literary responses. Whereas these challenges have led to the rejection of simplified meanings and reassuring messages expressed in an overt manner, the severity of the disaster has generated a need for narratives of hope. In such post-3.11 conditions, a number of non-realistic narrative modes of fiction in the form of manga have played a significant role. Their interpretive latitude provides space for readers to envision alternative ways of being. This paper investigates the ways in which post-3.11 fantastical manga prompts thoughts on human interdependence and care for others in a post-nuclear age. The analysis of Yoko Kondo's *Goshiki no Fune* (Five coloured ship, 2014) focuses on two main narrative techniques: heavy focalisation which provides access to the experiencing mind of characters, and intertextual references which invite negotiative reading. The manga incorporates existing literary and visual intertexts which have been historically associated with disasters. Such intertexts, which entail cultural ideas in relation to disasters, thus enable a dialogue with Japanese disaster-related discourses of the past.

Vulnerable(?) Workers: Law, Rights, Politics

Dr Daniel Pascoe¹, Dr Petra Mahy², Dr Wayne Palmer², Prof. Carolyn Sutherland²,
Trang Thi Kieu Tran², Dr Antje Missbach³, A/Prof. Michael Gillan⁴

¹*School of Law, City University Of Hong Kong*, ²*Monash University*, ³*Arnold Bergstraesser Institute*, ⁴*University Of Western Australia*

Foreign Domestic Helpers and Reasons for Sentence in Hong Kong

Dr Daniel Pascoe

Migrant Domestic Workers (MDWs), officially known as Foreign Domestic Helpers (FDHs) in Hong Kong, are well known as a vulnerable population. Separated from their families, overworked, underpaid, and frequently the subject of violent or sexual abuse from their employers, it is little wonder that MDWs are drawn into the world's criminal justice systems both as victims and offenders. Given the numerous prominent cases of FDHs being victimised by and committing crimes against their employers in recent years, this paper aims at an empirical study of Hong Kong trial court sentencing in cases involving FDHs, both as victims and perpetrators. Drawing from the substantial academic literature on differential treatment in sentencing due to race, ethnicity and immigration status, the author's effort to code and analyse the sentencing practices in District Court and Court of First Instance trials involving FDHs from 1997-2019 aims to assess whether FDHs (and their employers as victimizers) are treated any differently from other convicted persons in punishment decisions. For this purpose, the author will employ discourse analysis to analyse judicial language in a search for relevant patterns, and legal analysis to assess the 'correctness' of sentencing decision-making and outcomes in cases involving FDHs.

Labour Dispute Resolution and the Media in Indonesia, the Philippines and Vietnam

Dr Petra Mahy, Dr Wayne Palmer, Prof. Carolyn Sutherland and Trang Thi Kieu Tran

Labour grievances and conflicts are thought to be inevitable within employment relationships. Labour dispute resolution systems are designed to react to disputes and to minimise such conflicts and their economic and social consequences. Best practice models of labour dispute resolution systems tend to assume that formal institutional arrangements are, or should be, impervious to outside influences. However, the interactions between the media and court and other dispute resolution processes in general have long been acknowledged, as has the role of the media in reporting on and bringing labour issues to public attention. This study explores comparatively the role of the media in labour dispute resolution in three countries in Southeast Asia: Indonesia, the Philippines and Vietnam. Each of these countries has distinctive formal labour dispute resolution processes with some acknowledged problems with effectiveness. The study investigates empirically the types of worker concerns that trigger labour disputes, how the media represents labour disputes and dispute resolution processes and the extent to which it gives voice to particular actors involved in the disputes. We will also consider the implications of our findings for the overall effectiveness of the labour dispute resolution systems in the three countries.

Take Me Home: The Role of Smugglers in Return Migration and Clandestine Border Crossings in Batam, Indonesia

Dr Antje Missbach and Dr Wayne Palmer

People smuggling is commonly assumed to be unidirectional, namely procuring entrance from origin and transit countries to desirable destinations that offer gainful employment and/or safety from human rights abuses and persecution. But anecdotal evidence shows that under certain circumstances migrants and refugees also make use of smugglers to return to their home countries temporarily or permanently. To examine how this phenomenon contributes to debates in border studies, citizenship studies and mobility studies, we collected in-depth data on how return smuggling takes place from Malaysia to Indonesia along the sea border near Singapore. Indonesian authorities recognize the constitutional right for all Indonesian citizens to return to Indonesia, but prefer that the returnees would pass through immigration checkpoints. Our findings demonstrate that Indonesian authorities generally tolerate return smuggling of fellow Indonesians, not least because it generates illegal income for a wide range of officials. But this tolerance comes at a high price for returnees, who pay relatively high fees to smugglers to arrange the trip home. The Indonesian authorities' dilemma is a starting point to analyse another aspect of border politics, which reveals logics that result in tolerance of return smuggling for contrast with reactions to other forms of border transgression.

Politics and Trade Unions in Myanmar: New Alignments and Misalignments in the Context of Democratic Transition

A/Prof. Michael Gillan

After a series of economic and institutional reforms Myanmar entered into a period defined by the 'business of transition' (Crouch 2017) which expanded democratic space, political expression and freedom of association but also left unresolved questions on the depth and durability of these changes given the presence and strength of the military in governance, politics and economic life. This period also saw the emergence of industrial relations and labour market institutions, inclusive of the formation of independent factory level trade unions and trade union federations. The latter were constituted by both returned former exiles and labour activists that had remained in the nation during decades of military rule.

With the onset of Parliamentary elections and a National League for Democracy (NLD) government, these nascent trade unions have had to define their relationship with formal political parties and democratic modes of governance from the outset. This paper, which deploys a historical institutionalist and narrative approach based on extensive documentary sources and interviews with union organisations since 2011, explains how this has created a series of tensions and misalignments between the goals and priorities of unions and other organisations salient to democratic politics in Myanmar, inclusive of 1) tensions between trade unions themselves on their political alignments or lack thereof 2) tensions between trade unions and the NLD and Parliamentarians on organisational legitimacy, goals and representativeness 3) tensions and an emerging misalignment between the priorities and agendas of trade unions in Myanmar and international rights organisations. Doing so points to the need to situate the power, influence and impact of trade unions in developing and transitional countries not only in an analysis of economic-industrial context but also by understanding the shifting logics, opportunities and constraints associated with their interaction with emerging political actors and institutions.

Sojourners in New Environments: Transnational Collaboration, Non-Government Organizations, and Territorial Governance in East and Southeast Asia

Ade Wirasenjaya¹, Dr Shirley Yang², Ucu Martanto³, Jennifer Frentasia⁴

¹Universitas Muhammadiyah Yogyakarta, ²The Hong Kong Polytechnic University, ³Airlangga University, ⁴University Of Michigan

How Does a Transnational Environmental NGO Reconstruct Westphalian Sovereignty?

Ade Wirasenjaya

This paper will conduct a critical analysis of the power of transnational actors in reconstructing the idea of sovereignty through ecological issues in the case of the Heart of Borneo (HoB) project. The transnational actor group to be discussed is the NGO World Wild Fund for Nature (WWF). The role and position of WWF is very significant in designing the HoB project that crosses forests in three countries in Southeast Asia: Indonesia, Brunei Darussalam and Malaysia. The success of transnational NGOs in constructing ecological projects has reconstructed the idea of the state sovereignty which has a Westphalian pattern. Therefore, the realist idea about sovereignty is a historic and need to reconstruct. Using critical and neo-Gramscian theory from Robert Cox, this paper argues that the idea of sovereignty is a discursive product of social groups that have material capabilities, ideas and structures. The HoB is a product of the post-westphalian historical structure.

Negotiating Collaboration in the Community: NGOs' Community Embeddedness in China

Dr Shirley Yang

Considerable research has focused on the state-NGO relations in China, while scant attention has been paid to the dynamic interactions among a range of stakeholders inside the community, including not only the grassroots authority and NGOs but also constituencies that NGOs serve and other community members. Using social work organizations as an example, this research explores the role of Chinese NGOs in community governance that involves various players. In recent years, the Chinese government has relaxed NGO registration and increased public procurement from NGOs. As a result, numerous social work organizations are invited to work in communities across the country. However, their effectiveness in facilitating community governance is varying due to their degree of community embeddedness-which not only includes institutional but also social embeddedness in the local community. Attempts at collaboration among various stakeholders in the community are more likely to succeed if, on the one hand, NGOs' stance and agenda are closely associated with the real needs of their constituencies, and on the other, they have neither too close or distant relationships with the grassroots authority.

Spatial Conflict and Territorial Governance in Tourism Development: A Case Study of Mandalika and Labuan Bajo, Indonesia

Ucu Martanto

If development is defined as a process of (re)negotiation of power and (re)production of space, then conflict is the sine qua non of development project. In the case of tourism development, the nexus has been reflected in Mandalika and Labuan Bajo though each has its own characteristic specifically on planning processes. Adopted from decentralization concept and praxis in political and government studies, a decentralized planning is an ideal model of territorial governance that have been promoted by academia and practitioners. It is the best form for bringing good development outcomes in a sense a government are able to formulate plans according to the needs and preferences of the people and implement them in such a way that the people and their constituency benefit from such need-based and decentralised plan. By the logic of decentralized governance, (spatial) conflict are more manageable given that affected people's participation can be facilitated in planning processes. However, this research shows the contradictions of decentralisation-conflict relation. The intensity of spatial conflicts was gradually declined in a centralistic planning as it shown in Mandalika case. On the contrary, a more decentralised planning in Labuan Bajo shows a swelling in both quality and quantity of spatial conflicts.

Constituency Visits in Indonesia: Clarity of Responsibility and Credit Claiming

Jennifer Frentasia

Why do some Indonesian legislators visit their constituents in a non-election year but not others? In most legislatures, legislators are elected to represent their constituencies and constituency visits are a minimum job requirement. But in 2012, 70 percent of Indonesian legislators (DPR) did not visit their constituencies, despite a large government funding disbursed to cover those visits. I argue that legislators will not make those trips unless they are able to claim credit in their districts; they will not waste time if they cannot differentiate themselves from their competitors. Credit claiming ability is shaped by the district's "clarity of responsibility", an institutional arrangement that enables voters to monitor, identify, and reward/punish politicians. Without such clarity of responsibility, voters find it difficult to differentiate their legislators, making the legislators' credit claiming ability poor. I argue that legislators facing clarity of responsibility claim credit more effectively, therefore they are more likely to visit than those who do not face such condition. I test my argument using an original individual-level dataset on DPR legislators' personal attributes and their constituency visits in 2012. I find initial support for my theory. My finding helps explain the dissonance between Indonesian voters' demands and legislators' behaviors.

Wednesday 8th July

Panel Sessions 2.1

Civil Society and Refugee Care in Indonesia: Creating Protection Space? (1/2)

Max Walden¹, Dr Antje Missbach², Prof. Susan Kneebone¹, Dr Heru Susetyo³,
Atin Prabandari⁵, Dr Daniel Ghezelbash⁴, Asher Hirsch²

¹University Of Melbourne, ²Monash University, ³University of Indonesia, ⁴Macquarie University, ⁵University of Queensland

Overview:

This panel will examine the role of civil society in refugee protection in Indonesia to determine its capacity to provide 'protection space' for asylum seekers. Protection space is defined by UNHCR as the extent to which a conducive environment exists for refugee rights to be respected and their needs met. Until recently the Indonesian state had delegated its protection role to UNHCR, IOM and their partner organisations. More recently, through the creation of Presidential Regulation 125 of 2016 protection obligations have been handed to local government (the so-called 'local turn'), which struggles to satisfy the needs of refugees. This local turn has spurred the rise of new civil society organisations (CSOs) which support refugees, such as refugee self-help groups, Muslim and Buddhist charities as well as more rights oriented lobbying groups. Additionally, well-established CSOs continue to operate in a space which is sometimes described as competing with that of UNHCR. In this panel we examine the notion and understanding of protection and protection space amongst CSOs in Indonesia.

Civil Society and Norm Entrepreneurship in the National and Regional Context

Susan Kneebone

This paper tests the hypothesis posed by Alice Nah (2016), namely that by working through the transnational Asia Pacific Refugee Rights Network (APRRN), local civil society can pressure states 'from below'; that they have a 'unique location vis a vis states'; that APRRN has assisted local civil society to develop a 'community of practice'. In this paper I will present a case study and contrast of two Indonesian members of APRRN, namely Human Rights Working Group (HRWG) and SUAKA – the Indonesian Civil Society Network for Refugee Rights Protection. HRWG is a regional 'networker' as well as a national actor, as it works closely with ASEAN; whereas SUAKA is a national network organization. This paper will compare these two organizations which offer contrasting models of national and regional networking to determine how these local civil society actors engage in norm entrepreneurship and engage with the state and non-state actors through regional and international fora.

The UNHCR and its Local Implementing Partners: How to Expand the Protection Space for Refugees in a Non-Protective Host Country?

Antje Missbach

The UNHCR began its operations in Indonesia in 1979, when Vietnamese refugees began to arrive by boat. Although Indonesia has not signed the 1951 Refugee Convention, the UNHCR was allowed to conduct refugee status determinations, arrange resettlements for recognised refugees and materially assisted some of the most vulnerable refugees while in waiting. UNHCR and its partners organisations work together to ensure the psychosocial needs of refugees and others of concern are met through counselling, home visits, and facilitating self-help group activities. The UNHCR could not have succeeded without the commitment of its local implementing partners. On the one hand, compared to other civil society organisations the UNHCR implementing partners enjoy a certain privileged position in regard of funding and access. On the other hand, the local implementing partners face certain restrictions and limitations in their daily activities as they have to follow directions and UNHCR principles strictly in order to not jeopardise the toleration of UNHCR's mission in the host country. This paper is interested in the perspectives of a number of selected implementing partners and how they perceive the strengths and weaknesses of their collaboration with the UNHCR and their service delivery to asylum seekers and refugees, who often mistake the UNHCR for a quasi-state entity. Shedding light on these privileged relationships will help to evaluate the role of civil society in refugee protection in Indonesia more clearly.

The Politics of Civil Society In Indonesia: Where Do Refugees Fit?

Max Walden

Indonesia's transition to democracy began with the fall of military-backed dictator Suharto in 1998. Political scientists have emphasised the essential nature of a vibrant civil society and human rights protection as the basis of a healthily functioning democracy. Indeed, Indonesia has a diverse and influential civil society sector, segments of which continue to defend human rights. The influential Indonesian social scientist Bob Hadiwinata presents a useful spectrum of civil society work in Indonesia: from 'welfare', to 'development', to 'empowerment'. While organisations that work with refugees and asylum seekers are only a small part of broader civil society in Indonesia, they arguably play an even more important role for their beneficiaries – who are non-citizens with limited rights. This paper will adopt Hadiwinata's framework and present a typology of the organisations working with forced migrants in Indonesia, analysing what this reveals about contemporary political space and human rights in that national context.

Urban Landscapes

Dr Carmen C M Tsui¹, Chieh-Ming Lai², Dr Paul Hogben³

¹City University Of Hong Kong, ²University of Sydney, ³UNSW Sydney

Public Works Department and Architectural Modernism in Hong Kong

Dr Carmen C M Tsui

This paper explores the role of the Public Works Department (PWD), the official agency responsible for the design of governmental buildings, in shaping architectural modernism in colonial Hong Kong. Since Hong Kong became a British colony in 1841, the PWD had built many impressive public buildings in the idiom of classical architecture. Notably, in the 1930s the PWD abandoned the classical style prevailing in not only governmental but also private buildings sponsored by Western businesspeople at that time. Instead, the PWD experimented with new design ideas in some public buildings, making them the earliest examples of modernist architecture in Hong Kong. What prompted the PWD to shift its architectural thinking? After World War II, civilian construction in Hong Kong ground to a halt due to a shortage of private funding. The PWD, the major patron of architecture during the postwar rehabilitation period, decided to embrace modernist design in almost all governmental buildings. How did this decision change the architectural culture of Hong Kong? Through the study of the buildings undertaken by the PWD, this paper provides the historical contexts that explain the advent and rapid dominance of architectural modernism in Hong Kong and acknowledge the PWD's contributions to this process.

Greening Bangkok from Elsewhere: A Citizens' Inter-Urban Referencing Network

Chieh-Ming Lai

Compared to its cultural allure and vibrant city life, Bangkok receives less appreciation for its environment. One of the criticisms of Bangkok's urban landscapes is the messy tangling of tree limbs with cables, which leads to aggressive pruning that impairs trees. Since 2017, a group of Thai citizens in collaboration with municipal officials and foreign arborists have tried to tackle this issue by introducing tree-climbing techniques into Thailand. After a series of learning activities, this citizen-led experiment has become an inter-referencing network that connects Bangkok with other cities in Southeast Asia and beyond. Although inter-referencing is a common strategy for development within Asian cities, recent theoretical advances call for more attention on the imaginative referencing that affects knowledge circulation. Drawing on mixed qualitative data, this paper reveals that the variegated narratives, including safety concerns, career desires, and Singapore's image of "City-in-a-Garden," are used towards different participating groups. However, compared to the promoted images and advanced expertise, the difficulties facing the tree maintenance staff in Bangkok's green spaces have been underplayed in the tree-climbing program. This uneven growth highlights the divergent values and expectations among citizens that may not align with one another and requires more inclusive orchestration for inter-referencing networks.

Imagining Manila's Future: Capital, Media and Post-War Reconstruction

Dr Paul Hogben

This paper looks at the role played by English-language newspapers, in particular The Manila Times, in promoting futurist images of Manila during the early years of its post-war reconstruction. As the city lay in ruins, these newspapers became a site for a future imaging in which ruins would be replaced by new skyscrapers and other buildings. Advertisers called for private business interests to start the process of investment and reconstruction and promoted the money-making opportunities that would present themselves. By 1947 publicity was extending into home construction, and newspaper advertisements incorporated images of modernist house design as a means of promoting building material suppliers. These advertisements may well represent the first public dissemination of images of modernist domestic architecture in the Philippines. The paper will examine these and other images for what they reveal about the mobilisation of capital in post-war Manila: who they were produced by, what ideas of progress and modernisation they conveyed and who they were addressed to.

Built Environments, Identity Construction

Dr Mark Erdmann¹, Yingfei Wang², Prof. Duanfang Lu², Diah Asih Purwaningrum^{1,3},
Dr Venus Viana⁴

¹University Of Melbourne, ²The University of Sydney, ³Institut Teknologi Bandung, ⁴Lingnan University

Circles and Squares: Understanding the Azuchi Castle Tenshu within Japanese Warring-States Ideology Dr Mark Erdmann

Azuchi Castle was a watershed in Japanese visual culture. Completed in 1579 as the home of Oda Nobunaga and destroyed in 1582 in the wake of Nobunaga's assassination, Azuchi was the first castle to de-emphasize military preparedness in lieu of opulent materials and visual impact. Azuchi's form is today generally understood as a symbol of its master. However, this characterization fails to account for Azuchi's unique attributes. In particular, the form of its tenshu, a towering edifice that rose seven-stories, is one-of-a-kind in the history of East Asian architecture. This paper argues that the Azuchi tenshu and particularly its keep, a golden, square hall seated upon an octagonal hall, represents an adaptation of the architecture of sage kings of classical Chinese histories for the social and political context of Warring-States period Japan. Through an examination of the tenshu's character, the castle complex, the etymology of tenshu, and Nobunaga's Zen monk advisors, the long ignored Chinese roots of Azuchi Castle are made apparent. Azuchi's tenshu was not just a reflection of Nobunaga, but a loud proclamation of Nobunaga as heir to a long history of Chinese and Japanese rulers.

Spaces of Ethnic Consumption in Sydney Yingfei Wang and Prof. Duanfang Lu

This paper aims to examine how people perceive and experience spaces of ethnic consumption in Hurstville, widely known as Sydney's new Chinatown. The inflow of migrants has constantly changed Australia's social and physical landscapes. One of the significant transformations is the rise of ethnic consumption spaces that manifest in shopping strips and shopping centres in neighbourhoods of immigrant communities. The dynamics of ethnic consumption spaces pose new challenges for urban planning, however, the research on its complexity remains limited. This study aims to fill the research gap by looking to the intricate connection between ethnic consumption spaces, everyday practices and the making of place identity. Hurstville is located 16 kilometres south of the Sydney CBD, where a rapid increase of the China-born population took place from the mid-1990s onwards. Based on the latest census in 2016, Hurstville is the most ethnically Chinese suburb in Sydney, with 52.5% of Hurstville's population reporting their heritage as Chinese. Apart from Chinese migrants, other ethnic groups also coexist in this suburb, including local Australians and migrants from Nepal, Indonesia and India. This paper offers an analysis of the perceptions and lived experience of different user groups with Forest Road, the main retail street of Hurstville, based on historical research, visual analysis, in-depth interviews and site observation. It shows that ethnic consumption spaces have played an important role in helping Chinese migrants develop a sense of belonging, and provided a rich cultural experience for users from other ethnic groups. Unlike traditional Chinatowns, difference is perceived as an exotic experience, but as a constituent element of local communities. By combining spatial and social analysis, this paper contributes a better understanding of ethnic consumption spaces and a knowledge base for future retail district development in culturally diverse suburbs.

Nusantaran Architecture: A 'Forced' Traditionalisation of Indonesia's National Identity?

Diah Asih Purwaningrum

The Indonesian government has recently adopted the term 'Nusantaran Architecture' as a new representation of Indonesia's contemporary identity and uses it quite extensively in the national tourism agenda. This term is used to capture the locality of the country, whose narration is developed around the idea of bringing back the indigenous culture as part of preserving the 'authentic' identity of the country. This, however, leads to 'traditionalising' architecture, elucidated in the Nusantaran Architecture Design Competition, whose most of the winners selected use traditional design elements to 'localised' the building. This design competition, however, is problematic not only for its top-down method employed but also for its direction in appropriating traditionalism in contemporary built form based on the architects' arbitrary approaches. Since economic motive through 'tourist gaze' dominates the translation of identity, it portrays not only the hegemony of capitalism in the way the country imagines its own identity, but also the presence of Orientalist view as a legacy of colonialism. This paper aims to investigate the problematic implementation of Nusantaran Architecture through the design competition as an attempt to concretise the authorised version of the perceived identity, and to pinpoint the strong political influence that governs the whole identity construction process in adopting what is regarded as 'given' traditional architecture.

Holy City or Sin City?: The History of the Two-sided Image of Macao

Dr Venus Viana

In late nineteenth century, Macao was a weekend getaway place for foreign traders in the newly colonized territory of Hong Kong. Its British visitors had written much about its clean and beautiful gardens, its well-equipped public facilities and the peaceful life that residents lived. At that same time, Macao's image was changing from the Holy City into the Sin City. In 1893, William Legg commented: "Macao is the happy possessor of a byname, 'The Holy City'...but if we...look in imagination on the wrecks of barracoons, and if we enter the exiting Fantan shops from which Macao's chief income comes...we might at any rate some of us, think the demurrer might be entered." This presentation offers the history of the *longue durée* of this contrasting image. Macao's change in image reflects the impact of the global environment in an early modern urban society that was vulnerable to variations external to local forces. This tiny enclave helplessly experienced the times across Portugal's domination of sea trade to that of western imperialism, the global switch from slavery to indenture labor, and the age of China's trade surplus to the period of severe outflow of silver.

Art in Northeast Asia

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Collecting the Contemporary: From Mega Gallery to Box Store, Paintings to Toys, the Evolution of Millennial Art Collectors in North East Asia

Raymond Rohne

Studies of the history of art collection in humanities often focus primarily on high culture, the term coined by Matthew Arnold and the aesthetics of composition of art itself, within the academy. Furthermore, the research on contemporary art collection has paid inadequate attention to the process of how the current trends in North East Asia have come to be, by millennial contemporary art collectors. This disregard has left those within the humanities, especially historians of art collections, little scholarly understanding how these new collectors of contemporary art have changed the misconceptions of art from high street to main street in the development and dissemination of contemporary art culture. In this paper, I put forward the notion that millennial contemporary art collectors in North East Asia, have helped build a global narrative of art in their respective traditional societies which has transformed regionalized art collections to art of the times. It has also reshaped the way younger generations who are not collectors, engage with contemporary art itself, through commercialization of art products and collaborations. Based on qualitative analysis, this presentation will examine how millennial collectors of contemporary art have built prolific collections while at the same time changed the cultural landscape.

Changing Interpretation of Shanshui: Contemporary Art in Hong Kong

Dr Hung Sheng

Shanshui (literally mountain water) as a subject matter has been a significant category in the development of classical Chinese painting. The earliest reference of shanshui can be traced to painting treatise in the fourth century, however it only blossomed in the tenth century. Physical resemblance of nature was not the first priority of the ancient Chinese shanshui painters, but the spirit of the nature which was very much related to Chinese philosophy. The term "shanshui" is still widely used in the contemporary Chinese art scene, yet there are discrepancies between its ancient and contemporary understanding. This paper will focus on a group of Hong Kong contemporary artists, such as Lam Tung Pang (1978 -), Koon Wai Bong (1974 -) and Leung Kui Ting (1945 -) to explore the interpretation of shanshui in the twenty-first century. How do they perceive shanshui compared to the ancient painters? How do they reflect their perceptions in their artworks?

The Transnational Cultural Affiliations of Hong Kong

Genevieve Trail

This paper will examine two instances of intra-Asian cultural affiliation to propose new methods of art historicisation that better reflect contemporary contexts of globalisation and the post-national order. Selected case studies discuss two contemporary Asian artists who, through their practice, have engaged with Hong Kong's culture and/or politics from a non-local position. Firstly, the works of Guangzhou born Lin Yilin (b.1964), through which he reveals an intense concern with Hong Kong politics in relation to the 1997 handover; and secondly those of younger Singaporean artist Ming Wong (b.1971), who researches translocal cultural connections through his Hong Kong based investigations into Cantonese Opera. The active intra-Asian cultural investment evident in the work of these two artists are demonstrative of the kinds of transnational cultural, linguistic and personal affiliations that are generally obscured by art histories that maintain a nationally bounded narrative perspective. Through these case studies, this paper will highlight the role of mobility in the circulation of ideas, individuals, and objects, and their potential to influence cultural values and the vernacular of a site more broadly. Foregrounding migratory experience within art history feeds into a larger conceptual paradigm of 'world making', as a future art historiographical methodology that recognises the fluid movements of individuals and cultures across state-lines, the exacerbated dismantling of geoethnic cultural boundaries that has occurred through processes of war, revolution and globalisation, and consequent disruptions to the links between nation and identity.

The Popularization of Utsuho Monogatari

Xiaojing Zhao

Born earlier than Genji Monogatari ('The Tale of Genji'), Utsuho Monogatari ('The Tale of the Hollow Tree') possesses an important position in monogatari of the Heian period. In the later period, emaki (Picture scroll) and naraehon (Picture books of Nara) appeared and contributed significantly to the popularization of Utsuho Monogatari. This research focuses on part of the illustrations from emaki and naraehon about the book of Toshikage.

By comparing the illustration with others from different versions, or with the text that the illustration demonstrates, this research aims to work out the characteristics of each version, the original creations of the illustration, and the conflicting part between illustrations and the text. Also, the reason why these conflicts occurred, and the way how recipients should regard them, are the tasks to fulfill. Finally, this research wants to revival, to some extent, how people accepted Utsuho Monogatari, with the popularization by emaki and naraehon.

Media Pasts and Presents

Prof. Jessica Ka Yee Chan¹, Mei-Hsuan Chiang², Tien Nguyen³, Prof. Kenko Kawasaki⁴

¹University of Richmond, ²Taipei National University Of The Arts, ³The University Of Social Sciences And Humanities, Vietnam National University, ⁴Rikkyo University

The Voice of Bruce Lee

Prof. Jessica Ka Yee Chan

Although fluent in Cantonese and English, Bruce Lee's original voice is rarely heard in his film. Out of the films that Bruce Lee completed, the only one that features his original voice (in English dialogue) is *Enter the Dragon* (1973). As a record of his living, rarely heard, and irreplaceable voice, Bruce Lee's signature scream, in his own voice, has acquired charisma, capturing colonial angst and raw emotions. This essay traces the (missing) voice of Bruce Lee and reveals the creative tension between dubbing and subtitling, symptomatic of the negotiation between spoken dialects (Cantonese), written languages (Chinese and English), and competing mother tongues in Hong Kong cinema. Typically shot without sound, Hong Kong action films in the 1960s and 70s were often dubbed in Mandarin during post-production for the Mandarin language market. A bilingual subtitling system, in Chinese and English, reduced the cost of dubbing in multiple tracks for multiple dialects and maximized profit by appealing to overseas market, especially Southeast Asia, where various Chinese dialects and English were spoken. Through close reading of image, sound, and script (subtitles), this essay examines the understudied role of dubbing and subtitling in making Bruce Lee a kungfu icon and transnational star.

Yao Feng-Pan's Modern Horror Film: Space and Gender in *The Ghost Lover* (1974)

Mei-Hsuan Chiang

Despite the government's discouraging attitude towards the supernatural and the spectral, ghost and spirit movie (*shenguai*) remained one of the most popular genres in 1970s Taiwan. During the time, most of the directors follow classical Chinese ghost stories, particularly Pu Songling's *Strange Stories from a Chinese Studio*, in depicting the beautiful female ghosts and their romantic relationships with young male scholars, whereas Yao Feng-Pan breaks away from the tradition to start a new epoch of horror films. The paper first examines the rise of horror films during Taiwan's Cold War period and Yao Feng-Pan's breakthrough of film aesthetics and genre conventions in the 1970s. Most notably, he introduces modern setting for Taiwan's horrors, and constructs a unique image of female ghosts that is monstrous and revengeful. Using the example of *Ghost Marriage* (1974), the paper investigates the unsettling tensions between past and present, "traditional" and "modern" space, established feminine social norm and modern feminist discourses in Yao Feng-Pan's works. Ultimately, the paper argues that Yao Feng-Pan's films offer more than horror pleasure; they reveal Taiwan's collective unconscious during the Cold War era.

From Folk Songs to Rap: How Young Vietnamese Generations Preserve and Redefine Traditional Cultural Values

Tien Nguyen

As the world keeps changing every day, cultural life has also been transformed to adapt new lifestyles and ideologies. But for the traditional cultural values that have lasted for centuries, it is a challenging task for younger generations who are soon to be main resources to develop their countries. How would the younger generations preserve and redefine traditional cultural values inherited from their precursors? This article is based on in-depth research into the adaptation of traditional Vietnamese folk poetry (*ca dao*) and folksongs (considered the melody of folk poetry) into the modern rap music (a Western musical form of vocal delivery) in the period between 2015 and 2020. Throughout the research, the author used interdisciplinary methods which aim to give an overview of the transmissions from folklore to contemporary life, and examine the importance of Vietnamese young generations efforts to preserve and redefine their nation's traditional cultural values.

The Future of Japan-China Film Negotiation History Research: Li Xianglan in the Trans-war Period

Prof. Kenko Kawasaki

The purpose of my research is to offer a new perspective on Japan-China film negotiation history research. This presentation is an attempt to re-examine the history of the correlation between Japanese and Chinese films from the 1930s to the 1950s in the “trans-war regime”. Previous studies have often positioned Japanese and Chinese film making as in opposition as Japanese vs. Chinese, or as Manchuria Films vs. Shanghai Films and firmly categorised films made during the Sino-Japanese War period vs. after the war. Yet this approach follows a binary conflict framework which renders invisible the conflicts and collaborations between Japanese and Chinese filmmakers. I argue it is not sufficient to discuss the difficulties and achievements of Japanese-Chinese filmmakers in terms of binary confrontation, whether it is submission or resistance to military propaganda in the empire. Chinese filmmakers reorganized and sometimes also migrated to Japan after the Sino-Japanese War. Furthermore, Japanese filmmakers collaborated on Hong Kong movies after the Sino-Japanese War. Focusing on the films of the Chinese filmmaker Li Xianglan I will offer new insights into Japan-China film making in the trans war period.

Contemporary Art Censorship and Strategies of Resistance and Dissent in Singapore

Jeffrey Say³, Anca Rujoiu¹, Dr Yu Jin Seng², Dr Michelle Antoinette¹

¹Monash University, ²National Gallery Singapore, ³LASALLE College of the Arts

Overview:

“Censorship is an act of violence”, writes Singapore poet and playwright Alfian Sa’at, in his censorship manifesto for artists in Singapore. Indeed, Singapore is widely known for its strict censorship regime, and the arts have been no exception to this. This panel will explore issues of censorship, resistance, and dissent as they relate to the contemporary art scene in Singapore and its intersection with civil society. While earlier political histories form a backdrop to our concerns, the panel will focus on the art and politics since the early 1990s. This includes examining state interventions in Singapore contemporary art and their implications for art practice and production, such as the crucial role of government funding; the different strategies of resistance and dissent adopted by artists which challenge political boundaries and hegemonic discourses; and the kinds of art historical narratives that are forged for Singapore in the light of art censorship or suppression. The panel draws together papers from those closely involved in researching Singapore’s contemporary art history, exhibitions, and art practice, informed by art historical and curatorially-led research.

OB Marker: Strategies of Dissent in Contemporary Art Practices in Singapore

Jeffrey Say

This paper comes in the wake of the recent controversy in Singapore in September 2019 when Yale-NUS (National University of Singapore) cancelled a programme on dissent and resistance that was proposed by the notable Singapore playwright Alfian Sa’at. This episode brings into focus the effectiveness of the OB marker (or out of bounds marker) in determining the boundaries of acceptable political discourse in Singapore. Singapore has gained a reputation of having a strict censorship regime while allowing some free space for expression provided it is within the OB marker, an unspoken rule that certain topics are out of bounds. This paper seeks to examine the ways in which the OB marker affect how visual artists express social and political concerns in Singapore and the artistic strategies that they employ to navigate the parameters of civic and public space. This paper proposes to show that visual artists in Singapore who engage with politicised themes employ conceptual and performative strategies which enabled them to circumvent the OB marker but which may be read as dissensual and subversive in their effect. Humour, satire, creative performance and interventions in the public space are some of the strategies used to counteract the dominant political narratives.

Meeting the Funding Conditions: Forms of Control in the Singapore Art Scene

Anca Rujoiu

State funding is prevailing in Singapore, a situation that implies strong financial support for art institutions, individual artists, and periodical events, amongst others. Since the establishment of the National Arts Council in 1991, state funding has framed the conditions of the development of the arts in Singapore through specific conditions of eligibility, assessment process, and evaluation for grant applicants and receivers, which correspond to national priorities and the nation’s vision for the arts. While state funding tends to be called into question in direct cases of restriction over content and distribution through withdrawal of grants, this paper will investigate more subtle forms of control. Based on an analysis of the grant framework and interviews with Singapore-based artists, this paper will look into what is at stake for meeting funding conditions, and how this process impacts upon the early stages of a project’s conception or the later stages of a project’s development once a grant is awarded. The paper will foreground the recent activities of several artists and independent art spaces – for example, the collaborative project *softwallstuds* – to develop alternative forms of funding for their activities, such as communal support and membership schemes.

Anti-Yellow: Forms of Performative Dissensus in Singapore Art

Dr Yu Jin Seng

The colour yellow evokes a visual imaginary that is centuries old starting from anti-Asian paranoia racism in the 'yellow peril' to blame the 'other' in forms of cultural production such as literature, film, popular culture and art. In the cultural politics of Singapore in the 1950s and 60s, the anti-yellow culture movement emerged from the Chinese Middle School students as part of the boarder anti-colonial drive. They objected to the general colonial disinterestedness of the moral welfare of the colonial subject exposed to 'decadent' culture of the West such as in film that propagated pornography and violence. When the ruling People's Action Party came to power in 1959, the anti-yellow drive transformed into forms of social discipline and control to curb Western decadent culture. For instance, Operation Snip Snip was launched in 1974 to discriminate against men with long hair who were associated with drugs culture and deviant behaviour. This paper will examine how performance artists in Singapore like Lee Wen, Zai Kuning, and Vincent Leow adopt strategies of resistance to un-discipline body, cultural and spatial politics through their use of yellow as a colour burdened by its histories of racism, exclusion and suppression.

Censored: 5th Passage and the [Public] Making of Singapore's Contemporary Art History

Dr Michelle Antoinette

This paper re-examines the significance of 5th Passage to Singapore's contemporary art histories. This short-lived, yet groundbreaking artist-run initiative operated in Singapore during 1991-1994 at a time of momentous transformation and development for Singapore's contemporary art scene. The collective was catapulted into the public spotlight in 1993-1994 after its support of a politically-sensitive performance by the artist Josef Ng, which became highly sensationalised through media coverage in the popular press. Famously, an image of Ng's performance made the cover of The New Paper, showing the artist with his back turned while cutting his pubic hair. The ensuing controversy surrounding Ng's performance effectively ended the 5th Passage initiative, led to a ban on performance art funding in Singapore for 10 years, and ongoing paranoia around performance art. If art histories are a means by which art and artists are propelled into critical public visibility – a means of making art public – then beyond its sensationalised publicity, there has been a relative invisibility and silence around 5th Passage's critical significance. This paper argues that rather being a passive omission or forgetting, such invisibility may rather be understood as acts of suppression and censoring of the 5th Passage story in Singapore's contemporary art history.

Digital Futures in Southeast Asia

Dr Aim Sinpeng¹, Dr Ross Tapsell², Dr Cheryll Soriano³, YoungJoon Koh⁴

¹University Of Sydney, ²Australian National University, ³De La Salle University, ⁴University of Sydney

Overview:

Digital transformations in Southeast Asia have upended existing structures in societies and created new space for social, economic and political participation in unprecedented ways. Labour could move much more freely in a digitised and globalised world; voters have more avenues for engagement, and civil society has more channel to advocate for its cause. Yet, the outcomes of these new opportunities afforded by digital technologies have not always been beneficial to society as a whole. We explore social, economic, and political dimensions of digital transformation in Southeast Asia in comparative perspective. The papers in this panel represent original empirical research conducted in Indonesia, Myanmar, Thailand and the Philippines and employing a wide range of qualitative and quantitative methodologies. They are deeply concerned with how digital technologies have both empowered civil society, voters and labour on the one hand but also undermine democracy, human rights and labour protection on the other. Implications for the digital futures of Southeast Asia will be discussed in the social, political and economic realms.

Digital Campaigning Futures in Island Southeast Asia

Dr Ross Tapsell

Who are the main actors increasingly shaping campaigns online in Southeast Asian elections? Through months of empirical research during elections campaigns in Indonesia, Malaysia and the Philippines, where debates around 'fake news' were central to election discourse, I interviewed actors in the 'disinformation arena', such as politicians, political party leaders, big data company directors and employees, digital campaigners, and fact checking organisations whose job it was to counter disinformation.

The concern here is not only that 'fake news' content is growing in the region, but that progressive, liberal politicians who once opposed professional disinformation practices are now enthusiastically adopting them. They believe employing 'buzzer teams', targeting voters through social media algorithmic location-data, and even creating your own black campaign material, is now a central part of a modern-day election campaign in the digital era. These trends are growing and are a crucial factor in the degradation of democracy in the region. I conclude the presentation by examining recent trends in policy responses in Silicon Valley, and in laws and regulations from governments and industry in these three Southeast Asian countries.

Election Campaign on Facebook: The Case of the Philippines

YoungJoon Koh

This paper explores how Facebook is used for promoting presidential candidates in the 2016 Philippine election. As for online activities, Filipinos spend 9 hours a day on the Internet. There are more than 41 million Facebook users. During the 2016 election campaigning, Rodrigo Duterte had utilized social media effectively. The Comelec itself used media to encourage citizen to participate in that election. Although not all politicians are into the Internet yet, digital media has become a prominent campaign vehicle. Hence, I examine presidential candidates' activities on Facebook. Some findings in this article implied that Facebook is used as a place of a propaganda campaign even though it is a tool to form a personal network in general. Given that politicians in the Philippines struggle with issues of transparency, Facebook is only channel that allows the people to scrutinize presidential candidates.

Digital Labor in the Philippines: Three Forms of Brokerage

Dr Cheryll Ruth Soriano

Drawing on experience of platform labor in the Philippines, one of the largest labor supplying countries, the paper demonstrates how online workers deploy local conditions and historical communicative assemblage to survive or even thrive in the emerging digital labor market. I first explore how local conditions, including State labor and ICT policies, as well as social and economic structures are implicated in shaping the development of the online labor market that is increasingly mediated and managed by global digital platforms. The paper then examines and theorizes the relationships across three distinct forms of labor brokerage emerging in the digital platform labor economy that operate at global and local levels: the digital labor platform, skill-makers, and worker-agents. Against the glocalization of the digital labor market, I pay special attention to how job opportunity, skills, networks, communities, and tools of counter-action and survival, among others, have shifted for digital workers, as well as the role and implications for the neoliberal State in these shifts. The presentation seeks to contribute to the knowledge about the digital work system by capturing the situated dialectic power relations of the global spread of platform-mediated labor management.

Comparing 'Hate' on Facebook: Evidence from Southeast Asia

Dr Aim Sinpeng

Where is hate speech on Facebook? Who produces hate and to what end? This paper provides original analysis of hate speech against LGBTQ communities in the Philippines, Myanmar and Indonesia. Based on empirical analysis of both restricted and publicly available data on Facebook, this paper examines the presence and extent to which hate speech could be found on LGBTQ civil society groups and their advocates. I find that hate speech that violates Facebook's community standards are widespread across the three cases. The nature and type of hate speech, however, differs. Hate speech is most prevalent in the Philippine case due to the politicisation of the issue as a result of an ongoing legislative effort to enact a new pro-LGBTQ bill. More bots and fake accounts were also noted in the Philippines. In the case of Indonesia, hate speech was commonplace but in fewer quantities and less related to current politics. Myanmar presented the least depoliticised anti-LGBTQ hate on Facebook. These results clearly demonstrate the failures of Facebook to detect hate speech against LGBTQ communities on its platforms, despite such speech violating its own policy. Interviews with affected civil society organisations have also demonstrated the deleterious effects hate speech have on their advocacy.

The State, Livelihoods and (In)security in Place

Colum Graham¹, A/Prof. John F. McCarthy¹, Mya Thida Soe², War War Pyone³,
Dr Adam Yao Liu⁴

¹Australian National University, ²Social Policy And Poverty Research Group, ³Department of Anthropology, ⁴National University Of Singapore

The Mess of Mafias? Regulating State Support in Rural Indonesia

Colum Graham

Relations between the Indonesian state and countryside are increasingly dependent on material support. From a broad view, increased material distribution to the countryside in the absence of state extraction is supposed to better enable the persistence of rural surplus populations. More localised accounts of state support into rural communities observe how new distributional claims inform emerging political dynamics of eligibility. Based on long term fieldwork in a village in Bojonegoro, East Java called Lone Teak, this paper questions the role of state support in its community's persistence. Known subsidies for agricultural production, the primary source of income for the vast majority of Lone Teak's households, are the most openly criticised forms of state support, whereas less openly criticized are state supports for service delivery and welfare. The basis of villagers' critique is what particular state supports do for households' persistence understood in terms of indebtedness. By placing household debt at the centre of analysing the role of state supports in rural Indonesia, a clearer understanding of its emerging distributional politics is possible.

Nutritional Insecurity and Climate Change: Evaluating Adaptation Pathways in Indonesia

A/Prof. John F. McCarthy

Climate change poses a major threat to the livelihoods and food security of many people in rural Indonesia, especially those dependent on agriculture, fisheries or living on the forest fringe. Yet, as impacts are nestled among a range of complex factors that are highly contextual, the effect of climate change on food security will be complex and variable. While existing studies tend to focus on the impact of biophysical change on livelihoods, this paper applies an approach that analyses how climate related impacts are mediated through socio-political structures and processes. Drawing on available studies of climate related vulnerability, food security and adaptation in Indonesia that suggest that climate change compounds existing forms of nutritional and livelihood insecurity, the paper discusses emergent understandings of how biological processes, meteorological forces and socio-economic processes work together to produce vulnerability. Based on an analysis of contexts where drivers of vulnerability are relatively well understood and where studies of adaptation strategies have already been undertaken, the paper develops an analysis of probable vulnerability/adaptation pathways.

Roadmaps: Pathways to Adulthood of Street and Working Children in Mandalay, Myanmar

Mya Thida Soe and War War Pyone

Whilst several hypotheses have been advanced to explain the origins of street children, less is known of their trajectories to adulthood. Anecdotal evidence from Myanmar suggests that few street or working children transition successfully into independent adulthood; many remain institutionalized, either in military or penal systems. Current policy approaches towards street children in Myanmar emphasize vocational pathways and institution-based rehabilitation, but with limited success. Little research to date has sought to understand the process which enable or constrain successful transition from street life. This research analyzed narratives from nine adults who had successfully transitioned from life as children on the streets of the second largest city in Myanmar. Positive role models, supportive communities and a strong sense of personal motivation were key factors in enabling successful transition to adulthood, but this research also highlights the importance of place identity as both a potential enabler and constraint for transition. The powerful role of the street as a place which both shapes identity, and reinforces the 'street child' identity, means that successful transition depends on the availability of alternative places which construct and maintain alternative identities.

The Spatial Organization of Coercive Institutions in Autocracy: Evidence from China

Dr Adam Yao Liu

How do authoritarian states organize their coercive institutions over space? We argue that autocrats maximize the utility of limited coercive resources by clustering them with segments of the population that are ideologically distant and have mobilizational potential. We test this proposition through a novel spatial approach, using a dataset that covers the universe of police stations and religious sites in China. We find that foreign religious sites are more likely found within walking distance (e.g., 500m) of police stations than other sites, even after controlling for estimated population within 1km of each site. This finding implies that autocrats seek to increase their coercive capacity without heightening their “security dilemma,” i.e. without increasing spending on coercive institutions that could also threaten them. This insight broadens our understanding of authoritarian rule.

Women in Politics in Asia: Rethinking Participation, (Under) Representation and Exclusion (1/2)

My Linh Chau¹, Caitlin Hamilton¹, Fiona McKay¹, Luong Thu Hien¹, A/Prof. Sarah Cook¹, Louise Chappell¹, Dr Ramona Vijayarasa², Prof. Louise Edwards¹, Dr Sara Niner³

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Overview:

Despite policies and initiatives to address women's political under-representation, the problem remains entrenched in Asia, as in other parts of the world. Inequalities exist in the number of women elected or appointed at all levels from local governance to national legislatures, as well as the power they wield in auxiliary bodies such as political parties, parastatal agencies or government bureaucracies. Women who attain some degree of political power are often 'stuck': stuck at the grassroots, unable to advance political careers, or else stuck in high-level politics unable to generate mass support at the grassroots. When women are elected, descriptive representation does not necessarily translate into substantive representation, in which policy and legislation is responsive to women's diverse needs and interests.

Significant scholarly work has been devoted to addressing women's political under-representation globally. Yet theories, concepts and analytical frames to understand this enduring problem continue to be overwhelmingly drawn from the experiences and conditions of Euro-America; these are applied to Asia, but rarely derived from Asia. Together the papers in this panel seek to think the problem anew by bringing together diverse research studies examining women in politics in countries and regions of Asia.

Political Representation and Women in Vietnam: A Feminist Institutionalist Analysis

Louise Chappell, Luong Thu Hien, Fiona McKay, Caitlin Hamilton and My Linh Chau.

Vietnam has in place an impressive body of laws and policies designed to include women in a more meaningful way in politics. Despite this, women are represented in far fewer numbers than are their male colleagues and quotas remain unfilled. Drawing from primary qualitative data collected in Hanoi and Ho Chi Minh, and using a Feminist Institutionalist framework, we explore the informal rules and processes that have a detrimental impact on women's representation in Vietnamese politics, and explain why these informal institutions have rendered the formal policies largely ineffective. We identify the specific informal institutions that hinder the progress of women across all three phases of their careers (recruitment, promotion and retirement) and offer some preliminary views of what the case of Vietnam can add to the Feminist Institutionalist body of scholarship.

The Woman President – Asian Leaders and their Legislative Footprints

Dr Ramona Vijayarasa

This paper is a culmination of 3 years of research on the legislative footprint of the woman President: Corazon Aquino and Gloria Macapagal Arroyo from the Philippines, Chandrika Bandaranaike from Sri Lanka and Indonesia's Megawati Sukarnoputri. The goal is to offer insights on the extent to which women leaders make the lives of fellow women better. The paper begins by providing context on the institutional mechanisms by which the President influences the law-making process and the outcomes achieved by national legislative bodies. The paper then draws from an analysis of the laws enacted during the tenures of these Presidents using the Gender Legislative Index, a tool that ranks and scores legislation in terms of its gender-responsiveness, as well as interviews conducted with 50 key informants in the three countries, with current and former members of parliament, civil society and the academy. The paper provides a multi-country comparison of the legislative achievements of the executive leaders, navigating across issues such as gender-based violence, reproductive health, labour laws, mining and taxation. The findings traverse the electoral promises made in their rise to power through to the role of these presidents as enablers or obstacles to better outcomes for fellow women.

Beauty and the Barrier: Constraining Women's Political Participation in China

Prof. Louise Edwards

The barriers inhibiting women's participation in formal politics in China continues despite decades of CCP-led training programs, quotas and special Party structures like the All China Women's Federation. The persistent low numbers of women in national-level political bodies suggests that the problem is as much 'cultural' as it is 'structural'. The well-documented discomfort the presence of 'women in power' produces in western democracies is often manifest in hostile or belittling media reports. In China media discourse about political leaders is more 'restrained', so the marginalisation occurs primarily through trivialising women's political authority by presenting them as the 'aesthetic sex'—in a cultural frame where power is antithetical to beauty. I draw on recent media commentary to show that women politicians are often explained as being useful for 'softening' China's international image or 'decorating and enlivening' the otherwise austere domestic political landscape through their beauty, style and grace. Media presentation of these idealised aesthetic attributes as intrinsic to femininity and specific to women undermines programs aimed at expanding numbers of women in formal politics. Widespread social unease about women's public exercise of power is mollified by the replaying of reassuring notions that 'she's just there for decoration'.

Women's Political Representation in Timor Leste

Dr Sara Niner

Strong activism and leadership by women in Timor-Leste led to the introduction of electoral quotas. This was a great victory in the struggle for gender justice in the new nation but must be understood as a quantitative victory rather than qualitative or substantive participation by women in political institutions and processes. International experience has shown that quotas may have little impact on traditional inequitable gender regimes that exist within political parties, parliaments and wider society. This presentation will discuss the cultural, social and historical factors affecting women's political representation in Timor-Leste including perceptions of women's legitimacy to lead at both national and local council or suku level.

Health, Gender and Mobility in Asia

Michelle Ong¹, Dr Megha Wadhwa², Shuang Wu³, Kuansong Victor Zhuang^{4,5}

¹University of the Philippines Dept. of Psychology, ²Sophia University, ³King's College, London, ⁴Macquarie University, ⁵University of Illinois at Chicago

Embodiment as A Conceptual Framework for Studying the Intersection of Aging and Migration in Asia

Michelle Ong

Migration and ageing are both phenomena that are understood in the wider literature as being shaped by a global shift to neoliberal ethics, by sexism, and by ageism. These social-political forces produce conditions that can disadvantage migrants, women, and older people. In Asia, where both phenomena have long been objects of concern, there is a growing need for the intersection of migration and ageing to be studied in the context of dramatic socio-economic and political differences and change among and within countries. This presentation argues that embodiment, which is taken to include “both the subjective meanings of the lived experience of the body for particular individuals and how those subjective meanings are modified by particular social and cultural contexts” (Paulson & Willig, 2008, p. 107), is a powerful concept for examining the binaries that define social scientific debates and divisions: mind and body, structure and agency, society and individual, macro and micro, social and biological, material and discursive. Using the case of older migrant women from the Philippines, I will illustrate how the embodiment of “successful ageing” reflects dominant discourses around gender, age, and migrant status and have implications for subjectivity and the material body.

Good, Bad or Worst? Reproductive Health Challenges for Indian Migrant Women in Japan

Dr Megha Wadhwa

The number of Indians in Japan is 35,419 (December 2018) and around 30% are women. Most of these Indian women move to Japan as a ‘trailing spouse’. This paper focuses on the reproductive health of Indian migrant women in Japan. India has a wide range of contraceptives available over the counter and additionally also offers other birth control options like implants and IUD’s etc. Most of these options are not available in Japan. First part of the presentation focuses on the challenges faced by Indian women in terms of their reproductive health rights in Japan and how they overcome these challenges.

Pre and post pregnancy are periods of increased vulnerability for women and all the more for a migrant women. One respondent mentioned, “After two miscarriages and one failed IVF in Japan, I decided to go to India to give it a try. I stayed there for about a year and my husband could visit me only twice. Finally, I was able to have a child. Even though I love Japan but I was so frustrated and depressed at the time of family planning.” This presentation would reflect on the reproductive health experiences of Indian migrant women in Japan. It will be based on the qualitative interviews with 20-25 Indian migrant women who have been in Japan for over 5 years. It reflects on the pre and post pregnancy issues faced by the Indian migrant women and also reflects on the reasons and solutions.

Home Is What Mother Makes: The Impact of Housing in Hong Kong on Chinese Migrant Mothers, 1940s-1980s

Shuang Wu

During the 1950s, Hong Kong’s population went from 600,000 to around 2.5 million. Between the late 1940s and 1970s, it was estimated that 40% of the colony’s population growth was the result of migration from the PRC, leading to a drastic increase in the number of squatter settlements. After the Shek Kip Mei fire (1953), the government decided to implement a systematic resettlement strategy. One group of migrants profoundly affected by these changes were mothers. Chinese societies remained distinctly gendered, with women presiding over the domestic space. Improvised settlements left mothers battling practical challenges. In order to integrate, mothers were required to forge new networks among their neighbours. Information on contraceptives, postpartum care and parity in planning household finances was often only available through these sources. Community estates brought wives and mothers together – in the form of business and/or friendship – and helped form individual identities within a community. This paper examines the role of migrant Chinese mothers in Hong Kong – a marginalised, frequently illiterate group – often absent from official documentation. As such, this research also reflected on the values of oral history in uncovering marginalised histories of migration, ethnicity, community and family.

Enabling Access: Disability, Mobility and Inclusion in Contemporary Singapore

Kuansong Victor Zhuang

The increased affirmation of disability as a valid ontological identity has seen increased mobility of disabled bodies, as they move from the excluded to be folded into life. As disabled bodies are increasingly visible in their movements through society, how can we understand their inclusion within life? In this paper, I examine the mobility of disabled bodies in Singapore around contestations of accessibility and inclusivity in the material and economic spheres. Central to my examination is the Enabling Village, an inclusive community space launched in December 2015. The transformation of space in the Village is reflective of the provision of minimum standards of access with the introduction of an Accessibility Code in 1990 as well as larger societal changes towards inclusion in other areas of society such as employment and play. In centering disability and mobility as the key analytics of the work, I question the meanings of accessibility vis-a-vis the larger questions of inclusion and diversity in Singapore and around the world. What does access do to disabled bodies? How does access enable the inclusion of disabled people? What kinds of disabled bodies are included? What types of inclusion(s) and future(s) are foretold in this use of of access?

Of Earthly Elements: Changing Environment and Civil Society in Thailand and Southeast Asia

Dr Janit Feangfu¹, Dr. Pasoot Lasuka², Dr. Visisya Pinthongvijaykul³

¹Australian National University, ²Chiang Mai University, ³Chandrakasem Rajabhat University

Overview:

The effects of harmful environmental changes caused by humans have increasingly taken their toll on human and non-human habitats alike in all parts of the world. With its focus on Southeast Asia and Thailand in particular, our interdisciplinary panel explores how recent environmental crisis, environmental transformation and politico-social environment at once form and transform various communities. Through its collection of papers, the panel investigates an “ad-hoc community” linking through hazy air pollution crisis in Southeast Asia, fish as companion species with reference to environment and health in Thailand and the centrality of food and travelling as a critique of Thailand’s socio-economic disparity in a Thai novel.

Ad-hoc Community: Instagram’s Posts about Hazy Air Condition in Southeast Asia

Dr Pasoot Lasuka

For a decade, haze has become the main environmental problem affecting health and changing the ways of living of many people in Southeast Asia. However, so far, the mainstream media tends to only focus on the large-scale image and number-based information of the haze problem which affects the societies, while, in fact, many individuals living in the affected areas have been active and adaptive with the new condition of the air environment. In this paper, I present the alternative picture of how people in societies in the region deal with the new air environmental condition caused by the smoke haze. I follow the Instagram accounts of people in Bangkok, Chiang Mai, Kuala Lumpur and Singapore and the hashtags that they use in the time of the air crisis. What I have initially found from following these accounts and hashtags is that, during the haze periods, many people on Instagram re-assemble their new selves through showing their daily lives with the preventive methods and equipment against the air pollution. They also use hashtags to create what I call an “ad-hoc community”, linking these new selves together as well as linking the fragmented spaces in the online society.

Human-Fish Relations: Interspecies Diet and Disease around a Hydropower Project in Northeast Thailand

Dr Visisya Pinthongvijaykul

This paper explores human-fish relations in the context of environmental transformation owing to dam and water management projects. It pays attention to the multispecies rendezvous as a node in which to identify crucial issues surrounding environment, food security and health. Recent work in parasitology, geography and political ecology has demonstrated the implications dams have of increasing the possibility of humans contracting infectious diseases through fish, of harming ecosystem services in terms of fish nutritional benefits, and of causing adverse effects on aquaculture. However, these studies reproduce anthropocentrism, the paradigm that places human values at the center of understanding the world. Fish are seen in terms of human production and consumption. They are perceived as food to eat, hosts of zoonotic diseases, and indices of ecological conditions, subject to be watched and controlled. Recently, there have been debates in environmental humanities that have sought to decenter human exceptionalism. They observe the emergent and dynamic constitution of “worlding”—the ontology of heterogeneous relational practices in which humans and nonhumans cocreate. I ask whether it is possible to see fish, among other nonhumans, as companion species in order to understand a novel constitution of the way we perceive environment and health.

Family on the Road: Food, Journey and Disparity in the Thai Novel Nerathet (Exile)

Janit Feangfu

This paper explores the centrality of food and a journey as a critique of Thailand's socio-economic disparity in the novel *Nerathet (Exile)* (2014) by a Northeastern ("Isan") author with the nom de plume of Phu Kradat. The novel portrays the journey home of an Isan migrant worker, his family and the ghost of his wife. It interweaves a long history of unequal power relations in Thailand, multiple coups d'état, inefficient national public transportation and the capitalist food system. Regional food and the lack of it as well as appetite and hunger as a result of traveling figure forth the interconnectedness between the characters and their environment.

Resource Politics in Myanmar: Rivers and Land in Transition (Myanmar Series 4/4)

Dr Vanessa Lamb¹, Prof. Philip Hirsch², Soe Soe Htway¹, Prof. Cherry Aung³,
Dr Carl Middleton⁴, Alec Scott⁵

¹University Of Melbourne, ²University of Sydney, ³Patheir University, ⁴Chulalongkorn University, ⁵Karen Environmental Social Action Network (KESAN)

Overview:

Resources like land and water, food and forests have long been at the centre of research, decision-making, and advocacy in Myanmar. These resources and their access, ownership, governance and authority are often contested and political. The research in this panel examines how processes and practices of investment, development, and commoditisation are used to justify decisions about resources, the implications of these decisions for justice. This is particularly important in Myanmar at this moment of ongoing political and economic transition, as one of the 'key challenges' facing Myanmar is equitable development (Simpson 2018).

Large-Scale Farmland Rental and Absentee Investors: A Study of Local People's Participation in the Face of Rapid Change in Myanmar

Soe Soe Htway

Fuelled by the global food crisis in 2007-08, foreign investment in land has become more intensive in developing countries like Myanmar. Foreign investors make land deals in different forms, ranging from large-scale land acquisition, contract farming, and land rental. What is less well-known is what happens when access to farmland is constrained by foreign investors, how do local people respond, and what is the role of local people in land rental process? This presentation focuses on farmland rental for watermelon production by absentee foreigners in the dry zone of Myanmar. It examines the networks and relationships (between farmers, middlemen, and foreign investors) that enable foreign investment in farmland rental. In-depth interviews, key-informant interviews and observations were employed for qualitative data collection. The study finds that farmland rental by absentee investors is largely influenced by local residents and farmers, and that these relationships with local companies and brokers are key to understanding the current situation of farmland rental. As a result, this study highlights that the involvement of local people in farmland rentals needs to be taken in the consideration of policy implementations related to foreign investment in farmland rentals process in rural area of Myanmar.

Fisheries and Socio-Economic Change in the Thanlwin River Estuary in Mon and Kayin State, Myanmar

Prof. Cherry Aung

The Thanlwin or 'Salween' River Estuary is well-known in Myanmar for its rich fishery and wide range of fishes. This presentation focuses on community fishery livelihoods in this estuary, exploring the transformation of riparian communities in Mon and Kayin State, as linked to both local and global transformations. The research was conducted through interviews, focus groups, and household surveys across four villages located in the estuary over the period of 2015–2016, and investigates changes to fishers and livelihoods over a ten-year period beginning in 2005. The author presents evidence of fisheries decline and the associated overfishing and environmental changes that have impacted fish habitat and species in the estuary. The author also examines the socio-economic differentiation linked to fishing and other events in the estuary. The presentation includes recommendations for improved management and further research.

Repositioning the Salween Basin: Local-National-Regional-Global Connections

Dr Carl Middleton and Alec Scott

Along Myanmar's Salween River, there is a complex history of conflict and multiple associated claims for territory, political authority and legitimacy. Since the transition to a quasi-civilian government in Myanmar in 2011, there have been significant political and economic shifts with implications for Salween basin governance. These include, amongst others: renewed and then stalled momentum behind the peace negotiations; deepening regional integration; a growing demand for natural resources, food, electricity and commodities; and new patterns of economic trade and investment by neighboring countries. In this paper, through the lens of socio-technical imaginaries (Jasanoff and Kim, 2015) and nature-society coproduction (Jasanoff, 2004), and with a particular focus on water, we examine how divergent socio-technical imaginaries for the Salween basin in Myanmar are being formulated and acted upon, including the networks of actors engaged, the visions and values claimed, the decision-making processes and institutions invoked, the knowledge produced, and the material outcomes on-the-ground. In the context of the fragmented sovereignties of the Salween basin in Myanmar, particular attention is paid to local, national, regional and global connections through which contested socio-technical imaginaries are produced and materialized.

Histories of Subversion and Protest in Asia

Dr Kris Alexanderson¹, Patrick Nugent², Max Ward³, Dr Erik Ropers⁴

¹University of the Pacific, ²University Of Adelaide, ³Middlebury College, ⁴Towson University

Imperial Transgressions, Sexual Violence, and Diasporic Boycotts Connecting Interwar China and Colonial Indonesia

Dr Kris Alexanderson

In 1930, a Chinese woman named Xiao Xin'an, traveling from Manila to Makassar on Dutch commercial liner SS Tjibadak, was sexually assaulted by two European officers. News of the so-called Xiao Case quickly spread across colonial Indonesia, the Straits Settlements, and China, as outrage over the assault coalesced with broader anti-Western sentiment highly skeptical of European economic and political interests in China. This increasing criticism soon catalyzed a months-long boycott against Dutch shipping companies doing business in Amoy (today's Xiamen). The boycott, collectively organized by political activists in Shanghai and members of the Chinese Seamen's Union, spoke to larger transnational political currents connecting China and colonial Indonesia, including the discriminatory treatment of Chinese residents in the Dutch colony, inequitable Sino-Dutch treaties, and questionable operations of Dutch shipping companies and other European businesses in China. Activists used the Xiao Case as an opportunity to address larger political struggles affecting Chinese diasporic communities linking East and Southeast Asia. Unlike China's other interwar boycotts aimed at European business interests, anticolonial discourse around the Xiao Case conflated sexual and imperial transgressions and often employed a gendered rhetoric to address Dutch and, more broadly, European imperial invasions and violations in China.

Shen Anna: A Communist Agent in Republican China

Patrick Nugent

Shen Anna and her husband Hua Mingzhi were communist agents who infiltrated the Chinese Nationalist Party (KMT) and the Republican government. Born in 1915, Shen learnt shorthand and in 1934 secured a job as a stenographer in the KMT's Zhejiang offices. Her position gave her access to high-level meetings of senior KMT officials, including Chiang Kai-shek. This enabled her to pass on copies of meeting notes to the CCP. Shen's 'special work' certainly contributed to the Party's victory. Shen's job was difficult and dangerous, and she received only belated recognition. Drawing on Shen's autobiography and other underutilized Chinese sources, this presentation will profile a fascinating portrait of an overlooked historical figure, as well as provide insight into the political importance of CCP intelligence.

Mishima Yukio, the Japanese Police, and the Sovereign Crisis that Never Came

Max Ward

Mishima Yukio's rightist critique of postwar Japanese society is well known, as is his staged coup attempt and ritual suicide at the headquarters of Japan's Security Defense Forces in November 1970. Up to that point, Mishima published essays in which he railed against the postwar "peace" constitution and the supposed limits it put on Japan's ability to realize the ultimate sign of sovereignty: a standing military. In his later writings, Mishima often placed his hopes in the radical left, which he thought would bring about a revolutionary crisis requiring military intervention, thereby creating a constitutional crisis. However, Mishima's much-desired crisis never came, for standing in the way were the formidable Japanese police. In this paper, I utilize Mishima's critique of the Japanese police as a point of departure to consider critical theories of police power and its relationship to politics, security and sovereignty.

“We Never Complain Against Your Fair and Just Decision”: The Chusan Labor Camp Trial and Contested Justice

Dr Erik Ropers

Chinese forced laborers at the Hanaoka mine in northern Japan were forcibly mobilized by Japan in 1944 and 1945 for labor service in the construction and mining industries. After the surrender of Japan in August 1945 and occupation of Japan by the Allied Powers, a process to investigate, determine, and adjudicate Japanese responsibility for war crimes was undertaken by the Allied authorities. Much attention has focused on the process and outcome of the Tokyo War Crimes Tribunal; only recently have cases at the Yokohama War Crimes Tribunal and other regional war crimes tribunals become of significant interest to scholars. Eight Japanese who were allegedly present and involved in the incident were put on trial at Yokohama for B/C war crimes related to conditions at the mine, violence against workers, and methods used to contain a worker uprising in late June of 1945. The evidence, trial record, and case review, running into thousands of pages, provides a window on the processes as to how SCAP authorities viewed and prosecuted Japanese for crimes against Chinese civilians and the difficulties of seeking truth and justice for victims and survivors.

Race and Class Mobilities in Asia (1/2)

Bernard Keo¹, Dr Catherine S. Chan³, Divya Gopalakrishnan⁴, Dr Guo-Quan Seng²,
Dr Susie Protschky¹

¹Monash University, ²National University of Singapore, ³University of Macau, ⁴University of Melbourne

Overview:

'Asia' as both concept and place has always been underpinned by mobility, particularly of people. The ability to move across and between the various constituent parts of Asia offered unprecedented opportunities for individuals and families to improve their lives. Through time, settlers and their descendants found and made 'homes' across Asia, especially those who successfully established themselves in their new environs. For these peoples, 'home' exceeded singular notions of race, nation and culture. Through the lens of 'cosmopolitan' actors and communities, this panel explores the various ways individuals and/or communities established their lives by breaking down rigid categories that emerged under European colonialism in the nineteenth-century and later, the rise of the Asian nation-state during the post-World War II period. Gathering scholars from transnational history, cultural history, social history and political history, this panel aims, firstly, to examine the lives of cosmopolitan actors and communities in relation to social and economic mobility. Secondly, this panel analyses the global flows of people and culture within a framework that transcended the boundaries of the state. Drawing chiefly from the study of polyglot individuals and communities on the move, the aim is to suggest a broader, more complex understanding of Asia as a place where the categorisation of people, politics, and society found new interpretations and shaped unprecedented human interactions.

Global Lives, Cosmopolitan Futures: Peranakan Chinese Communities in Colonial Southeast Asia

Bernard Keo

A hybridised overseas Chinese community, the Peranakan Chinese served as a bridge connecting Chinese, Malay, and colonial communities across Southeast Asia. Occupying the space between these communities, the Peranakan were able to carve out an influential position owing to their ability to navigate within and between different cultural worlds. Their liminality allowed them to create extensive webs of personal and professional networks across Southeast Asia and beyond. More than that, however, many Peranakan led distinctly cosmopolitan lives as a result of their upbringing, which typically involved travelling to and living in a variety of Southeast and East Asian port-cities. Drawing from colonial records, newspapers, and Peranakan memoirs, this paper explores the lives and times of Peranakan Chinese families across the late-nineteenth and early-twentieth centuries, focussing on the development of a cosmopolitan consciousness among Peranakan in Malaya, Singapore, and Indonesia as a result of the global connections they fostered through education, marriage, business, and travel. In particular, I attempt to relocate the Peranakan from the categories and boundaries of contemporary nation-states in order to restore their history as distinctly mobile sociocultural actors with fluid ideas of self, identity, and belonging.

Macanese, Portuguese or British? Tracing the Lives of Manuel and Eduardo Pereira in Macau, Hong Kong and Britain

Dr Catherine S. Chan

This study follows the multiple immigration of Manuel Pereira, and his son, Eduardo Pereira, to explore the complex relationship between colonialism, 'race,' and social mobility. Born in Portugal, Manuel Pereira traveled to Macau during the late eighteenth century in search of fortune. He eventually married into a Macanese family, and emerged as one of Macau's wealthiest and most respectable men. His son, Eduardo, changed his name to Edward, and moved to Hong Kong during the 1840s where he became part of the British middle-class circle. In Hong Kong, Edward Pereira joined Dent & Co. as a partner and became the only 'Portuguese' to move along the social worlds of middle-class Britons. By the late 1850s, Edward Pereira had moved to Britain and re-established himself as an aristocrat. Through an examination of two generations of the Pereira family, I trace their movement from Portugal to Macau to Hong Kong and eventually, to Britain, to reveal 'race' and 'class' as wider social experiences shaped by imperial traditions, personal ambitions and transnational networks. This study, thus, rethinks migration to Asian colonies as a stepping-stone for metropole Portuguese and further reveals the role of imperial cultures in influencing the shifting meanings of being 'Portuguese', 'Macanese', and 'British' under different social settings and timeframes. Ultimately, this study aims, from the lens of middle class migrants, to understand the construct of 'race' beyond the coloniser-colonised spectrum and reconsider the colonial encounter as a pragmatic response to immigration opportunities, social traditions and life challenges.

Gomastahs, Peons, and Chowdranies: The Role of Indian Subordinates in the Functioning of the Lock Hospitals and the Indian Contagious Diseases Act, Madras Presidency (1805-1880s)

Divya Gopalakrishnan

Recent scholarship on the social history of health and medicine has moved beyond enclavist or hegemonic aspects of imperial medicine and has rather focused on the role of Indian intermediaries and the fractured nature of the colonial hegemony. Drawing inspiration from this scholarship, I will highlight the significance of the Indian subordinates in the lock hospital system in the nineteenth century Madras Presidency. Although, the exploitative nature of Indian subordinates working for the lock hospitals and the Indian Contagious Diseases Act of 1864, has been discussed by number of scholars such as Kenneth Ballhatchet, Erica Wald and Ashwini Tambe. I focus on a class of Indian subordinates called the 'gomastah'. I shall also highlight the role of other Indian and non-Indian subordinates such as Dhais, Chowdranies and Matrons, in particular the ways in which they became indispensable for the smoother operation of the Contagious Diseases Act. I also emphasise how Indian subordinates were able to bring in class and caste biases within colonial governmentality, adding another layer to the colonial prejudices and xenophobia against the Indian population. In that sense, I underline the fact that there was not a one-way appropriation or facilitation of the coloniser's knowledge or biases by the colonised intermediaries, but rather an interaction between them, and highlight the complexities of caste hierarchies and prejudice within the colonial governmentality. Moreover, I focus on the consequent chaos and inherent power struggle between different factions of colonial staff.

Pragmatic Confucian Patriarchs: Marriage and Divorce Among the Chinese in Nineteenth Century Urban Java

Dr Guo-Quan Seng

Between 1830 and 1916, to be "Chinese" on Dutch colonial Java was to be required to reside within designated Chinese quarters in cities and towns, pay a head tax, report movements, and register marriages, or plead for divorces with the local Chinese ward-master and officer. Unlike in colonial Malaya or Indochina, where the British and French largely left the familial affairs of their Chinese immigrant subjects to their own native-place organizations (hui, huiguan), the Dutch built a paralegal infrastructure of communal leadership to manage the everyday and major life events of their Chinese subjects. Records of more than 700 divorce pleas filed with the Chinese Council of Batavia between the 1820s and 1890s show that the officers ran their communities as pragmatic Confucian patriarchs. Although divorce rates were relatively low, it is remarkable that up to three-quarters were filed by women. Tried as the officers did to reconcile estranged wives (and some husbands) with their husbands (or wives), they had neither the lineage, nor the official penal authority to enforce their Confucianist vision of familial harmony. All in all, the Kapitan approved up to fourth-fifths of all divorce pleas. In the process of reconciling and allowing estranged wives to leave their husbands, I argue that the officers consolidated the urban Chinese communities around a legal-moral notion of the patriarchal family.

Histories of the Future in Modern China - 17th to 21st Centuries

Dr Lewis Mayo¹, Liang Qichao², Justin Tighe³, Jack Moloney⁴, Richard Lee¹

¹Asia Institute, University Of Melbourne, ²Chinese Settler Cultures and the History of the Chinese Future, ³History of Ideas, Pathways School, Trinity College, University of Melbourne, ⁴History Department, University of Melbourne

Overview:

For a long time, the rhetoric of modernising change in China was affiliated with the idea of revolution and its capacity to create a radiant future for Chinese people and for the world at large. To understand modern Chinese historical experience we need to look at how conceptions of China's future have shifted in line with changes in configurations of power in different Chinese societies, in both revolutionary and non-revolutionary contexts. How have different visions of the Chinese future displaced each other in the course of China's modern history? How does the pursuit of individual and familial betterment link with ideas of the collective betterment of classes, regions or nations? How far has disillusionment with the failure of projected futures to come into being created a sense of cultural malaise and how far has it spurred people to come up with alternative visions of what the Chinese future might be? This panel will pursue these questions through a combination of historical comparisons between competing narratives of the future in China and in other parts of the world, and through reflection on how accounts of the past produced by Chinese writers might arise from and entail particular visions of the future.

Civil Wars, Rival Futures and the Trope of Liberation in Modern Chinese and Modern American History

Dr Lewis Mayo

The contemporary People's Republic of China and the United States of America are products of victories in civil wars fought over rival conceptions of the future development of their respective revolutionary states. The long-term effects of these civil war victories and defeats over conceptions of both the past and future of China and the USA, and on the relationships between these two republics, have been profound.

How has the idea and rhetoric of liberation functioned in the imagination of the future in modern Chinese and American history? With the defeat of the Confederacy and the emancipation of enslaved Americans, a vision of collective and individual liberation was enshrined as a central part of the vision of the American past and future. With the defeat of the Chinese Nationalists, a vision of class liberation was enshrined as lying at the heart of attempts to create the future in the People's Republic of China. The effects of shifting conceptions of the future and of liberation on understandings of the past and perceptions of the present in modern China and in the USA will be the core of my concerns.

Empire, Settlement and Dynastic Change in the 17th Century Chinese and British Worlds: Narratives of the Future in The Dominion of New England and Zheng-era Taiwan.

Jack Moloney

In the last years of the rule of the Stuart dynasty, the British Crown sought to establish a new pattern of political organisation in its colonial territories in North America, the Dominion of New England, a structure largely remembered in narratives of American history for the resistance which it provoked and for its abolition, along with the end of Stuart rule, in 1688. Just before the Dominion of New England was established, the Qing Dynasty defeated the purportedly Ming loyalist regime of the Zheng family in Taiwan, incorporating Taiwan into the administrative territory of Chinese mainland empire for the first time in history.

This paper will compare how scholars have conceived of the role of the future in shaping these two polities – the Dominion of New England and Zheng Taiwan – shaped by the politics of dynastic change and by processes of settlement and imperial expansion. It will explore how the stories of these two displaced political entities have been imagined in terms of the republican revolutionary futures with which they were subsequently associated and how “pre-modern” or “traditional” political commitments such as dynastic loyalty have been elided in the ways in which historians have represented these polities.

Liang Qichao, Chinese Settler Cultures and the History of the Chinese Future

Justin Tighe

Liang Qichao plays a critical role in the enunciation of many of the narratives of Chinese modernity. Beginning as a Confucian reformer dedicated to dynastic renewal, he ultimately became an architect of visions of modern Chinese nationhood, inspiring many Chinese intellectuals dedicated to the idea of a better future for China and its people.

One of Liang's key operational contexts was the Chinese communities brought into existence by settlement processes occurring in the Pacific Rim in the late imperial era. These communities are often understood as driven by strong desires for material and social improvement, based on expansion into frontier zones which provided opportunity for advancement. This paper examines the essay that Liang wrote in 1904, "Biographies of Eight Famous Chinese Colonizers", and argues that it plots an alternative narrative of Chinese historical experience in which Chinese people are seen as agents and heroes of progress and development rather than as icons of backwardness. It suggests that these stories of heroic colonization were in part attempts to plot a past for China that suggested an active role in the creation of a modern future.

Fictional History and Post Mao Zhishifenzi: Visions of the Past and Future

Richard Lee

It is a commonly-held view that Chinese civilization is vitally concerned with history. For much of the imperial period, intellectuals in China often looked to the Western Zhou dynasty for exemplary models of statecraft and social relations, while in more recent times the party-state has been active in the production of legitimizing historical narratives. In the 1980s, Deng Xiaoping's policy of replacing the principle of class struggle with leadership by experts created a class of post-Mao zhishifenzi who, after the class was disestablished after 1989, began to produce narratives within literature and film which located recent history as the origin of a contemporary moral crisis. These fictional histories convey a class view of the emphatic lessons of history unavailable elsewhere. In this presentation, I observe that fictional history identifies a perennial tendency in Chinese culture towards categorization and exclusion which only superficially differs in its objects and scope from time to time. I argue that in identifying this tendency, post-Mao zhishifenzi express a profound pessimism towards prospects for the future success of the state's program of social harmony and unity.

Rethinking the Scope of Sinitic Literacy in Japan: Conceptualization and Composition

Matthew Fraleigh¹, Han Song², Yoshitaka Yamamoto³, Ye Yuan⁴, Rintato Goyama⁵

¹Brandeis University, ²Ferris Women's University, ³National Institute of Japanese Literature, ⁴Columbia University, ⁵Keio University

Overview:

In light of scholarly efforts to eschew geopolitical divisions in premodern East Asia, the regional framework of the Sinographic sphere, premised on a shared written culture based on Sinitic texts, has gained prominence as a new way of understanding the cultural history of East Asia. While attention has been paid to the varied realizations of Sinitic literature and culture in different parts of the region, the nature and mode of such realizations remain unclear. By focusing on Sinitic literacy and learning in pre-1900 Japan from Heian to Meiji periods, this panel inquires how Japanese intellectuals in different time periods conceptualized and practiced, particularly by way of literary composition, the Sinitic language and literature within their respective cultural milieus.

The primary goal of this panel will be to challenge and question the currently accepted notions of what constituted Sinitic literacy in pre-1900 Japan. By emphasizing the process of Sinitic study rather than the literary products, the panelists will consider specific examples of Sinitic writing that expanded and redefined the scope of Sinitic literacy in Japan, ranging from prose compositions in variant Sinitic and vernacular Chinese to imitations of Chinese imperial examinations and attempts to modernize Sinitic poetry.

Re-Evaluating Hentai Kanbun in Heian/Kamakura Japan

Han Song

Hentai kanbun (variant Sinitic prose or pseudo-Sinitic prose) can be defined as “the archaic Japanese writing style employed for recording Japanese in a way that outwardly resembles Chinese” (Aldridge, 2011). It is probably best known as the main notation of Kojiki (Records of Ancient Matters). However, this notation was not only specific to Kojiki, but it was widely used for writing diaries, ceremonial books, and letters. These documents, seemingly lacking in artistic worth, have not been evaluated as highly as literature in the traditional sense, such as waka, monogatari, and Sinitic poetry. Yet it should be noted that these practical writings were created and read by the aristocracy as much as literary masterpieces.

This presentation will focus on how the Heian nobility manipulated hentai kanbun to verbalize their thoughts by taking as an example Gōdanshō (The Ōe Conversations), a collection of sayings and ideas attributed to Ōe no Masafusa (1041-1111), a renowned Confucian scholar of the late Heian period. Through close examination of Gōdanshō, this presentation will show how hentai kanbun was a practical style required for the educated society of the Heian period and beyond.

Imagined Tests: Imitations of Chinese Imperial Examinations in Tokugawa Japan

Yoshitaka Yamamoto

Tokugawa Japan (1603–1868) never adopted the Chinese imperial examination system of selecting bureaucrats. Even the academic tests for samurai serving the Tokugawa shogun, begun in 1792, were conducted using a mixture of classical Chinese and vernacular Japanese, and did not imitate Chinese imperial examinations. One may expect, then, that the ability to administer or take tests in the style of Chinese imperial examinations had no place in the conceptualization of Sinitic literacy in Tokugawa Japan. However, major Japanese Confucian scholars of the seventeenth and early eighteenth centuries, including Hayashi Gahō, Itō Jinsai, Ogyū Sorai, and Itō Tōgai, composed Sinitic prose imitating questions and responses in Chinese imperial examinations.

This presentation will consider why such prose pieces, titled “imitations of examination responses” or “unofficial imitations of examination questions”, were composed in Tokugawa Japan. I will point out that these scholars idealized the examinations of Chinese and Japanese antiquity (Han; Nara and Heian) rather than contemporary China, and used imaginary test questions to advance their own interpretations of Confucian classics, at times subverting the orthodox, neo-Confucian interpretations that informed the civil service examinations in contemporaneous China, Korea, and Vietnam.

Composing Vernacular Chinese Literature: An Early-Modern Japanese Effort

Ye Yuan

During the Tokugawa period (1603–1868), despite the predominance of literary Sinitic (or classical Chinese), there was a growing interest in a linguistic and literary form of composition that came to be known as vernacular Chinese in modern times. Elite scholars of the Tokugawa period studied contemporary spoken Chinese and composed texts in this style. As a cultural phenomenon, vernacular Chinese became an object of study not only for those who had mastered spoken Chinese, but also for those had not.

The present study focuses on Yamamoto Hokuzan's (1752–1812) *Sakubun shikō* (Mastering the Prose Composition, 1779) as a means of exploring the manner in which vernacular Chinese was then conceptualized. Hokuzan, who did not study contemporary spoken Chinese, has left us with a short story, meant to serve as an example of composition in vernacular Chinese. By juxtaposing this short story with similar examples written by masters of spoken Chinese, this study proposes a multifaceted view of vernacular Chinese that drew deeply from the premodern tradition of Sinitic literacy while, at the same time, actively expanding the scope of Sinitic education and literary practices in early-modern Japan.

Modernizing Sinitic Poetry in 19th-Century Japan: Sinitic Poets' Reactions to Western Literature

Rintato Goyama

The popularity of Sinitic poems did not decline after the Meiji Restoration (1868) for several decades. In this context, a movement to update Sinitic poetry by referring to Western poems took place during the 1880–1890s. The philosopher Inoue Tetsujirō had a strong interest in Western drama and epic and composed unique, lengthy poems containing dialogues. Mori Ōgai, a literary giant and bureaucrat, developed ways to translate Western poems into Sinitic poems by altering their form, including meter and rhythm. Ōe Keikō, a journalist well known for his vigorous activity in the field of Sinitic poetry, argued that composing Sinitic poems regardless of the phonetic rules could provide a useful alternative for Japanese poets, since learning Sinitic literature was a burden on the younger generation. Although these new developments did not greatly influence the dominant group of Sinitic poets who continued to uphold traditional forms of Sinitic poetry, they brought into sharp relief the problematic nature of Sinitic poetry in the modern linguistic context. This paper seeks to examine the full extent of the arguments for modernizing Sinitic poetry in Japan and analyze their literary significance.

Law and Religion: Religious Freedom in Peril?

Dr Imran Ahmed¹, A/Prof. Jianlin Chen², Luthfi Widagdo Eddyono³

¹University of New England, ²University Of Melbourne, ³Indonesian Constitutional Court

Asia Bibi v. The State: Blasphemy, Religion and Law in Pakistan

Dr Imran Ahmed

This paper provides a critical appraisal of the Supreme Court judgement in the long running and infamous case against Asia Bibi, a Pakistani Christian woman, accused of blasphemy in 2009. While the judgement is hailed as a historic and landmark ruling, this paper argues that apart from acquitting the accused, it changes little else in the political and legal landscape of the country. The judgement relies on colonial assumptions about the nature of religious conflict in order to defend the blasphemy laws of Pakistan. And in so doing, tacitly affirms the discourses on the Islamic identity of the state which justify the marginalisation of religious minorities. *Asia Bibi v. The State* reinforces the death penalty for blasphemy even as it recognises the almost ubiquitous misuse and problematic nature of the law. The Court refrains from taking any clear or significant step towards the protection of vulnerable minorities. The judgement instead performs exegetical gymnastics to connect Islam and Section 295-C of the Pakistan Penal Code. It fails to seriously engage with the question of how the constitutional rights and liberties of individuals and communities can be preserved so long as the law continues to endure.

Duping Religious Freedom: Law, Politics and Economics of Regulating Religious Fraud in China, Taiwan and Hong Kong

A/Prof. Jianlin Chen

Religious fraud is an ongoing legal concern in China, and surprisingly, Taiwan and Hong Kong. Despite a proud commitment to liberal democratic notions of religious liberty that otherwise preclude determination of religious falsity, Taiwan and Hong Kong have not shied away from legal interventions purported to protect the public from perceived charlatans purveying religious falsehoods. In this presentation, I will examine 1) what are the legal tools that have been employed to tackle perceived religious fraud in the three jurisdictions, 2) what the reasons for the surprising similarities and divergences in the legal tools across the three jurisdictions, and 3) what are the possible counter-productive effect of these legal tools.

Freedom of Religion and Beliefs in Indonesia: How The Indonesian Constitutional Court Ruled?

Luthfi Widagdo Eddyono

In October 2009, judicial review of Law Number 1/PNPS/1965 concerning Prevention of Abuse or Desecration of Religions against the 1945 Constitution of the State of the Republic of Indonesia was filed. The Decision of 140/PUU-VII/2009 stated that the inconsistency of norms between Article 1, Article 2 paragraph (1) and paragraph (2), Article 3, and Article 4 of the Law on the Prevention of Religious Desecration is not proven according to the law. This study is intended to analyse this landmark decision related to freedom of religion and beliefs in Indonesia. This study will examine the reasons for the Constitutional Court's definitions of freedom of religion and beliefs. This paper is the result of normative legal research by examining primary data, namely the decision of the Constitutional Court and other library materials as secondary data. The descriptive approach is used to describe cases submitted to the Constitutional Court related to freedom of religion and beliefs. This paper will analyse the opinion of experts in order to deliver insight for the Court.

Whither Democracy? The Rise of the Far Right in South and Southeast Asian Politics

Dr Ian Wilson¹, Prof. Kanishka Jayasuriya¹, Medha Majumdar², A/Prof. Jane Munro³

¹Murdoch University, ²The Australian National University, ³The University Of Melbourne

'Anti-Radicalisation' And the Resurgence of The Far-Right in Indonesia: The case of Pemuda Pancasila Dr Ian Wilson

Formed in 1959, the paramilitary youth organisation Pemuda Pancasila have been one of the great survivors of Indonesian politics. Pivotal in the anti-communist mass violence of 1965 that saw the rise of Suharto's New Order it consolidated its position throughout the regime as criminal entrepreneurs and thuggish protectors from the manufactured threat of communism. In the immediate post reformasi era however, the organisation faced something of an existential crisis, now tainted by its association with the former regime and confronted by new competitors for control over protection economies and political patronage.

This paper examines the recent political resurgence of Pemuda Pancasila. It argues that the increasing political polarisation surrounding national elections combined with social and political anxieties over the rise of conservative and radical Islam has been seized upon by far-right groups such as Pemuda Pancasila as a means by which to 'rebrand' themselves as frontline defenders of a particular historical notion of Indonesian pluralism. This has seen a significant influx of new members and patrons, including from ethnic and religious minorities, seeking 'protection'. Drawing explicitly upon security discourses of radicalisation and threats of violent extremism Pemuda Pancasila has also re-established close working relations with the Jokowi government as a key non-state partner in its securitisation of political dissent, and advocate for a 'rolling back' of electoral democracy

Political Crisis and The Rise of the Far-Right: Southeast Asian Politics After the Global Economic Crisis Prof. Kanishka Jayasuriya

This paper explores emerging trends towards a more authoritarian politics in Southeast Asia. It goes without saying that Southeast Asia is complex region with a range of political regimes and there are pitfalls in making too broad generalisations. Nevertheless, I argue in this paper that in Southeast Asia after the global crisis of 2008 - and the growing strategic and political role of China within the region- if you like shifting political and economic tectonic plates – a reconfiguration of the nature and form of political regimes as they crystallise in the institutions and ideologies that shape state-society relations. A crucial dimension of this transition is the crisis of forms of technocratic governance - and the social forces that supported – towards a more authoritarian right-wing populist politics

Causes of Democratic Backsliding in South Asia

Medha Majumdar

In the last two decades, there has been no net expansion in the number of democracies and a decline in freedom globally. Democratic backsliding is an emerging field of research explaining the deterioration of the qualities of democratic governance. While led by political elites through the overreach of executive power, declining public support for democracy is a critical component of democratic backsliding. It allows elites to make authoritarian advances, under the guise of democracy. Public support for democracy is essential to political stability and legitimacy. However, previous studies have not explored the social and institutional conditions which causes declining support for democracy and democratic backsliding thereafter. This paper explores the causes of democratic backsliding, by drawing on the case study of South Asia. It is a comparative study of democratic transition, consolidation and deterioration in India, Pakistan, Bangladesh, Sri Lanka, Nepal and Afghanistan. This paper assesses the theoretical foundations of the social and institutional conditions which causes of democratic backsliding. It focusses on political culture, political leadership and parties, public institutions, economic performance and intraregional conflict. This theoretical paper is part of a larger study of democratic backsliding and declining public support for democracy, utilising quantitative analysis of the World Value Survey, Asian Barometer Survey and the Asia Society Afghan People's Survey.

Wars, Wrongs, and Revenge: What is to be done?

A/Prof. Jane Munro

Wars, wrongs, and revenge: This paper questions the efficacy of national apologies as a true force for peace and questions the well-intentioned but misguided desire for 'reconciliation' between wrongful actors and their victims. Forces of geopolitics have created frameworks for cooperation between some past national enemies, while these same forces militate against open cooperation between others. Repeated, simplistic demands for Japanese apologies for the wrongs of the Japanese Empire prior to and including World War II ignore the existence of actual apologies. These very demands can seem to suggest that those who repeatedly refer to a 'failure to apologise' are unaware of the bigger picture of relations between Japan and its many neighbours and the Europeans during the 20th century. They also fail to acknowledge the lack of apologies from other imperial players such as Great Britain and the USA. Taking a comparative approach to national apologies, this paper refers to these in Australia (particularly the national apology to indigenous Australians 2008) as well as Japan, Germany, and the USA. Words, deeds, and the role of national identity and national memory are the drivers of this paper.

Public Health in Asia

Dr Manjula Marella¹, Chandalin Vongvilay², Donna Koolmees², Alounny Keosouvanh², Chantavad Nalesouphan², Somphet Keovongxay², Fleur Smith¹, Alex Robinson¹, Dr Wesley Pryor¹, Dr Liem Nguyen¹, Rajib Hasan³, Golam Mostafa⁴, Faruk Jalal⁴, Daw Aye Aye Pyone⁵, Nan Moe Kham⁶, I Nyoman Sutarsa⁷

¹Nossal Institute For Global Health, The University Of Melbourne, ²World Education Laos, ³HI Bangladesh, ⁴Jatiya Protibondhi Unnayan Foundation, ⁵Department of Anthropology, ⁶Social Policy & Poverty Research Group, ⁷Medical School, The Australian National University

The Situation of People with Disabilities in the Laos PDR

Dr Manjula Marella, Dr Liem Nguyen, Chandalin Vongvilay, Donna Koolmees, Alounny Keosouvanh, Chantavad Nalesouphan, Somphet Keovongxay, Fleur Smith, Alex Robinson, Dr Wesley Pryor

Community Based Inclusive Development (CBID) projects are being implemented in two districts of the Lao PDR as part of the USAID Okard Activity, which is a five-year program to improve the lives of people with disabilities and their households. A baseline survey was undertaken in the two target districts (Xayphouthong and Kham) for the CBID project. A cross-sectional population-based household survey using a two-stage cluster random sampling was undertaken with 5,158 respondents from both districts. In addition, a qualitative study comprising key informant interviews and focus group discussions with key stakeholders, people with disabilities and their families and community members was undertaken. There are a significant proportion of people with disabilities in both districts with a prevalence of 13.3% in Kham and 9.9% in Xayphouthong districts. People with disabilities are more likely to be older, have lower living standards, have lower education levels, unemployed and have poorer health and wellbeing than people without disabilities. People with disabilities are less likely to participate in the communities and social gatherings and have poor access to services. Barriers to participation and accessing services can be largely attributed to negative attitudes in the community, lack of accessible services and means to travel to services.

Coordination Between Health and Rehabilitation Services in Bangladesh

Dr Wesley Pryor, Dr Liem Nguyen, Fleur Smith, Rajib Hasan, Golam Mostafa, Faruk Jalal, Dr Manjula Marella

Coordination of care is a critical element of rehabilitation as it involves timely identification of the need; transfer of care between health and rehabilitation providers through effective information sharing and communication between providers and settings; flexible and adaptive care according to the individual's circumstances and needs; consistency; and establishing and maintaining a therapeutic relationship between the provider and individual. A mixed methods study involving a survey of 396 adult (18+ years) service users attending six Integrated Disability Service Centres (IDSCs) and key informant interviews with 19 key stakeholders and 19 service users of three IDSCs. Quantitative findings suggested there were delays with an average of around two years between experiencing a health problem and accessing rehabilitation. People with stroke and fractures tended to access rehabilitation earlier. Qualitative findings support survey findings with stakeholders acknowledging delays in timely referrals from health facilities to rehabilitation services. Referral pathways between medical and rehabilitation services is reported to be poor and not monitored. Awareness on the rehabilitation services provided through PSOSKs was generally poor among medical stakeholders. Misconceptions about rehabilitation in the communities, superstitious beliefs in traditional treatments, family caregivers' role and location of services were highlighted as major factors affecting the coordination of care.

God's Gift or Karma's Curse? The Influence of Social Status on Social Constructs of Autism

Daw Aye Aye Pyone and Nan Moe Kham

Globally, there has been a trend showing an increase in the reported prevalence of autism, with anecdotal evidence from Myanmar showing a higher reported prevalence of autism amongst wealthier families. However, definitions of autism are derived from societal norms for social functioning, which themselves are not only culturally embedded, but also highly dependent on broader contextual factors which shape expectations. This paper uses narrative research to explore how narratives are powerful agents in constructing and sustaining both the societal norms, and the epistemological framings of identity for those whose behaviour falls outside those norms. This illustrates not only a source of explanation for perceived higher prevalence rates of autism amongst wealthier families, but also highlights a continued source of inequalities, where powerful narratives in turn shape the given identities, and future possibilities, of children from different socio-economic backgrounds with non-neurotypical behaviour.

Epistemic Communities in Health System Strengthening: Place-based Research in Bali Province, Indonesia

I Nyoman Sutarsa

Like any social institution, health systems place actors and people at the core and are shaped by power dynamics that underlie societal interactions. Recognising how individuals, groups, organisations, and networks derive their power is critical to unpack how and why power flows in particular directions as well as how it might be used to promote equity-oriented health systems. Different expressions of power interact one another to shape political priorities and policy trajectories. Drawing from a 10-months place-based research in Bali Province, this paper presents the emergence of epistemic communities, interlinked and organised networks of local NGOs and academia, as a key actor in the practice of health system strengthening. This section raises the concern that these partnerships in one hand improve local research capacity and program implementation, but on the other hand is also an effective instrument for power acquisition to deploy control over local research agenda, health systems programming and interventions. This paper examines how political capital can be enhanced through social networks, expertise and economic resources to navigate the direction of power flows. It argues that political capital as a dimension of power exertion is visible through collective actions to influence health systems and service delivery.

Wednesday 8th July

Panel Sessions 2.2

Power, Politics and the Impacts of Development

Maxim Mancino¹, Dr Srinjoy Bose¹, Kazi Nazrul Fattah²

¹University of New South Wales, ²University Of Queensland

Land Rights in Peacebuilding Discourse: Domination and Resistance in Timor Leste's Ita Nia Rai Programme

Maxim Mancino and Dr Srinjoy Bose

The development of land rights programmes are deeply rooted in power relations. Using discourse analysis, this paper unpacks how preferences for certain programme designs reflect Western logics regarding 'best practices' for property rights institutions and tenure (in)security. In doing so, it interrogates the ontological positions that impact the design, scope, effectiveness, and sustainability of programs. In 2017 the Government of Timor-Leste passed the controversial Land Law Package. These laws were initially developed for a USAID land reform programme. But local dynamics, actions, and interests were ignored. Examining civil society exclusion from decision-making infers a reluctance to acknowledge local voices and practices that threatened liberal peacebuilding interests. The paper is organized into two sections. First, it provides the contextual framework for arguing how ideas of land rights are constructed and contested in Timor Leste, focusing on how dominant Western narratives create conceptual boundaries to restrict the recognition of indigenous ideas as legitimate and thus allowed to materialize. It then investigates how Western ontological positions contribute to the creation of boundaries to local participation, which contradicts liberal narratives of empowerment and capacity-building. Second, the paper focuses on civil society efforts to improve the programme through acts of resistance to bodies of authority.

The Micro-Politics of Community-Driven Development: Ethnographic Insights from a Slum in the Megacity of Dhaka

Kazi Nazrul Fattah

Literature on community development interventions in urban slums often highlight the patron-client relationships among non-government organisations (NGO), politically-connected local elites, and corrupt local government officials, in which they serve each other's mutual interests by influencing such interventions in their favour. This paper argues that the micro-politics revolving around community development interventions are considerably more complex than documented in existing research and requires a nuanced understanding of interests and contestations of power among a range of actors, including grassroots community-based organisation (CBO) members, local political leaders, NGO fieldworkers, and municipal officials. Drawing on empirical data from an ethnographic study in Korail slum in the megacity Dhaka, this paper demonstrates that in their attempt to gain greater negotiating power over the NGOs and ensure control over resources, CBOs adopt a range of strategies such as, among others, direct recruitment of political leaders in the organisation. NGOs attempt to maintain control over leaders by manipulating the very processes that they established for empowering the CBOs. Such contestations alter the configurations of local power in the slum in a manner where the previously noted patron-client relationships transmute into complex negotiations of power, control and resistance among various actors with vested interests.

Power, Politics and Resistance

Dr Patrick Jory¹, Jirawat Saengthong¹, Sandry Saraswati², Deda Rizky Rainditya, Monika Piosik³, Souvik Lal Chakraborty⁴

¹University Of Queensland, ²Universitas Airlangga, ³Adam Mickiewicz University, ⁴Monash University

The Roots of Conservative Radicalism in Southern Thailand's Buddhist Heartland

Dr Patrick Jory and Jirawat Saengthong

Studies of southern Thailand since the outbreak of militant violence in early 2004 have focused on the southern border provinces and the Malay-Muslim community. But in the more populous parts of the south with a Thai-Buddhist majority another process of radicalisation has taken place which has been largely ignored in the scholarship. In recent decades the south's old Buddhist heartland has seen a high level of cultural and religious dynamism. A new field of southern Thai studies and a distinct southern Thai literature have emerged which have contributed to the hardening of a southern Thai Buddhist identity. This identity values struggle and resistance, an aggressive masculinity, self-reliance, loyalty to family and community, and a willingness to use violence in the defence of justice. This paper examines cultural and religious movements in southern Thailand's Buddhist heartland in recent decades. It offers a new perspective on the recent rise of ultra-royalism, the strengthening of a politicised Buddhist identity, and the growth of anti-democratic sentiment in Thailand.

Bali's Local Politics in Indonesian Post-Authoritarian Era: Between Local Gangsters and Local Aristocrats

Sandry Saraswati and Deda Rizky Rainditya

This research focuses on the existence of Balinese local gangsters in the dynamics of post-authoritarian local electoral democracy. Balinese local gangsters – in the context of this research are Laskar Bali and Baladika – apparently have their own agenda wrapped in Balinese locality values: the revival of the local aristocracy (*puri*) in Bali's leadership. Using Ernesto Laclau's Populism theoretical framework, both Laskar Bali and Baladika coalesce into The 'People' for articulating the narrative of the revival of the local aristocracy in Bali's leadership against the local electoral democracy system. As for the rise of local aristocrats in Indonesia's post-authoritarian era, this is as the response of indigenous people, including the aristocrats, towards the narrative of nationalism and the pressure of the New Order regime with its single ideological narrative (*Pancasila*). In the context of this research, local aristocrats also have an agenda to participate in fulfilling the civil society narrative that is increasingly inclusive in the post-authoritarian era. Balinese local gangsters are also carrying out the same pattern through articulating the interests of local aristocrats as their strategy.

The Arabisation of the Z Generation and its Possible Influence on the Democratisation Processes in Indonesia

Monika Piosik

For several years now, we have witnessed a religious revival in Indonesia, especially among students fascinated by Middle Eastern Islam. This paper will analyse the origins of the phenomenon of arabisation among young Indonesians, as well as the reasons why Middle East patterns are more attractive than native ones. Nowadays, young people create movements that appeal to ultra conservative Muslim values, including those that promote polygamy, as well as the creation of the Indonesian Caliphate. They manifest their faith strongly through restrictions in clothing and behaviour. Arranged marriages are becoming fashionable again due to the extensive social media campaign. Religion has started to play an increasingly visible role in the politics of the country. What is more, it is becoming a tool for manipulating social moods. Generation Z are young people born between 1994 and 2000, today's students and voters. Their votes have a real impact on the election results in the country. Do their religious views determine their political choices? If so, the popularity of radical political groups may increase, which in the long-term perspective may affect the democratisation processes in the Republic of Indonesia. The paper is based on data collected during field research in Eastern Java.

People's Movement in Transition: Case of Jagatsinghpur, Odisha

Souvik Lal Chakraborty

The people of Jagatsinghpur, Odisha, India experienced a successful people's movement against the Korean steel giant Pohang Iron and Steel Company (POSCO) from the year 2011-2016. In 2005 the Korean Steel giant POSCO signed a Memorandum of Understanding with the Government of Odisha to invest US\$12 billion for building an integrated steel project in Odisha. The people of Jagatsinghpur were initially able to stall the project as the land acquisition process began and finally, in 2016, succeeded in removing POSCO from the project site. The government of Odisha is keen on supporting extractive industries and they decided to transfer the same land to another business conglomerate JSW Utkal Steel Limited in 2018. And yet again, Jagatsinghpur is turning into a ground of mass resistance – awaiting conflict between the people and the mighty Indian state. The objective of this paper is to explore the problems and prospects of a people's movement which is in transition from one historical juncture to the other. In a social constructivist and interpretative perspective this paper will examine the social conditions and the complex relationship of several actors which enable these movements. This paper will explore the continuities and divergences between the previous movement and the current movement against JSW Utkal. It will also focus on the evolving nature of leadership in the current movement against JSW Utkal.

Civil Society and Refugee Care in Indonesia: Creating Protection Space? (2/2)

Max Walden¹, Dr Antje Missbach², Prof. Susan Kneebone¹, Dr Heru Susetyo³, Atin Prabandari⁵, Dr Daniel Ghezelbash⁴, Asher Hirsch²

¹University of Melbourne, ²Monash University, ³University of Indonesia, ⁴Macquarie University, ⁵University of Queensland

Overview:

This panel will examine the role of civil society in refugee protection in Indonesia to determine its capacity to provide 'protection space' for asylum seekers. Protection space is defined by UNHCR as the extent to which a conducive environment exists for refugee rights to be respected and their needs met. Until recently the Indonesian state had delegated its protection role to UNHCR, IOM and their partner organisations. More recently, through the creation of Presidential Regulation 125 of 2016 protection obligations have been handed to local government (the so-called 'local turn'), which struggles to satisfy the needs of refugees. This local turn has spurred the rise of new civil society organisations (CSOs) which support refugees, such as refugee self-help groups, Muslim and Buddhist charities as well as more rights oriented lobbying groups. Additionally, well-established CSOs continue to operate in a space which is sometimes described as competing with that of UNHCR. In this panel we examine the notion and understanding of protection and protection space amongst CSOs in Indonesia.

Local Communities, Emotions, and the Everyday Construction of Protection Space for Refugees and Asylum Seekers in Indonesia

Atin Prabandari

This study is an inquiry to comprehend how protection space for refugees and asylum seekers in Indonesia is constructed through practices. While most scholars and practitioners emphasise statist, legal, macro and institutionalist approach in conceptualising protection space, this view might not be able to capture complex reality on the ground. This study intends to take a different route in understanding the concept and practice of protection and protection space through the lens of the micro and the everyday. It does so by examining (1) the role of non-state, non-traditional and 'non-system' actors in the construction of protection space and (2) the role of emotions in shaping their motivation and sense of moral obligation to assist refugees. Studying practices and emotions is a complex endeavor that it requires assemble of tools. As such, this study will utilise a combination of case studies, multi-sited fieldwork techniques, narrative and discourse analysis. By doing so, this study contributes to the alternative understanding of protection space are constructed and function in non-Western context and non-signatory state of 1951 Refugee Convention and its 1967 protocol. It opens new moral and political possibilities for humanitarian actions by making visible 'non-system' actors' agency and the role of emotion in the construction of protection space.

Improving Refugee Protection in Asia-Pacific: How Civil Society and the Australian Government Can Make a Practical Difference

Asher Hirsch and Dr Daniel Ghezelbash

For several years, governments, civil society representatives and academics have been discussing the need for Asia-Pacific regional cooperation to improve the protection of refugees. It is most often raised as a longer term alternative to address the factors which push people seeking asylum on to dangerous boat journeys. How realistic is this idea? What would it involve and what is the role of civil society and governments in address this issue? In this paper, based on interviews and surveys with civil society members in Asia-Pacific, we discuss the options for countries in Asia-Pacific to adopt a more humane and protection focused refugee policies. We also discuss Australia's role in the region – a role that has focused on deterrence and responsibility shifting rather than genuine regional cooperation. However, we argue that Australia can, and should, play a more positive role in promoting practical solutions to refugee protection in the region. One key area for such development is increasing support for civil society organisations working with refugees in Asia-Pacific. Rather than an abstract ideal, regional cooperation can be a realistic and practical solution to supporting refugees in Asia-Pacific.

Islamic Civil Society Responses to Rohingya Refugees in Indonesia and Bangladesh

Dr Heru Susetyo

While Islam-based Indonesian civil society organisations have been largely ambivalent about refugees historically, the Andaman Sea crisis of 2015 saw an outpouring of sympathy for refugees in Indonesia. In the wake of this event, many CSOs emerged to address the needs of Rohingya refugees both in Indonesia itself and in camps in Cox's Bazar, Bangladesh. This paper will analyse their activities and effectiveness in the context of notions of Islamic solidarity.

Ways of Knowing the Future: Perspectives on Four Asian Cities: Manila, Delhi, Kathmandu and Dhaka

Tanzil Shafique¹, Ishita Chatterjee¹, Reden Recio¹, Neeraj Dangol¹, Dr. Stephanie Butcher¹

¹*University of Melbourne*

Overview:

This panel proposes to look at how the notion of 'future' is constructed in three different cities across Asia, namely Manila, Delhi and Kathmandu, with an introductory note on Dhaka. What constitutes as the 'future' of these cities, particularly in relation to its informal settlements, is often thrown around in policy documents as well as conversations as a given entity, with a seemingly consensual status of its composition. What we would like to unpack in this panel is how the narratives of futures come to be 'known', how often the desires of the certain classes and territories are silenced and desires of entities beyond the cities themselves play a normative role in setting up what is referred to as the 'future'. It is crucial simply to ask when speaking about 'future Asias', whose future are we talking about? What is marginalized and what is treated as the obvious referent when claims are made about the 'new' spatio-political economies? Why do the future of informal settlements determined apriori without involvement from the people themselves? How just are the futures we so fondly claim will be sustainable? Each presenter in this panel will take this larger notion as the point of departure and focus on particular aspects of that 'future'.

What Is Khori Gaon's Future? A Case of Multiple, Competing and Shifting Imaginations of the City Ishita Chatterjee

Situated at the periphery of two administrative boundaries - Delhi and Haryana, lies Khori gaon, an informal settlement, in the foothills of the Aravalli range. The ecologically sensitive hills have gone through a series of transformation due to the shifts in land ownership, forceful land acquisition and changing land use. Complicating this is the issue of cartographic uncertainty related to the political border and the ecological edge. While the ambiguity over land ownership and boundary delineation has been key factors in the competing discourses, the question of the aesthetic plays an even bigger role. The presence of Khori gaon has raised questions about environmental degradation, illegal construction, squatting allegations and the residents have been fighting the looming threat of eviction since 2012. Though its immediate neighbours, whose occupancy is on similar grounds have different narratives attached to their presence. The unauthorised colony, while being interrogated based on illegality and ecological deterioration have been spared from squatting allegations. And the high-end luxury hotel, commercial complex and middle-class residential towers are not under the radar. The future of the settlement is caught between the multiple and competing narratives, which have developed within the shifting cartographies of power and the differing imaginations of the city.

Whose Vision, Which City? Urban Planning and Informality in Manila Reden Recio

Since the beginning of Spanish colonial occupation in the 16th century, Metro Manila has been the Philippines' primary urban region. It has attracted rural migrants looking for better economic opportunities. Many migrants have ended up living in informal settlements, working as street vendors, informal transport drivers, home-based traders and waste pickers. State officials often see these self-organized practices and informal spaces as a form of 'urban blight' that requires serious government intervention. In this paper, I interrogate how state authorities (dis)place self-organized strategies of the poor in their imagined urban utopia. I examine the broader aspirational agenda as well as specific techniques of implementation that shape the planning interventions involving informality issues in Manila. Unpacking the grand urban narratives and planning approaches is critical to understanding how urban citizenship and rights are framed and exercised in many unequal Asian cities.

Future of the Non-Citizens in Making the Future of the Kathmandu City?

Neeraj Dangol

Majority of informal settlements in Kathmandu are located along the riverbanks and are threatened by flood during monsoon seasons. Residents of these informal settlements are excluded from urban development policies. The Nepalese government considers them illegal settlements responsible for the deterioration of the river environment and the water security of the citizen, where the term 'citizen' excludes informal dwellers. The government's current policies and actions regarding informal settlements mainly focus on their eviction without proper alternatives in the name of development and beautification of the city. Lack of recognition by the government and constant threat of forced eviction have made informal dwellers' adverse living conditions more difficult while they are suffering from the flood impacts.

This raises several questions when the 'future' of the city is constructed. When the future of the city is visioned, do we realise that it not only excludes the future of informal dwellers but also portrays them as an eyesore to the image of the city? Why are their necessities, voices, dreams and aspirations unworthy to be considered when they are serving the city while living in hazardous conditions? Are we aware of this inequality in the making of the future based on the differences in socio-economic conditions and access to power? The questions continue, who is making the future and for whom? How can the collective dream of the future be inclusive? How do we ensure that there will be no non-citizens left out in making the future of the citizens?

Clean, Green Dreams: Whose Heritage Counts in Urban Revitalization?

Stephanie Butcher

Nestled in the foothills of the Himalayas, Kathmandu Valley is a site of deep cultural heritage. Cross-cutting the city is the mighty Bagmati river, which flows from the mouth of the holy river Ganges. It is lined with many of Kathmandu's most important temples, shrines, ghats (cremation sites along rivers), and monuments, including Pashupati Temple—a UNESCO World Heritage site. The river is therefore both a deeply holy space, and a significant source of tourism revenue.

However, the Bagmati river cannot be separated from the living functions of the city, and in particular, the growing informal settlements which have sprung up alongside its banks. These neighbourhoods are at odds with broader urban revitalization plans in the city, which are aimed at harnessing the tourism value of these riverside locations. Residents are therefore caught in competing narratives of the river: between its past and future use, as dwelling space or a tourist site, and as its polluters or as its protectors. Interrogating the concept of heritage, this article examines what kinds of urban futures that are imagined from past heritage; and what space exists for the urban poor.

The Politics of Culture (1/2)

Dr Thomas Chase¹, Wan-Chun Huang², Dr Yeow-Tong Chia³, Soo Ei Yap⁴

¹Monash University, ²New York University, ³University Of Sydney, ⁴Hong Kong Baptist University

Chinese Environmental Photography as Socially Engaged Art

Dr Thomas Chase

This presentation discusses the environmentally-themed photographic works of several Chinese photographers and argues that they constitute a form of socially engaged art. This paper will begin by discussing what socially engaged environmental photography means in a Chinese context before examining the ways in which the Chinese photographers analysed in this research seek to render visible China's environmental problems while critiquing the values and practices which have contributed to the degradation of the natural environment. Utilising fieldwork interviews and analysis of the photography produced by these artists, this presentation will discuss how socially engaged environmental photography represents a grassroots effort to promote public awareness and concern for the environment as part of an effort to construct an alternative, more environmentally-friendly future for China.

Commercializing 'Rebellious' Culture in the Debate Reality Show of Qipashuo: China's New Television Positioning between the Party and the Market

Wan-Chun Huang

This paper examines China's media culture by researching Qipashuo, a debate show created by iQiyi. The show presents 'rebelliousness' that dwells on the ambiguous space between the party and the market. First, instead of broadcasting on a television, the show broadcasts on iQiyi, an online streaming platform. In doing so, Qipashuo successfully draws attention of the post-1990s generation and evades government regulation. Second, the show applies an editing style that does not follow a traditional television program. Rather, the show uses a lot of 'parodic copy-and-paste' editing derived from an Internet watching experience, presenting a show that is a hybrid of television and Internet culture. Third, Qipashuo highlights its 'distance' from the market and advertisement. While the show is sponsored by multiple advertisers, the show's host often introduces these sponsors with 'reluctance', presenting a dynamic relationship between the sponsor and the sponsored. Fourth, Qipashuo censors itself to evade sensitive terms. Yet, since Qipashuo uses vivid images to tell clues of the 'censored', the self-censorship, in fact, emphasizes the sensitive issues. Therefore, Qipashuo walks on a 'rebellious' road—catering to neither the market nor the government—that represent a new television culture in contemporary China.

Film as a Cathartic Response to Political, Economic and Educational Alienation in Singapore

Dr Yeow-Tong Chia and Soo Ei Yap

The cinema should not be seen merely a place of mindless entertainment, but instead as a site of social deconstruction where the social ironies of a society are laid bare to a captive audience. Using the case of Singapore from 1995 to 2005, this paper provides an example of how film serves as a successful avenue for the creative expression of political and economic discontent, even as political and social peace continue to reign on the outside. It argues that the frustrations of daily life brought about by economic inequality, political powerlessness, and a rigidly elitist education system have begun to be reflected in reel life, within the safe haven of commercial theatres and independent screening venues, even as social structures on the outside continue to perpetuate their inequalities.

The Spiritual Foundations of Southeast Asian Arts (2/2)

Chloe Ho⁴, Katherine Bruhn¹, Laurence Marvin S. Castillo⁴, Anissa Rahadiningtyas²,
Syed Muhammad Hafiz³

¹University of California Berkeley, ²Cornell University, ³National University of Singapore, ⁴University of Melbourne

Overview:

Spirituality and religious practice permeate everyday Southeast Asian life. With a long history of indigenous beliefs, exposure to world religions through processes like maritime trade and the rapid movement of peoples in the contemporary era, religion is everywhere. Yet, at the same time, religion is seemingly nowhere in contemporary discourse concerning Southeast Asian creative practices. Organized around an interest in the role that the spiritual may play in creative practices including contemporary art, film, music and architecture, this double panel moves beyond a defensive argument for the presence of religion and spirituality in art from Southeast Asia. Instead, it asks what we may gain or lose by engaging spirituality as an alternative frame for the examination of creative practices across Southeast Asia. Through an investigation of how we might begin to define an “aesthetics of the spiritual” as both unique to and defined by the diversity that characterizes Southeast Asia, we will be raising theoretical and methodological questions that will, in turn, advance further inquiries concerning the role that spirituality, understood as associated with but potentially separate from more formal adherence to world religions, has on the work of creative practitioners in varied fields across the region.

Faithful Radicals in Philippine Political Cinema

Laurence Marvin S. Castillo

In this presentation, I look into the aesthetic and political regimes that underpin the notable figuring of Catholicism in contemporary Philippine political cinema. I particularly locate the visual and narrative deployment of Catholic spirituality in the filmic construction of what I refer to as the revolutionary imagination, which refers to creative figurations of the ongoing communist revolutionary struggle in the Philippines that embodies certain experiences, practices and vision of this unfinished political project. Here, I explore the ways in which historical films that depict narratives of communist radicalisation under the dictatorship of former President Ferdinand Marcos (1972-1986) such as *Aparisyon* (*Apparition*, 2012) and *Barber's Tales* (2014) trace the affective and discursive intimacies between radical political action, and Catholic spirituality in the Philippines. Moreover, I analyse the narrative and visual strategies that the filmmakers employ to communicate particular ways of comprehending the political dynamics of faith, and the spiritual dimensions of political action.

Forms of Islam: Minangkabau Metaphor and the Work of Handiwirman Saputra

Katherine Bruhn

What is Islamic art? Is it art that contains visibly Islamic forms like calligraphy? Is it art created by an artist that identifies as or comes from a region that is predominantly Muslim? Can the work of art be made Islamic by its reception and identification as such? Centered around these queries, this paper takes as its focus the work of Indonesian contemporary artist Handiwirman Saputra. Originally from the region of West Sumatra, Saputra is Minangkabau, where Minangkabau refers to the ethnic group that is synonymous with this region. Described as the world's largest matrilineal Muslim society, Islam is central to and cannot be detached from being Minangkabau. Further, because Saputra came to prominence nationally, in the 1990s, as part of a group of six Minangkabau artists, this identity has been continually attached to analyses of his large-scale mixed-media installations. At first glance, there is nothing identifiably Islamic about the product of Saputra's practice. However, when read through the lens of Minangkabau metaphor that is itself, rooted in a relationship to the history of Islam in West Sumatra, the argument can be made that Saputra's art is an expression of his Muslim identity and thus a form of Islamic expression.

Charging the Boundaries of “Islamic” in Islamic Art: Arahmaiani and the Interplay of Jawi

Anissa Rahadiningtyas

When Arahmaiani (b. 1961) displayed her public performative installation of a hanging sculpture in Jawi script that reads “I Love You” in English in Esplanade, Singapore, in 2009, can we consider her work as “contemporary Islamic art”? What is at stake when we use the terms “Islamic,” “Islamic art,” and even more complicated, “modern and contemporary Islamic art” for the works of artists coming from the periphery of the Islamic world like Southeast Asia? Arahmaiani’s use of Jawi script draws a reference to the long history of Islam in the archipelago. At the same time, it problematizes the notion of singularity and universality of Islam. “I Love You” with its soft and colorful materiality presents Arahmaiani’s voice as a Muslim to counter the representation of Islam after 9/11 in global media. I locate Arahmaiani’s works within the inherently problematic discourse of “modern and contemporary Islamic art.” I argue that this work has the capacity to destabilize and decolonize the categories of Southeast Asian Studies and Islamic Art History. It further interrogates the seemingly fixed boundaries of “Islamic” and the prevalent separation of modern and contemporary art from spirituality and religiosity.

Spirituality in Modern Art: The Case of Malay/ Muslim Artists in Singapore

Syed Muhammad Hafiz

For a city-state proud of its multi-cultural society, it is a curious fact that one rarely encounters scholarship on Islamic art, or exhibitions on the same topic in Singapore’s art world. Besides the visibility of public mosques and the presence of the Islamic Art permanent gallery in the ethnographic Asian Civilizations Museum, there is little to suggest that there were Singaporean artists who engaged with Islamic art at all. Perhaps when compared to neighbours Malaysia and Indonesia – with their significant Muslim populations – it might seem inevitable to make such an assumption; however, this paper aims to present a few examples of Malay/ Muslim artists who have managed to articulate their Muslim identity or explored notions of spirituality in their works, despite the circumstances. While much discourse on the visual arts in Singapore have revolved around institutional settings or the mainstream English media, there were other initiatives and collective efforts that fell outside these conventions. Hence, this presentation aims to expand the scholarship on Singapore’s art history by contextualising the artists’ practices against the burgeoning state support of the arts in the 1980s-90s period. In addition, their case studies might also provide compelling aesthetic strategies when compared to their regional neighbours.

Southeast Asian Services and Production Networks

A/Prof Adam Fforde¹, Muhammad Ilham Nugroho², Bonifasius Endo Gauh Perdana³,
Dr Abraham Leung⁴, Thi Phuong Linh Le⁵, Prof. Tim Ryley⁶, Dr Catherine Earl⁷

¹Asia Institute, University of Melbourne and Victoria Institute of Strategic Economic Studies, Victoria University, ²Universitas Gadjah Mada, ³Department of International Relations, Faculty of Social and Political Sciences, Gadjah Mada University, ⁴Cities Research Institute, Griffith University, ⁵School of Science & Technology, RMIT University Vietnam, ⁶Griffith Aviation, School of Engineering & Built Environment, Griffith University, ⁷School of Communication and Design, RMIT Vietnam

Prospects for a 'New Approach' to Understanding Contemporary Socio-Economic Change in Mainland SEA: Servicisation in the Vietnamese Economic Miracle in Local Perspective

A/Prof Adam Fforde

Since 1992 Vietnam has undergone massive social and economic transformations with rapid growth that has been, not the industrialisation sought by donor advice and the ruling Communist Party's slogan of 'Modernisation and Industrialisation', but servicisation. It turns out that servicisation not industrialisation has been the global average since the early 1990s, contrary to expectations. With extensive publications on Vietnam, the author has since 2016 started to publish in this area (of servicisation), and is writing a book-length study of the 'Vietnamese Economic Miracle'. This involves reassessment of a wide range of now-contentious positions relating to development strategy and industrialisation, and exploration of a 'New Approach'. Servicisation has possible wide implications for issues of governance, public and private expectations and decisions, aspects of the 'gendered' conceptions of development, et al. The paper will draw upon this work to comparatively examine change since the early 1990s in Laos, Thailand, Cambodia and Myanmar.

How to Embrace SMEs in Global Market: The Role of E-Commerce in Industrial Upgrading in the Indonesian Apparel Value Chain

Muhammad Ilham Nugroho

Indonesian apparel Small and Medium Enterprises (SMEs) are not prominent actor for Indonesia's apparel exports. It is widely known that Indonesian large apparel industries still dominate apparel exports to global market and global supply chains. With the presence of e-commerce, SMEs have opportunities to be competitive. This paper explores strategies for SMEs in Indonesian apparel industry to sell into global market and participate in global value chains driven by the internet. The key constraints to get into global market include ability to go beyond domestic market despite significant demand provided by large population, limited access to foreign buyers and small role played by Indonesian government. It is found that digital exports are likely to face many difficulties but manage to sell their products abroad despite in small number. Global value chain framework helps to analyse that e-commerce has altered upgrading mechanism, particularly in process, functional and end-market upgrading, which facilitate SMEs to global market. Furthermore, the framework determines reasons why Indonesian institutional context prevent digital exports from growing rapidly.

Regional Production Networks of Palm Oil: The Roles of Malaysian Enterprises in Indonesian Palm Oil Industry

Bonifasius Endo Gauh Perdana

Indonesian Palm oil industry is now shifting to have more inward-looking approaches to focus on domestic and regional markets particularly in China and India where sustainability regimes are not their main concern. With the vanguard of technology, Indonesian palm oil industry is supposed to upgrade and leapfrog to create sustainable value chains with higher value-added products. On the other hand, the challenges remain as Indonesia suffers from structural problems that tend to hamper industrial development policy. Due to decentralized political systems, the dynamics of value chain governance is determined by the confluence of multiple stakeholders at many levels. This paper employs Global Production Network (GPN) theory formulated by Yeung and Coe in 2015 to explain how structural competitive dynamics and actors' specific strategies determine industrial development trajectories. This paper, then, argues that regional value chain of palm oil emerges as Malaysian enterprises intrafirm strategies dominate development trajectories of the industry. GPN frameworks offer systematic review of multifaceted economic and political dimensions of actors in palm oil value chains. Although Indonesia is a major exporter of palm oil products, industrial gaps and imbalances exist compared to Malaysia in terms of governance and higher value-added palm oil products. Therefore, Indonesian government need to amplify the roles and capacities of institutions, firms, and communities in order to gain more leverages to cater for a sustainable value chain of palm oil.

An Examination of Ridehailing Travel Behaviour in Ho Chi Minh City Amongst the Young to Middle-Aged Life Stages

Dr Abraham Leung, Thi Phuong Linh Le, Prof. Tim Ryley, Dr Catherine Earl

Ridehailing is an emerging mode which may offer significant benefits in terms of greater multimodality and a reduction in the need to own a vehicle. However, scant attention has been given to developing countries, especially for traffic saturated and motorcycle dominated cities in Asia. The effects of the introduction of ridehailing in these cities are not well understood, as is the relationship between travel behaviour and life choice of this transport mode. Based on a city-wide survey (N=630), cluster-based analysis is performed to segment eight distinctive life stage groups for young-to-middle aged (18-38 years old) residents in Ho Chi Minh City. Life stage is found to be a key determinate of ridehailing frequency, whereas distance is mostly the same across life stages. Younger and early life stages (students, part-timers or lower earners) are early adopters of ridehailing but limited personal budget restricts its use. Conversely, middle-aged, higher-income and high educational attainment exhibited a higher frequency of ridehailing use. The findings are summarised into life choice implications (life stages, trip-making, family/social network, and attitudes). Future transport policy regarding travel, in particular, the integration of shared and conventional mobility, should consider life stage effects.

Asia Literacy in Australian Schools and Universities

Dr Rebecca Cairns¹, Dr Michiko Weinmann², Dr Kayoko Hashimoto³, Dr Evan Ward⁴, Chunyan Zhang⁵

¹Deakin University, ²Deakin University, ³The University Of Queensland, ⁴Brigham Young University, ⁵RMIT University

Alternative Asias and Australian School Curriculum

Dr Rebecca Cairns and Dr Michiko Weinmann

For more than three decades 'Asia' and 'Australia's engagement with Asia' have been features of Australian curriculum and education policy. Knowledge of Asian cultures, histories and languages has been tied to Australia's future prosperity since the conception of 'Asia literacy' in the late 1980s through to more recent iterations of 'Asia capability'. Critiques of the 'Asia and Australia's engagement with Asia cross-curriculum priority' in the Australian Curriculum highlight that Asia learning is predominantly framed through simplistic binaries based on nation and geography, identity and culture, as well as instrumentalist rationales. Despite ongoing debates that have argued for more critical reconceptualisations of curricular constructions of Asia, it remains a disputed area of Australian schooling. This paper seeks to move the debate forward by exploring future possibilities for curricular representations of Asia and Australia-Asia relations. We propose that in order for greater plurality in studies of Asia in schools, a curricular 'deprioritisation' of Asia is required. Rather than discrediting the importance of Asia learning, we instead seek to explore alternative curricular responses that give attention to multiple knowledges rather than privileging hegemonic globalisation narratives which favour nationalisms and ideological epistemologies.

Journey of Japanese Language Learners in Queensland: Global Citizenship and the Role of Language Studies in Australia

Dr Kayoko Hashimoto

Queensland Department of Education's (DoE) Strategic Plan calls to increase the number of students studying languages, develop a global mindset among its students and harness local partnerships that advance language and cultural learning (DoE, 2016). Japanese remains the most widely learnt language in Queensland schools and is central to the achievement of these goals. Since 2018, state high schools in Brisbane have been welcoming university students as interns, as part of requirements of an advanced Japanese course of the university. The interns, whose backgrounds are diverse, are potentially important role models or "near-peer models" (Blue, 2018) to younger learners of Japanese. The university students identify the internship as a key professional and personal development experience in their transition from learner to practitioner and graduate. This paper is part of a longitudinal project (2018-2022) that examines regional and metropolitan state secondary and tertiary level students' perceptions and experiences of language learning. It investigates who successful Japanese language learners in QLD are, and what they tell us about global competency in Australian education context. This paper focuses on the university students' diverse profiles. Examining the data of individual interviews and journals, it explores how Japanese language learning has shaped their identity and cultivated global citizenship.

Teaching "Many Asias" as Experiential Learning at the Undergraduate Level

Dr Evan Ward

In 2014, scholars Daniel Hoornweg and Kevin Pope published "Socioeconomic Pathways and Regional Distribution of the World's 101 Largest Cities." Their study included the extrapolation of the urban areas which would be largest in the world in 2100. Most of those cities are located in Western Asia as well as Southeast Asia. As an undergraduate instructor of introductory World Civilizations courses, it is often difficult to engage students with African and West Asian history. In order to enhance the relevance of these locations (including Dar Es Salaam, Dhaka, Delhi, Nairobi, for example), I created an assignment for students which placed eight students in a research group (thus in a class with 160 students covering the largest 20 cities in the world in 2100) to study and produce reports on the specific challenges and solutions that such cities would face in urban development prior to 2100. This paper will discuss the pedagogical methods and experimental outcomes of the students' work, with particular emphasis on their ability to engage in higher level research activities at the introductory level. The presentation will also reflect on the potential for such activities to be transferred into higher level research as well as university-wide opportunities for further engagement with West Asia as the twenty-first century unfolds.

The Significance of China as Method in Australia-China Relations in Today's Globalised Multicultural Society

Chunyan Zhang

China and Australia have close relations in terms of their economic ties and education exchanges. However, in recent years 'China threat' has been depicted negatively through Australian media reports, which further affects the image of Australian Chinese people and the promotion of Mandarin Chinese language in general public schools. Against this backdrop, the concept of China as Method has been developed through teaching LOTE Mandarin Chinese language in Australian primary schools. In this context, China as Method refers to the recognition of inter-reference between Chinese and other diverse world cultures in the process of knowledge flow between teachers and students. Namely, teaching Chinese language and culture becomes a method that allows different cultures to be seen, heard and discussed in classrooms. The significance of it is to eliminate the negative portrait of China in an Australian context. It unsettles the imbalanced knowledge flow between peripheral (Eastern or Asian) and metropole (Euro-American or Australian) societies and between China and other Asian cultures in today's globalised world; and helps our young learners see cultural others, not only differentiating cultural stereotypes, but understanding and respecting cultural differences and minimising or eliminating racism in Australia.

Women in Politics in Asia: Rethinking Participation, (Under) Representation and Exclusion (2/2)

Dr Tomoko Seto, Dr Sally McLaren, Sarah Hewitt, A/Prof. Tanya Jakimow

¹Yonsei University, ²UNSW Sydney, ³Monash University, ⁴Australian National University

Overview:

Despite policies and initiatives to address women's political under-representation, the problem remains entrenched in Asia, as in other parts of the world. Inequalities exist in the number of women elected or appointed at all levels from local governance to national legislatures, as well as the power they wield in auxiliary bodies such as political parties, parastatal agencies or government bureaucracies. Women who attain some degree of political power are often 'stuck': stuck at the grassroots, unable to advance political careers, or else stuck in high-level politics unable to generate mass support at the grassroots. When women are elected, descriptive representation does not necessarily translate into substantive representation, in which policy and legislation is responsive to women's diverse needs and interests.

Significant scholarly work has been devoted to addressing women's political under-representation globally. Yet theories, concepts and analytical frames to understand this enduring problem continue to be overwhelmingly drawn from the experiences and conditions of Euro-America; these are applied to Asia, but rarely derived from Asia. Together the papers in this panel seek to think the problem anew by bringing together diverse research studies examining women in politics in countries and regions of Asia.

Patronized and Mansplained: The Relationship Between Progressive Female City Assembly Members and their Male Supporters in Tokyo

Dr Tomoko Seto

'Sometimes I feel like complaining, "I'm not your spiritual comfort woman.'" This line is from a 2018 blog post by Sato Azusa (b. 1984), a city assembly member of Hachioji (Tokyo), referring to some of her male supporters. A member of the Social Democratic Party, Sato had garnered unusual media attention for being a 'beautiful assembly member (bijin shigi)' at the time of her electoral victory in 2014. The media rarely followed Sato's activities afterwards, even though she vigorously raised policy inquiries related to gender and welfare. In her 2018 online posts that included the line above, she detailed her sufferings from ongoing harassments and announced her retirement planned in early 2019. The harassments included persistent 'guidance,' or mansplaining, repeated private phone calls, and online blackmailing, all from her senior male supporters on the Left. For Sato it was difficult to voice against them due to the pressure to respect her local constituents sharing her political views. Her case is indicative of intersectional obstacles involving gender, age, and power relations affecting many progressive female politicians in Japan today. Through media sources and interviews, my paper explores problematic yet less-studied experiences of female progressive local politicians in relation to their supporters.

Mediated Misogyny in Japanese Politics

Sally McLaren

Systemic gender inequality continues to be a major issue that is impeding social and economic progress in contemporary Japan. In particular, the scarcity of women in politics at the national level highlights the extent to which gendered hierarchies and patriarchal norms are entrenched in Japanese society. An extreme outcome of this culture of gender inequality, discrimination and sexism is misogyny – the hatred of women. This paper will argue that the role of media and the gendered nature of the media industry itself are connected to the continued exclusion of women from power in Japanese politics, as well as the extremely problematic and unfair ways women politicians are represented in Japanese media. The paper will show how the structure and patterns of this 'mediated misogyny' work to marginalise, trivialise, and stereotype political women. Examples of mainstream Japanese media practices that normalise gender binaries and perpetuate the fear of women with political power will be analysed. The paper will conclude by considering the ramifications of mediated misogyny and the important cultural role the Japanese media plays in sustaining the exclusion of women from political power.

'It's not easy for Women to be a Politician': Women's Political Participation in Post-Conflict Nepal

Sarah Hewitt

The adoption of Nepal's Final Constitution in 2015 led to the institutionalisation of a new federal state structure. Subsequent electoral laws established different gender-sensitive mechanisms for women to access political opportunities through electoral and institutional pathways. Thus, women's representation has dramatically increased in government bodies and leadership positions across Nepal. However, while these policies and laws support women's political participation in governance bodies, they may not capture the full picture of women's participation, and the barriers women face in trying to access that participation. In this paper, I examine the different formal and informal enabling and constraining factors that affect women's post-conflict political opportunities in Nepal with a focus on women in local levels of government. I focus on four key features affecting women's participation in post-conflict Nepal: gender quotas and electoral systems, political parties, campaign financing, and patriarchal social structures. I argue that to understand how women interact with the different post-conflict pathways for representation, there must be an analysis of the broader dynamics of power. This includes addressing the material gendered inequalities and asymmetric power relations between men and women, which are fundamental in shaping opportunities for representation.

Exploited Yet Loyal: The (Affective) Political Labour of Women Party Cadre in India

Tanya Jakimow

Indian political parties rely on a large number of party cadre to build and maintain a loyal base of supporters. In the Bharatiya Jananta Party (BJP)—the world's largest political party in terms of party membership—a quarter to a third of all members are women. Women party cadre in Dehradun undertake everyday and exceptional forms of political labour, from assisting 'voters' gain access to state entitlements, to generating 'social energy' (Bedi 2016), to campaigning in elections. Much of this labour is affective, involving the engendering of sentiments: obligation, gratitude, outrage, belonging. This paper aims to provide a conceptual framework to understand these different types of labour, and the forms of political capital they generate. In doing so, I aim to reveal the ways that the male party elites appropriate the benefits of women's affective labour, and the consequences of this appropriation for ongoing male dominance of party politics. The mechanisms that facilitate women's exploitation are, I argue, overlooked factors in the under-representation of women in politics in India, and beyond.

Digital Media, Discourse and Subjectivity in Asia

Alexander Ginnan¹, Dr Satofumi Kawamura², Dr Meng Li³

¹Tottori University, ²Kanto Gakuin University, ³The Hong Kong Polytechnic University

The Uses and Meanings of the Japanese word Ekkyō in the Age of Global Communication

Alexander Ginnan

In an age characterized by a global excess of information and communication, it has become common knowledge that every language includes vocabulary which is not easily translatable. This paper focuses on the Japanese word ekkyō, which is comprised of the ideogram for “cross” or “traverse” and “border” or “boundary”. Despite being a keyword in Japanese language discussions of globalization, transnationalism, diaspora, migration and other internationally relevant subject matter, ekkyō is a term that does not have a succinct English equivalent. While Kenkyusha’s New Japanese-English Dictionary (2003) defines ekkyō as “crossing [infiltration of, violation of] a border”, this does not reflect its current wide ranging applications in Japanese. In this presentation I will trace the evolution of the uses and meanings of ekkyō throughout the twentieth century, as well as its rapid proliferation in the present, to posit some ideas about what this word might come to denote in the near future, and what that can tell us about life in the age of the Anthropocene.

Chauvinist Discourse in Japanese Internet Cyberspace and the (Non-) Subjectivity Constituted by Digital Media Technology

Dr Satofumi Kawamura

The problem of the Internet chauvinists in Japan, so-called “net-uyo”, has been discussed for a past decade. Net-uyo is the name of the anonymous users who write racist, xenophobic, and chauvinistic view on Internet textboards. Although they seem a reappearance of the Japanese imperial nationalists in prewar Japan, there are the crucial differences between them. While the prewar imperial nationalists were mobilized as the consistent subject by the Japanese imperialist ideology, net-uyos do not hold the consistent subjectivity nor ideology like them. This would mean that net-uyo cannot be grasped from the angle of the modern national “subjectivity”. Instead, we have to focus on the condition facilitated by digital-media technology, in which each individual is divided into the attributes as data, and the meanings and values of the data are generated as information through the communication in the digital-media network. Each individual is affected by the information and lacks an integrated or consistent perspective/subjectivity. This is the digital-media condition where there is no subject who governs the situation, and net-uyo is not the subject, but rather the fragmented object affected by information. To criticize the net-uyo, I would like to examine how the theory on “affect” is crucially available.

Animal Influencers as Idols of Consumption: Animal Subjectivity and the Cult of Cuteness on China’s New Media Platforms in the 21st Century

Dr Meng Li

Whilst human net-celebrities adorn China’s new media platforms with carnivalesque mediascape, their animal counterparts and their share in China’s attention economy should not be overlooked. This essay studies animal influencers on major new media platforms in China. It presents textual analysis of vlogs, livestreaming shows, commercials videos, pet expositions and fans meetings involving these animal influencers. By rendering these animal influencers as idols of consumption, the essay focuses on the cult of cuteness and animal subjectivity constructed by breeders and audience/fans via portrayals of animal experience and interactions between human and animals. It is argued that public imagination and consumption of these animal influencers enable the rise of the subject matter of animals from marginality in popular cultural sphere in China. The essay seeks to explore: in what capacity have the imagination and consumption of animal subjectivity boosted up awareness of animal welfare and animal rights in China? How does cyber-petting addresses to Chinese government’s anxiety over the ageing society in the 21st century? How does this oftentimes-affectionate phenomenon associates with the cyber-pettters’ pedophobia? The role of urban middle class in constructing animal subjectivity and the cult of cuteness will also be discussed.

Confronting Precarious Futures: Multidisciplinary Re-Constructions of the Yolanda Disaster

Dr Marie Rose Arong¹, Kaira Zoe Alburo-Canete², Wendyl Luna², Dr. Daniel Hempel²

¹University Of The Philippines Cebu, ²University of New South Wales

Overview:

Since the beginning of the 21st Century, disasters in Asia have increasingly gained international attention. Situated in an increasingly complex terrain where issues of climate change, urbanization, and rising inequalities are imbricated, Asia continues to face threats and insecurities of current and future disasters. The Philippines, in particular, has been highlighted as one of the most 'disaster-prone' areas in the world and has been subject to interventions intended to make the country and its people more prepared to tackle their 'precarious futures' especially in the context of climate change. Using the case of typhoon Yolanda, dubbed the most powerful storm to have ever made landfall in history which devastated the Philippines in 2013, this panel presents diverse perspectives on how disasters are constructed and critically engage with narratives that continue to animate and form visions of confronting precarious futures in the Philippines and, more broadly, in Asia. Drawing on a range of analytical standpoints and theoretical resources— philosophy, political science, feminism, and literature – the panel aims to 're-construct' our understanding of the Yolanda disaster, highlight competing narratives of what it means to be built back 'better', and provoke a critical reimagining of disasters beyond the event itself.

Ghosts of History from the Ruins of Disaster: Narrative Strategies in Post-Haiyan Filipino Novels

Dr Marie Rose Arong

In recent years, there has been a growing critical interest with disasters in literary studies. In *Dancing with Disaster*, Rigby (2015, p.2) poses that 'research in the humanities might provide an enhanced understanding of the complex interplay between cultural factors and geophysical processes in the genesis, unfolding, and aftermath of calamities'. This paper hopes to contribute to this important field of research especially because Filipino authors have started publishing novels which grapple with the Haiyan disaster, nearly six years after the Super Typhoon hit the Philippines. This paper examines what narrative strategies Filipino authors employ in order to negotiate the ethical and epistemological problems raised by the Haiyan disaster and how they might invite a reconceptualization of memory.

This paper examines how post-Haiyan Filipino novels in English such as Criselda Yabes' *Broken Islands* (2019) and Daryll Delgado's *Remains* (2019), recover and reimagine Haiyan. This paper argues that both novels' attempts to reclaim Haiyan also results in an excavation of Philippine history. Narratives such as *Broken Islands* and *Remains* not only provoke a critical understanding of disasters, but they are also necessary in the contemporary moment in order to challenge historical-revisionist narratives proliferating in the Philippines and beyond.

The Archaeology of Yolanda: Foucault and Reconstructing the Disaster

Wendyl Luna

In this paper, I provide a view of Typhoon Yolanda through the lens of Foucauldian archaeology. I argue that considering Yolanda less as a 'document' to be deciphered but as a 'monument' to be described not only gives a fresh outlook on the devastating super typhoon but also shows that its historico-critical reconstruction is possible. Drawing on Foucault's notion of archaeology that seeks neither to 'memorise' nor impute meaning on documents, such a reconstruction undertakes an 'archival work' that describes Yolanda by critiquing whenever possible the relationships between some of its elements—for example, how the displaced, despite being disconnected from their homes, can creatively conduct their lives. The task of the historian-critic, then, is to pay heed to these creative (counter-)conducts undertaken in relation to disaster governance. It is hoped that, with the archaeology of Yolanda, we may not only remember it for the devastating storm surges that claimed thousands of lives but, more importantly, engage with it as that through which we address contemporary issues.

Governing Through Women: Ethics and Politics of Disaster Reconstruction in the Philippines

Kaira Zoe Albuero Canete

This paper examines the reconstruction of post-Yolanda Tacloban City from a feminist standpoint. I argue that 'building back better' from disaster is essentially enmeshed in a citizenship project that instills within disaster-affected communities the responsibility to be resilient. The inculcation of this ethic of responsibility evidently plays out within the micro-moral domains of community life: the body, home, community, and local environs. While the idea of 'governing through community' has been articulated as a novel mode of governing in recent years, I highlight how the domains through which post-disaster governance operates are also fundamentally feminised spaces. With women as critical drivers of community recovery, as my research in Tacloban shows, I argue that the 'responsibilisation of resilience' is achieved not simply by 'governing through community' as evident in community-focused interventions delivered by both state and non-state actors. More specifically this is accomplished by 'governing through women'. Here, I demonstrate how state-initiated women's organising, participation, and 'self-enhancement' programs serve to weave together individual responsibility, community-building, and 'moral' citizenship in the pursuit of hegemonic interpretations of resilience. By analysing how women qualify, negotiate, and challenge such post-disaster citizenship project, I propose a reconceptualisation of resilience based on a feminist ethics of care.

The Future for Asian Libraries in Australia: Surviving Changes and Challenges

Dr Rheny Pulungan¹, Friederike Schimmelpfennig², Xiaoju Liu³, Dr Hui Huang⁴

¹Monash University, ²Australian National University, ³The University of Melbourne and Monash University, ⁴Monash University

Overview:

Asian studies and Asian library collections have undergone significant changes in recent years. One important change for Asian Studies librarians in the last decade is the shift from merely providing rich collections to taking parts in skill-development programs within faculty curricula, such as research skills, academic integrity and referencing, reading and note-taking, critical thinking, and writing skills. Another important change is the emerging prominence of online collections, which has benefited researchers in that it provides broad and easy access to resources.

The panel will commence with an elaboration of the comprehensive collection of Asian Studies from different institutions in Australia, incorporating both print and online resources. This will be followed by a showcase of a range of library programs provided by Asian librarians to support both research and teaching-learning activities. To conclude, the panel will discuss some challenges faced by the Asian Studies librarians, particularly in relation to monolingual environments, increased workloads, and competing priorities.

Monash University Library Asian Collections: Changes and Challenges to Support Teaching and Research

Rheny Pulungan

This presentation is an elaboration of the comprehensive collection of the Asian Collections at Monash University Library and how the collections have been used to support research and learning. Asian Collections at Monash primarily consist of Asian language materials with a focus on Indonesia, Japan, China, and Korea. The Asian Collections house rare and archival materials, including the Norodom Sihanouk Archival Collection, the Suetsugu Collection, the Australia Tibet Council Collection, the David Chandler Cambodia Collection, the Balai Pustaka Collection, the Southeast Asia Pamphlets Collection and the Indonesian Historical Collection. The library resources and staff expertise have been heavily involved in curriculum development and the delivery of teaching and learning activities. As part of assessments, students regularly come to the library to use Asian language materials and attend research and writing workshop run by library staff. This presentation will highlight some of the challenges faced by the library staff to support research and learning with the increased workload in a monolingual and an ever-changing university environment.

Influences on Decision Making in University Libraries: A Diversity Issue?

Friederike Schimmelpfennig

It is the Asian century, or so we are told. University libraries that hold Asian studies materials, sometimes in substantial numbers, have long supported those studies. Some have managed to build a reputation for their collection that are renowned world-wide, and where the universities themselves are happy to advertise these as “world-class”. It seems within the overall decline of humanities at universities in general Asian Studies may still have maintained their place, even though having suffered severe staff cuts, re-classified as “area studies”, and having to be content with less support from their library. In many libraries having specialised staff for regional studies or keeping the collection as a separate part within a library is increasingly considered superfluous worldwide, and which thus can be axed first. This is then explained by economic rationalism and TINA. Yet is this the only reason? What about the cultural knowledge and language proficiency of decision-makers? Can they make informed decisions on the inherent value of those “area studies”? I will look at the structure of senior management of university libraries and look closer at those with Asian studies libraries in Australia, and hope to shed a light on how decision-making is influenced by other than barely economic reasoning.

Chinese Language Collections at Monash University and The University of Melbourne

Xiaoju Liu

This presentation will provide an overview of Chinese language collections in both Monash University and The University of Melbourne. The two institutions are collaborating on developing complementary collections and this presentation will explain how librarians do this in practice and how users from both institutions benefit from this collaboration. It will then look at how librarians engage students and researchers with the collection, both print and electronic, in two institutions. Nowadays librarians' responsibilities include not only collection development work, but also supporting academics in developing learning resources and learning activities to maximise students learning outcomes. In the meantime, both universities have a large proportion of postgraduate researchers and their research relies heavily on library resources. So this part of the presentation will highlight how librarians use the collection to support teaching and research activities, and in return, how does this interaction inform their collection development work. Finally, this presentation will discuss some of the challenges of managing East Asian collection in this Western-centric library environment.

Imagining and Making Nations in Asia

Woonkyung Yeo¹, Dr Antonio Barrento², Dr Ying Xin Show³, Zhihang Li⁴

¹Seoul National University, ²School Of Arts And Humanities Of The University Of Lisbon, ³Malaysia Institute, Australian National University, ⁴The University Of Sydney

From Warriors to Pioneers: Veterans and State-Building in Early Postcolonial Indonesia

Woonkyung Yeo

This paper explores the significance of veterans of the Revolutionary War (1945-49) in Indonesia in the mid-twentieth century. After the war, while being praised as heroes saving the nation, veterans often became social problems and potential threats to the government. Many ex-soldiers had difficulties in returning to “normal life”, and some of them who were not unarmed were often involved in military affairs, even regional rebellions. Thus, one of the urgent tasks of the government for social stability was to demobilize and “resocialize” them. From the early 1950s, the government encouraged veterans to participate in “development” program, especially “transmigration.” Veteran organizations, especially the Legion of Indonesian Veterans established in 1957, got involved in diverse economic activities with governmental support and became powerful organizations. As such, from the mid-1950s, symbiotic relationship between the government and veterans grew, and many warriors of the Revolution became pioneers in national development. By analyzing archives on government policies and propaganda, and periodicals of veteran organizations, this paper attempts to investigate how the veterans’ organizations and the interplay between them and government worked, and to show that their transition from warriors to pioneers testifies to continual but transformed legacies of the Revolution in postwar Indonesia.

Beyond China, Within the Nation: Nationalist Tours of the Nanyang During Republican China.

Dr Antonio Barrento

During the 1920s and the 1930s, interest in tourism and tourist practice expanded in Republican China. In this context, ‘the Nanyang’, South Seas, emerged as a significant focal point in the tourism discourse, while it became the tourist destination of an affluent few. The China Travel Service played a crucial role in this respect, by promoting tourism to the Nanyang and providing related assistance to tourists from China. While examining in general terms the discourse and practice of outbound tourism to the Nanyang during China’s republican period, this presentation explores in particular the nationalist component of the tours. The Nanyang Chinese communities and the Chinese cultural elements in the region ranked high amongst the proposed and actual touristic attractions. In addition, in travel material the ‘tourist gaze’ was occasionally formatted by nationalist considerations. This was a manifestation of a broader reality. Nationalism permeated tourism, as can be particularly observed on the level of discourse. Tourist material related to the Nanyang that was produced during the occupation that followed the Second Sino-Japanese War reiterated these nationalist concerns. To a significant extent, touring abroad in the Nanyang was an expression of national anxiety and national assertion. In this sense, the nation was on tour.

Thoughts and Practices of “Malayanisation” in Nanyang University in the 1950s and 1960s

Dr Ying Xin Show

Nanyang University (1956-1980, a.k.a. Nantah) was the first Chinese-language university established outside China, and it was built by donations from people of all walks of life in Malaya. In the wake of independence, Nanyang University became an important site for students to express their enthusiasm and ideas on the pursuit of independence in Malaya. Students also debated on the forms of practices that reflect the new Malayan culture in the field of language, literature and performance. This paper will explore patterns of localisation and ideas of Malayanisation among the Chinese students in Malaya. By looking at the student publications of Nanyang University, including the magazine *University Tribune* (da xue lun tan, trilingual) published by the student union, and the magazine *University Youth* (da xue qing nian, Chinese) published by the Chinese Literature Society, this paper will explore how Nantah students negotiate Chinese culture, national identity and Malayanisation in their critiques and writings in the 1950s and 1960s.

Citizenship and National Identity in Chinese Higher Education, 1919-1937

Zhihang Li

In recent years, there has been considerable interest in modern Chinese nationalism. The notion of China being a civilization state or a nation-state has generated intense discussion: some scholars tend to identify internal factors—demographic and political—as crucial to explain China’s modern transformation. As Andy Green convincingly demonstrated, the nature and the state and the process of state formation, played the most decisive role in the national education systems and the spread of mass education. In 1919, the May Fourth Movement started the new process of modern education, and by 1927 National Government of Nanjing was established, national identity became the common pursuit of higher education. There are three major aims. The first is about the intellectual origins of modern Chinese nationalism—it learns from the Western Nationalism or it is the continuation of traditional Chinese part, even or the combination of two. Second, we need to conceptualize the term “Nationalism” and “Citizenship” according to the Chinese social-cultural background. Then the relationship between them in this period need to be deeply thought: Is it totally different or like heads and tails of a coin? Finally, we could understand the cultural mission of Chinese universities and their contribution to the national dialogue.

Race and Class Mobilities in Asia (2/2)

Bernard Keo¹, Dr John Solomon⁴, Hema Kiruppalini⁴, Dr Sophie Loy-Wilson⁵, Katon Lee^{3,2}, Nathan Gardner⁶

¹Monash University, ²University of Bristol, ³Hong Kong Baptist University, ⁴National University of Singapore, ⁵University of Sydney, ⁶University of Melbourne

Overview:

'Asia' as both concept and place has always been underpinned by mobility, particularly of people. The ability to move across and between the various constituent parts of Asia offered unprecedented opportunities for individuals and families to improve their lives. Through time, settlers and their descendants found and made 'homes' across Asia, especially those who successfully established themselves in their new environs. For these peoples, 'home' exceeded singular notions of race, nation and culture. Through the lens of 'cosmopolitan' actors and communities, this panel explores the various ways individuals and/or communities established their lives by breaking down rigid categories that emerged under European colonialism in the nineteenth-century and later, the rise of the Asian nation-state during the post-World War II period. Gathering scholars from transnational history, cultural history, social history and political history, this panel aims, firstly, to examine the lives of cosmopolitan actors and communities in relation to social and economic mobility. Secondly, this panel analyses the global flows of people and culture within a framework that transcended the boundaries of the state. Drawing chiefly from the study of polyglot individuals and communities on the move, the aim is to suggest a broader, more complex understanding of Asia as a place where the categorisation of people, politics, and society found new interpretations and shaped unprecedented human interactions.

Citizens at the End of Empire: Navigating "Citizenship" in Postwar Malaya and Singapore, 1946-1963

John Solomon

The breaking up of the British Empire in Asia was a period of significant upheaval for communities whose identities, mobilities and lived experiences were previously constructed within a trans-imperial world. In Singapore, which was one of the last territories in Southeast Asia to decolonise, the emergence of Singapore citizenship as a legal status conferred rights and privileges to individuals in exchange for a commitment of loyalty directed towards shifting concepts of empire, commonwealth, polity and nation. Rather than being simply imposed by states, the meaning, significance and contours of citizenship in Malaya and Singapore were negotiated between communities, individuals and the colonial and post-colonial states. The social history of citizenship in Singapore during decolonisation, that is, how different communities and groups of people responded to citizenship proposals and understood the meaning of citizenship and made decisions regarding citizenship choices, remains an underexplored area of scholarship. This paper argues that while emerging states and the British attempted to create national communities based on a discourse of loyalty and responsibility, ordinary people had a range of complex responses to citizenship based on pragmatic calculations, their "racial" identities, and their views on post-colonial mobility. These responses reveal how ordinary people and communities experienced the new system of borders, passports and nation-states that emerged across Asia in the wake of decolonisation.

Migrant Soldiers on the Move: 'Martial Races' and the Transnational Lives of Gurkha Families in the Far East (1940s-1960s)

Hema Kiruppalini

Since the colonial period, Nepalese Gurkhas constituted an integral part of the British Army and came to be categorized as a 'martial race' group suitable for soldiering. There is substantial literature in the domain of military and war studies that document their role in the Far East during the 1940s -1960s. While this body of work places emphasis on the identity of the Gurkhas as a 'fighting class' with warrior-like attributes, research on the social history of Gurkha families and their transnational mobility within Asia is few and far between. As such, this study places Gurkha families and their life histories at the heart of the story whilst foregrounding the influential role of colonial ideas about the 'martial races' in shaping their migration to the Far East. I will consider the Malayan Emergency (1948-1960) as a means to map their journey from Nepal across the Bay of Bengal to various camps in the Far East and, in doing so highlight the processes of differential exclusion that undergirded their life as gated community. A micro-historical approach to their social history in the context of the Cold War will elucidate how Gurkha families experienced and were affected by wide-ranging political transformations. I will also reflect on what 'home' meant for Gurkha families who experienced repatriation. Based on archival research and oral history interviews with migrant soldier families, this multi-sited ethnographic field research in Malaysia, Nepal, and the United Kingdom attempts to piece together fragments of their past.

Negotiating for a Second Life: Indian Migration and Tailoring Businesses in Cold War Hong Kong (1950s-1970s)

Katon Lee

After the British Empire colonised Hong Kong in 1842, Indians in search of better living conditions chose to leave their hometowns and followed British footprints. Detaram Sakhrani Mohan (D.S. Mohan), born in 1912 in Hyderabad Sind, India, migrated to the colony to search for a job at 19. He first worked as a junior shop assistant in a garment corporate in 1931 and founded his own business eight years later. Benefiting from the American pursuit of tailor-made suits, Indians with English proficiency bridged American tourists with Hong Kong Chinese tailors. Mohan with such a language advantage received a considerable number of suit orders from American tourists and forwarded them to the Chinese tailors for fulfilment. This presentation, focussing on D.S. Mohan and his tailoring businesses, aims to illustrate how Indians took advantage of their vantage point to refashion their social status in the context of the Cold War. Using Mohan's private collections, historical newspapers and oral history interviews, the research examines and illustrates how D.S. Mohan developed his tailoring businesses by closely collaborating with the American tourists and Chinese tailors. It argues that the class mobility of the Indians in Hong Kong not only represented the influence of the American tourists on the Indian community, but also signified the negotiation of a 'second life' and self-empowerment of the South Asians in the Cold War era.

Citizenship and Violence in Asia

Prof. Robert Cribb², Prof. Sandra Wilson¹, Dr Arjun Subrahmanyan¹, A/Prof Beatrice Trefalt³

¹Murdoch University, ²ANU, ³Monash University

Overview:

In Asia as elsewhere, conceptions of citizenship have often been forged, and reinforced, through violent struggle. The exercise of violence against national enemies and internal opponents has worked as a powerful means of bringing diverse communities into national citizenship. We examine four instances in which violence and citizenship were linked. Cribb discusses the 1942 'Sook Ching massacre' in Singapore, in which the Japanese military killed large numbers of Chinese who were perceived to be hostile to Japanese interests. The massacre sought to create a pro-Japanese community in Singapore, and later, also contributed to Singaporean nation-building. Wilson analyses the wartime executions of Allied flyers who crash-landed in Japanese-occupied territory, examining the ways in which relatively public violence against prominent representatives of the enemy reinforced notions of Japanese citizenship. Subrahmanyan discusses political murders in Thailand in the 1940s-50s, showing that, although the victims were Thai citizens, they lost their in-group privilege when they challenged powerful men. Trefalt discusses a 1969 Japanese mission to collect the remains of war dead in Papua New Guinea, exploring the ways in which the victims of past violence were physically reincorporated into the Japanese nation when their remains were recovered.

Sook Ching 1942: Mass Execution and National Identity In Singapore

Robert Cribb

In February 1942, Japanese forces entered Singapore following the surrender of British and Allied forces in the city. The Japanese commander, General Yamashita Tomoyuki, was reportedly keen to avoid an undisciplined atrocity such as had occurred in Nanjing in December 1937 and January 1938 but feared the presence of anti-Japanese forces among the Chinese population of the city. He ordered a 'screening' of the Chinese community to identify and remove such forces. In the process, some thousands of Chinese men were taken to remote parts of the island and executed. The atrocity was not comparable to the Rape of Nanjing, but it was one of the largest mass executions carried out by Japanese forces in occupied Southeast Asia. Using evidence presented at the later war crimes trials of senior Japanese officers, in Singapore and elsewhere, this paper examines the likely intentions of the Japanese commanders and the processes by which victims were selected. It assesses the likely death toll and the meaning attributed to the massacre in the subsequent development of a Singaporean national narrative.

Executions of Allied Flyers In Wartime Japan

Sandra Wilson

The executions of captured Allied air crew who had crash landed in Japan constituted a distinct category among war crimes committed by Japanese military personnel in the Second World War. During the intense bombing of the Japanese main islands in the last year of the conflict, over 700 Allied planes, mostly B29 bombers, crashed in Japan. Official U.S. sources identified about 450 survivors, who were then taken prisoner. Captured airmen brought the enemy directly to the Japanese people for the first time. They were captured in non-battle zones and were often highly visible to Japanese civilians; they were sometimes captured by civilians or civil police. The fate of the prisoners was closely connected with the endgame of the Pacific conflict. Some were court-martialled by Japanese authorities and then executed but others were summarily executed, in a context in which air raids were a constant occurrence, an Allied invasion was expected in the near future, and transport and communication were disrupted. Fed by press and military insistence on the idea that the air crew were war criminals who had engaged in indiscriminate bombing, Japanese public opinion was extremely hostile to the air crew.

Political Murder in Post-War Thailand

Arjun Subrahmanyam

Amid a confused and unstable post-war political scene, Thai state actors used violence and intimidation to bolster their power and silence critics. In the 1940s and 1950s Thai police murdered several regional assemblymen and journalists, prominent activists who criticized the government's alliance with the US in the Cold War and also the state's neglect of rural welfare. This paper describes the context of the murders and argues that the state actors ignored the rights guaranteed to these men under the law since they had transgressed a customary notion of obedience to the powerful. The paper also argues that the murdered challenged not only the authority of the elite, but also the culture of "Thai-ness" – founded among other things on a staunch anti-communism – that was evolving as a hegemonic weapon against domestic enemies during the Cold War. As a result, activists lost their constitutional right to speak on politics and on behalf of less-well educated and poorer people. Indeed, they lost their right to live. The culture of impunity that developed from this time still today haunts Thai society and intimidates people into silence.

Collecting the Remains of the War Dead: Japanese Missions to Papua New Guinea

Beatrice Trefalt

The first Japanese mission to recover and collect the remains of the war dead in Papua New Guinea took place between 11 October and 16 November 1969. Fifty-five veterans of the campaign and several employees of the Ministry of Health and Welfare collected the remains of about 8000 war dead along the coast between Lae and Wewak. On their return a book of essays and photographs recounted their search for war remains. Missions to collect war remains ("ikotsu shūshū") from former battlefields in the Pacific were the culmination of long-running pressure on the Japanese government to account for the war dead. War bereaved families in Japan joined with veterans' organisations and others to demand the repatriation of their remains from 1948 onwards. By the late 1960s, the Japanese government funded and organized a number of well publicised missions to recover remains, of which the Papua New Guinea one was an important example. This paper focusses on how the 1969 mission was described in the accompanying book, and the function that such missions and commemorative travelogues performed in 1970s Japan.

Language Attitudes, Ideologies and Choices

Pallavi Atre¹, Ivy Chen², Dr Lidia Tanaka¹, Prof Kaori Okano¹, Quang Van³

¹La Trobe University, ²University of Melbourne, ³Yale University

Konnichwa! Namaste! A Comparative Study of Parental Motivations and Strategies in a Marathi and Japanese Heritage Language School in Melbourne

Pallavi Atre

The purpose of this paper is to report work-in-progress project which examines parental motivation for heritage language school education. In this comparative case study of an emerging Marathi heritage school (2015) and an established Japanese heritage school (1986) in Melbourne I discuss what heritage language education signifies for individuals, families, ethnic communities and the wider Australian society, by examining the data collected in my fieldwork. The data consists of class observations and interviews with parents, former parents, teachers and community members. I then explore parental motivations and strategies, drawing on Bourdieu's forms of capital and conversion strategies (1997) and the instrumental and integrative motivation continuum (Gardner and Lambert 1972) as analytical tools. I also review the challenges emerging heritage language schools face, and highlight practical measures to promote heritage language maintenance.

Multilinguals' Language Attitude and the Effect of Socio-Political History: The Case of Taiwan.

Ivy Chen

Language attitudes are crucial in determining language preservation. However, most research on language attitudes has only compared languages/dialects belonging to a society (e.g., Mandarin, Taiwanese), and contextual factors have not been systematically considered. Therefore, the current study aimed to determine the extent to which the Taiwan context would affect the strength of attitudes on the prediction of language proficiency by targeting languages differing in status: Mandarin Chinese (official language), Taiwanese (mutually unintelligible 'dialect' of Chinese spoken by around 70% of the population), English (compulsory school subject), Japanese (previously taught during Japanese rule [1895-1945]) and French (rarely learned). Participants recruited through a community centre in Taipei completed a questionnaire designed following the most common cognitivist language-attitude model positing three major components (e.g., Baker, 1992): cognition (belief about other's proficiency), affect (semantic differentials, Maguire, 1973), and behavioural intention (desire to learn). Overall, participants had the most positive attitude towards compulsory languages (English, Mandarin) and higher desire to learn relevant foreign languages (English, Japanese). Participants who were 'more' multilingual reported higher desire to learn relevant languages but held less-positive attitudes toward compulsory languages. Multilevel path analysis revealed a significant effect of contextual factors on the effect of language attitude on self-perceived proficiency.

Making Sense of Intra And Inter-Speaker Variations in Kobe Women's Interview Discourse over 30 Years

Dr Lidia Tanaka and Prof Kaori Okano

This paper examines the discourse of non-tertiary educated working class women in Kobe in ethnographic interviews that Okano has conducted since they were high schoolers in 1989. It identifies inter and intra-speaker variations over time in selected linguistic features; and explores alternative ways to understand these variations, by analysing linguistic and sociological data in combination. We can understand such variations at least partially as being influenced by critical life events (e.g., marriage, divorce, childbirth, employment, further study, moving to other regions), and as individual speakers' deliberate attempts to project a particular personae (e.g., professional woman, good mother, close friend) and influence the nature of their conversation/ relationship with the interviewer. The significance of this study lies in explaining linguistic variations of the same individuals over 30 years in combination with ethnographic and sociological data. By examining the interview discourse of these Kobe women, it contributes to the limited amount of Anglophone sociolinguistic research on non-standard Japanese (e.g., Okamoto, 2008). It also makes an innovative contribution to Japanese dialectology by studying pragmatic or stylistic aspects rather than phonology or syntax.

Vietnam War, Vietnamese Diaspora, and the Politics of Vietnamese Language

Quang Van

This paper identifies different linguistic forms and practices among Vietnamese diaspora in North America, Australia, and Europe and the state of Vietnamese language education abroad and its politics. It also attempts to offer solutions to some of the issues or concerns. It can be generalized that Vietnamese heritage learners' knowledge and experiences are products of unique linguistic and historical situations. From this outlook, scholars and educators have argued that in order to respond to the identities and linguistic needs of Vietnamese heritage learners, teaching materials should reflect, preserve, confirm, and be relevant to the historicity and experiences of heritage learners. This will allow them to feel at home, safe, authenticated, and empowered. One dominant position among Vietnamese diaspora has shown a resistance to any attempt to appropriate, teach, or use expressions considered pro-Communist or products of the Communist rule in Vietnam. This resistance is not purely political in nature. It can be read as an attempt to build legitimacy to the former Republic of Vietnam or a desire to preserve the Vietnamese refugees' language, identity, and collective memories. Regardless of the reasons, this linguistic attitude raises important questions concerning linguistic convention criterion for correct and incorrect use of language, along with assumptions about language and meaning. It also raises serious questions about diversity. Perhaps Wittgenstein's view of language and his opposition to private language and rule-following criterion presented in the *Philosophical Investigations* can offer a way out of these problems. Besides linguistic, political, cultural, and other practical concerns, this issue has direct implications relating to the teaching of Vietnamese language to heritage and non-heritage students in America, Australia, and elsewhere.

Local Community in Action: Success and Failure

Jasmine Kusumawardhani¹, Dr Siswo Hadi Sumantri¹, Dr M. Adnan Madjid¹,
Dr Mariko Urano², Dr. Kurnia Warman³, Jore-Annie Rico⁴

¹Indonesia Defense University, ²Hokusei Gakuen University, ³Andalas University, ⁴The University Of Sydney

Community-Based Deradicalization: A Case Study of Lingkar Perdamaian Foundation

Jasmine Kusumawardhani, Dr Siswo Hadi Sumantri and Dr M. Adnan Madjid

This research aims to describe deradicalization processes held among society. It also aims to give insight into the deradicalization model where the society, including former terrorism inmates, are actively involved. Former terrorism inmates have a specific challenge in their integration back to the society due to their exposure to radical ideologies or terrorist acts. Their belief of the radical ideology becomes an additional barrier to the inmate fostering process and reintegration to the society. Yayasan Lingkar Perdamaian (Peace Circle Foundation) is a social movement established by former terrorism inmates to ease their reintegration to the society. Community involvement as a deradicalization component is a crucial component, although the active and voluntary involvement of society is a new phenomenon. This research utilizes qualitative descriptive phenomenology. The data compilation will be done through interview, observation, and literature study in snowball method. The result of the research will give description on the society-based deradicalization and model that can be applied in a bigger environment.

Local Impacts of Competition Between Transnational Initiatives to Govern Palm Oil Supply Chain and State Sovereignty: Case Studies from West Sumatra and East Kalimantan

Dr Mariko Urano and Dr. Kurnia Warman

The Indonesian government has stressed the contribution of the palm oil sector to eradication of rural poverty and job creation. But the failures of domestic regulations to properly address forest destruction and land grabbing resulting from palm oil production have led to the rise of transnational governance initiatives, specifically private certifications and trade restrictions of importing countries. Based on interviews and participant observations conducted among populations living in Kalimantan and Sumatra, two major oil palm producing islands in Indonesia, this paper argues that the transnational palm oil governance initiatives have failed to make beneficial contributions to local societies. In West Sumatra, the low commodity price resulting from the import restrictions of the EU and US has impoverished local smallholders, who cannot find alternative livelihoods. Due to flawed implementation process of free, prior, and informed consent (FPIC) in sustainable standards of private certification, specifically the lack of veto powers and transparency, local land rights of Dayak populations facing large scale oil palm plantations in East Kalimantan have remained weak. The Indonesian government responded to the export challenges by increasing the domestic use of palm oil as biofuel, showing limited influence of transnational initiatives and on-going supremacy of state sovereignty in environmental governance.

Contested Consent: Untangling the Tensions between the State and Customary Indigenous Law in the Kaliwa Dam Project in the Philippines

Jore-Annie Rico

This paper critically analyses the contestations between the State and customary indigenous laws through a case study of the proposed construction of the Kaliwa Dam located at Quezon Province in the Philippines. The essay begins by providing an overview of the Kaliwa Dam Project and the Dumagat indigenous group, whose legally-recognised ancestral domains lie within the Kaliwa River Basin. To situate the tensions underpinning the State and the Indigenous Peoples, the paper focuses on the role of free, prior, and informed consent (FPIC) as a tool in safeguarding indigenous rights. Despite the centrality of the FPIC in Philippine domestic and international legal commitments, the study argues that the State itself has circumvented the FPIC process, thus undermining the customary laws and rights of the Dumagats. Finally, the essay invites critical reflection on the creeping phenomenon of damming of indigenous domains in Asia as well as the lessons that can be gleaned from indigenous resistance and resilience exhibited by the Dumagat indigenous peoples.

True Cadres and Xiaoxu Minzu: The Politics of Ethnicity and the Future of Communism in Contemporary China

Dr Taotao Zhao¹, Dr Deborah Mayersen², Adrian Brona³

¹Shenzhen University, ²University Of New South Wales Canberra At The Australian Defence Force Academy, ³Jagiellonian University

Cadre System in China's Ethnic Minority Regions: A Contributor to Tensions in Local Public Relations?

Dr Taotao Zhao

The cadre system in China is an institution designed to reduce human error and improve efficiency during the policy design and implementation process. The research question of this paper is: what are the impacts of the cadre system since the early 2000s on the government–public relations in China's ethnic minority regions, particularly in the TAR? Applying selective implementation theory and incorporating qualitative research method, this paper draws a picture of the complex influence of the institution on cadres' decision making at work. It argues that flaws in the recruitment, evaluation, term of office and ethnic minority cadre arrangements have actively and passively encouraged controversial cadre behaviours. Together with the historical, political and demographic conditions in the TAR, the cadre system has, at times, become a problem rather than the solution to the government–public relations.

The Treatment of the Uyghurs in China: International Responses

Dr Deborah Mayersen

According to some reports, more than a million Uyghurs are currently being detained in Xianjing province in China. Phrases like 'concentration camps', 'arbitrary detention' and 'systematic repression' are increasingly common as descriptors of their treatment at the hands of Chinese authorities. Tight restrictions preventing outside observers from access to Xianjing, however, along with travel and communication restrictions for many of those in the region, have severely limited the availability of information about the conditions currently being experienced by the Uyghurs. This paper will examine whether a case for 'crimes against humanity' can be made for the current treatment of the Uyghurs. It will then explore international responses to the situation. While the US has taken some action, and the issue has been discussed in the UN Human Rights Council, overall the international community has refrained from strong condemnation. Yet if these violations do potentially constitute crimes against humanity, they fall under the rubric of the responsibility to protect – an international norm that suggests a much stronger stance is warranted. This highlights the complexities of addressing human rights violations committed by a permanent member of the UN Security Council.

The Role of the Communist Youth League in the Xi Jinping Era

Adrian Brona

Since Xi Jinping came to power in 2012, the Chinese political system has undergone dynamic changes. The consolidation of power in the hands of the General Secretary of the Communist Party of China (CPC) and the reconstruction of the government stand among many examples of significant reforms that have taken place in recent years. Over the past three years, the Communist Youth League (CYL) also underwent a profound transformation. The CYL is a resourceful youth organization, often described as a "breeding ground" for the CPC's cadres. This paper provides an overview of the CYL's reform in relation to four aspects: the finances, bureaucracy, grassroots cadres, and ideology. The main objective of this study was to assess the future role of the CYL in the Chinese political system. This study was exploratory and interpretative, based on research data drawn mostly from documents and statements of the representatives of the CYL and the CPC. The results of this investigation indicated that the CYL is likely to remain an important component of the Chinese political system, albeit with limited impact on the creation of future leaders.

The Politics of Trade Policy in Asia: Gender, State-Building, and Economic Diplomacy under the Yoke of Late Stage Capitalism

Dr Rabi Ah Aminudin¹, Francine Déliane Hug², Dr Dahlia Simangan³, Dr Srinjoy Bose⁴

¹International Islamic University Malaysia, ²National University of Singapore, Faculty of Law, ³Hiroshima University, ⁴University of New South Wales

Gendering Trade Policy in Asia

Dr Rabi Ah Aminudin

Trade policy has been considered as gender neutral for decades due to the monopoly of men in the area and lack of awareness on the importance of applying a gender lens in trade policy analysis in Asia. This has led to the neglect of the different impacts of trade policy towards men and women, especially in the discussion of trade liberalisation. The sidelining of the gendered impacts of trade policy has resulted in the lack of creativity in finding solutions to trade and economic development woes especially in developing countries. Women, especially in developing regions are often marginalised in the decision-making process and more often than not, have a large gap in terms of their economic participation due to various reasons such as socio-cultural and economic reasons. Asian countries such as Malaysia has experienced a huge improvement in terms of female education still receive low marks for female economic participation (Gender Gap Index Report, 2018). Trade policies need to be more gender sensitive as women active roles in trade also are often masked by the fact that their involvement in trade usually happen in Small Medium Enterprises (SMEs) and the impacts of trade policies to female traders are different to men. Secondly, women's participation in economic activities are more likely to be vulnerable, unstable, and lowly protected (UNCTAD, 2014).

State-Owned Enterprises in New-Generation Free Trade Agreements: Carveouts Chiselled for China's Legal, Economic and Political Backbones

Francine Déliane Hug

Amidst thundering trade wars and withering rules-based liberal order, the world is plunging into pivotal times of uncertainties. For Asia holistically and China particularly, these tempestuous winds represent unparalleled opportunities to rearchitect multilateral trade rules. Clauses pertaining to state-owned enterprises (SOE) illustrate legal state-of-the-art innovations canvassed in New-Generation Free Trade Agreements (FTA) best embodied by the Comprehensive and Progressive Agreement for Trans-Pacific Partnership (CPTPP). As SOEs are arguably China's steadiest but thorniest ecopolitical pillar, the Gordian knot failing to reconcile international trade law with China's sui generis SOEs direly needs to be untied. This paper's research objectives are to: Identify rationales behind China's strategies; promote mutual understanding between China and its pro-deep integration partners; formulate unprecedented provisions on sensitive deadlocks; and design FTAs with highest common-denominators. Its central hypothesis asserts that where middle-grounds erode, carveouts in the form of exception, review and evolutionary clauses are the normatively most viable option to achieve New-Generation FTAs acceptable to all.

Oiling the Rigs of State-Building: A Political Settlements Analysis of Fiscal Governance in Timor-Leste

Dr Dahlia Simangan and Dr Srinjoy Bose

The transitional period in Timor-Leste witnessed the political importance of the extractive industry. Petroleum and gas revenues financed a large part of the national budget and were, therefore, crucial for the country's economic trajectory. The government established the Petroleum Fund in 2005 to prevent the economy from plunging into the "resource curse," but the management of the Fund has since become a source of controversy as it created opportunities for corruption and unsustainable spending practices. These governance issues, coupled with falling oil prices and declining production, pose challenges for an oil-dependent country in planning for economic diversification and sustaining political development. This study asks how the political dynamics in the management of petroleum revenues helps or hinders the process of statebuilding in Timor-Leste. To answer this, we examine the relationship between the political processes of statebuilding and economic democratisation in Timor-Leste using the Political Settlements Analysis (PSA) framework as an analytical tool. Specifically, we analyse how political settlements produced by bargaining, exchange, and (re)negotiation influence fiscal governance of the petroleum revenues, and consequently the economic development of Timor-Leste.

Wednesday 8th July

Panel Sessions 2.3

Rural Identities, Governance and Security

Katiman Katiman¹, Dr Monika Barthwal-Datta², Colum Graham³

¹Crawford School Of Public Policy, Anu, ²School of Social Sciences, UNSW Sydney, ³Australian National University

Village Deliberation in Managing Village Natural Resources in Indonesia

Katiman Katiman

One strategy to develop rural areas is to reform village governance structures by granting decision making autonomy to villages. The underlying assumption is that when villages have more authority to make decisions over their own affairs, the outcomes will be better suited to their needs. However, in practice giving greater authority only sometimes meets expectation and may alter well-established and suitable practices of development. The government of Indonesia introduced the New Village Law (No 6/2014) granting greater authority and power over budgetary allocations to villages. The new law emphasises village authority with respect to its traditional autonomy (otonomi asli desa) and original rights (hak asal-usul). These village's original rights include village natural resources, particularly village land. Using deliberative democracy theory, and based on extended fieldwork in Central Java, this study examines village deliberation (musyawarah desa) processes shaping the distribution of village land. It considers how deliberation works and how patterns of deliberation influence outcomes. The paper compares cases where village elites intervene and dominate the deliberation process, with cases where community values and preferences lead to anticipated outcomes, assessing under what condition each of these occur. Finally, the paper considers the role of social relations, leadership and actors' interests in shaping the village decision-making process and outcomes.

'Jai Jawan Jai Kisan' (Hail the soldier, Hail the Farmer): National Security, Food Security, and State-led Narratives of Small Family Farmers in India.

Dr Monika Barthwal-Datta

In 1965, drought-related food shortages, heavy dependence on US food aid, and two recent border wars – in 1962 with China and in 1965 with Pakistan – saw Indian Prime Minister Lal Bahadur Shastri proclaim in a speech: 'Jai Jawan, Jai Kisan' (Hail the Soldier, Hail the Farmer). The slogan welded together notions of national security and food security, and quickly became, and remains, ubiquitous in Indian public discourse. This paper explores how Shastri's discursive coupling of the Indian farmer with the Indian soldier had the effect of producing a masculinized archetype of the former, that became deeply ingrained in public discourses on small family farmers in India. This archetype simultaneously valorises farmers, while imbuing them with the same moral duties and obligations as those associated with soldiers, including protecting the country (from hunger and famine), carrying on in the face of adversity, and being self-sacrificing in these pursuits. The paper then investigates how these discursive representations have made possible a state-level policy disposition towards small family farmers where, unlike soldiers, the former continue to be treated with a general apathy even in the face of high levels of farmer suicides in times of acute agrarian distress.

The Mess of Mafias? Regulating State Support in Rural Indonesia

Colum Graham

Relations between the Indonesian state and countryside are increasingly dependent on material support. From a broad view, increased material distribution to the countryside in the absence of state extraction is supposed to better enable the persistence of rural surplus populations. More localised accounts of state support into rural communities observe how new distributional claims inform emerging political dynamics of eligibility. Based on long term fieldwork in a village in Bojonegoro, East Java called Lone Teak, this paper questions the role of state support in its community's persistence. Known subsidies for agricultural production, the primary source of income for the vast majority of Lone Teak's households, are the most openly criticised forms of state support, whereas less openly criticized are state supports for service delivery and welfare. The basis of villagers' critique is what particular state supports do for households' persistence understood in terms of indebtedness. By placing household debt at the centre of analysing the role of state supports in rural Indonesia, a clearer understanding of its emerging distributional politics is possible.

Reconciliation Revisited: New Developments in the Grassroots' Search for Reconciliation and Peace in Indonesia

Dr Birgit Braeuchler¹, Dr Priyambudi Sulistiyanto², Dr Najib Azca³, Rumecko Setyadi⁴, Ade Siti Barokah⁵, Maulida Raviola⁵, Ayu Diasti Rahmawati³

¹Monash University, ²Flinders University, ³Universitas Gadjah Mada, ⁴Syarikat, ⁵The Asia Foundation

Overview:

A decade ago, a group of scholars and activists put together the first volume on grassroots reconciliation in Indonesia (Reconciling Indonesia. Grassroots Agency for Peace, 2009). Given the refusal of political powerholders back then to systematically deal with the past, we were in search of grassroots initiatives to build peace and restore social relations, with regards to past mass violence such as 1965/66 and more recent post-Suharto violence. This panel seeks to revisit reconciliation debates and initiatives, again with a focus on the grassroots. Although our focus is on Indonesia, we are also keen to include contributions on initiatives in Timor-Leste or between the two countries. We would like to invite contributions that address one or more of the following questions: What longer-term impact did previous reconciliation initiatives have? How have recent social and political developments (e.g. increasing radicalisation, polarisation, populism) impacted on reconciliation? Has it led to new initiatives or rather led to regress? What role do performative means play in contemporary reconciliation initiatives? What achievements were made in the field of human rights and what impact did this have on broader issues of reconciliation and the search for sustainable peace, in particular with regard to grassroots agency?

Grassroots Reconciliation in Indonesia's Illiberal Democracy Revisited

Dr Priyambudi Sulistiyanto and Rumecko Setyadi

This paper examines the progress and regress of grassroots reconciliation activities in dealing with past human rights abuses in Indonesia in the past decade. It will trace back the trajectories under which the state and non-state actors cooperated, competed and were also fighting with each other in the creation of a nationwide reconciliation consensus (Sulistiyanto and Setyadi, 2009). It will address the significant lack of academic interest in analyzing the intersection between the nature of Indonesia's illiberal democracy with the failures and successes of expanding grassroots reconciliation (Hadiz, 2005; 2017; Meitzner, 2018). This paper will particularly make use of two case studies: the external and internal dynamics of the state-sponsored Reconciliation Symposium on the 1965 affairs held in Jakarta in 2016 and the role of Imam Aziz, a former Head of Syarikat, in lobbying the Indonesian government and the leadership of Nadhlatul Ulama (NU) to find a national reconciliation strategy. In conclusion, this paper takes into account factors such as the lack of President Jokowi's leadership, the opposition from the military, divided civil society, and 'reconciliation fatigue' in the making of the lasting reconciliation strategy in Indonesia.

A Detour or Trojan Horse? Social Inclusion Initiatives and Reconciliation of the 1965 Violence in Indonesia

Ade Siti Barokah, Maulida Raviola, and Ayu Diasti Rahmawati

As Indonesia enters an era of post-transitional justice (Wahyuningroem, 2019) marred with intergenerational silence and signs of democratic regression, there is a looming question as to how the country should deal with past violence and human rights violations. It is within this context that several civil society organizations in Maumere, Palu, Solo, and Yogyakarta decide to adopt the social inclusion approach to forge paths for reconciliation between the perpetrators, the survivors, and even "the bystanders" of the 1965 mass violence. Working mainly at the grassroots level, these organizations have revived long-lost rituals, produced intergenerational art performances, and promoted inclusive health service for the elderly since 2014 so as to advance the reconciliation agenda. Inspired by Sarah Maddison's framework on reconciliation (2015), this paper examines notes from field observations and interviews on the afore-mentioned initiatives to explain how and to what extent the relatively "new" approach of social inclusion can reopen a "reconciliation space" either at the relational, institutional, or constitutional level in post-1965 Indonesia. Understanding the mechanisms with which social inclusion may (or may not) help in creating such space is necessary to determine what other complementary reconciliatory strategies should be taken by Indonesians to deal with their violent past.

From Peacebuilding to Social Justice

Dr Birgit Bräuchler

Drawing on multi-sited and multi-temporal fieldwork, this paper follows the intricacies of long-term transformation processes at Indonesia's margins, from colonial oppression and co-optation, to national integration and conflict, decentralisation and peacebuilding. In this long-term trajectory, we take a specific look at how structural violence, historical inequalities and deep religiosity led to mass violence in Maluku (Eastern Indonesia) that the central government refused to take responsibility of. This triggered indigenous people to revive local tradition to rebuild interreligious bridges and religious figures to instigate interfaith dialogue. These efforts so far fail to promote interethnic dialogue between indigenous people and migrants, which, on the long run, could result in future conflicts. The government's focus is on economic development that often continues issues of structural violence through, for instance, land grabbing and the exploitation of natural resources. The peace movement and continuing injustices triggered the emergence of yet another kind of movement for broader social justice, in which the youth, local knowledge, international legal frameworks and a global protest rhetoric figure prominently. This paper contributes to the analysis of long-term transformation processes at the margins of post-Suharto Indonesia and argues for the need to broaden our understanding of processes of reconciliation and peace.

Revisiting Peacebuilding in the Land of Jihad: Comparing Ambon and Poso, Eastern Indonesia

Dr M. Najib Azca

Protracted religious communal violence had taken place in two areas of eastern Indonesia, namely Ambon in Maluku province and Poso in Central Sulawesi, during the early stages of democratic transition in Indonesia. Although peace accords have been achieved in the areas (in 2001 for Poso and in 2002 for Maluku) peacebuilding was not completed immediately. Rather, another significant incident of violence unfolded in the city of Ambon in September 2011 and a series of terrorism attacks continued in Poso until 2007, with a small group of jihadists still launching sporadic attacks until recently. Based on several fieldwork trips to both areas since 2002, this paper will revisit peacebuilding in the two lands of jihad: Ambon and Poso. It will argue that the differing outcomes for peacebuilding efforts in the two areas are consequence of two main factors: the different character of non-local violent actors (salafi-jihadi actors in Poso; salafi-non jihadi actors in Ambon) and the different socio-economic types and characters of these places (small town of Poso and urban city of Ambon).

Negotiating Identities and Languages in Multicultural Australia

Dr Farzana Yesmen Chowdhury¹, Dr Nicholas Herriman², Dr Alistair Welsh³,
Dr Monika Winarnita³, Dr Etsuko Toyoda⁴

¹University Of Queensland, ²La Trobe University, ³Deakin University, ⁴The University Of Melbourne

Language and Culture Maintenance and Cultural Identity Among Asian Migrants in Multicultural Australia

Dr Farzana Yesmen Chowdhury

Since the implementation of a non-racial Australian immigrant selection policy in the early 1970s, many Asian immigrants and refugees started arriving in Australia, from countries including Hong Kong, China, Taiwan, India, the Philippines, and Cambodia (Clyne & Kipp, 2006). The linguistic and cultural diversity of Australia has given ample scope to the study of language and culture maintenance among its immigrant communities. While the proportion of the population using a community language at home was rising, the linguistic demography started to change. Vietnamese, Mandarin, Filipino, Hindi, and Turkish had a steady increase in speakers over the ten-year period, while languages like German, French, Maltese, Dutch, and Polish had a steady decline over the same period. Based on the most studied migrant communities who have arrived in Australia from Asia after the 1970s, this presentation will provide an overview of how and to what extent they maintain their ethnic language and culture, emphasising the factors which facilitate it. Findings of this presentation show that the multicultural policy has enhanced the ethnic language and culture maintenance of recently arrived migrant communities in Australia. This presentation will provide insight into how Asian migrant communities think of their identity managing their linguistic heritage and cultural practices in multicultural Australia.

English, Indonesian, and Cocos Malay: Language, Power and Identity on a (Post)colonial Tropical Atoll

Dr Nicholas Herriman, Dr Alistair Welsh and Dr Monika Winarnita

Generally, scholars in postcolonial studies view rejecting a colonial language as a radical act. But is it less radical for (formerly) colonised subjects to speak in the coloniser's tongue? Based on extensive fieldwork on the Cocos (Keeling) Islands, we contend that local Malays have an uneasy relationship with English. After 150 years' rule under a dynasty of English-speaking 'White Rajahs', the local Cocos Malays voted, in 1984, for their islands to be integrated into Australia. As Australian citizens, for the Cocos Malays the significance of using English is context/situation-dependent. Using English can be highly empowering as much as oppressive. However, other options are also problematic. Local residents perceive themselves to be partly descended from Indonesians. Indeed, Indonesian was taught in the local school as part of the Australian education department's curriculum. This however met with disapproval, leading to calls for the teaching of Cocos Malay. However, Cocos Malay mostly exists as an oral—formal codification has yet to be undertaken. At the same time, most parents desire that their children achieve proficiency in English. This complexity of the language situation is a barometer of the historical and social contestation.

The Relationship between Attitudes to Freedom, Individualism and Gender Equality and Perceptions Regarding Family Name Selection among Japanese “Lifestyle Migrants” in Australia

Dr Etsuko Toyoda

This paper presents findings from a study examining the relationship between attitudes to freedom, individualism and gender equality and perceptions regarding family name selection among Japanese “lifestyle migrants” in Australia. Since the 1990s, it has been identified that, unlike other East Asians, Japanese people migrate to Australia seeking a leisurely lifestyle. They value time with family more than work, appreciate freedom and individualism, and have gender equality perception. The participants of the current study, Japanese married couples living in Australia, showed a tendency of prioritising time with family over work, appreciating freedom and individualism, and holding liberal perceptions about gender equality. The study investigated whether these participants have questioned the Japanese marriage system that forces a couple to choose one spouse's surname upon marriage, in which the majority of couples choose the husband's due to the historical legacy and social expectation, after encountering the flexible Australian family name selection. The analysis of in-depth interview data suggests that, despite the participants' positive attitudes towards freedom, individualism and gender equality, the majority of them have followed the Japanese marriage system and unquestioningly chosen the husband's name, and their perceptions have not shifted much even after learning of other choices available in Australia.

Interdisciplinarity, Critique and Risk: New Directions in Urban and Architectural Histories in and of Asia

Dr Kah-Wee Lee¹, Dr Lilian Chee¹, Zihao Wong¹, Dr. Jayde Lin Roberts², Dr. Gauri Bharat³

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Overview:

As the future of the world shifts eastwards, it is necessary to re-examine the burden of history in and of Asia. This has special significance for architectural and urban historians - as more and more of Asia's built environment is folded into the expanding frontiers of development, the script of the past appears crowded and ghost-written by populist, nationalist and market forces. Yet it is into this contestation over the past that scholars can reconcile with how histories were written and articulate the nascent impulses of a new generation of historiography. This panel presents emerging trends in architectural and urban historiography with reference to changing disciplinary norms, institutional settings, methodologies and theoretical influences. The four papers wrestle with historiographical models outside of or emerging within the discipline of architecture, such as genealogy, micro-history and global history. They also show how various critical approaches (such as feminism, postcolonial theory and vernacular/heritage studies) have changed architectural inquiry, and ask what they can continue to offer into the future. Finally, as a panel made up primarily of mid-career scholars, it asks what "Asia" does to research and teaching: what are the stakes of writing histories in and of Asia, and what are the risks involved in charting new directions?

The Troubled Heritage of the Secretariat: Murdered Dreams and Fragile Hopes in Myanmar

Dr Jayde Lin Roberts

Myanmar stands at an unenviable juncture, impatient to reach the orderly future of aspirational modernity while clinging to the past mythologized as national heroes and Burman dynasties. National reforms initiated in 2011 opened up the once hermit country to an onslaught of foreign aid, international best practice, and globalized discourses of universal value which project development as an economic calculation capable of overcoming local idiosyncrasies. Even for heritage conservation, a process that must negotiate the intersections of meaning, emotions, place attachment, and multiple histories, international consultants have presented technical procedures to designate quantifiable value.

This research examines the heritage-making process of the Secretariat to foreground the elisions and negotiations required to save the former colonial command centre that came to be known as the site of General Aung San's assassination. Aung San is hailed as the founding father of independent Burma who might have built an inclusive democratic nation had he not been slain at the age of 32. By tracing the political history of the colonial-built complex, analysing the discourse around its conservation and re-use, and tracking its ongoing development under the hands of a private company, this paper will analyse the political and economic forces that are trying to write a history of Yangon that will deliver on the promise of a prosperous cosmopolitan Myanmar despite the many contradictions in the Secretariat's past.

Singapore's Coasts, the Whale and the Museum

Zihao Wong and Dr Lilian Chee

In 2015, a whale's carcass was discovered on the reclaimed embankments of Singapore's industrial Jurong Island. The whale had been slashed by a ship's propeller; plastic trash in its belly showed the carcass to be a product of a distant sea. The skeleton now hangs in the Lee Kong Chian Natural History Museum. It projects an image of environmental awareness that intertwines the double sites of museum and reclaimed coasts.

This paper traces the whale's movement to understand Singapore's relationship to the sea. In particular, it speculates on the skeleton's other name – the Singapore Whale, which references an earlier skeleton belonging to a colonial taxidermy collection of regional fauna in the old Raffles Museum. Contemporary urban myths link the Singapore Whale's arrival to the nation's colonial founding. The paper considers how aspects of the non-material and non-factual inhabit and constitute architectural space and histories. It postulates fictional-narrative writing as a method to rehabilitate several threads of knowledge: the mythic imagination of the Singapore Whale; the historic-factual architectural sites of museum and coast, and the restaging the the nation's founding moment in the Natural History Museum. In broader terms, this paper speculates on the future of architectural historical/theoretical research wherein the notion of the disciplinary archive is increasingly ill-defined or dispersed, and more creative modes of engagement become requisite.

Architecture as Evidence: Reflections on Doing Architectural History in the Legal Archive

Dr Kah-Wee Lee

Historians have always had to assemble their own archive. As architectural scholarship becomes more interdisciplinary and less fixated on the building as an art-object, the work of assembling the archive has also turned to less conventional sources. This paper draws upon micro-history and post-colonial theory to reflect on the ambitions, rewards and challenges of turning an architectural eye to law. In particular, it traces a specific law - the Common Gaming Houses Ordinance – designed to attack popular gambling across the British Empire by using architecture as evidence of crime.

The paper makes two arguments. First, it argues that the legal archive – consisting of commentaries, testimonials, court proceedings, judgments and expert opinions - offers a penetrative insight into the spatiality of law at the level of everyday life. By tracing specific cases, one is transported back to the crime scene and led through the streets and rooms where law accosts its subjects. Second, the legal archive, though itself an institution of the modern state, records the scars of its own un-making. State power is challenged from within and without – the collective criminal genius of the population confounds the best legal minds, while judges and lawyers themselves question the justifications of state violence and the limits of justice. At the very centre of power, the relationship between space and power – a perennial concern of architectural history – is both fractious and intimate.

Historicising the Domestic: New Sites, New Epistemologies, and a New Educational Program

Dr Gauri Bharat

While India has been a site of extensive critical enquiry, intellectual and institutional apparatuses of architectural history and theory remain under-developed within the country. There is a pressing need to recalibrate colonial tropes that dominate scholarship about the past and reimagine contemporary built environments in relation to the tremendously complex productive and formative forces such as environmental crises or the dynamic political, economic, and social reconfiguring of our villages and cities. In this paper, I discuss some experiments in teaching in India's only postgraduate program for architectural history and theory which aims to train the next generation of Indian scholars, and outline how the pedagogy employs trans-disciplinary methods to critically engage with contemporary realities. I focus particularly on projects that investigate gender and domesticity, where students - through extensive fieldwork - mapped physical built form, together with structures of sociality, memory, and everyday practice. The projects revealed, for instance, that the erasure of architecture in the urban landscape and public memory is distinctly gendered, that the domestic kitchen was one of most intense but overlooked sites of Indian modernity, and that old practices such as ritual pollution intersect with urban life to produce new forms of spatial segregation and discrimination, among other things. In conclusion, I suggest that such analyses are made possible only through the pedagogy of a studio-based approach to history, underpinned by reflexive ethnography and the engagement with discourses of gender, subalternity, and contemporary visual culture. This, I argue, holds tremendous potential to not just revise but offer a new, politically aware, and intellectually robust future for Indian architectural history.

The Politics of Culture (2/2)

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“Vietnam Rides a Dragon, China Rides a Dog:” Sovereign Crisis and The Resurgence of Vietnamese Visual Communication

John Michael Swinbank

As tensions rise in maritime East Asia, Vietnamese voices reasserting sovereignty and solidarity seem to be growing louder with the resurgence of official and unofficial visual messages that remind us of elements of the propaganda distributed during the mid-twentieth wars of independence, resistance and reunification. Vietnamese visual communication (comprising banners, posters, billboards and murals) that built national unity among 54 ethnic nationalities was a vital factor in the achievement of independence and self-determination. Propaganda depicted Vietnamese men and women working and fighting together for their country whose distinct S-shaped territory was now the intense focus of their national identity and loyalty. The visual style and iconography developed then is still in evidence today and the message is sounding familiar. This paper considers the similarities and continuities between the eras and the staying power of Vietnamese visual communication, too often written off as communist dogma or tourist kitsch. Far from considering it a museum piece, Vietnamese visual propaganda is a continuous evolving practice honed by decades of calamitous war and precipitous peace, and executed by a battle-hardened state propaganda machine that is at the ever-ready to unite people behind a sovereign crisis, such as the one looming in the South China Sea or as the Vietnamese call it, the East Asia Sea.

Indonesian Civil Society and Data Activism: Online Identity, Relationship, and Protection

Dr Fiona Suwana

Digital activism potentially amplified the capacities of civil society and political movements. A previous example of digital media being used to support civil society mobilization in Indonesia, like in the focal case of the anti-corruption movement of #SaveKPK and #AkuKPK in 2015 (Freedom House, 2015; Suwana, 2019) and the ForBALI movement participants (Bräuchler, 2018, Freedom House, 2016). While the online data practices in digital activism provide opportunities for how users develop the identity, relationships, and protection. Data activism shows the complex environment of group actions and individual engagement that takes a critical standpoint between big data and enormous data collection (Milan, 2017). The use of data activism can have significant results for connecting and mobilizing society. Although embracing these data practices can bring to problematic conditions of how to protect the activists and members of profiling, microtargeting, and privacy. Therefore, there is a need for an understanding of what data practices exist and how to express it. This paper discusses findings of in-depth interviews Indonesian civil society from the Save KPK movement (an anti-corruption movement), the ForBALI movement (environmental movement), and the 2019 Indonesian Presidential Election Campaign (pro-Jokowi movement).

Deaf Advocacy through Theatre Performance: The Case of “Ding, Ang Bato!”

Neslie Carol Tan

This presentation explores how Deaf advocacy is promoted in the Philippines through a dance musical entitled “Ding, Ang Bato!” (“Ding, [Give me] the Stone!”) staged by De La Salle-Benilde Arts and Culture Cluster and School of Deaf Education and Applied Studies in 2018. Drawing on live performance observations, online reviews, and interviews with key Deaf performers and choreographers/Filipino Sign Language (FSL) coaches, I will discuss how this particular adaptation of Darna, our local Wonder Woman, celebrated Deaf culture as a legitimate linguistic and cultural minority, and not as a disability. The deliberate consideration of Deaf culture is illustrated in three key points: First, its narrative shift in perspective highlighted the sidekick Ding (imagined Deaf in this version) instead of the superheroine, thereby opening up rich potentials of witnessing Darna’s battles differently and inserting messages of diversity. Second, the production’s inclusive casting and direction generated a productive process of creative adjustments, displaying learnings from initial lapses. Third, its inventive use of Deaf Theatre aesthetics not only introduced an immersive experience for hearing and Deaf audiences, but also powerfully demonstrated the creative and communicative functions of FSL (at a time when the FSL Bill was being reviewed by legislators). Combined, these efforts exhibit an optimistic case of shifting inequalities in disability representations and perspectives, as well as respecting linguistic diversities, in the Philippines.

Museums, Artistic Expressions, and the Promotion of Diversity in Japan

Prof. Koichi Iwabuchi¹, Prof. Mariko Murata², A/Prof. Masako Miyata³, Tomo Imai⁴

¹Kwansei Gakuin University, ²Kansai University, ³Aichi Shukutoku University, ⁴Arts Maebashi

Overview:

Fostering diversity has become a key global issue. While the effective application of diversity is considered vital in promoting business innovation in an era of hyper-mobility, it is even more crucial to the reformation of the nation in an egalitarian and caring way. It is here that artistic expressions and museum practices play a significant role. This is especially true in the case of Japan, where substantial cultural policy to promote multiculturalism has not yet been developed. The country has long been identified as homogenous. Thus, grass-roots activities are indispensable to challenge the people's perception, as well as productively engage with multicultural situations. This panel will discuss several ways in which artistic expressions and museum practices encourage diversity and inclusion in Japanese society. Through concrete examples and analysis, it will also reconsider the public role of art and museums in a disruptive era.

Nurturing a Diversity-Oriented Mind through Curatorial Courses

Prof. Mariko Murata

We often talk of how museums should be multicultural and how their exhibits or programs should be accessible. However, the degree of awareness towards diversity greatly depends on their human resource and the mindset of the staff. This especially holds true for museums in Japan, where diversity had never been an issue until recently. Even today, many museums do not assume diversity as a crucial part of their activities. It is thus important to cultivate a diversity-oriented mind from the earlier stages of the staffs' career. To obtain a curator's certificate in Japan, prospective students take curatorial courses at their universities. While the course teaches practical methods for dealing with objects or doing exhibitions, it lacks in the sociological perspective. The course does not outline museums as a social and/or political institution; naturally, issues on diversity of a society remain unquestioned. I have been working with the curator of the Okayama Art Museum to try and give students the opportunity to think about diversity and accessibility through their classes. By looking into this program as a case study, my presentation will further analyze how and why issues on diversity are neglected, and will seek ways to challenge the situation.

From a Design Perspective: How Can Sign Design Contribute to Promoting Diversity in Museums?

A/Prof. Masako Miyata

Since the 1960s, graphic signs have been used in international events as a way to communicate with many people through visual communication. Recently, it has become increasingly important in design research to represent diversity in the design of public signs. Underlying this trend is the government's inbound policy and the 2020 Tokyo Olympics and Paralympics. Therefore, the Ministry of Land, Infrastructure, and Transport have established guidelines for sign designs. Although these efforts are primarily intended for the graphical symbols for foreign tourists in public roads and stations, museums are also important public facilities visited by many people. Thus, it is necessary to consider sign design that is open to diverse groups of people, not only for foreign tourists, but also the disabled and elderly. Graphic signs in museums are often designed from an aesthetic viewpoint or as an architectural accessory; therefore, they have not been designed for the comfort of diverse groups of people. In this presentation, the presenter will show several types of graphic sign designs in museums and discuss the issues of those designs from a designer's perspective. In doing so, this presentation will provide a perspective for how to consider the diversity that requires graphic sign design in museums.

The Possibilities of Educational Programs in Museum Practice to Realize Social Inclusion: The Forest of Expression of Arts Maebashi

Tomo Imai

The inclusive program through individual expression has become progressively important in Japan toward the 2020 Tokyo Olympic and Paralympics. Since the exhibition Forest of Expression in 2016, Arts Maebashi has been conducting five long-term collaborative projects with various facilities in the fields of welfare, medical care, and education: special nursing home for the elderly, support facility for single mothers, shelter for refugees with mental illness, third space for youth of hikikomori, and a public housing apartment. The people we met through the projects mostly seemed to have difficulties in becoming involved in social activities due to their individual problems such as illnesses, disabilities, family affairs, and social conditions. Concerning involvement with society, efforts to express are especially important in order to communicate with others. The project with artists aims to rebuild the wholeness of life that tends to be divided into pieces within our contemporary society. Through these concrete museum practices directly associated with human lives, I would like to consider the role of educational programs in museums today. Museums should show expressions directly associated with our society. It is time to inquire how these expressions can stimulate the mechanism of social change.

Migrant Diplomacy: Japan-Australia Collaboration to Enhance Cultural Diversity

Prof. Koichi Iwabuchi

With the rise of antagonistic sentiments and movements against migration and (super-)diversity in many parts of the world, cultivation of a compassionate social imagination is urgently required to embrace human mobilities and foster cultural diversity. This paper discusses the role of museum and artistic activities in enhancing cultural diversity and inclusion, with a specific focus on a Japan-Australia exchange project. It aims to promote a cross-border dialogue and partnership between Immigration Museum in Melbourne, associated artists in Australia, and the counterparts in Japan, involving museums, artists, migrants, and people with multiple cultural roots and associated organizations. While this is a bilateral exchange project, the project also takes a trans-Asian approach to bolster understanding of the shared experiences of Australia and Japan on the common ground of human mobility. The project encourages the participants to attain increased awareness of how they have been engaging with the same issue of embracing migration and diversity through cultural and artistic practices, which promote dialogue to advance mutual empowerment and collaborative engagement. The transnational dialogue and collaboration enabled by this project also nurtures new directions and practices to foster cultural diversity and enhance Australia's engagement with Asian regions.

Migrant Labor and the Rural Economy

Dr Hyeseon Jeong¹, Dr Karita Kan², Bhawana KC³, A/Prof. Digby Race³, Dr. Bob Fisher³, Dr William Jackson³, Rebecca Meckelburg⁴

¹Migrant Workers Centre, ²Hong Kong Polytechnic University, ³University of the Sunshine Coast, ⁴Murdoch University

Transnational Temping: Exploitation of Asian Working Holiday Makers in Australian Abattoirs

Dr Hyeseon Jeong

Working holidays makers (WHMs) from Asia make up 20% of the workforce at a typical meat processing facility in Australia today. These workers do not come with industry-specific skills or experience. Their visa conditions make WHMs' labour contingent. What can explain the red meat industry's demand of WHMs despite the cost of training and contingency? What can explain WHMs' engagement in an industry in which they do not have a career? In-depth interviews with WHMs, recruiters, and union officials reveal that temporary staffing service providers are indispensable in connecting WHMs and the red meat industry. Temporary staffing service providers with transnational ties between Asia and Australia recruit Asian WHMs with a false promise of good wages and ways to bypass their visa conditions. The red meat industry finds temporary staffing with WHMs attractive because service providers shift businesses' cost of training and contingency to WHMs. As a result, WHMs are exposed to dire working conditions, underpayment, and risks of breaching their visa conditions. This case study suggests that the Australian model of transnational temping is built on young Asian WHMs' information gap and exploitation and that there is an urgent need for a thorough regulation of temporary staffing services.

Rural Cooperation, Villager Empowerment, and China's Agrarian Futures: Insights from A Women's Cooperative in Guangzhou

Dr Karita Kan

The globalization of agri-food systems has brought fundamental changes to agrarian economies around the world. While connecting rural communities to global circuits of production and distribution, the rise of corporate capital has increasingly come under challenge for subsuming local development needs and environmental sustainability to market-oriented agendas. The pressing need to re-socialize economic relations was poignantly brought home by the global financial and food crises of the 2000s, whose devastating effects had paved the way for new initiatives that emphasize community cooperation, mutualism and equity. Based on the empirical study of a women's cooperative in Guangzhou, this paper examines the implementation and impact of rural cooperation in China. Under market transition, the Chinese countryside has been confronted with deepening agrarian crises in production and livelihoods. While the Chinese government has first responded by promoting agricultural modernization and commercialization, reformers have recently drawn attention to grassroots initiatives in rural cooperation. Rural cooperatives saw a marked proliferation in the 2000s; as of 2016, there were 1.67 million cooperatives nationwide. Drawing on fieldwork, this paper analyses the achievements of rural cooperation on the ground in terms of villager empowerment and gender relations, and asks whether cooperatives offer a sustainable pathway of development.

How Rural Out-Migration Drive Land-Use Change: A Case Study from the Middle Hills of Nepal Bhawana KC, A/Prof. Digby Race, Dr. Bob Fisher and Dr William Jackson

Out-migration has become a key livelihood strategy for an increasing number of rural households, including Nepal. This phenomenon has a profound effect on land management practices as rural communities adapt to new challenges and opportunities associated with out-migration. This study explores the causes and the differences in land management practices followed by migrant and non-migrant households and its probable consequences. We conducted a study in Lamjung district in western Nepal using a mixed-method approach. We found that the land-use decision and consequent land-use change associated with outmigration are complex and not necessarily uni-directional. Land-use change is also being observed with non-migrant households, and whilst some of this change may be associated with impacts of migration, it is also likely that broader social and economic factors influencing the decisions. Under-utilization is more prominent phenomenon in land-use change than land abandonment and rural communities found to move towards less intensive farming. A high risk of food insecurity is likely to be exacerbated if the current trajectory of under-utilization or abandonment of farmland continues. Locally-specific strategies targeting the needs of farming communities to tackle the underlying causes of limited economics and de-population faced by rural communities are more likely to succeed than broad-scale national land-use policies.

Subaltern Agency and the Political Economy of Rural Social Change Rebecca Meckelburg

Current explanations of social and political change in Indonesia since Reformasi largely focus on the mixed outcomes of decentralisation and democratisation of state power for elite actors. These explanations provide little or no framework for conceptualising popular political action in the context of this institutional restructuring. Based on a long term ethnographic study, this paper examines some of the diverse outcomes of political decentralisation in Indonesia since Reformasi focusing on the actions, ideas and experiences of subaltern actors. These outcomes are examined at the level of local and regional political economies which demonstrate a strong correlation with the historical development of class struggle politics within different regions and more local village societies. This examination considers how highly varied local experiences of mass violence and repression in 1965-66 strongly influenced subsequent expressions of social and political ideas under the New Order regime which continue to impact on the formation of local political claims, cultural identities and society-state relations until today.

Australia-China Relations: Education and Culture

Diarmuid Cooney-O'Donoghue¹, Dr Avery Poole², Dr Alex Burchmore³

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Are Australian Universities Under Threat from China?

Diarmuid Cooney-O'Donoghue

The Australian media reports almost daily on Chinese Communist Party influence in Australian universities and associated threats to academic freedom. This includes the dangers of research collaboration with China and the threat from patriotic Chinese international students. However, there is little empirical research about whether academic freedom is actually under threat. This paper will draw on interviews with Chinese students and will review existing literature to argue that while Chinese international students may be patriotic, they are not in Australia to threaten universities, but that they come to improve their economic opportunities. This paper will show that there is limited evidence that universities are restricting research and teaching on sensitive China topics to avoid offending the CCP and Chinese students. The findings will be based on reviewing existing literature and preliminary qualitative interviews to examine the experiences of academics at Australian universities who teach subjects and conduct research on issues that the CCP regards as sensitive, such as human rights, Tibet, Xinjiang or the 1989 Tiananmen protests. Therefore, contrary to media claims, CCP influence does not shape academics' research and teaching.

Future Asias in Australia: 'Foreign Interference' and International Student Mobility

Dr Avery Poole

What are the implications of the 'foreign interference' debate in Australia on international student mobility from Asia? As the opportunities expand for 'internationalising' the university experience and for raising significant fee revenue from international students, so too have concerns in some quarters about 'foreign interference' – most often directed at China. This debate was been particularly prominent in 2019, with significant media attention to cyber security breaches, purported threats to academic freedom, student clashes on campus and high-profile research collaborations with Chinese entities with potential military applications. In this context, the government established the University Foreign Interference Taskforce comprising intelligence officials and university executives and published the Guidelines to Counter Foreign Interference in the University Sector in November 2019. The Guidelines expect universities to undertake increased due diligence and risk management, and report potential or actual risks to security agencies. What is the impact of all of this on international students, particularly from China and other East Asian states? While universities have a significant financial incentive to resist pressure to reduce student intakes from China – who made up 38.3% of international students in Australian universities in 2018 – many also seek to diversify their international student cohorts, by looking to other potential growth markets such as India, Nepal, Vietnam and Malaysia. This paper explores the ways in which the increased scrutiny of university campuses by security agencies may shape the student cohort and the experiences of students themselves. It highlights the increasing tensions – such as allegations of 'politically motivated visa delays' – that are emerging at the nexus of security policy and the internationalisation of higher education.

Chinese Communist Party Posters at The National Gallery of Australia and Ephemeral Counter-Narratives in the Future Direction of Australia-Asia Relations

Dr Alex Burchmore

The unfolding narrative of Australia's diplomatic relationship with the People's Republic of China (PRC) from 1972 to the present is a heroic tale of population movements, demographic change, and easing racial tensions. A more intimate aspect of this narrative can be found, however, in the extensive but under-acknowledged collection of Chinese Communist Party posters held by the National Gallery of Australia (NGA), Canberra. Letters and other documents in the NGA's archives reveal that these posters were purchased between 1975 and 1989 at the request of founding Director James Mollison, by key figures in the development of diplomatic and cultural relations with the PRC, including former Cultural Counsellor Professor Jocelyn Chey, OAM, and Professor John Clark. The posters and the record of their acquisition offer a counter-narrative to the public processes of relationship-building and knowledge-gathering. Though ephemeral, mass-produced and low in value, their cultural worth is inestimable as records of multiple lived connections with China, parallel but external to official channels of exchange. Recent exhibitions of ephemeral material, such as 'Waving the Red Flag: Chinese Posters 1949-1976' (18 July 2017-2 February 2018) at the National Library of Australia, Canberra, as well as artistic projects like Yang Zhichao's Chinese Bible and Song Dong's Waste Not, have demonstrated the rich and varied understandings of the past that ephemera can offer. I contend that the character of future relationships with Asia can also be traced in such material, enriching and complicating the grand spectacle of geopolitics with an awareness of everyday meaning-making and mutual discovery.

(Re)constructing Ageing Futures in/of Asia Through Migration

Dr Elaine Lynn-Ee Ho¹, Dr Leng Leng Thang¹, Dr Sylvia Ang¹, Dr Paul Green², Dr Tuen Yi Chiu⁴, Dr Johanna Zulueta³

¹National University Of Singapore, ²University of Melbourne, ³Soka University, ⁴Lingnan University

Overview:

As societies in the Asia-Pacific age, the demographic transitions they experience are intertwined with societal changes brought about by migration inflows and outflows too. In coping with the twin challenges of ageing and migration in the present, what are the implications for futures in/of Asia? How do older migrants engage with futurity in their everyday lives, navigating across space and time? Our panel considers these lines of inquiry through four interlinked presentations. Together, the four presentations address existing themes in migration and ageing studies concerning international retirement migration, lifestyle migration, grandparenting migration, and care for stay/left-behind older persons. Collectively, the presentations extend directions for inquiry by challenging a perceived divide between productive/retired lives; investigating older migrants' life course negotiations as they negotiate uncertain futures of moving between countries; and weighing up the emotional gains and losses that such migrants envision could happen to them and their loved ones ageing across borders later in life. Our panel contributes to critical insights in ageing studies, migration studies, as well as responds to growing interest in the field of futures studies in the wider social sciences.

Re-visiting Retirement through a Transnational Lens: A Case Study of Older Singaporeans Working in China

Dr Leng Leng Thang, Dr Sylvia Ang and Dr Elaine Lynn-Ee Ho

Scholars researching work and retirement are increasingly recognizing the need to re-visit the assumed stable institution of retirement. Among which, Freedman's (1999) call for reinventing retirement, and others who propose a 'blurring' of traditional life stages with more flexible retirement/work-life patterns (for example Featherstone and Hepworth, 1990; Riley and Riley 2000) have initiated ideas to transform work and retirement in the future. Nevertheless, in the field of migration studies, work and retirement are still often perceived as separated, with studies on labor and professionals migration clearly distinguished from the international retirement migration literature. With the aim of addressing the gap in understanding the intersection of migration and the 'blurring' of work/retirement, this paper thus focuses on exploring the notion of retirement and the 'blurring' of its boundary in an inter-Asia context. The data of the paper is derived from a multi-component project called "TRACE" (Transnational Relations and Care Ethics). This component consisted of interviews with older Chinese Singaporeans who have worked in China on a long term basis. The respondents interviewed in 2018 and 2019 have been residing in China for an average of about 19 years, mainly in big cities such as Shanghai, Guangzhou and Shenzhen. Through the voices of 27 older Singaporeans in this group, we observe the desired pattern of a blurred boundary on retirement/perceived retirement that is at the same time impacted by family constellation, cultural and socio-economic factors. We contend that there is a need for a nuanced understanding of retirement/perceived retirement patterns, taking into consideration the complexity of the transnational environment in which they are experiencing ageing and envision their futures.

In Search of Project Marigold: Bespoke Fantasies of Independence and Dependent Sociality in Ubud, Bali.

Dr Paul Green

Studies of international retirement migration (IRM) often highlight the role of cross-border mobility in facilitating third age experiences of successful, active and DIY aging. Here, I examine how later-life foreigners living in Ubud, Bali, think about and strategise life course transitions towards a fourth age. Focusing on third to fourth age transitions, I suggest, reveals ways in which historically and biographically constituted understandings of personhood are nourished in the social, cultural and economic context of specific retirement destinations in Asia. In this, we see how later-life foreigners develop individualised life projects in Bali, through virtues of geoarbitrage and privileged access to material and human resources. Drawing on an illustrative ethnographic example I highlight the ways in which such resources both support and compromise attempts by foreign residents to gain personal yet collaborative control over their future self's engagement with care and support in later life. On one hand, the availability of local drivers, domestic servants and informal care workers encourages what I term as a bespoke fantasy of independence that extends over time into an everyday world of physical immobility, chronic health concerns and limited financial resources. At the same time, this individualised fantasy of personhood feeds into yet complicates a desire to find a sense of security and belonging in entrepreneurial imaginings of dependent sociality and small-scale retirement spaces. The elusive search for Project Marigold, I argue, reveals the creative and contradictory limitations of bespoke individualism in later life, with some residents left to fear and contemplate a potential return one day to institutionalised care in their homelands.

“Relational life course” and Spatio-temporal Negotiations Toward Futures: Mainland Chinese Grandparenting Migrants in Sydney

Dr Elaine Lynn-Ee Ho and Dr Tuen Yi Chiu

Drawing on Bailey et al's (2018) argument on the “relational life course”, this paper investigates the spatial and temporal registers of governmentality manifested during transnational ageing and through life course negotiations. We investigate how grandparenting migrants from the People's Republic of China (PRC) who are on temporary visas in Singapore and Sydney envision ageing across the life course when their family units extend across borders through their children's migration. Family reunification restrictions in Australia and Singapore, as well as the paucity of state-sponsored social protection for temporary older migrants like them, compel them to devise various spatial strategies to “age-well-in-place” in China if their children remain abroad and when they are unable to travel regularly should frailty set in later in the life course. The family biographies they trace to the past and articulate for possible futures reflect the conduct of self and in relation to an/other. This paper is informed by interviews with 72 PRC grandparenting migrants in Singapore (n=31) and Sydney (n=42). The data for this paper is part of a multi-component project called “TRACE” (Transnational Relations and Care Ethics).

Older Female Migrants and their Kin in the Homeland: Transnational Caregiving Practices Among Filipinas in Japan

Dr Johanna O. Zulueta

How do older women migrants perform their familial roles to their likewise ageing family members in their homeland while carrying out their responsibilities as mothers and wives to their immediate families in the place of migration? This study looks at older Filipino women and how they engage in “transnational caregiving” (Baldassar 2007) as they care for their parents and kin back in the homeland. Most of these women entered Japan on an “entertainer” visa in the 1980s, married Japanese men and had families of their own. Based on semi-structured interviews of Filipino migrant women who consider themselves as having entered the “ageing” process, this study investigates how intergenerational relationships are affected and re-constructed through these women's transnational caregiving practices, as they negotiate their own experiences of ageing with that of their elderly kin back home. By examining such practices, one could understand how notions of care are not only gendered and classed, but are also influenced by the migration experiences of the women themselves. Moreover, this paper seeks to understand the role of emotions, particularly those dealing with “loss” due to ageing – loss of physical mobility due to illness, loss of memory, and even death – in these relationships.

Gender, Power and Morality in Indonesia

Dr Rachael Diprose¹, Ayu Mariska², Kade Newell³

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Grass Roots Collective Action and Women's Empowerment: Gender, Power and Influence in Indonesian Villages

Dr Rachael Diprose

The introduction of Indonesia's new Village Law has had profound implications for village governance and local power dynamics. Questions remain as to if and how women are benefiting from these changes, and the role that civil society organisations play in influencing the Law's implementation. This paper explores how the strategic actions and grassroots initiatives undertaken by civil society organisations concerned with gender equality and women's empowerment might influence contemporary village governance so as to have benefits for women. Drawing on empirical research from a diverse range of Indonesian villages, it investigates the mechanisms by which such initiatives – particularly those that support women's collective action – interact with and influence village and district power dynamics, and if and how this might give voice to village women. It also explores the conditions that constrain or enable women's collective action and the pathways by which civil society initiatives have helped shift social norms and produce material benefits for women in some cases. The paper provides important insights into how women's empowerment initiatives might influence village dynamics so as to give greater voice and benefit to some of Indonesia's poorest women under the new decentralised authority granted to more than 74,000 villages.

Islamisation and its Impact on Feminism in Indonesia

Ayu Mariska

This paper aims to explore how Islamisation has affected feminism in Indonesia. Although Indonesia remains a secular country, Islam is by far the majority religion and as such has a profound influence in determining the direction of Indonesia's development. From the increased visibility of people's piety in the public sphere to contestations over modern terminologies and ideas, including feminism. Islamism brought a new dynamic to how women are seen, as well as how they have positioned themselves in society. In 2018, discourse developed espousing anti-feminist sentiments among conservative Muslim women. While scholars will often disagree on the concepts of feminism and Islam, however, more often than not, the rejection of feminism is caused by the misunderstanding of feminism itself. Feminism, just like other modern ideology coined in the west, is regarded as a western concept which therefore is not compatible with Islamic teachings. This paper maps the responses of Muslim societies to feminism in the current of Islamisation during the last two decades. The responses are taken from two perspectives of Muslim groups, the progressive Muslims and the conservative Muslims. Although each group has a different take on feminism, both groups reject the use of the term 'feminism' itself. Therefore, the contestation between pro and anti-feminism lies within the narratives of the Islamic teachings itself.

Unity, Diversity, and “An Exercise in Futility”: An Exploration of the Moral Experiences of Indonesians of Diverse Sexualities During the 2019 General Election.

Kade Newell

Since the onset of the 2016 ‘LGBT crisis’, Indonesians of diverse sexualities have faced unprecedented levels of discrimination and violence. In 2019, grassroots and national political actors continued to disseminate anti-LGBTQ stigmatisation as a strategy to bolster election campaigns. This study puts forward that protecting the moral values of families, religions, and the Indonesian nation underpins the politically motivated stigmatisation of LGBTQ behaviours and identities during and following the 2019 general election. These values intersect to form the societal boundaries of moral cohesiveness in Indonesian society, the strength and permeability of which are controlled by powerful actors in evolving political climates. By exploring media reports, political statements, and first-hand accounts of anti-LGBTQ stigmatisation, this study finds that Indonesians of diverse sexualities are constantly negotiating their lived experiences according to the subject positions developed by moral discourse, i.e. their subjectivities in relation to social moral boundaries. An understanding of the lived experiences of LGBTQ Indonesians as inherently moral provides a new conceptual framework to explore the emerging question of how LGBTQ subjectivities are shaped by Indonesian cultural, moral structures. This framework contributes to future research that applies both moral and queer anthropological understandings of lived experience to evolving political climates.

Circulation of Knowledge, Texts, and Discourses Between China and the West

Prof. Louise Edwards¹, Prof. Dongqing Wang², Dr. Tin Kei Wong³, Dr. Yun Zhang⁴,
Dr. Wendong Cui⁵

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Overview:

Since the sixteenth century, China and the West had begun to engage in close cultural exchanges. Knowledge, texts, and discourses circulated through the mediation of missionaries, merchants and intellectuals, which has exerted great impact on the birth of modernity in both civilisations. Although much attention has been lent to this topic, this panel aims to contribute to the current scholarship by bringing to light four understudied aspects: the formation and dissemination of the discourse on 'the Great Chinese Inventions' in the West, the Chinese translation of George Eliot's masterpiece by a female missionary, the Chinese appropriation of the biomedical concept of 'hysteria', and the Chinese reinterpretation of Garibaldi as a xia (Chinese knight-errant). Adopting a transcultural studies approach, these papers will demonstrate that both Chinese and Western modernities are generated through vibrant cross-cultural encounters.

Inventing "the Great Inventions": China and the Early-Modern European Scientific Imagination

Prof. Dongqing Wang

Between the sixteenth and eighteenth centuries, the European debates over the origins of "the three greatest inventions" (gunpowder, the compass, and printing) seemed to define China as a pioneer in the march of global modernity. Proposed by some early Portuguese missionaries in Macau, the claim of Chinese priority concerning the modern inventions became well established through the circulation of geographies, travel writings, and sinological works in metropolitan Europe. However, such recognition of Chinese technological progress failed to alter the Eurocentric perception of Chinese sciences in general. The eighteenth-century European observers of China, including Daniel Defoe and Voltaire alike, commonly criticized the crudeness and backwardness of Chinese sciences. Focusing on China's paradoxical role in early modern Europe's scientific imagination, this essay investigates how national and cultural identities shaped an emergent narrative of global modernity by rewriting the concepts of "invention," "discovery," and "sciences." I argue that, as a product of Orientalist fantasy, the discourse of the Chinese inventions has contributed to the invention of European modernity on the one hand, and the Chinese national identity on the other.

A Displaced Western Heroine in China: Laura M. White's Chinese Translation of Romola

Dr Tin Kei Wong

At the turn of the nineteenth century, American Protestant women believed in the superiority of the Anglo-Saxon race and hence their obligation to export the advanced American womanhood. Many of these women became missionaries and sailed to China to 'save' their 'heathen sisters' from 'uncivilised' social customs. Laura M. White (1867–1937), one of them, used translation as an avenue to bring 'the spirit of womanhood', essentially 'the spirit of service' in her own words, across the national boundaries. This paper examines this notion in Luanshi nühao (1923), White's Chinese translation of George Eliot's (1819–1880) Romola (1863). With examples from a comparative textual analysis, this paper illustrates how White rewrote the original image of the fifteenth-century Florentine heroine Romola to amplify her spirit of female sacrifice intensively. I argue that White's translation displaces Romola and constructs this Western heroine in the Chinese context as a paragon of feminine virtue for May Fourth Chinese women. This is to convey the missionary translator's key message — a successful nation is constructed upon women's self-abnegation — intended for the May Fourth Chinese women activists who fought for gender equality.

A Woman's Disease?: Hysteria, Cultural Appropriation, and Female Mental Hygiene in Republican China

Dr Yun Zhang

This paper examines the medical discourse and cultural appropriation of “hysteria” as a mental ailment specific to women in Republican China. Although hysteria was originally conceived of as deriving from the womb in the Western medical thought, by the late nineteenth century, it had been considered as a general psychoneurotic disorder that could affect both sexes rather than a gynecological or obstetric one. Chinese medical professionals and obstetrical reformers, however, drew upon the original exegesis of this term and the traditional Chinese medical notion of zang zao (“visceral unrest”) to understand hysteria as both a mental affliction affecting only women and a catch-all term for all kinds of irregular female behaviors. Through an analysis of various sources from textbooks, popular medical manuals, and the periodical press in the Republican era, this paper explores the extent to which different actors attempted to construct hysteria as a gendered disorder closely tied to women’s mental hygiene. I argue that the identification of hysteria as female gendered was derived not so much from the need to sexualize the female body through biologizing discourses as an imperative to regulate the well-being of women’s bodies for the prosperity of the Chinese national body.

Garibaldi as a Xia (Chinese Knight-errant): On the Transformation of Heroic Narratives in Late Qing China

Dr Wendong Cui

This article examines the transformation of the image of the Italian hero, Giuseppe Garibaldi, in the late Qing China and its implication. Faced with a national crisis, Chinese intellectuals at the time launched an unprecedented enterprise of translating biographies of Western military heroes. Known for his tremendous achievement in the Risorgimento and his legendary experience, Garibaldi drew fervent attention from various Chinese writers, and the translated texts won great popularity among Chinese readers. Although based on the Japanese translations borrowed from English texts, these Chinese biographies developed a distinctive interpretation of the hero by labeling him as a xia (Chinese Knight-errant). By tracing the formation process of the discourse, the article will argue that the Chinese interpretation of Garibaldi not only drew on indigenous sources of narrative on xia, but also assimilated the Japanese portrayal of the hero during the early Meiji Period. In other word, the image of Garibaldi in Chinese texts is shaped through transcultural negotiation. By introducing the new discourse on xia, the Chinese writers reconciled the Western hero worship with the repressed indigenous military tradition.

Shōjo of Oz: Japanese Literature, Shōjo Culture and Australia

Dr Emerald King¹, Rebecca Hausler², Dr Masafumi Monden³, Debbie Chan³

¹La Trobe University, ²University of Queensland, ³University of Western Australia

Overview:

This panel presents an array of literary papers that engage with Japan and Japanese literature through the lens of shōjo studies. Hausler's paper investigates how Japanese POW are presented to school-age readers (of an age with shōjo and shōnen) in Australia and New Zealand in texts from 2016 and 2010. King examines Australian fantasy by applying shōjo theory to critique its young fashion conscious heroines and their cat familiars in the roaring 20s. Monden continues the shōjo theme by looking at what happens when shōjo grow up. Chan's paper continues the 1920s theme but instead turns to images of the Modern Girl and the Modern Boy in interwar Japan.

A Shower of Cats: Reading Tansy Rayner Robert's Creature Court Series as a Shōjo Text

Dr Emerald L King

Studies in Japanese shōjo culture often begin with a litany of hallmarks: a romanticised European setting, a trio of young girl protagonists, detailed descriptions of clothing and costumes, and a collection of brand related goods and objects. Under the umbrella of shōjo literature, anime, and manga are a number of genres including fantasy, magical realism, science fiction and romance. While western critical theory as well as Japanese scholars and critics are often used to critique shōjo literature, anime and manga, the reverse is rarely true. In this paper I will use the work of Japanese scholars to examine the work of Australian author Tansy Rayner Roberts with particular emphasis on her 2010-2012 Creature Court Series.

Creature Court centres around a trio of young women who travel to the capital of an imagined Italy to pursue careers in the fashion industry. Against this background, it is revealed that there is a hidden war being fought between the members of the mysterious creature court and a destructive sky magic. By using the work of scholars such as Honda Masuko, Takahara Eiri, Yagawa Sumiko, Tomoko Aoyama, and Fusami Ogi this paper will show how Australian fantasy can be read as a shōjo or magical girl text.

Witnesses to War: Depictions of Featherston and Cowra POW Camps as Depicted in Australian and New Zealand Children's Literature

Rebecca Hausler

In the midst of the Pacific War, two violent, but largely unknown incidents occurred on either side of the Tasman straight. Hundreds of Japanese Prisoners of War were gunned down in two separate incidents at Featherston, New Zealand in 1943 and in Cowra, Australia in 1944. The death tolls of Japanese prisoners from these incidents were 48 and 234 respectively, with many others injured. Due to conflicting reports and national security concerns at the time, history has been unable to piece together a complete picture of the events that occurred. My research explores the filling of these gaps through fictional representations of Japanese incarceration during WWII. This presentation will focus on two texts which depict the above events: *Enemy Camp* by David Hill (2016), and *Battlefield* by Alan Tucker (2010). My paper aims to dissect how Japanese people are depicted by these authors, through the eyes of their young protagonists. By doing so, I aim to examine how wartime Japan (and by extension, Japan as a whole) is depicted to school-aged readers in Australia and Japan.

What Shōjo Did Next: Japanese Women's Fiction in the 21st Century

Dr Masafumi Monden

Shōjo (girl) culture has often taken the form of comics and literature, and has conventionally been associated with a dreamy, romantic world and portrayal of adolescent girls and their concerns. Once the readers had passed through adolescence though, adult comics with a focus on women's careers - and often highly graphic sexual contents - were their main replacement.

There is a recent trend, however, in Japanese culture where we find fictional texts with themes almost identical to shōjo fiction, but where the age of the protagonists - shōjo and their romantic interests - has risen from their teens to their 20s and even 30s. What does this tell us?

This paper examines this trend through the lens of Mizue Tani's popular novel series *Omoide no toki shūri shimasu* (We repair the time of your memories, 2012-16). Tani's novels offer an affirmative portrayal of women and men who renounce ambitious careers and instead engage in the search for self-hood in other contexts. Does this grow out of concern in contemporary Japan about precarious employment prospects, economic uncertainties and delayed marriages? Can we see Tani's novel series in the context of the romantic world of shōjo; detached from the "masculine" world of the rational, practical and logical, but at the same time celebrating a sense of liberty, agency, and, consequently, resistance?

Reading the Modern Boy in Interwar Japan

Debbie Chan

Fictional narratives featuring the modern girl modern boy have been analysed in contemporary literary studies by focussing solely on representations of the modern girl, without interrogating how the modern boy has been constructed and the significance of such representations in our understandings of gender construction in interwar Japan. This paper examines two fictional narratives written in the 1920s, focussing on how modern masculinity was portrayed in these stories - the quintessential 'modern girl' narrative, Tanizaki's *Naomi* (1925), and *The March of the Lives of the Moga Mobo* (*Moga mobo seikatsu kōshin kyoku* 1929) which was serialised in women's magazine, *Fujo kai*. The male protagonists of these stories embody the hallmarks of modern boy masculinity - their penchant for western fashion, romantic liaisons with modern girls, and an emotional trajectory of growing self-doubt and despair over the course of the narrative due to the actions of their modern girl lovers. I argue that these constructions of modern boy masculinity were used to articulate anxieties about the increasing autonomy of women and the emasculating impact this was perceived to have on masculine identity and authority in a heterosexual relationship dynamic. Ultimately, these representations problematised the Japanese man's embrace of western modernity and functioned as a didactic warning to readers of what not to become in their search for a modern masculine selfhood in interwar Japan.

Memory and the Effects of Contested Historical Justice

Dr Mary Grace Concepcion¹, Dr Yoshifumi Azuma², Dr Shu-Yuan Yang³, Dr Stefani Nugroho⁴, Dr. Dhevy Setya Wibawa⁴

¹University Of The Philippines Diliman, ²School of Policy Science, Ritsumeikan University, ³Institute Of Ethnology, Academia Sinica, ⁴Atma Jaya Catholic University

Remembrance and Reception: Narrative Transmissions and the “Postmemory” of Children of Martial Law Survivors

Dr Mary Grace Concepcion

Around 34 years after the Marcos dictatorship in the Philippines, numerous narratives emerged about how activists during this period fought against the dictatorship and were consequently tortured, imprisoned and killed. Most studies and narratives take on the point-of-view of the activists; few are recorded from the vantage points of their children, especially those with no memories of that period. Using Marianne Hirsch's concept “the generation of postmemory”, this paper explores the narrative medium, transmission and frameworks of memories from Martial Law survivors to their offspring who were born years after the dictatorship, through recorded interviews with these children now adults. Though Hirsch argues that the parents' trauma constitute the memories of their children, my study reveals that for some of these children growing up with these memories, the stories have become normalised: the parents would frame these as narratives of struggle and valour, or deflect the focus from the personal to the political. While the children would remain invested, some also feel the distance from these memories since they already enjoy comfortable lives. These intergenerational life stories also bridge the public to the private worlds of these experiences, and link history to memory, the past to the present.

Transitional Justice, DDR (Demobilization, Disarmament and Reintegration) and Deforestation in Cambodia since the 2000s

Dr Yoshifumi Azuma

This paper aims to examine how the 2002 Cambodian DDR (Demobilization, Disarmament and Reintegration) program, a critical component of transitional justice, addresses acute deforestation in Cambodia. Since 2003, I have carried out the qualitative and quantitative surveys with former Khmer Rouge combatants. In general, demobilized combatants inhabited remote area of Cambodia after the surrender in. However, the lack of rural employment opportunities, as well as fraud connected with the DDR program forced them to become involved with illegal logging. This presentation consists of two major parts. Firstly, I will explain the development of DDR program since 2002 and present some related empirical data based on interviews. Secondly, I use satellite data and Drone, GIS graphics to visually show the extent to which acute deforestation has occurred due to illegal logging. All in all, the rapid environmental destruction of a rich natural conservation area has taken place. This is true especially in demobilised combatant resettlement areas, where local authorities are ignoring laws and working with former KR combatants to engage in aggressive illegal logging. However, it is rather harsh to blame the demobilized combatants alone. As I will argue the highly corrupt DDR program pushed them to cut the expensive first-class timber, and resulted in the huge deforestation.

Transitional Justice and the Delineation of Indigenous Peoples' Traditional Territory in Taiwan

Dr Shu-yuan Yang

On August 1, 2016, Taiwanese President Tsai Ing-wen offered the first-ever apology to indigenous peoples on behalf of the government, and established the Indigenous Historical Justice and Transitional Justice Committee. This is a watershed moment in state-aborigines relationship. This paper aims to examine the new dynamics of state-aborigines relationship through the lens of land. On February 18, 2017, the Council on Indigenous Peoples announced new regulations on the delineation of indigenous peoples' traditional territory and decided to exclude all private lands from being designated indigenous territories. The exclusion sparked heated debate and incited protest. Indigenous activists regard the policy as the perpetuation of the injustice done to them for more than a century. The notions that indigenous peoples have natural sovereignty over their traditional territories, and they are the best custodians of land, are central to their rhetoric of protest. However, under the trend of indigenism and identity politics, differences between various indigenous peoples' concepts of land have been ignored, and socio-cultural contexts unattended, thus producing a simplified indigeneity. This paper attempts to provide a more nuanced analysis of how the indigenous peoples in Taiwan negotiate claims to land within the nation-state by analyzing the Bunun's movement to reclaim their traditional territory.

Intergenerational Transmission of Memories and Narratives of May 1998 Among Chinese Indonesians in Jakarta

Dr Stefani Nugroho and Dr. Dhevy Setya Wibawa

The presentation examines the memories and narratives of the May 1998 violence that are transmitted from the first to the second generation of Chinese Indonesians in Jakarta. We consider the first generation to be those who were exposed to the anti-Chinese violence, and the second generation to be their descendants who were either at a very young age (e.g. toddler) or were not born yet in 1998. Based on in-depth interviews with both generations, we compare and contrast the way May 1998 is being remembered by both generations, and discuss not only the narratives that are being explicitly told and received about the violent episode, but also the silences, the implicit Otherings, and the various ways in which the memories continue to structure the lived experiences of being Chinese Indonesians in the contemporary society.

Environmental Histories Connecting Asia and Australasia

Dr Susie Protschky¹, Dr Ruth Morgan¹, Joanna Lee¹, A/Prof James Beattie²

¹Monash University, ²Victoria University of Wellington

Overview:

This panel comprises new research on environmental histories of Asia in the nineteenth and twentieth centuries. It examines how the movement of labour and species of flora connect Australia and New Zealand with India and China, respectively. It provides new research on the importance of agricultural expansion for imperialism, and examines the intersections between environmental, labour and intellectual histories. The case studies focus on Chinese farmers in New Zealand, British agricultural policy in Malaya, the impacts of the transfer of Australian native trees to India, and forms of Indonesian and Dutch/colonial labour at volcanoes.

Chinese Farming, Rural Enterprise and Environmental Change in Aotearoa New Zealand, 1870s-1950s A/Prof James Beattie

Scholarship on nineteenth-century Cantonese migrants to Aotearoa New Zealand has overwhelmingly focused on their activities as gold miners, and traced their movement, once mining finished, into other professions, such as market gardening, laundry work, and fruit-shop ownership. Scholars also note an urban and northwards drift of Chinese, once they moved out of goldmining. Such a perspective has meant that academics have ignored the role of Chinese in the rural industry, especially once goldmining diminished in importance.

In response, this talk provides a fresh look at the history of Cantonese in New Zealand, by examining their hitherto overlooked role in nineteenth- and early twentieth-century farming in Aotearoa New Zealand. I attempt to write the Chinese back into New Zealand's rural history by highlighting Cantonese rural enterprise in such industries as dairying and seed-growing, both vital motors of change which helped establish new pastoral frontiers. I also consider the role of Chinese labourers on European farms, and explore the extent to which Chinese views and rural customs changed in New Zealand. Finally, the talk reveals the manner in which Chinese rural workers and entrepreneurs fashioned 'eco-cultural networks', yoking capital, labour, and business connections in China with those in Aotearoa.

Controlling Land, Culture, and Identity in the Malay Agricultural Settlement of Kuala Lumpur, 1899–1920s

Joanna Lee

Established in 1899, the Malay Agricultural Settlement (MAS) at Kuala Lumpur, British Malaya was intended to do two things: protect traditional Malay peasantry from the feared ill-effects of encroaching socioeconomic development, while also preserve what the British imagined to be 'traditional', rural Malay ways of life. Even as the growing influx of foreign migrants and indentured labourers changed the socioeconomic landscape of Malaya, British officials anticipated Malay peasants continuing to provide a permanent, agricultural foundation for their colony. For much of its initial founding, however, the MAS was plagued by administrative error and dysfunction, as British colonial constructs of Malayness were predicated on inaccurate assumptions about Malay culture and land-use. Examining this haphazard situation through the lens of colonial cultivation policies surrounding padi (rice) and rubber, I highlight how simplistic understandings of Malayness led to British officials constantly being blindsided by peasants who acted in decidedly un-peasantlike ways. In doing so, this paper seeks to foreground the tensions that British officials perceived between socioeconomic development and cultural preservation, so as to reveal the incoherent nature of British Malaya's colonial administration.

Fuel for Empire: Australian Trees in Southern India, 1850s to 1890s

Dr Ruth Morgan

The focus of this paper is the Nilgiri plateau, a highland that bridges the Western Ghats and Eastern Ghats in southern India. The British hill station of Ootacamund had been established there in the 1830s and became a fashionable health resort, situated high above the humid plains. The location became so popular as a summer resort that the Madras government moved its summer capital there from 1861. Prior to its British 'discovery', indigenous peoples inhabited the area, but the expansion of plantation agriculture and reservation of forests across the plateau slowly dispossessed them of their lands during the nineteenth century. This paper examines the rise and fall of the Tasmanian blue gum (*Eucalyptus globulus*) and Blackwood (*Acacia melanoxylon*) in the Nilgiris. Elsewhere, eucalypts had become renowned for their supposed anti-malarial properties, but the Nilgiris were already a sanitary enclave for Europeans. Instead, the planting of these Australian trees there became part of a wider government effort to increase the availability of fuel wood and to tax the use of indigenous forests. By the end of the century, however, these Australian trees, which had reshaped the ecology, social structure, and aesthetics of the landscape on the Nilgiri plateau, had fallen out of favour as a plantation species. This paper draws on the insights of new materialism and energy history to shed new light on the forest histories of colonial India, and the environmental exchanges between British India and the Australian colonies during the long nineteenth century.

Indonesia's Volcanoes as Sites of Knowledge Production: A History

Susie Protschky

Volcanos feature prominently in Indonesian histories as sites of civilisation and cosmological significance. Volatile places of making and unmaking, volcanos figure profoundly in Indonesian art, performance, religion and mythology for their capacity to wreak disaster, while also forming the cradles of prosperous kingdoms and sacred spaces. This paper examines how volcanoes emerged as important sites of knowledge production from the nineteenth century onwards, and became integrated into specialised fields of scientific, commercial, and military-administrative knowledge production. I survey how Indonesian labour on and knowledge about volcanos formed the basis of a range of foundational endeavours in the early twentieth century, from scientific expeditions to early tourism. In doing so, I aim to begin situating volcanos within broader environmental and labour histories of Southeast Asia, extend scholarship on colonial and postcolonial discourses of 'the tropics', and bring Indonesian volcanoes into histories of science and global industrialisation.

Governance and Civil Society in Contemporary South and Southeast Asia

Dr Andrea Haefner¹, Dr Melissa Curley², Dr Naumana Kiran³, Dr Rommel Curaming⁴

¹Griffith University, ²University Of Queensland, ³Department Of History, University Of The Punjab, ⁴Universiti Brunei Darussalam

Rule of Law for Political Gain: Trends in Civil Society in Lao PDR

Dr Andrea Haefner

The tendency in Southeast Asia is to use legislation not only as a way to showcase steps towards increased rule of law but also as a political tool to control and influence political opponents and government critics. This article focuses on changes to civil society legislation in Lao PDR, especially the 2010 Decree on International Non-Governmental Organizations and 2017 Decree on Associations in Lao PDR. This research uses a qualitative research design that combines cross-regional trends and draws on extensive interviews and legislative review in Lao PDR. I argue that whereas legislative changes across the region are used to increase control and intimidation, the use and enforcement of the law by governments vary significantly as are the responses and strategies by civil society actors. Whereas some countries use defamation charges as a means to suppress government critics and intimidate the political opposition, in Lao PDR the legislation allows for red tape and approval delays that reduce international influence. Key 'work around' strategies include the creation of social enterprises and vocational training centres, building relationships and focusing on wording.

Governing Civil Society in Cambodia: 'Societal Incorporation' in INGO/NGO Partnerships with the State

Dr Melissa Curley

This paper draws upon the 'Modes of Participation' framework developed by Rodan (2018) as a means to analyse interactions between the Cambodia state, civil society actors, INGO/NGOs, and their policy and advocacy agendas between 2013-2019. By applying this framework, I map new ways that civil society actors function within and between the Cambodia state's policy to simultaneously constrain and harness civil society. These may be through cooperative and/or coercive mechanisms, and be located in different modes and scales of policy implementation. While scholars have explored Cambodia's slide into authoritarian rule, limited analysis has been given to internal dynamics impacting contestations between state and civil society actors, or the agential capacity of civil society actors. Existing approaches to state-civil society relations in the democratization paradigm pay limited attention to the strategies that the state undertakes to deliver on governance outcomes and manage complex policy challenges, without however the commitment to upholding democratic ideals and rights. Case examples are drawn from the governance and management of policy and development problems including: policy and partnership strategies on institutional care for children, regulation of 'fake orphanages', 'orphanage tourism' and child trafficking; and policies and legal approaches to preventing violence against women and children, including child sexual exploitation. I suggest the MOP framework provides a new innovative lens to analyze the state's dual strategies of constraint and harnessing of civil society actors.

Religious Extremism (Sectarianism) and Civil Society in Pakistan, Post 9/11

Dr Naumana Kiran

Religious extremism is one of the core issues in the way of a stable Pakistan. This paper will focus how sectarianism, a dimension of religious extremism, is rising since 1980s in our society? What role Civil Society (CS) should have played in softening the rising tide of sectarianism and why CS is still not successful in this regard. It will further seek how mutual efforts of the State and the CS can improve the situation in short span of time. The research will find that the CS, in Pakistan, has taken a bit longer time to establish itself on reasonably good standing and then, gradually realized about its responsibility to deal with the phenomenon of religious extremism. Further, it will discover that CS and the government had sometimes come into conflicting relationship as it had happened in case of de-radicalization efforts of radical individuals of Swat in 2007; Global Peace Council, working locally was distrusted and not acknowledged after the start of Operation Rah-i Huq. Some agencies are trying individually but such efforts are still not very productive in front of deep-rooted madrasah institution which has been proved as a major source of spreading sectarianism in Pakistan. Quantitative and qualitative research techniques will be applied to reach at the true conclusions.

The Analytical is Liberal: Liberal Biases in the Analysis of Populism in Indonesia and the Philippines

Dr Rommel Curaming

Unrecognized liberal biases seem to underpin analytic practices in general. These biases go unnoticed, and hence no longer seen as bias, because we have long assumed to be unassailable the fundamental assumptions that enable analysis. The study of politics or political science is a field strikingly impervious to such biases perhaps because of the assumption that the political can be or may best be subjected to scientific analysis. Examining a number of recent studies on populism in Indonesia and the Philippines, this paper seeks to illustrate in what ways, and with what consequences, the liberal biases inform analysis of politics in/on the two countries. I conclude with suggestions on what may be done to address this problem.

Student Mobility as ‘Public Diplomacy’? Examining the New Colombo Plan’s Impact on Deepening Asia-Australia Relations

A/Prof Ly Tran¹, Joanne Barker², Dr Mark Rahimi³, Elena Williams⁴, Alam Ikhlas⁵

¹Deakin University, ²RMIT University, ³Deakin University, ⁴Australia-Indonesia Consulting/ ANU, ⁵Deakin University

Overview:

‘Public diplomacy’ initiatives represent a key pillar of the Australian Department of Foreign Affairs and Trade’s (DFAT’s) operations. One of these initiatives is its signature scholarship and grants program for undergraduate students, The New Colombo Plan (NCP). At an investment of almost AUD\$200 million and boasting nearly 50,000 alumni since its launch in 2014, the program is hailed as a success by the Australian Government, key university partners and business leaders. While several studies on the NCP have emerged in recent years, further critical inquiry is warranted regarding the NCP’s impact on relationship-building in the region and on students’ lives and career trajectories. Drawing on recent research findings, this panel will examine the role of the NCP in the broader context of Australian Government scholarship schemes; its impact on graduate employability and intercultural capability outcomes; and its assumed suitability as a means of strengthening Australia’s relationships in the region and strengthening ‘public diplomacy’ and ‘people-to-people’ relationships.

Understanding how Australian Government International Scholarship Programs are Valued: The New Colombo Plan in the Broad Context

Joanne Barker

In just five years, the New Colombo Plan has become the byword for international scholarship programs offered by the Australian Government. Comparing the NCP with the large DFAT Australia Awards program at the time of NCP’s launch, it was described by its founding Minister Julie Bishop as “the other side of the coin”. Bishop recognised the importance of providing opportunities for Australian students to undertake an international study experience, just as many foreign nationals experience international education in Australia. This paper will consider the role of the NCP in the broader context of other Australian Government international scholarship programs, including Australia Awards, the Endeavour Leadership Program (which was cancelled in 2019) and the new Destination Australia scholarship program launched in 2019. Research underway with Australian scholarship stakeholders and influencers has revealed insights into how the New Colombo Plan is perceived and valued, particularly now that it is the only program offering outgoing international study experiences to Australian citizens. This paper will contribute to understanding from a public policy perspective about whether governments should offer non-aid international scholarships, how these programs are valued by international education stakeholders and their impact in terms of the perceived public good.

Australian New Colombo Plan Scholars in Asia: Settlement, Academic Learning and Connecting

Dr Mark Rahimi

Since 2014, the New Colombo Plan (NCP) has awarded around 50,000 scholarships and mobility grants to support Australian undergraduate students to study and gain work experience in the Indo-Pacific region. NCP scholars or scholarship holders often undertake their study or internships in one or several countries in the region between six to 18 months. They are positioned as not only as learners and temporary residents in those countries but also as actors of public diplomacy making connections between Australia and their host country. This presentation will address their settlement, academic learning and experience as being new bridges between Australia and the Indo-Pacific. It is based on empirical research, including policy analysis, fieldwork, an online survey and a longitudinal study involved around 250 interviews with NCP students and key stakeholders in Australia and the Indo-Pacific. The presentation also analyses the Australian government policy on sending Australian students to the Indo-Pacific region. It concludes with a discussion of the implications for providing support for Australian students in Asia and maximising the effects of the mobility and public diplomacy nexus.

Making an Impact? Measuring the New Colombo Plan's Influence on the Australia-Indonesia Bilateral Relationship

Elena Williams

Indonesia has been a priority country for the Australian Government's New Colombo Plan (NCP) since the launch of the scholarship initiative in 2014. Since 2016, Indonesia has been the number 1 destination for NCP mobility grant recipients and by 2020, almost 10,000 undergraduate students will have undertaken formal study, internships and mentorships in Indonesia through the scheme. However, few studies have critically examined the NCP's impact on the Australia-Indonesia bilateral relationship, or questioned the extent to which an NCP experience encourages young Australians and Indonesians to make meaningful contributions to the bilateral relationship, becoming 'young ambassadors' in the region, as former Foreign Minister Julie Bishop described in the NCP's design. There also remains a significant analytical gap regarding the measurement tools used by DFAT to assess the NCP's impact, which have largely been characterised by a reliance on quantitative over qualitative data from respondents, highlighting a lack of student feedback regarding their own experiences of the NCP. Drawing on current NCP research and program evaluations, this paper will examine the NCP's influence on the Australia-Indonesia relationship to date and review the evaluation methods used by DFAT to measure the NCP's impact on the lives and career trajectories of student participants.

To What Extent does International Student Mobility Enhance Employability and Intercultural Intelligence? Viewpoints of Indonesian Students Studying in Australia and Australian Students Studying in Indonesia.

Alam Ikhlas

Despite Indonesia and Australia's sometimes turbulent political relationship, higher education cooperation between both countries remains relatively stable, largely owing to the Australian Government's longstanding funding to students through various scholarship schemes over many years. In 2018, the Australian Government offered 300 Australia Awards Scholarships and 500 short-term awards to Indonesian students as part of Australia's education assistance to Indonesia. Similarly, Indonesia is also considered as one of the New Colombo Plan's (NCP) most popular destination countries. Recent studies note that Indonesia ranks 5th of favourite host locations for the NCP Scholarships programs and 1st for the NCP Mobility projects in 2018. Based on interviews with Indonesian students studying in Australian universities and Australian students studying in Indonesian universities through the NCP, this presentation will examine how students' experiences studying abroad enhance their perceived employability and intercultural intelligence. The long-term findings of this research will contribute to more effective student mobility program implementation between both countries as well as addressing the gaps between international student mobility policy and students' experience.

Fascist Government Structures and Ideology in China's Political System

Prof John Fitzgerald¹, Dr Egas Moniz Bandeira², Dr Clemens Büttner³, Prof Eva Pils⁴

¹Swinburne University, ²Autonomous University of Madrid, ³Goethe University Frankfurt, ⁴King's College London

Overview:

Ever since the onset of Deng Xiaoping's "reform and opening" policies, the ideological core of the Chinese Communist Party's regime has become blurred. Accordingly, by defining the regime as "(fragmented) authoritarian," "(post)-totalitarian," etc., recent explanatory models have shifted their focus away from ideology and towards the structural properties of the CCP regime. However, since ideology has long been a driving force of Chinese politics, a model that allows for a simultaneous explanation of the structural and ideological features of China's current regime is preferable. By arguing for the applicability of fascist theory on the Chinese case (in past and present), this panel offers such a model.

In order to make this argument, the papers in this panel address the following topics: By focusing on Chinese debates about democracy and dictatorship from 1930 to 1945, Egas Moniz Bandeira highlights the fascist strand of modern Chinese political thinking. Clemens Büttner argues that the Chinese regimes of the 1930s and 2010s each turned to fascism to respond to imminent system crises, and based on Ernst Fraenkel's analysis of Nazi Germany, Eva Pils argues that the Chinese party-state under Xi Jinping bears the marks of a "dual state" – and promotes its precepts abroad.

Democracy or Dictatorship? Debates for a China in Crisis, 1930-1945

Dr Egas Moniz Bandeira

Lacking a consensus about a basic definition of fascism, scholarship has carried out heated debates about the applicability of the concept to East Asian polities, such as Japan and China. This paper instead takes a discursive approach to examine how contemporary state theorists thought about China's relationship to fascism. To this effect, the paper traces legal debates about the merits and demerits of dictatorship and democracy as forms of government which were led in China from the late 1920s to the early 1940s. Given the unstable political conditions of the Republic of China, many Chinese intellectuals argued that a dictatorship would be more efficient than a democracy in the reconstruction of the Chinese state. At the same time, however, the views of Japanese scholars critical of fascism, such as Imanaka Tsugimaro (1893-1980), and Tosaka Jun (1900-1945), were also published and debated in China. The paper will hence argue that such debates were local refractions of international debates on fascism, modulated by the local conditions of China.

Regime Crises and the Constraints of Ideology: China's Fascist Turns in the 1930s and 2010s

Dr Clemens Büttner

When comparing the ideological and political reactions of China's respective political regimes to the prospect of a system crisis in the 1930s and 2010s, it becomes apparent that both the GMD and the CCP regime responded to it in highly similar fashion. This paper argues that, due to structural and ideological constraints, both regimes took a fascist turn in their policies: As Chiang Kai-shek/Jiang Jieshi (1887-1975) and Xi Jinping (born 1953) neither were willing to relinquish their party's exclusive claim to political power nor to abandon their ideological persuasions (and after having exhausted pragmatic means of legitimising their rule), they began to make use of syncretic ideas and concepts that – in their entirety – only converge in fascism: The invocation of nationalistic, holistic, (pseudo)-palingenetic, and capitalist-socialist ideas promised popular support for their governments without having to (openly) surrender previously held ideological positions, and the accompanying emphasis on renewed party control and charismatic leadership served the purpose of consolidating their respective regime's grip on power. However, while the GMD regime did concede fascist influences on its policies, the CCP regime has never acknowledged its own fascist turn.

The Global Implications of China's Dual State Revival

Eva Pils

In this paper, I address the evolution of China's constitutional order in Xi Jinping's 'New Era,' drawing on Fraenkel's theory of the Dual State and discussing the implications of selected domestic developments, including the revisions of the Constitution, the crackdown on civil society, and the crackdown on ethnoreligious minorities in Xinjiang. I argue, first, that the norms, rhetoric and actions the Chinese Party-State has deployed under Xi Jinping bear the marks of a dual state, a system that combines legal reforms and a limited commitment to law-based governance with practices of lawlessness and arbitrariness, and that is marred by the incoherence of merely conditional subjection of public power to the law. Second, China is contributing to dual state formation at the global level, at which the corrosion of public international law standards and transnational practices of lawlessness by governments including that of China combine to threaten international rule of law.

Thursday 9th July

Panel Sessions 3.1

Climate and Environmental Degradation, Activism, and Global Futures

Dr Shiori Shakuto¹, Joseph Edward Alegado², Wendi Li³, Dr Malini Sur⁴

¹National University Of Singapore, ²Ateneo De Manila University School Of Government, ³The University Of Melbourne, ⁴Western Sydney University

Plastic Nations: Transnational Networks of Plastic Waste Disposal from Japan to Malaysia

Dr Shiori Shakuto

Japan is one of the largest producers of plastic waste in industrialised countries. It used to export a majority of its waste to China until China banned the import of plastic waste in 2018. Since then, Japan has been exporting its plastic waste to Southeast Asian countries, especially to Malaysia. This research tries to explore transnational frameworks through which to understand an unequal distribution of wealth and waste. The research complements the existing body of work on waste by moving the field of analysis from the inherited territorial units of nationhood to transnational networks. The transnational approach to the environmental question is especially pertinent when the effects of climate change is unevenly distributed across the world. The reconceptualisation of plastic waste as a transnational problem illuminates the cracks in the global political economy of plastic waste disposal chains. I conduct “multi-sited ethnography” that will involve participant observations and interviews with various social groups in Japan and Malaysia, from producers and consumers of plastic products to workers at recycling facilities to policy makers. I will show how transnational networks of plastic disposal come to ascribe values to waste, opening the door to current contests about the dilemmas of environment-society relations.

Framing Discourses and Mobilizing Towards Collective Action: Environmental Movements’ Resistance Against Extractive Industries in the Philippines

Joseph Edward Alegado

Extractive industries continue to encroach on the Philippines’ natural resources, amplified by the “liberalization, deregulation and privatization” policy of the Ramos administration in the mid-90s, which subsequent administrations have continued. States have generally gravitated towards regulating the extractive capital through legal means, bounded within national policy frameworks. This has resulted in a burgeoning extractive capital accumulation jeopardizing human rights and the environment. Under this condition, the political dynamics of various environmental movements which has strong ties to the Philippine Left, marked by the great split during the early 90’s, continue to play a big role in movement mobilization and seizing of political opportunity structures in resisting the extractive consensus. Using framing analysis and interviews, the paper looks into the dynamics of various resistance movements against extractive industries in recent years in the Philippines. It specifically situates the pivotal role of national movements in balancing the local narratives of resistance from the ground vis-à-vis its links to the transnational frames of contention and global initiatives against extractive industries. Further, the paper argues that resistance and successful campaigns of movements against extractivism are neither achieved through top-down nor bottom-up approaches but by a strategic use of global and local counter-narratives and strategies.

Global Climate Activism in Hong Kong: Status Quo and Prospect

Wendi Li

The past year has seen a wave of climate activism sweeping the globe, largely initiated by young people and then supported by people from older generations. With the efforts of Fridays for Future, an international student movement for climate change, and Extinction Rebellion, a civil organisation dedicated to the advocacy of climate and ecological emergency, a sense of climate crisis has emerged in the global public sphere. As a result, over 7 million people took to the streets to protest for climate actions in the latest September 2019 climate strikes. Hong Kong, as one of the major global cities, did not receive much attention for this cause since it has been facing local political unrest over the same time period. However, what has been neglected is that around 50 citizens staged a demonstration against climate inactions on September 20th in Hong Kong as part of the global climate strike. Drawing on qualitative interviews with young climate strikers in this global city, this paper discusses how they relate themselves to climate change and engage with its globalised risk despite the escalation of local extradition bill protests. In analysing the communication mechanism of young Hong Kong climate activists at the current historical moment, the paper further discusses the prospect of more significant climate strikes in Hong Kong in the future.

Ambient Air: Kolkata's Bicycle Politics and Post-Carbon Futures

Dr Malini Sur

What political topographies does air pollution create? How do bicyclists in large South Asian cities experience, navigate, and mobilize these topographies? In seeking to answer these questions, this paper argues that air politics, i.e., the various registers through which air is mobilized, imagined, and experienced, are intrinsically terrestrial in nature. Ethnographic attention to degraded air raises both the possibility of post-carbon imaginaries in the age of the Anthropocene as well as the indispensability of bicycles in the lives of impoverished and activist cyclists who rely on them to make a living and to stake claims about mitigating climate change. By paying close ethnographic attention to the lives of Kolkata's cyclists, I posit that the city's seemingly emergent pollution crisis has much deeper roots in the unevenness of colonialism, post-colonial electoral democracy, and everyday struggles for road space and legitimacy.

The Making of a Good Meal: How Asian Diets Reflect Shifting Political and Commercial Priorities

A/Prof. John Wong¹, A/Prof. Hallam Stevens², Dr. Tatsuya Mitsuda³, A/Prof. Michael Ng¹

¹The University of Hong Kong, ²Nanyang Technological University, ³Keio University

Overview:

As transnational flows intensified in the twentieth century, Asian diets received drastic makeovers. Shifting geopolitics and local conditions redirected foodways and food ingredients changed with state directives and commercial considerations. Taking a multi-site approach, this panel covers the diets of Japan, Singapore and Hong Kong upon which international forces from within and beyond the region exerted tremendous influence. Focusing on the foreign supplies of beef, Mitsuda takes a social and cultural historical approach and examines how Japanese consumers developed a taste for the meat. Through his study of the Vegetable Marketing Organization, Ng reveals how the colonial government of Hong Kong strategically conjured up a famine scenario and monopolized the distribution of vegetables for the urban population. Adding a taste enhancer to the mix, Stevens investigates how soy sauce businesses in Singapore reflect the changing priorities around food, industrial production, and tradition in the city state. A meal is not complete with a beverage. Wong turns to the production and marketing in Hong Kong of a milk beverage reconstituted from milk powder and show how a business enterprise created a reasonably priced product billed for health benefits for an upwardly mobile population in a city experiencing economic takeoff.

Cultivating a Taste for Affordable Health: Blue Seal Milk and the Popularization of Milk Beverage in Post-War Hong Kong

A/Prof. John D Wong

This paper studies the process by which milk beverage developed widespread acceptance in post-war Hong Kong against the backdrop of global politics and economic construction.

With the advent of the Cold War and the United States' shift in diplomatic focus to Asia, the Food-for-Peace Programme which began shipment to Hong Kong in 1954 brought million tons of skimmed milk powder to the city. The abundance of milk in this powdered form allowed the poor a taste of the beverage billed for its health benefits. To leverage this nutrition discourse and to differentiate its low-cost offering from the charitable option, the Dairy Farm Co. Ltd. promoted Blue Seal Milk, a form of reconstituted milk also made from milk powder. Besides highlighting Blue Seal Milk's nutrition values and the scientific manufacturing process, Dairy Farm marketed this product on the good taste of reconstituted milk at a reasonable price. This paper explores how Dairy Farm fashioned a brand of milk reconstituted from milk powder, targeted an upwardly mobile population in a city experiencing economic takeoff, and created a reasonably priced beverage popular among a large cross section of the Hong Kong population by the 1980s.

Coming to Like Foreign Beef: The Cultural Politics of Beef Production and Consumption in Modern Japan

Dr Tatsuya Mitsuda

As the economic importance of East Asia has risen, food historians of modern Japan have begun to reassess their field. They are gradually moving away from an overt focus on the impact of the West to considering the influence of a broader range of Asian countries in the construction of Japan's foodways. Nowhere is this revision more needed than in the history of meat – a key food to the modernization of the Japanese diet – which has typically depicted the rise of meat-eating as a western practice. Much of the problem with this understanding is that it concentrates on the domestic scene and on consumption: it fails to consider how Japan relied on supplies from foreign countries to achieve its goal of increasing the population's demand for animal-derived foods. Focusing on beef, which was historically regarded as the most superior meat, this paper takes a social and cultural historical approach to understanding how a taste for cattle and beef imports from Australia, Korea, and China was constructed. Characterized by complications and contradictions, the paper will reveal how the rise of meat-eating in Japan bore witness to a cultural politics in which tastes were weaponized as arguments in support of a variety of interests.

“Reds Starving Hong Kong”: Geopolitics of Vegetable Supply in British Hong Kong (1940s – 1960s)

A/Prof. Michael Ng

Drawing upon hitherto unexplored archival materials, this paper examines how the colonial Hong Kong government strategically imagined and prepared for a famine in Hong Kong that would be caused by possible cut-off of food supply by Communist China. The loss of China to communism in 1949, outbreak of the Korean War in the 1950s, global cold-war geopolitics, and ongoing ideological warfare between the Nationalist and Communist parties in Hong Kong during the entire period from the 1950s to the 1960s made Hong Kong Government step up in defending against any shortage of vegetable supply that had been relying on mainland China. Despite severe opposition and objection from Hong Kong farmers, the rural communities and local media, Hong Kong government established the Vegetable Marketing Organization to monopolize distribution and fix the price of vegetables produced in rural Hong Kong and imported from mainland China to ensure its supply for the need of urban population in Hong Kong. Conventionally regarded as one of the freest cities for doing business with much-vaunted minimal government intervention, Hong Kong has in fact witnessed severe government interference or even monopolization in businesses that are geopolitically important to the British Empire's interest in the Far East.

Soy Sauce and Industrial Food Production in Singapore

A/Prof. Hallam Stevens

This paper traces the postwar history of soy sauce in Singapore through the history of two soy sauce manufacturers. Both established prior to the Japanese occupation of Singapore, Lighthouse Soy Sauce (manufactured by the Yeo Hiap Seng Company (YHS)) and the Kwong Woh Hing (KWH) soy sauce factory offer contrasting examples of the development of this industry. While YHS expanded rapidly and industrialized after World War II, the Woo family has continued to manufacture soy sauce using the traditional fermentation methods (vats exposed to sunlight). This paper uses the trajectory of Singapore's soy sauce to examine how these commercial histories can be read as history of the changing priorities around food, industrial production, and tradition in Singapore. Drawing on both documentary and oral history sources related to the development of soy sauce production in Singapore, the paper argues that the history of Singapore soy sauce – and of these particular soy sauce factories – illustrates the shifting priorities of the state from industrial production to a “knowledge economy.” In the recent pivot towards “intangible heritage” in Singapore, food and taste have played an important role and this importance has contributed to the continued sustainability of “traditional” businesses such as KWH.

Towards Re-Envisioning Asia: Contested Urbanisms, Geographies and Choreographies (1/2)

Dr Manu Sobti¹, Deldan Angmo¹, Azin Saeedi¹, Sareh Abooali², Ali Rad Yousefnia¹

¹*School Of Architecture, University Of Queensland*, ²*Centre for Asian and Middle Eastern Architecture (CAMEA), University of Adelaide*

Overview:

These twin panels – titled as Towards Re-Envisioning Asia – Contested Urbanisms, Geographies and Choreographies - are specifically interested in how critical research frameworks employed in Doctoral Research at Schools of Architecture could serve as germinating points for a 'new knowledge' on past, current and future Asia – one over and beyond the simplified notions of place or culture, and towards employing 'contestation and conflict' as its operative methodologies. Within this purview, how would Asian research narratives be packaged and what would make their politics as especially relevant to the broader Asian condition? And to what extent would these narratives percolate to knowledge systems connected to and beyond the 'built histories' of greater Asia? The two panels envisage participants moving beyond the confines of their own 'contained' ongoing or completed research projects – towards describing frameworks, toolkits, methodologies and content that their research enables (or hopes to enable) in the future.

Transforming Craft Traditions: Past, Present and Future Relevance of Vernacular Craft and Craftsmanship in the Trans-Himalayan Region of India

Deldan Angmo

The unique traditions of vernacular craftsmanship within the Asian Trans-Himalayan region intertwine the architectural syntax of construction and ornamentation with the comprehension of cultural landscape alongside social and spiritual practice. This paper examines how this craftsmanship is more about design as a 'process' rather than as 'product' whereby craftsmen create spaces, buildings, and artefacts in the conception of the vernacular through observations, practices and learning from the masters, both real and legendary. Within this concept, the paper illustrates the transformations that the craftsmen bring forth within the conventions of craft owing to the recent economic, climate and social changes inherent in people's lifestyle and needs. It specifically examines the collective resource of craft knowledge and skills, acquired by these craftsmen both via tacit learning and formal training, towards illustrating how these craft traditions have evolved and continually transforms over time. The aim is to investigate the role of the craftsmen - often overlooked within studies of vernacular - to comprehend the meaning, process and relevance of craft tradition and re-establish its continuity from the past into the present and into the future.

The Monumental Past - A Celebration or a Suppression

Azin Saeedi

The present rarely remains free from the burdens of the past. The idea of a glorious past in Asia occupies the memory of people and manifests itself through the physicality of architecture in the landscape. Its formal language is the outcome of hybridity and conflict creating a politically legitimate architecture with appeal to the masses. However, re-visiting this past is not always encapsulated in external physicality of architecture. Rather, representing this discontinuity between the past and present moves from within to outside buildings, and from spatial formalities to choreographies where ceremonies occur and engage people. In effect, the past is selectively employed, enhanced or purified and finally played out to infuse the everyday lives of people and even portray the distant future through occupations of the urban landscape. Buildings are, therefore, visual references to the authority of the past in either formality, conception, or both. These buildings extend from a spot on the built environment to urban quarters and in some cases, ensembles engaging the borders of cities. This paper questions how this monumental past and its manifestations re-create the present and future in urban landscapes across the Iranian landscape.

Reading the Past, Writing the Future: Analysing Persian Miniature Paintings as Documentations of Social History

Sareh Abooli

The mixed-methods research approach remains central to the writing of cultural histories. Within this framework, experts recommend employing interdisciplinary methodologies to incorporate historical evidence, new analytical themes, experimental techniques, and concepts. However, discussions on gender and the role of women remain clearly under-represented. In using the abundant images of women in Persian miniatures, this paper suggests how this valuable documentation could bolster social, behavioural, and gender studies, compensating for the scarcity of written documents about women in the official sources. By investigating the visual representations of women in architectural spaces and settings in pre-modern and medieval Persian painting, the study first seeks to discern the social, spatial and cultural implications of such imageries. Thereafter, it suggests how the socio-cultural associations of these paintings would contribute to shaping a better future, one re-envisioning gender's changing role and socio-spatial settings within the broader span of human experience. The lack of acquaintance with the visual language of Persian miniatures and the absence of an analytical method remain obstacles for decoding the spatial settings in such images. The research introduces a visual analytical method which provides a tool to decode the ambiguous spatial arrangements, that advance the iconographical analysis and expedites the socio-historical studies.

Spatial Impacts of Networks on the Urban Morphologies of Iranian Cities in the Medieval Period

Ali Rad Yousefnia

Networks of commerce created and shaped the urban morphologies of Iranian cities in each historical epoch. The examination of these networks reveals relationships of sedentary populations with their surrounding environments. Production, consumption and exchange zones concentrated sedentary populations and created opportunities for agrarian and pastoralist communities to interact via mechanisms of commerce. However, civilisations and regions could be also traced via their geographical, ideological or political boundaries; it was the fluidity of trade and caravans that let their cultures pass through these permeable boundaries and travel beyond. Within this overview of medieval Asian urbanities, this paper offers a comprehensive understanding of how urban commerce and spatial organisations interacted to create complex urban centres in medieval Iran.

Trans-Asia Culture Circuits

Dr JaeYoon Park¹, Kathryn Phillips², Brandon Liew³, Dr Chavalin Svetanant⁴

¹University of Arkansas-Fort Smith, ²Macquarie University, ³University Of Melbourne, ⁴Department of International Studies: Languages and Cultures, Macquarie University

K-Pop, K-Dramas, and the Mobility Across Asias

Dr JaeYoon Park

The rise of K-Pop and K-Dramas shows no signs of stopping as both the popular press and scholarly publications have recently observed. Teen Vogue, in particular, has celebrated a “K-Pop Week” in late October while noting “[e]ver since the early ‘90s, K-pop has been slowly refined into nothing less than an art form, and it’s become an influential powerhouse over the years” (Vincent, 2019). In the late 1990s, the Korean Wave (also known as hallyu) began crossing national borders, and with the proliferation of global new media, Korean television series (K-Dramas) have quickly become a popular phenomenon producing the greatest commitment from the largest number of transnational viewers in the region (Park, 2019).

This research analyzes social mobility stories of hallyu fans in the context of the burgeoning digital technology and social media across “Asias.” Drawing on Ginsburg and sociological discussions, the presentation will focus on the ways in which these fans’ lives comprise social, political, and cultural transformations, especially in the diasporic communities in Australia and North America. A special attention will be paid to the complexity of class and gender in relation to the formation of new, urban, postindustrial, Asian identities.

Consuming the K in Sydney: Cover Dancing, Emplacement, and the Production of “K-pop Spaces”

Kathryn Phillips

The consumption of South Korean popular idol music (K-pop) has rapidly grown within Australia over the past two decades, with concerts and fan-run events now occurring frequently in major cities throughout the year. Within this broader K-pop community, many fans engage in a practice known as ‘cover dancing’, where K-pop dance routines are studied, replicated and uploaded to social media by individuals and groups, or performed at local showcases. While previous research on K-pop has predominantly focussed on the impact of technology on fan experiences, my work uses ethnographic and autoethnographic practices to examine how the Sydney cover dance community’s training and performances, and the subsequent embodiment of K-pop idols through dance emplaces K-pop within Australia, and affects the ways cover dancers construct their fan identities and engage with the city. This research comes as Australia’s engagement with Asia through trade, immigration and international relations continues to develop. Consequently, I argue that cover dancing, as part of the broader consumption of K-pop and importation of Asian popular culture, has the potential to play an important role in ongoing discussions concerning Australia’s possible future within Asia.

The ‘Global Malaysian Novel’: Asian Form or Global Commodity?

Brandon Liew

Using the ‘Global Malaysian Novel’ as a focal point, my paper demonstrates how emerging cultural artefacts in Southeast Asia are embedded in increasingly transnational networks of production and reception. This shift problematizes traditional postmodern and postcolonial modes of analysis that have not yet transcended the nation as a frame of reference. When ‘Global Malaysian Novels’ like Tan Twan Eng’s *The Gift of Rain* and Tash Aw’s *Harmony Silk Factory* are being written, marketed and sold outside Malaysian borders, to what extent do they retain their capacity to represent a local Asian identity? While a critique of their complicity in Global Literary Markets centered in the U.K. and U.S. is often reduced to an ad hominem attack, there remains much to be said about the effects of their increasingly transnational material productions upon their more formally understood aesthetic and literary qualities. As such, I explore the discursive effects of transnational productions in Southeast Asia, how literary scholars have approached contemporary Asian literatures and attempted to situate them within realms of the national, within postcolonial Southeast Asia and within wider World Literature frameworks. In particular, I chart not only the historical production of literary texts written in English in Southeast Asia since 1945, but the current discourse of English Literary studies in the region.

Selling Insurance Across Cultures: Cross-Cultural Communication in Advertising

Dr Chavalin Svetanant

The paper examines three case studies of insurance TV commercials in Asia-Pacific region: Thailand, Australia, and Japan, to draw a comparative investigation of the collective phenomenon in regards to the communicative practice in advertising. The study is conducted through a lens of cross-cultural communication frameworks developed by the key thinkers such as Edward T. Hall & Hall, 1990, G. Hofstede, Hofstede, & Minkov, 2010, Trompenaars & Hampden-Turner, 1997, Lewis, 2018. While recognising a variety of individuals within each collective, the paper takes Hofstede's view that societal, national and gender cultures, which children acquire since they are born, are much deeper rooted in "the collective programming of the mind that distinguishes the members of one group or category of people from others" (G. Hofstede, 2011, p. 3). The study aims to provide cross-cultural backgrounds and insights on the underlying patterns of communication, as well as to discuss how the realisation of choices in insurance commercials reflects and constitutes cultural characters, individuality, and ideologies pertinent to the domestic and personal sphere.

Civic Interventions in the Age of Digital Asia

Dr Li-Chia Lo¹, Dr Shiau Ching Wong², Dr Selina C. F. Ho³, Dr Aleks DeeJay¹

¹The University Of Melbourne, ²Independent Researcher, ³Lingnan University

Overview:

From Jürgen Habermas to Carole Pateman and Benjamin Barber, deliberation and participation are revived to address the insufficiency of representative democracy by fostering a stronger civil society and a more engaging citizenry. While these theoretical elaborations are directed to European and North American contexts, they resonated differently in many Asian countries struggling with vulnerable democracy or resilient authoritarianism. Deliberation and participation hence become the active civic interventions cultivating socio-political changes. Combining online tools with offline activities, various creative strategies are used by the youth to circulate information, crowdsource ideas, and mobilize collective action to engage in public affairs. Their creative interventions may not result in revolutionary changes, but these trials and errors are gradually redefining the political landscape.

In this panel, we aim to focus on three cases in Taiwan, Singapore, and Hong Kong. In Taiwan, a community of civic hackers leverages on digital technology to renew imaginations of democratic politics. In Singapore, local calls for preserving community heritage challenge the government's developmental mindset and enrich the meanings of citizenship. In Hong Kong, creative citizens have a role in the anti-extradition bill movement and generated countless strategies. By delving into these case studies, we invite participants to examine how far civic interventions can go.

Incubating Democracy with Civic Technology: The Case of G0V Community in Taiwan

Dr Li-Chia Lo

Collaboration, share, and collective action can be summarised as the open culture widely adopted by the community of civic hackers. Due to the connection with the development of information technology, civic hackers focus on utilizing and integrating open data from the government. Their strategy of public engagement via civic technology is aimed at enhancing government transparency and responsiveness as well as increasing public awareness mobilizing participations. This paper aims to evaluate the achievements, contributions, and limitations of public engagement via civic technology by looking at G0V, a community of civic hackers in Taiwan. By using digital ethnography, discourse analysis and semi-structured interview, this paper argues that this highly creative, collaborative, and decentralised community has been reshaping strategies of political participation, restructuring ways of political mobilization, and redefining the government-society relationships in Taiwan. G0V is an online community and platform formed at the end of 2012. According to their website, their mission is using "technology in the interest of the public good, allowing citizens easy access to vital information and power to shape the civil society." Based on the open source culture, participants can join and create their own projects and make the best use of government data. This paper will talk about the evolutions of this community and representing projects grown out of this community. Later, I will assess the impact of G0V.tw on Taiwan's democracy and its potential expansion to Hong Kong and the Asia-Pacific region.

Creative Intervention and Media in the Cultural Public Sphere

Dr Shiau Ching Wong

Media research has traditionally focused on the public sphere formed by online deliberation and discussion of topics amongst citizens. Meanwhile, citizenship studies largely focus on the political form of civic engagement than the cultural dimension of citizenship. Jim McGuigan's (2005) concept of the cultural public sphere, has questioned the public sphere as the sole standard measuring dialogic democracy. The sphere refers to the articulation of politics, public and personal, as a contested terrain through affective (aesthetic and emotional) modes of communication. Three political stances to the sphere are identified and evaluated: uncritical populism, radical subversion, and critical intervention. To expand his concept, this paper considers creative intervention as a new stance in the cultural public sphere. It holds that creative intervention is a potentially popular stance, not only dealing with propaganda and widespread dissent but also underlining the values of imagination, provocation, happiness, and agency of a public sphere. Discussion of this new stance will be based on the affective modes of communication of civic supporters in the anti-extradition bill movement in Hong Kong. Particular attention is paid to a group of creative citizens who have made use of digital media to pursue and popularize their cause.

Protecting Community Heritage through Civic Engagement in Singapore

Selina C. F. Ho

Within a traditionally subdued civil society, more citizens have stepped forward to address the impact of long-term urban renewal on Singapore's heritage and social cohesion. This paper examines how volunteer groups engage in creative citizenship through walking tour organisers, My Community and Geylang Adventures, that are based in characteristically different districts of Queenstown and Geylang respectively.

Queenstown is Singapore's first satellite town with full amenities for heartland dwellers, while Geylang is notoriously associated with its red-light district and blue-collar migrant worker community. My Community and Geylang Adventures offer complementary accounts of how residents and participants are activated in creative place-making practices to advocate community heritage and local-migrant integration. Drawing from participant observations and interviews with the organizers and guides, the paper discusses their motivations, achievements and challenges within limited political openings to understand their impact on evolving state-society relations in two main aspects. Firstly, the walking tours are examined as sources of knowledge production and civic engagement which in turn enrich nation-building despite their critique of the state's unilateralism. Secondly, establishing themselves as visible stakeholders through the astute use of various media and physical spaces, they become the intermediary for bottom-up participation in urban development and social policies.

Understanding Inequalities in Southeast Asia from Various Perspectives: Are We in a “Proper” Trajectory?

Adiasri Putri Purbantina^{1,3}, Mona Sihombing², Maria Indira Aryani³, Ade Kusuma³

¹Graduate School of Asia-Pacific Studies, Waseda University, ²Asia Indigenous Peoples Pact (AIPP), ³Universitas Pembangunan Nasional “Veteran” Jawa Timur

Overview:

This panel covers the inequality issue in Southeast Asia from various perspectives. The panel seeks to invoke a further discussion into whether the Southeast Asian countries are moving towards a “proper” trajectory. The first two papers discuss the inequality issues from the global/regional level from two different perspectives: state and non-state actors. The first paper proposes the idea that different levels of urgency to pursue technology-driven industrial catch-up resulted in an increasing technological inequality between ASEAN and ASEAN’s external partners. The second paper questions the nature of economic empowerment as an external idea. Thus, the paper opens a debate on whether inequalities have ever been growing in the first place? The third and fourth paper looks into the national level to discuss inequalities. The third paper compares different countries in Southeast Asia to highlight the presence of religious inequalities. Using religious groups as its unit of analysis, the paper seeks to answer what are the main factors that exacerbate an increasing trend of religious inequalities in the region. The final paper captures the story of inequalities from a micro-level (i.e., individual perspective) using the case of Indonesia. Based on in-depth interviews as its main data, the paper explores a shifting form of gender inequalities in Indonesia due to “double workloads”.

The ASEAN Economic Community and A Technology-Driven Industrial Catch-Up: Three ASEAN Country Cases

Adiasri Putri Purbantina

This paper discusses the growing inequality between the catching-up countries and the successful catch-up countries from the perspective of indigenous technology and manufacturing sector development. There is a growing consensus that effective Science, Technology, and Innovation policies, aimed at supporting long-term national structural transformation, are a crucial element in helping latecomer countries escape from the middle-income trap. Citing cases of Northeast Asian catch-up and Latin American middle-income traps, scholars emphasize that the key to catch-up is a triple-helix coordination that is used to transform foreign technology into indigenous technological capabilities. Thus, ideally, the expansion of the global production network, as promoted by the ASEAN Economic Community (AEC), provides opportunities for middle-income ASEAN countries to implement this technology-driven industrial catch-up strategy. However, this paper investigates three middle-income ASEAN countries (Malaysia, Thailand, and Indonesia) and argues that the AEC, as an open market-led economic regionalism scheme, does not have the ability to create a strong sense of urgency on the part of national governments to alter their national STI policy directions. As resource-abundant countries, Malaysia, Thailand, and Indonesia have yet to find any urgent need to prioritize the upgrading of indigenous manufacturing over natural resource-based technological developments.

Indigenous Peoples' Worldview and Inequalities: Voices from Southeast Asia's Indigenous Media

Mona Sihombing

In portraying inequalities between Indigenous Peoples and their non-indigenous counterpart, it is generally accepted for mainstream/dominant media outlets to use economic power gap as their narratives. They may talk about human rights, cultures, or access to basic social services, yet the presence or absence of each of the topic being discussed is framed within their relations with economic power gap. It is understandable because economic power is elementary for developmental changes, and media are always seen as agents of development. Along this line, media narratives embody the same top-down approach with that of developmental changes. However, with information and communication technologies opening wider access of indigenous communities to establishing own indigenous media. They have also been exposed to mainstream/dominant media's narratives – including ones that are different from how indigenous worldview interprets economic power gap and thus inequalities. In order to understand Indigenous Peoples' worldview on inequalities in the context of Southeast Asia, this research will present findings from survey and interview with indigenous journalists working with indigenous media in Cambodia, Malaysia, Philippines and Thailand as these are the countries where Indigenous Voices in Asia – Network (IVAN) has been active for the last few years.

Religious Inequalities and Inclusive Development in Southeast Asian Communities

Maria Indira Aryani

Religious inequalities are a way in which individuals and societies face systemic marginalization because of their religious beliefs and affiliation. Several communities and societies in the Southeast Asian region have been suffering from this form of discrimination lately. The case of Rohingya community in Myanmar, Christian and non-Sunni Moslem community in Indonesia, and church bombings in the Philippines are few examples. With the growing religious inequalities in the region, it is feared that the religious freedom in Southeast Asia is declining when each of its members should uphold the freedom of religious practiced constitutionalized by law. Cases of religious inequalities often time intersect with other conflict identifiers, such as ethnicity and poverty. In order to eliminate religious inequalities amongst Southeast Asian communities and societies, inclusive development is needed as a poverty reduction mechanism. Poverty reduction could not be focused solely on economic growth but also on religious interests and empowerment with the rise of religious adherence.

Women, Workloads, and Gender Equality in Indonesia

Ade Kusuma

Gender differences do not become a problem if it does not cause gender inequalities. Gender inequalities also arise as a result of the existence of gender roles. One form of gender inequality is workloads. In Indonesia, the differentiation of roles and areas of workload between men and women continues to persist. The domestic sector is an area for women, while the public sector is the responsibility of men. When a woman dares to join the public sector, then she must also have awareness and remain responsible for the domestic sector, or double workloads. This study uses a phenomenological study by taking data through in-depth interviews and literature studies to explore more deeply how women experience workloads in urban and rural communities. The results of this study also want to see how the shifting forms of gender inequalities by women in Indonesia, especially injustices caused by double workloads.

Asian International Students, Temporary Graduates and Skilled Migrants in Australia: Settlement, Wellbeing and Employment

A/Prof Ly Tran¹, Dr Helen Forbes-Mewett², Prof Jill Blackmore¹, John van Kooy³

¹Deakin University, ²Monash University, ³AMES Australia

Overview:

Asian student mobility and skilled migration to Australia are crucial to the nation's cultural, social and economic development and the connection between Australia and the region. Latest figures from the Australian government show that there are more than 703,000 international students in Australia, of whom the majority is from Asia. In addition, there were nearly 92,000 international graduate visa holders as temporary migrants in Australia as of June, 2019, which constitutes around 0.7 per cent of Australia's 13.5 million labour force. Many of these temporary visa holders were driven by migration aspirations and/or employment prospects in Australia. The post-study work arrangements and opportunities for this temporary graduate-migrant cohort have significant implications for the nation's international education, skilled migration and talent acquisition agendas. This panel brings together members from Australian Universities and AMES Australia to address crucial issues related to three different but interrelated groups: Asian students, Asian temporary graduates and Asian migrants in Australia.

It will discuss: the mental health and wellbeing of Asian students in Australia; how 'best fit' excludes international graduates from employment in Australia; key factors that affect the employment outcomes of international graduates who stay in Australia on the temporary graduate visa (subclass 485); a program for improving employment outcomes for professionally skilled migrants.

Employment Outcomes of International Graduates on Post-Study Work Visa in Australia

A/Prof Ly Tran

The opportunity to acquire experience in the host country labour market is a key driver of international student choice, underpinned by expectations on return on investment in international education, career prospects and migration. Revised and introduced in 2013, taking on recommendations from the 2011 Knight Review, the Australian government's post study work rights policy aims to provide international graduates with the opportunity to remain in Australia from two to four years and gain work experience. The top five citizenship countries of temporary graduate visa (485 visa) holders in Australia have also been the top five source countries of international enrolments in Masters by coursework (China, India, Nepal, Pakistan, Vietnam) programs since 2013. The majority of past (89%) and current (79%) visa holders in Australia participated in the labour force. But many graduates did not work full-time, and they did not necessarily work in their field of study. A considerable number of graduates were employed in retail, hospitality or as cleaners. Based on a mixed method study that includes a survey with more than 1100 international graduates and 50 in-depth interviews with stakeholders, this presentation discusses the key factors that affect the employment outcomes of international graduates who stay in Australia on the 485 visa.

From University to Workplace: A Complex Pathway for International Students

Prof Jill Blackmore

Graduate employability has become a key issue for universities seeking to be distinctive in what are now increasingly competitive international education markets. Research indicates that international students select particular destinations and universities with the intention to gain work in their specialism for at least some time after graduation. But little has been done on how Australian employers view international graduates. In a three-year study investigating the employment outcomes of international students graduating from Australian universities in nursing, engineering and accounting, we interviewed potential employers (multinational, medium and small) regarding their recruitment practices. We found employers considered the credential indicated technical competence while the apparently objective criteria like visa eligibility and English language ability (linguistic capital) often filtered out many international student candidates. Additionally, they valued the dispositions of employability or 21st century 'soft skills' considered to be transferrable from education into work. But the final form of distinction was that of whether the applicant would 'fit in' to the organisational culture and existing teams, thereby privileging local candidates despite extolling the virtues of diverse workforces.

Improving Employment Outcomes for Professionally Skilled Migrants

John van Kooy

Australia's migrants are highly skilled – 56% of migrants aged 25-34 have a university qualification compared to 30% of people raised in Australia. However, there are limited resources to assist skilled arrivals to secure employment commensurate with their skills and qualifications.

AMES Australia's Skilled Professional Migrant Program (SPMP) aims to assist professional migrants to find employment in professional fields, including matching participants with volunteer mentors who work in relevant industries and occupations. Evaluation of this program indicated a positive effect with 84% of participants securing work within 12 months of completing the program.

This presentation will describe an analysis of 650+ SPMP participants' experiences of finding suitable employment and the impact of this employment on their economic security, settlement experiences and sense of wellbeing. Moreover, it will show how evidence from this research provides policy makers with recommendations about novel early intervention strategies and programs to assist these new arrivals into the labour market.

The Influence of Social Values and Differing Socio-Cultural Norms on the Mental Health of Asian International Students in Australia

Dr Helen Forbes-Mewett

Mental health is one of the leading contemporary concerns about international students. An estimated 25 per cent of international students experience mental health problems. Mobility to unfamiliar environments can engender many health-related issues, particularly mental health. Correspondingly, recent evidence suggests that international student wellbeing is declining and is particularly pronounced in developed countries like Australia. Many factors are believed to contribute to this decline including loneliness, being away from family and friends, missing homecooked food and the often-unfamiliar academic environment international students are exposed to, and a reluctance to seek help when needed. The influences of culturally embedded social values have also been proposed as a possible detractor. Differences in understandings of mental health are considered in terms of collectivistic and individualistic value systems and how Asian international students navigate these frameworks while studying in individualistic environment like Australia. This presentation brings together the findings of two separate studies involving a total of 160 indepth interviews with key stakeholders and Asian international students. The findings will bring clarity to the way in which social values and differing socio-cultural norms influence the mental health of Asian international students.

Mobile Lives: Migration, Travel and Transport

Prerona Das¹, A/Prof. Nana Oishi², Prof. Yusaku Horiuchi³, Sangay Wangchuk^{4,5},
Dr Jennifer Bond⁴, Dr Rik Thwaites⁴, Prof Max Finlayson⁴, Catriona Stevens⁶

¹National University of Singapore, ²The University of Melbourne, ³Dartmouth College, ⁴Charles Sturt University, ⁵Ugyen Wangchuck Institute for Conservation and Environment Research, ⁶University of Western Australia

On the Other Side of the Tracks: Infrastructural Borders in Guwahati, India

Prerona Das

The geopolitical event of India's partition created a ripple effect of bordering and marginalization across time and space. While during the time of partition the borderlands were largely affected by population movement and the resulting violence, subsequently such bordering shifted to other scales and spaces including urban India. The border has now become manifest within cities, and is a part of everyday lives wherein the minority Muslim population often faces marginalization. In such contested urban sites, infrastructure plays a crucial role in intensifying divides between communities. Though infrastructure is usually meant for creating networks and connecting people, at the same time it also possesses the agency to disconnect people and spaces creating a fractured socio-spatial fabric. This paper explores such infrastructural borders in a micro urban site in the city of Guwahati, the largest and the fastest growing city in Northeast India. The paper looks at railway infrastructure, which in itself is a legacy of the empire, and analyses how it reinforces boundaries based on religion, language and class.

Brain Drain from Japan: A New Demographic Challenge?

A/Prof. Nana Oishi and Prof Yusaku Horiuchi

This study analyses the growing outflows of skilled workers from Japan and its potential impacts. In the past decade, the Japanese government has been actively recruiting skilled migrants from overseas through the points-based system and the regional migration scheme. While its efforts have been successful, the number of Japanese professionals who leave the country has also been on the rise. The total number of Japanese citizens who hold permanent residency in other countries hit record high of 51,3750 in 2018. Australia is now the second most popular destination for Japanese permanent residents.

What is behind the increase in Japanese emigration, and how do emigrants choose their destinations? What will be the potential emigration level in the future and its implications? Drawing on 32 in-depth qualitative interviews with Japanese skilled immigrants in Australia and the online survey on 1,230 Japanese skilled workers who currently live in Japan, this paper argues that a growing sense of risks and socio-political factors seems to drive many Japanese professionals to move overseas, and this could pose a major demographic challenge for the country in the future.

Gungtong: An Initial Assessment of the Implication of Abandoned Houses in Bhutan

Sangay Wangchuk, Dr Jennifer Bond, Dr Rik Thwaites, and Prof. Max Finlayson

Rapid rural-urban migration in Bhutan has been identified as a national issue and is leading to the total abandonment of a family house, termed as Gungtong in Bhutan. Bhutan's internal migration rate is at approximately 39%, largely consisting of the age group of 25-29 years putting Bhutan's internal migration rate as one of the highest in South Asia. Though the 2017 Population and Housing Census of Bhutan reported: moving with families; employment; and education as the three important reasons for migration, one widely claimed explanation for rural-urban migration, in case of Bhutan, is human-wildlife conflict. This claim is supported only by anecdotal reports rather than a deeper analysis of the situation. However, Bhutanese media has been claiming it as the primary driver of rural-urban migration in Bhutan. Cases of Gungtong are increasingly reported across Bhutan and is currently one of the most pressing social issues faced by Bhutan. Semi-structured interviews were conducted in two districts of Bhutan, Trashiyangtse and Tsirang. Preliminary findings reveal that the increasing incidences of human-wildlife conflict are the result of Gungtong rather than the driver of migration. This calls for a much deeper analysis to determine the links between the human-wildlife conflicts and Gungtong in Bhutan.

Temporary Workers and Unlikely Settlers: The Thwarted Returns and Future Imaginaries of Trade Skilled Migrants from China Living in Perth

Catriona Stevens

During the resources boom of the mid-2000s, a new cohort of trade-skilled migrants from China came to Australia to work and, for some, to settle. New temporary labour migration schemes enabled employers in Perth to recruit globally to fill labour market shortages. Skilled tradesmen, particularly welders and metal machinists, were brought directly from factories in China to workshops in Perth. Despite departing China as sojourners, with fixed-term plans to return, many of this cohort have since become permanent residents and citizens of Australia. Drawing on ethnographic research conducted in 2014-2016, this paper argues that the educational and occupational background of this unusual cohort, their constrained mobility capital and low migration literacy, results in migrant experiences that are qualitatively different to middle class co-nationals. This case study responds to van Hear's (2014) call to consider more closely how class, understood as possession of forms of capital, influences opportunities and decisions, routes and destinations throughout the migration process. Despite, or perhaps because of, their unexpected transition to permanent status, many of this cohort express dissatisfaction with life in Australia, and maintain future imaginaries of return and circular migration. This in turn conditions processes of belonging and the citizenship choices they face.

Marriage and Inequality Revisited: Chinese and Sino-Foreign Perspectives (1/2)

Dr Kate Bagnall¹, Dr Pan Wang², Dr Sophie Couchman³, Prof. Antonia Finnane⁴, Sarah Gosper⁵

¹University of Tasmania, ²UNSW, ³La Trobe University, ⁴University of Melbourne, ⁵University of Melbourne

Overview:

The papers in this double panel focus on a theme earlier identified in a volume of essays published in 1991: *Marriage and Inequality in Chinese Society*, edited by Rubie S. Watson and Patricia Buckley Ebrey. In the years since its publication, a heightened awareness of global connectedness has produced a more obviously spatialized history in which nothing, it seems, is isolated from world currents. In this double panel, some papers cross national borders in pursuit of their historical subjects while others focus on particular variables in the changing patterns of marriage in China in recent history. From brides in early twentieth-century Darwin to bachelors in contemporary Xi'an all show the significance of the China's world context. The co-presentation of the papers is directed at facilitating cross-fertilization of ideas about an enduring social institution that in China continues to be defined as a legal union between a man and a woman. Both directly and indirectly the papers relate to two of the interdisciplinary themes set for the 2020 ASAA conference: shifting inequalities in Asia, and Australia in Asia/Asia in Australia.

'Arranged' Marriages in China: Past and Present

Dr Pan Wang

The paper investigates how arranged marriages have evolved and adapted to changing social and economic settings in different historical periods. It begins by providing the background to arranged marriages in traditional China. It then explores the Republic period, showing arranged marriages had solid roots in China despite being 'punched' by waves of modern culture and feminism introduced from the West. This is followed by the analysis of the interplay between arranged marriages and self-choice marriages from the 1950s to late 1970s. This reveals the complexities and perplexities of the concept of 'arrangedness' under the reign of the CCP. The last section analyses arranged marriages from the late 1970s to the present. It shows arranged marriages have been resurrected and are being reinvented by the market economy and remodelled by modern technology. The paper argues that arranged marriages have not been deinstitutionalized by modern forces but are being re-institutionalized by them instead.

Chinese Australian Brides, Photography and the White Wedding

Dr Sophie Couchman

In 1930, Myrtle Fong and Charles Houg On's wedding was the first of four weddings held in Darwin, which were officiated by Kuomintang officials. Photographs were taken of the bridal party posed in the local Kuomintang hall with the 'Blue Sky with a White Sun' flag just visible behind them. The brides wore dresses made of satin and crepe de chine with lace veils, caps or bonnets – not in white but in a pale pink with Chinese decorative elements like brocade or mandarin collars. Chinese Australians were part of evolving global shifts in wedding fashion and culture whether that was in China, Australia, Hong Kong or elsewhere. Through an analysis of wedding photographs of Chinese Australians taken from the 1890s through to the 1940s this paper will explore the diversity and evolution of wedding practices in Australia, within larger global movements in fashion and culture with a focus on white weddings. It will suggest that by marrying in white (or pale pink), Chinese Australian women were not assimilating into Western, Christian cultural practices that already existed, but that they, alongside other women in Australia, China and around the world were building something new – the global phenomenon of the white wedding.

Sewing Machines as Dowry Gifts in the Mao and Deng Years

Prof. Antonia Finnane

The sewing machine was a milestone in the lives of people in China in the second half of the twentieth century and is a familiar point of reference in memoirs of that time. Stories about sewing machines appear in autobiographical works, in print or digital form, often in the form of tales of female and/or filial piety, in which the daughter or son pays tribute to the mother. In the scholarly literature on family formation in late twentieth-century China, the sewing machine often makes a brief appearance in the role of dowry gift. This might be part of the direct dowry, provided by the bride's family, or indirect dowry, provided by the groom's family as a betrothal gift but actually meant for the newly married couple. Based on archival and biographical materials, this paper shows that as a dowry item (direct or indirect), the sewing machine actually makes a rather late appearance in China, but that it figured significantly in family relationships before that time.

“It's hard to be a man”: Navigating ‘Involuntary Bachelorhood’ as a Migrant man in Urban China

Sarah Gosper

Marriage is an elusive dream for many rural men in China. Due to a combination of socio-demographic and economic factors, it is estimated that by the year 2020, almost 30 million rural men aged 15-34 will become ‘involuntary’ bachelors. For an increasing number of migrant men this prediction is becoming a reality. Marriage is a significant social marker of transition to adulthood, and a powerful symbol of social status and the continuation of the family line. The process of finding a suitable mate is plagued by gendered roles and expectations, and economic and social requisites that simultaneously undermine notions of manhood among rural migrants and render marriage an unreachable goal. As the marriage market expands and evolves, many migrant men are being left behind to prepare for a future alone. Based on six months of fieldwork in Xi'an, this paper explores some initial findings from interviews with migrant bachelors working in two emerging industries: express mail delivery and food delivery services. Conversations with these men ultimately reveal that the quest for marriage is both a pressure that all men must endure and a filial duty that risks being left unfulfilled.

Femininity, Bodies and Work

Dr Laura Dales¹, A/Prof. Jo Elfving-Hwang¹, Buddhima Padmasiri¹, Valentina Yulita Dyah Utari¹

¹*The University Of Western Australia*

Adult Femininity and (Non)reproductivity in Urban Japan

Dr Laura Dales

In contemporary Japan the delay and decline in marriage rates, the increase in 'shotgun' marriages, and the extremely low extramarital birth rate, suggest a resilient connection between marriage and reproduction: marriage is the only legitimate space for childbirth, and childbirth (or pregnancy) a significant motivation for the move to marriage. In this context, the discursive centrality of reproduction – and particularly child-rearing – makes it salient to the creation and presentation of the adult feminine self. For women, reproduction shapes relationships beyond the family, and is significant factor in the creation and maintenance of friendships, even for women who do not have children. But how do women without children experience expectations of ideal mature femininity? What challenge exists to the notion that an underproductive woman is "half a person" (*hannin mae*). This paper draws on interviews of urban, middle-class Japanese women to offer a preliminary exploration of experiences of non-reproductive femininity. I focus on women in same-sex relationships, or those without plans to have children, rather than those undergoing fertility treatments, to suggest that motherhood remains an inexorable and dominant feature in the representation of femininity, and one which excludes an increasing proportion of the Japanese female population.

The Biopolitics of Beauty in the Age of Precarious Aesthetic Economies in South Korea

A/Prof. Jo Elfving-Hwang

Theoretical work concerned beauty cultures has for a while been concerned with how beauty and the body intersect with both discursive and material domains of what constitutes the everyday "real", as well the perceived material benefits of the biopolitics of beauty. In particular in the context of South Korea, the logic of investing in self through various technologies of the body has become a prominent feature not only in media and marketing narratives that aim to market normalised invasive and non-invasive beauty treatments to broader audiences, but also in the self-help literature on workplace and the presentation of self. These narratives of beauty tend to highlight perceived benefits of investing in self even when the actual tangible benefits of engaging with treatments, such as cosmetic surgery, are harder to measure. This presentation focuses in particular on outlining the ethics of beauty work as presented in professional narratives surrounding technologies of self (such as cosmetic surgery), and how the surgeons and beauty professionals simultaneously position themselves in relation to their patients as knowing subjects of 'beneficial' forms of surgery while positioning the bodies of their patients as sublimated objects of gaze in the emerging, yet precarious, aesthetic economies in South Korea.

Rural Women, Agrarian Capitalism and the Environment in Monaragala

Buddhima Padmasiri

In rural Sri Lanka, women constitute an important part of the agrarian economies contributing to both subsistence economy and commercial agriculture. However, changes introduced throughout time such as the introduction of large-scale commercial agriculture and increase in the implementation of labour flexibility has impacted on the role played by women in agrarian economies. These changes have contributed to change the gender parity among agrarian communities and to redefine genderstratified labour hierarchies. Currently, women are also re-formulating their relationships with agriculture by transitioning between subsistent agriculture and commercial agriculture shifting their roles from capital owners to wage earners and vis a vis. In doing so, they also re-formulate their relationship with the environment where they perceive the subsistence economy as more environmentally friendly to large-scale commercial agriculture which they see as harming both the environment and people's health. In this given context using Monaragala District in Sri Lanka as a case study, this abstract looks at how rural agrarian women reconceptualise their connection with the environment arguing that the changing nature of women's livelihood activities relates to how they connect themselves to the environment which also characterises their political engagements and activism in agrarian communities.

Gender Identity and Unpaid Carework: An Ethnography of the Lives of Female Indonesian Postgraduate Students and their Families in Australia

Valentina Yulita Dyah Utari

This paper is based on a PhD project on the everyday lives of Indonesian women engaging in postgraduate research studies in Australia, their husbands, and their children. I am investigating how Indonesian PhD students and their husbands negotiate their domestic responsibilities during their temporary migration. Once overseas, most of the student families lose their external support for domestic responsibilities that they had usually received in Indonesia. The dominant gender ideology in Indonesia prescribes gender expectations: a woman is a mother/housewife; a man is a breadwinner/leader. This state ideology was actively promoted by the New Order administration (1965-1998). The ideology, I argue, has been very much alive among today's Indonesians, including among those living overseas. In relation to that, I am investigating how the students, their husbands, and their children perceive gender identities through unpaid carework. I propose that values related to religion, ethnicity, and politics play an important role in the negotiations between the students and their partners. This study uses in-depth interviews, direct observation, story-telling and picture-drawing. It will contribute to discussions on Indonesian women pursuing higher education overseas and the global scholarship on professional female migrants, unpaid carework and gender identity.

Malaysia's Trans-Asian Futures

A/Prof. Emma Baulch¹, Dr Ting-Fai Yu¹, Dr Susan Leong¹, Dr Ana Grgic¹

¹Monash University Malaysia

Overview:

This panel examines some of the transnational currents shaping the ways Malaysians imagine their futures. It aims to piece together a mosaic of temporalities that problematise the idea of a Malaysia primarily defined by hopes for, disillusionment with, and contestation of post-GE 14 reform. Our panel shows how visions of Malaysian futures are emerging from transnational exchanges, specifically trans-Asian ones, that build on longstanding orientations to East and Southeast Asia.

Notably, the visions we uncover register the multiple and conflicting cultural forces at play in the moulding of post-GE14 modernities. We depict a field that includes a Malaysian queerness constructed through Sinophone mobilities, and articulations of Malaysian feminism invoking Southeast Asian supernatural figures. Also notable is the role the Chinese state - an important point of orientation for many Malaysians, and also a source of considerable investment in Malaysia's digital development - is playing in shaping Malaysians' visions of the future. We discuss how the Malaysian internet, subjected to considerable Chinese investment, has been discursively reconstructed as a value-free marketplace rather than a liberal utopia, and how exchanges on WhatsApp family groups both reinforce and contest the validity of the Chinese state as a point of Malaysians' cultural orientation.

Slouching Towards Beijing?: WhatsApp Family Groups and Chineseness in Malaysia

A/Prof. Emma Baulch and Dr Ting-Fai Yu

WhatsApp is a messaging app launched in 2009 that has since become the most widely used messaging app worldwide. In 2017, Reuters Digital News report cited WhatsApp as the most important source for online news, and identified Malaysia as the site of the highest rates of WhatsApp use globally.

WhatsApp has shaped politics in Malaysia in important ways. In the lead up to the 2018 general election, the platform provided opposition activists with a venue free of state surveillance (Johns and Cheong 2019). Pro-PH messages circulating on the platform helped sway rural Malay votes in vital swing states (Tapsell 2018).

In other contexts, WhatsApp's group feature has been found to quicken the pace of political information's circulation, and broaden its reach. WhatsApp family groups in particular have been identified as key to Jair Bolsonaro's victory in Brazil (Pereira and Bojczuk 2018). This paper examines WhatsApp family groups in Malaysia. Anecdotally, such groups are important venues for the circulation of information regarding the Chinese state in contentious matters. The paper reports on research employing the scroll-back method and interviews that explore the socio-technical constitution of Chinese Malaysians' political identities by considering how WhatsApp family groups mediate their orientations to China.

Articulating Queer Sinophone Malaysia: LGBT Chinese Malaysians' Educational Mobility to Taiwan

Dr Ting-Fai Yu

Going overseas for higher education has long been a norm for students from the 60 independent Chinese schools in Malaysia, due to their qualifications not being recognised for entry into public universities under Malay-centric policies. Contrary to most other educational migration patterns studied, many of these students have attended universities in Taiwan rather than established destinations for foreign students such as Australia and Canada. This is largely a result of Taiwan's welcoming education policy, as a Cold War legacy, for overseas Chinese students (qiaosheng) since the 1960s, long-established networks of Chinese Malaysian students as well as recommendations of teachers who were former students returned from Taiwan.

Stemmed from a multi-sited ethnography, this paper focuses on my LGBT informants and how their experiences in Taiwan played a significant role in transforming the queer landscapes of Malaysia. Informed by recent scholarship on transnational Chinese queer cultures (e.g. Chiang and Heinrich 2014; Chiang and Wong 2016), this paper highlights new queer practices and relationalities that emerged vis-à-vis this distinctive pattern of inter-Asian migration. In doing so, it contributes towards an articulation of queer Sinophone Malaysia which recognises aspects of Malaysian queer culture as fundamentally transnational and closely connected to the wider Chinese-speaking world.

From MSC to DFTZ: (Re)imagining the Internet in Malaysia

Dr Susan Leong

Malaysia's Multimedia Super Corridor (MSC) was established in 1996 as part of the plan to attain developed nation status by 2020. A notable development that ensued from the MSC was a Bill of Guarantees that undertook "to ensure no censorship of the internet". This created a sharp contrast between online freedom and a tightly controlled broadcast media landscape that shaped foundational understandings of the Internet in Malaysia.

In 2017 Malaysia started the Digital Free Trade Zone (DFTZ), an e-commerce hub, to drive export by local small and medium enterprises. No new laws have been mentioned. In fact, developed in partnership with Chinese tech giant, Alibaba, the DFTZ is all business (read values neutral).

Using the social imaginaries framework and drawing on previous work done on new media and the nation in Malaysia, I trace the transition of Malaysia's imagining of the internet as an enabler of a liberalised utopia to an e-commerce ecosystem. I contend that similar to the MSC, the processes involved in the DFTZ—from logistics and fulfilment to the weight given to product reviews—emerge from a reductive logic that will have significant economic as well as socio-cultural and political implications for Malaysia.

The Pontianak Strikes Back: Visions of Malaysian Feminism in Digital Spaces

Dr Ana Grgić

Horror has a notable tradition in Southeast Asian cinemas, providing ways for filmmakers to articulate and mediate societal repressions and taboos. Notably, the horror genre incorporates narratives and tropes from Southeast Asian folktales and supernatural traditions. One of the most popular figures in Malay cinema is the pontianak, a female vampire who died as a result of childbirth or male violence, and returns to haunt patriarchy. Since the slackening of film censorship in the 2000's, the Malay pontianak has emerged as a figure of historical turbulence, disturbing gender normativities and narratives of postcolonial national identity (Galt 2019). This paper focuses on imagined Malaysian gender identities in the digital landscapes of post-GE14 and Multimedia Super Corridor agenda through an analysis of the web-series *Marilah Sayang* (2019). Endeavouring to enter the SVOD and mobile video streaming, Unifi (Telekom Malaysia), commissioned youth-oriented audiovisual content. *Marilah Sayang* imagines a cool, urban, internet-savvy, #MeToo era version of the pontianak, negotiating between horror and comedy. While repurposing supernatural narratives from local traditions, the web series' three protagonists Merah, Hitam and Putih, resemble the trio from the hit ABC TV series *Sabrina the Teenage Witch*, further stressing transnational movements and cross-cultural influences which shape Malaysian popular entertainment.

Monash University Library's Indonesian Collections: Engagement and Support for Teaching-learning and Research Activities

Dr Anita Dewi¹, Dr Rheny Pulungan², A/Prof Charles Coppel³

¹Monash University, ²Monash University, ³The University of Melbourne

Overview:

This panel will showcase the incorporation of Monash University Library (MUL)'s Indonesian collections in research and learning skills development activities. MUL has been actively involved in various engagements with stakeholders that are internal to the university (e.g. faculties and centres) and those that are external (e.g. community). The panel will commence with a snapshot of how MUL is situated in its engagement with stakeholders. This is followed by an elaboration of the comprehensive Indonesian collections, incorporating both contemporary and rare historical resources. Rather than merely focusing on the richness of these collections, the panel will demonstrate how the resources are used in supporting both teaching-learning and research activities. In terms of student learning, MUL's resources and staff expertise have been heavily involved in curriculum development and implementation of object-based learning activities. Meanwhile, MUL has also been supporting researchers from all around the world and across different disciplines. In doing so, some key resources have been digitised and made available globally. These resources will be highlighted in the panel. Presented by Subject Librarian and Learning Skills Adviser from Monash University Library, this panel will also involve a discussant to provide a researcher perspective about the collections.

Monash University Library Engagement with Stakeholders in Teaching and Learning Space

Dr Anita Dewi

This presentation will begin with a snapshot of how Monash University Library (MUL) is situated in its engagement with stakeholders. The presentation demonstrates how the resources are used in supporting both research and teaching-learning activities. In terms of student learning, MUL's resources and staff expertise have been heavily involved in curriculum development and implementation of object-based learning activities. Collaborative work between academics and libraries have been recognised as an effective way in enriching students' research and learning experiences through authentic learning. A collaboration between a Monash academic, a librarian and a learning skills adviser in improving students' experiences in learning the Indonesian language through a series of research and assignment workshops has been proven to be successful. These workshops were designed to implement an object-based learning (OBL) activities using authentic MUL's collection in Indonesian language with the aim of completing relevant assessment tasks. External to Monash University, MUL has also been running research and writing skills development programs for external parties, such as ECRs from Indonesia.

Monash University Library's Indonesian Collections and Support for Researchers

Dr Rheny Pulungan

Monash University Library (MUL) holds some of the world's most rare and valuable research materials, spanning multiple genres and media. This includes, amongst others, Indonesian Historical Collection, Balai Pustaka Collection, Charles Coppel's Chinese Indonesian Collection, Southeast Asian Pamphlets Collection, microform and newspaper collections. The presentation will elaborate these rich research materials and expertise available in supporting and engaging with researchers. Further, some materials that have been digitised for ease of access will also be highlighted. Some challenges in digitising these collections are discussed, including those of copyright limitations, fragility of the materials, and creation of descriptive information to assist with discovery and reuse. In providing research support and developing a research community, MUL has also collaborated with Monash Herb Feith Indonesian Engagement Centre by organising a monthly Monash Indonesian Seminar Series.

Reconsiderations of the Historiography of Asia

Indah Wahyu Puji Utami¹, Wayan Jarrah Sastrawan², Katy Chan³, Wei Wen Wong⁴

¹National Institute of Education, ²University Of Sydney, ³The University of Melbourne, ⁴The Australian National University

British in the Battle of Surabaya: A Discourse Analysis of Indonesian History Textbooks

Indah Wahyu Puji Utami

Representations of war in educational contexts have drawn the attention of scholars. A lot of research has been done on the representation of the World War II (WW II) in history textbooks in Europe and East Asia, including multiple perspectives on controversies of the war, the portrayal of heroes and victims, and the use of textbooks to create a national collective memory. However, fewer studies have been done on the representation of wars after WW II in history textbooks, including the independence war that occurred in Indonesia from 1945-1949. The Battle of Surabaya which started in October 1945 is an important episode of war in which the British fought against Indonesians just few months after Sukarno proclaimed independence. The key questions asked in this paper are how are the British in the Battle of Surabaya represented in Indonesian history textbooks? Why are they represented this way? Using a postcolonial framework and Fairclough's model of discourse analysis of nine Indonesian history textbooks from 1950's to 2017, I will argue that the representation of British in the battle of Surabaya in Indonesian history textbooks is not monolithic, nor static. This is due to the development of Indonesian historiography and the politics of education that has changed over time.

The Divergent Evolution of Javanese Historiography

Wayan Jarrah Sastrawan

This paper considers the question of how the evolution of historical knowledge is conditioned by norms of textuality. I argue that the way texts are produced, handled, and received within a social environment offers a set of resources and constraints for the practice of history. I explore this hypothesis through the case study of the evolution of Javanese historiography in the second millennium CE. States on Java maintained historical records, mostly in the form of legal documents, since the 8th century, but the evolution of the island's historiography has been far from smooth. I argue that a radical change in textual practices at the turn of the 16th century, associated with the decline of the bureaucratized agrarian state of Majapahit, caused the evolution of Javanese historical knowledge to diverge. The result of this divergence was at least two separate and conflicting bodies of Javanese historiography, which continued to develop along their own trajectories into the nineteenth century and remain unreconciled to the present day.

Loving China from a Distance: The Reconsidered Significance of Hong Kong's Colonial Exceptionalism

Katy Chan

In both academic and conventional knowledge, Hong Kong's colonial experience has been told in a narrative of exceptionalism, which overstates the city's capitalist success and social stability. Scholars have come to criticise such narrative for its service to imperialism, as it speaks for a dismissal of colonial power and legacies while politics are undeniably present. Most critiques focus on bringing the antagonism between the coloniser and the colonised back in, and from there it is hoped to establish a 'de-exceptionalised' historiography for decolonising the knowledge. Alternatively, I argue that Hong Kong as a colonial case is exceptional; yet the narrative of exceptionalism is still problematic for its frequent attribution of Hong Kong's colonial exceptionality to a culturally-essentialist explanation embedded in an Orientalist thinking of the self. To overcome Orientalism, I reconsider the issue of Hong Kong's colonial exceptionality in a relational approach, whilst seeking to contextualise it in the complexity of cold-war politics at the global level. This paper, as part of my thesis, intends to approach the subject matter from a basic attempt to reflect on the narrative of exceptionalism to exploring the accounts of the colonised.

Colonial Histories in the Construction of Malaya as a Nation within the British Empire in the Twentieth Century and its Implications

Wei Wen Wong

Archipelagic Southeast Asia provides a good example of how historical boundaries and the identities of nation states were inherited from the borders that were drawn by colonial powers. Colonial historians played a crucial part in this process by writing the histories of these regions, which served as a base for the national histories of the countries that would emerge out of these colonial territories. I examine how this development occurred in Malaya (now Malaysia and Singapore) by analysing the historical writings of the prominent British scholar-administrator, Sir Richard Olaf Winstedt (1878– 1966), and how the region's historical narratives reflect the framework that he established. His narratives were essentially adapted and localised in Malaysia by local historians, partly because they served the mono-cultural vision of the country's past that the ruling Malay elites wanted to promote. More broadly, Winstedt's legacy for Malaysian and Singaporean history is an example of how colonial historians helped create national histories within the empires that they served, providing the ideological base for the nation-building projects of post-colonial societies. It raises questions that not only concern Asia's historiography at the present but also for the future: how far have we gone in decolonising our history curriculum and national narratives on history? How far can we go?

Nuclear Disaster and Environmental Mobilities

Akina Mikami¹, Ryota Wakamatsu², Ryoko Kose³, Dimity Hawkins⁴, Dr Gwyn McClelland⁵, Prof. Yoshikazu Shiobara⁶

¹The University Of Melbourne, ²Monash University, ³RMIT University, ⁴Swinburne University, ⁵Monash University, ⁶Keio University

3.11 and Recuperation Practice: Everyday Risk Politics and Translocal Care

Akina Mikami

The 2011 Fukushima nuclear disaster resulted in a large number of people either leaving whether mandatorily or voluntarily or staying in the affected areas. Among those who remained, there were those who wanted to avoid as much radiation exposure as possible. In response, civil society in and out of Japan has been driving a particular activity called *hoyo* or recuperation. It aims to provide opportunities for people living in areas with concerns for radioactive contamination to spend some time in a place with less or no concern for such. Although it has been held in more than twenty countries and continues to be in high demand even after nearly nine years since the disaster, little is known about this form of environmental mobility. In this paper, I draw on the case study of recuperation initiative in Cairns, Australia, and consider how recuperation practice emerges in the context of what I call 'everyday risk politics'. I examine the possibilities and challenges of recuperation practice in recovering from nuclear disaster from translocality perspective.

How did the Mothers Make Sense of the Fukushima Nuclear Disaster? Meanings in Biographical Narratives of Female Migrants

Ryota Wakamatsu

Females' migration from the 2011 Fukushima Nuclear Disaster areas to overseas is a new social phenomenon. However, the narratives of overseas female migrants from the disaster areas have received less attention, and their lives remain unexplained. This paper focuses on biographical narratives of female migrants, particularly mothers, and examines how they have ascribed meanings to the disaster in their lives. Making meaning is individuals' efforts to associate their past experiences and memories with disruptions and reconstruct their lives for future. Drawing on this perspective, the paper analyses meanings ascribed to disruptive events in the migrants' lives. The migrant mothers created compelling narratives. One mother, for instance, said "To protect my children [against radiation], I can become a cruel wife" and "Japanese society is no longer reliable." Thus, their narratives include not only immediate reasons for migration but also struggles with expected gender roles or Japanese society itself. In this context, it is assumed that: the mothers' narratives are constructed within social settings and in light of individual experiences both pre and post disaster period, and overseas migration is one of the meanings that the mothers have made in order to struggle against Japan's social structures.

Just Keep Going In-between the Systems: Art Practice to Survive as an 'Invisible' Environmental Refugee

Ryoko Kose

Revising our own narratives is an important component in humanity and wellbeing, especially for those who are at turning points in their lives and in the aftermath of extreme experiences such as personal, natural and man-made disasters. When people adapt themselves to new environments, they have no choice but to transform their identities previously established by the backgrounds that were destroyed by these incidents. Developing new narratives plays a key role in transforming people's identities, which encourages them to problem solve a new beginning or reconnect themselves into the continuum of their lives in 'safe' places. Before doing so, to live in 'safe' places, potential/current environmental refugees have to negotiate with the authorities which are designed by the majorities in the society with the established theories or facts for the majorities as they are not accepted as refugees in the current political system. Through my practice-led research by reflecting my artworks and the developing processes, I investigate the way to survive in the aftermath of the Fukushima Nuclear Disaster in-between the systems without any help by the authorities as a mother of three young children living by myself.

Authority, Politics, and Commemoration in Transpacific Japan, 1854-1945

Prof. Koichiro Matsuda², Dr Janet Borland¹, Prof. J. Charles Schencking¹,
Dr Tadahiko Miyachi³

¹The University of Hong Kong, ²Rikkyo University, ³Senshu University

Overview:

The presenters in this panel sift through the ruins of nineteenth and twentieth century disasters with the aim of offering new insights into authority, politics, and commemoration in modern Japanese history. We examine the aftermath of both natural and manmade disasters – the 1855 Ansei Earthquake, the 1923 Great Kanto Earthquake, and World War I – and explore relationships between a range of individuals and organisations that have previously been overlooked in existing scholarship. From Edo townsmen and government officials in 1855, to anguished parents and a far-sighted sculptor in 1923, we will discuss how and why disasters often foster political contestation and controversy. Disasters and catastrophic events such as war also, however, nurture transnational exchanges. In this context, our panel will explore the transpacific ties that emerged in the 1920s and 1930s following the First World War and the 1923 Great Kanto Earthquake. Exchanges took the form of humanitarianism and campaigns of gratitude, as well as personal correspondence between bureaucrats, administrators, and police officers, highlighting the Anglo-American influence on Japan's police administration in the interwar period.

Fragmentation of Political Vision: Power and Intellectuals in the Ansei and Taisho Earthquakes

Prof. Koichiro Matsuda

Disasters reveal the vulnerability of political structure. At the time of the 1855 Ansei Earthquake, Edo townsmen acted calmly, efficiently and orderly. They organized voluntary measures for mutual-aid and social security, which demonstrated their ability of self-governing and resilience. By contrast, the Tokugawa government was in confusion. Their main concern was to rescue vassals' households, but the authority and responsibility of the councillors and magistrates (roju and bugyo) was more ritualistic than functional. Conflict among the political leaders and advisors was intensified but most of the issues had little to do with the townsmen's lives. Before the 1923 Great Kanto Earthquake, the vulnerability of the urban community was already well recognised. Ironically, after the earthquake, the issue of establishing voluntary self-governing capabilities turned to the issue of governmental agenda. By examining memoirs of officials and comments by intellectuals from both the Bakumatsu and the Taisho periods, this paper will show how disasters activated the conflicts of political visions which already existed, but had been buried beneath the surface.

Statue of Sadness: Commemoration and Controversy Surrounding Tokyo's 1923 Earthquake Children

Janet Borland

In 1928, on the fifth anniversary of the Great Kanto Earthquake, Tokyo's primary school principals announced their plans to build a monument to honour the five thousand children who died in this unprecedented disaster. Using donations collected from school children and the community, the Education Department commissioned sculptor Ogura Uichiro to design a bronze statue that would commemorate the innocent child victims for eternity. Within days of unveiling the design, however, city officials were inundated with letters from anguished parents and members of the public who complained that it was "too life-like": they could not bear to look at such a statue that reminded them of their child's wretched suffering. In his defence, Ogura explained that he chose the design so that people who visited the Earthquake Memorial Hall "one hundred years from now" could look at the statue and understand what happened in 1923. Why was the statue so controversial? How was the design issue resolved? This paper will explore important themes related to memory and commemoration that are just as relevant today following catastrophic natural disasters. In particular, how do survivors commemorate the death of children, when children represent the future of society?

Expressing Gratitude and Memorializing Transpacific Humanitarianism Following the Great Kantō Earthquake of 1923

Prof. J. Charles Schencking

How does a country ravaged by an unprecedented natural disaster thank humanitarian aid givers thousands of miles away? Why is expressing gratitude important? What are the obligations associated with accepting aid? How does a country balance local needs and global expectations in post-disaster recovery situations? These questions are often asked today following natural disasters and subsequent humanitarian interventions. In 1923 Japanese officials pondered many of the same questions and came up with some surprising answers. In this paper, I explore how Japan's government and people responded to "America's Tsunami of Aid" that followed the Great Kantō Earthquake. Expressing gratitude, I suggest, took many forms. It ranged from using cash donated by Americans to purchase relief supplies from Americans, to launching well-choreographed, soft power gratitude tours, pageants, and publishing events. It also included something remarkably novel: construction of a state-of-the-art memorial hospital to those who gave in support of sufferers. These campaigns were undertaken, I suggest, for many of the same reasons that encouraged Americans to give to Japanese sufferers: namely to cement friendly relations between both countries for generations to come.

Anglo-American Influence on the Japanese Police Administration in the Interwar Period

Dr Tadahiko Miyachi

Most previous studies have not recognized the due relevance of the Anglo-American influence upon the Japanese police administration in the interwar period. Although it has been generally presumed that before 1945 the Japanese police emphasised maintaining mutual respect and confidence between the public and the police, the role of the Anglo-American influence has been neglected. By analysing the official documents and periodicals published by the Japanese police, my paper will show the details of what the Japanese police learned from the Anglo-American police between the two world wars. Specifically, I will focus on the counselling service to residents and the police cooperation associations of the residents, which the Japanese police introduced. It is obviously inspired by the Anglo-American police, which adopted a policy of improving a cooperative relationship with the public and seemingly succeeded in it. The Japanese police continued the policy even in the early 1930s and kept contact with the American police to update their knowledge of police administration. Finally, I will examine the fundamental change of the policy that happened in the late 1930s.

Citizenship and Statelessness in and from Myanmar and Cambodia

Dr Nick Cheesman⁶, Dr Nyi Nyi Kyaw², Dr Vanessa Lamb³, Ashraf Azad⁴, Dr Sally Low⁵, Dr Christoph Sperfeldt¹

¹Peter McMullin Centre on Statelessness, University of Melbourne, ²ISEAS - Yusof Ishak Institute, ³University of Melbourne, ⁴UNSW, ⁵Independent researcher, ⁶Australian National University

Overview:

Statelessness is a phenomenon that affects millions of people worldwide. Those who are not considered as nationals by any state face daily obstructions from lack of access to a range of social, political and economic rights. Around 40 per cent of the identified stateless population of the world live in the Asia Pacific region, and Southeast Asia harbours some of the largest stateless populations in Asia. Although statelessness may result from migration, many people on the move are already stateless before they even cross a border. The vast majority of those individuals belong to minorities. Whilst the case of the Rohingya and their mass expulsion from Myanmar have heightened global awareness, other less well-observed examples of entrenched exclusion of minorities exist in Asia, such as in Cambodia. In this panel – proposed as part of the “Law and Society in Asia” stream – four papers examine the law and politics of citizenship in Southeast Asia. In particular, the panel seeks to identify productive ways to frame, conceptualise and understand large-scale state-sponsored exclusion from citizenship and in situ statelessness at the intersection of nation-building, domestic politics, violent conflict and displacement.

Banal Statelessness in and from Myanmar: A Comparative Study of Non-Rohingya Muslims

Dr Nyi Nyi Kyaw and Dr Vanessa Lamb

This paper introduces the concept of ‘banal statelessness’—defined as the statelessness and/or undocumentedness of one or more populations that becomes so banal and unnoticed that it is consequently off radar of academic and policy scholarship—which may result in misunderstanding the broader problem of statelessness in Myanmar and beyond. This banality of statelessness of non-Rohingya Muslims in and from Myanmar is comparatively constructed from the case of ‘hot statelessness’ of the Rohingya—defined as the statelessness and/or undocumentedness of one or more populations that becomes so hot and repeatedly highlighted that it is constantly on the radar of academic and policy research. What we present in this paper, as a complement to the growing work focused on the Rohingya, are the other forms and cases of ‘statelessness’ faced by non-Rohingya Muslims, who are ‘eligible’ for citizenship under the Myanmar Citizenship Law but have been unable to attain identity cards or be recognised as citizens of Myanmar. Through analysis of experiences of statelessness or undocumentedness of non-Rohingya Muslims, the paper combines doctrinal analysis and real-life, outside-court cases, different from usual doctrinal research and court cases employed in statelessness research.

Practices of Citizenship and Politics of Irregular Movements

Ashraf Azad

Drawing on empirical data and using theories from critical migration studies and citizenship studies, this study intervenes into two sets of literature- firstly, it contributes to the growing literature on Rohingya which generally depicts them as vulnerable victims at the mercy of more powerful actors, either being persecuted or pitied. Here, I rather focus on the agency of Rohingya refugees and migrants emphasising their strategic engagement with the sovereign and other powers. I argue that many Rohingya ‘refugees’ in Bangladesh go beyond their victimhood and engage in practices of citizenship. Secondly, it contributes to citizenship and political practices of irregular migrants and refugees. Irregular migrants, particularly the stateless, cross local and international borders despite being denied legal avenues for travel. I argue that such movements challenge the sovereign control of the border and subvert the humanitarian-security discourse of migrant smuggling and human trafficking. The states in this region do not adhere to the legal refugee regime, and such practices lie beyond the intervention of humanitarian organisations as well. Through such practices, this research investigates, whether the irregular migrants participate in the making of border and sovereign, and actively engage in a new form of politics.

Colonial Jurisdictions and the Definition of Khmerness

Dr Sally Low

During the French Protectorate (1863-1954) colonial actors and their interlocutors among new and old Cambodian elites contributed to a national ethos that conflates nationality with a culturally and racially defined Khmer identity. This paper outlines the ways that colonial law and in particular colonial jurisdictions lent legal authority to that notion, promoting the idea that ethnic Vietnamese cannot be Cambodians. Precolonial norms had placed all ethnic, religious and cultural groups under the King's dominion. However, by 1897 the colonial authorities had subjected ethnic Vietnamese and Chinese living in Cambodia to French courts applying the indigenous laws of Cochin China (Southern Vietnam). Cochin China was a directly annexed colony and its inhabitants therefore French subjects. Those considered ethnically Khmer protégés remained under the jurisdiction of the indigenous Cambodian courts. The criteria for differentiating Khmer and non-Khmer 'Asiatics' were variable, but related to culture, language and ethnicity or race. Prior to independence the Cambodian government once again placed all people living in Cambodia under Cambodian courts and laws, regardless of ethnicity. Nevertheless, the legacy of the French jurisdictional divisions lent legal authority to a persistent postcolonial tendency to link citizenship and nationality with Khmer identity.

The Perpetual 'Foreigner': The Production of Statelessness among Cambodia's Vietnamese Minority

Dr Christoph Sperfeldt

Building upon ethnographic research conducted since 2008, this paper considers the case of ethnic Vietnamese minority populations residing on floating villages in Cambodia. Members of this group are long-term residents of Cambodia, having been born and raised in the country for generations, with the exception of the period of the Khmer Rouge regime, when they were forcibly deported to Vietnam. Since their return to Cambodia in the early 1980s, individuals from this group have been portrayed by Cambodian authorities and society at large as 'immigrants' or 'foreigners'. This paper examines how discriminatory policies, laws and practices regulate individual and collective identities in Cambodia, while creating categories that determine social inclusion and exclusion. It traces the origins of statelessness among Cambodia's Vietnamese minority and examines the specific legal and administrative arrangements employed to deny citizenship and produce statelessness.

Citizenship and Politics in Crises in Contemporary Southeast Asia

Ladawan Khaikham¹, Fathun Karib², Ishrar Habib³

¹Kasetssart University, ²Department of Sociology, Binghamton University, ³University Of Dhaka

Future of Wild Boar Academy: Political Implications of Granting Thai Citizenship to Stateless Tham Luang Cave Survivors

Ladawan Khaikham

Tham Luang Cave Rescue became a global phenomenon because its mission caught attentions domestically and internationally. After the rescue of 13 members of Wild Boar Academy (Moo Pa) football team was successful, the world was surprised to the fact that three football players and their coach were still lacking of Thai citizenship. This was not the first time that talented young people were left stateless in Thailand. The country was ranked third with the highest number of stateless person. Whilst the International Observatory on Statelessness (IOS) estimated that there 2-3.5 million stateless people in Thailand, only 486,440 people were registered as stateless with the government of Thailand. Being categorised as stateless people, they were eligible for some levels of basic education and healthcare, but they were restricted to travel and they could not register their married or buy property in Thailand. This paper, firstly, aims to lays out the global phenomenon of Tham Luang Cave rescue in 2018. Secondly, it compares Thai netizens' opinions on the stateless cases between Wild Boar Academy (Moo Pa) football players and Mong Thongdee, a stateless boy who won a national paper plane contest in 2009, in gaining Thai citizenship. Thirdly, it discusses three political implications underpinned the NCPO government's action of granting Thai citizenship to the cave survivors generously and promptly. Finally, this paper discusses that the future of Wild Boar Academy players was used as one of political tools for the future of Prayuth's regime to remain its legitimacy and gain political power for Thailand national election in 2019.

Londo Blangkon as Power Brokers: Village Politics and Land Deals Program in the Lapindo Mudflow Disaster

Fathun Karib

This paper proposes the local notion of Londo Blangkon as a form of intermediaries and power brokers in resolving the land dispute in the aftermath of Lapindo Mudflow Disaster in Porong, Sidoarjo, East Java. It will be focusing on the questions of "what is the role of Londo Blangkon in the post-disaster conflict" and "how do they mediate the government, corporation and affected villagers in land deals program as a settlement mechanism?". The research uses qualitative data from a four-month fieldwork visit during 2011-2012. The researcher first encountered the notion in 2011-2012 during an interview with one of the affected villagers. In the colonial era, Londo Blangkon referred to a person working with the Dutch as a subordinate against the Javanese villagers. In the context of the Lapindo Mudflow, there are two leading roles of the Londo Blangkon in operationalizing land deals program in the disaster. Firstly, as the government's and corporation's local operator and secondly, as mediator for the villagers' interest. Londo Blangkon articulates what Hans Antlov identifies as "the key to development," "intervention," and "the gatekeepers through which contacts between the central government and villagers operate" (1995, 13) in resolving the land dispute in post-disaster.

Australia's Response to the Rohingya Crisis: An Analysis in the Context of the Responsibility-Sharing Norm

Ishrar Habib

According to UNHCR, developing regions continue to bear a “disproportionately large responsibility for hosting refugees”. The forced displacement of the Rohingyas from Myanmar has created one of the worst humanitarian crises in 2017 that continues to affect the poor and developing nations of the Asia-Pacific region. Bangladesh, being one of the Least Developed Countries, is hosting the largest number of Rohingya refugees who fled there to escape persecution in Myanmar. It is in this context that I look at Australia's response to the crisis. That Australia is the wealthiest country among the signatories of the 1951 Refugee Convention in the Asia-Pacific region, and a co-chair of the Bali Process are important factors in making the country liable to play a major role in the ‘sharing of the burden/responsibility’ of these refugees. This study shows that while Australia shares a fair portion of the financial responsibility of the Rohingyas hosted by Bangladesh, it is frustratingly silent about the Rohingya issue on the diplomatic front. This silent approach is shaped by Australia's priority to protect its national interest. It challenges the image of Australia as a leader on refugee and asylum-seeker issues in the Asia-Pacific region.

China's Urban Future – Policy, People and Social Change

Prof Christine Wong¹, Dr Sarah Rogers¹, Dr Gerald Roche², Dr Lei Yu¹, Randong Yuan¹

¹The Center for Contemporary Chinese Studies, Asia Institute, University of Melbourne, ²The Department of Politics, Media, and Philosophy at La Trobe University

Overview:

The launch of the 'new-type' urbanisation strategy is in the context of China's transition to a 'new normal' of slower growth, which entails substantial rebalancing and structural reforms aiming for a more sustainable model of economic development. A core component of the strategy is to accelerate people-centred urbanisation – a process that involves fully integrating rural migrants into urban society on the basis of equal access to public services, rights and benefits.

This panel of four papers provides insights into this development, focusing on the rollout of policies, variation across localities and the distribution of benefits in the contexts of social security reforms, affordable housing delivery, poverty alleviation through resettlement, and trans-local community building through circular migration. Through exploring the trends and diversities in which migration, urbanisation and regional inequalities affect social change and people's livelihoods, these studies contribute to enhanced understanding of the challenges that China faces in pursuing inclusive and sustainable growth. Acknowledging significant gaps between policy aspirations and benefits received, they bring the efficacy of China's campaign-style approach of social welfare and service expansion into question.

Dwelling, Labour, and Enclosure in China's Poverty Resettlements

Dr Sarah Rogers

The practice of resettling poor people has expanded dramatically under Xi Jinping's Targeted Poverty Alleviation campaign. Nearly 10 million people are being resettled across China to help achieve the goal of eliminating absolute poverty by 2020. In contrast to past practice, the majority of these projects are now envisaged by the government as a managed transition from rural to urban, with village residents moved into urban-like consolidated communities and encouraged to replace farming with wage labour. In this paper I will examine the implementation of such projects in southern Shaanxi and the extent to which this break between the rural and the urban is actually achieved. I will first outline the overlapping motivations for poverty resettlement, and then discuss its implications in terms of dwelling, labour, and enclosure. I will argue that people's everyday lives complicate the rural/urban binary envisaged through these interventions.

Urbanizing Tibet's Minoritized Languages

Dr Gerald Roche

Urbanization has recently emerged as a significant means of governing Tibetans in the People's Republic of China (PRC), extending the developmentalist agenda initiated at the start of the 21st century. Within the context of plans to increase urbanization rates across the country, Tibetans and Tibetan regions have been targeted for intensified investment in urbanization. These efforts aim to exert greater social control over this restive region, typically through some degree of cultural and linguistic assimilation. However, not all Tibetans are equally affected by this new regime of urbanizing governance. This presentation will adopt the standpoint of Tibetans that speak minoritized languages: the 250,000 Tibetans in the PRC who speak one of approximately 30 languages that are not formally recognized by the state. This standpoint will enable me to explore the uneven impacts of urbanization on Tibetans in the PRC, and to show how lateral violence between Tibetans is deployed by the state in its efforts to dominate Tibetans via urbanization. This reveals the extent to which governance of Tibet through urbanization entails counter-intuitive and non-obvious harms; particularly as a result of how state-sponsored and state-tolerated promotion of Tibetan identity and language differently impacts certain types of Tibetans.

Housing Safety-Net Expansion in the Era of New-type Urbanisation: Case Studies from Shandong

Dr Lei Yu

This paper investigates the recent evolution of China's affordable housing policy and its effect on improving people's housing welfare, in the context of the country's new-type urbanisation strategy. Since 2007, alongside the gradual housing safety net expansion, there has been a massive boom in public housing construction sweeping through urban areas. The aim is to address housing affordability challenges for an increasingly diversified needy population, in alignment with the transition towards a more people-oriented urban social and economic structure. Focusing on the policy practices at the municipal level, and case studies from Shandong Province in particular, the paper brings both the vertical central-local and horizontal cross-program inter-institutional interactions in the policy process under scrutiny, as well as the resulting distributional and equity outcomes of the policy across localities. Through comparative analysis, the findings shed light on the mechanisms of how city governments manipulate the policy process to best complement their existing local resources and growth agenda, despite an overarching commitment to advancing access, inclusion and diversity of public housing in the era of new-type urbanisation.

Extending Pension Coverage to Migrant Workers in China: Challenges from a Fragmented Social Security System

Randong Yuan

One of the challenges China has to overcome to sustain further development is the lack of a well-functioning social security system. This paper on social security reform in China focuses on its impact on the migrant workers in the context of ongoing urbanisation. Through presenting and analysing the fieldwork and secondary data and several case studies, the results indicate the presence of many irregularities and shortfalls in the implementation of pension policies on the ground by local governments, such as low pension coverage and low portability of pension benefits for migrant workers as well as inadequate pension benefits for migrant-worker retirees, which makes it difficult for them to settle down permanently in cities. The fragmented pension system dampens the incentive for many young migrant workers to make pension contributions, while the regressive contribution rules make it unaffordable for some migrant workers who want to join in order to be eligible for local resident permits and obtain access to local public services such as education for their children. Consequently, the current social security system in China is found to hinder inclusive urbanisation and labour mobility, the two major driving forces of further development in the country.

Thursday 9th July

Panel Sessions 3.2

Gender and Sexuality Norms: Understanding Self and Other

Suborna Camellia¹, Lisa Colquhoun², Paige Johnson³, Sujata Tamang⁴, Dr. Margaret Becker⁵

¹Radboud University, ²University Of Newcastle, ³Columbia University, ⁴School Of Social Sciences Unsw/forestaction Nepal,

⁵Anthropology and Development Studies, University of Adelaide

Playing Bideshi (Western) by a Deshi (Local) Ethnographer in the Field: Ambiguities in the 'Insider-Outsider' Relationship

Suborna Camellia

Drawing on my year-long experience conducting ethnographic fieldwork to understand the sociocultural construction of shame about sexuality among 72 urban middleclass boys and girls (15-19 years) living in Dhaka, this paper discusses how I think my affiliation with a Dutch University as a PhD researcher has influenced my rapport building with the research participants. On one hand, it positioned me as an 'outsider' to the participants - as someone from a Western country who is familiar with modern notions of sexuality. On the other, this 'outsider' position helped me to obtain an 'insider' status without much struggle. Participants saw their views of sexuality as modern as opposed to that of their parents' generation and assumed my views would be similar to theirs. Hence, they thought they could openly share their thoughts and experiences about sexuality with me, which are usually considered taboo and cannot be discussed with an adult. This article contributes to the ongoing debate on the fluidity of insider/outside boundaries in anthropological research and suggests that these boundaries are often thin and blurred particularly when a researcher studies her own culture and own community.

Becoming and Being a Young Father in the Context of Poverty and Disaster: An Ethnographic Study of Early Fatherhood in a North Lombok Village

Lisa Colquhoun

During August 2018, the small island of Lombok in eastern Indonesia was jolted by a series of destructive and shallow earthquakes, killing 563 people and displacing more than 417,000 others, including over 2,800 Sasak Muslim families in the impoverished, rural village of Malaka. Malaka and surrounding villages record some of the lowest levels of development in Lombok and Indonesia more widely, with young people here continuing to enter parenthood much earlier than is the case in neighbouring islands. Drawing on longitudinal ethnographic research conducted in Malaka prior to and following the earthquakes, and underpinned by a critical men's studies perspective, this paper examines young Sasak men's transitions to and experiences of early fatherhood and considers the impact of poverty and disaster – and subsequent displacement and unemployment – on their parenting experiences and masculine identities. It focuses in particular on the ways young Sasak men, as gendered beings, negotiate fatherhood and local hegemonic masculinity when suddenly and unexpectedly stripped of their capacity to fulfil their culturally-prescribed role as protectors and providers for their families.

Performing Waria: Genre as a Technology for Shaping Trans-Identity in Indonesia”

Paige Johnson

If, as Diana Taylor proposed, we can remap genre through performance, is it possible to rethink “Trans-“ through genre? This paper explores how waria- as local Indonesian terminology for transgender women, social signifier of difference, and node within transnational queer codes— manifest through “genres” of performance in contemporary Indonesian society. Specifically, we move into the affective economies of Indonesia’s queer cabaret scene. Here, the aesthetic conventions of drag offer waria what Foucault refers to as “technologies of the self”, ways to perform the complex relationship between local understandings of Trans-ness and global, predominantly Western, iterations of non-binary embodiment. Of special interest are the ways in which waria-entertainers move across cultural, geographic, and affective borders to perform the particular modes of racialized femininity circulated by and through Black pop-stars. Both Trans* and “performance” are often used to think laterally about boundary crossings and transitions. Through a critical engagement with the performance practices of waria artists performing across racial and geographic boundaries, we get a better sense of the depth through which queer and transgender bodies shape, and are shaped by, performance broadly and genre more specifically. I argue that genre, then, offers a space of resistance against totalizing conceptions in the production of knowledge and constitutive debates concerning the proper object of transgender studies that still circulate within scholarly discourse. Conversely Trans*, as interrogated through the particularities of waria performance practices, offers to the field a generative take on the relationship between genres of performance and legibilities of gender and race across the intersecting axis of power and representation.

The ‘Feminisation’ of Local Communities in Rural Nepal: Opportunities and Constraints for Women

Sujata Tamang and Dr. Margaret Becker

Rural Nepal is going through substantial changes. People are moving from agriculture-based livelihoods in search of opportunities in urban centres and overseas. In particular, the massive out-migration of men is having gendered implications as rural women take up additional responsibilities and new roles in the public and private domains, resulting in the ‘feminisation’ of local communities (Gartaula et al. 2010). This has meant an increase in women’s workloads, including participation in farming practices, a greater level of representation within the community and new positions within the household – roles that are traditionally held by men. Nevertheless, despite these changes, women still lack major decision-making power, property ownership and control over resources, although the extent of women’s subordination is dependent on caste, ethnicity and socio-economic status. Drawing on research conducted in two villages in rural Nepal in 2016-2018, this paper explores the way in which the ‘feminisation’ of local communities is changing gender roles within rural Nepal. The paper argues that, ostensibly, these changes are opening up new opportunities for women, including leadership and entrepreneurship. However, such opportunities are not able to be fully realised as deep-rooted patriarchal gender norms and class and caste hierarchies persist in maintaining the status quo.

Peacebuilding and the Dead in Independent Timor-Leste

Dr Lia Kent¹, Dr Damian Grenfell², Bronwyn Winch², Emily Toome²

¹Australian National University, ²RMIT

Overview:

In Timor-Leste, as in other post-conflict societies, the dead have been treated as peripheral in peacebuilding and transitional justice processes. This panel underscores the degree to which the dead - in particular those who died during the Indonesian occupation - must be understood as central in the processes through which families and communities make sense of the violence of the past. It examines some of the myriad ways in which the dead matter to the living, and what the recovery, reburial, and honouring of the conflict-dead accomplishes politically, socially, culturally and in terms of wellbeing.

A Mortal Peace: Death and Community in the Pursuit of a Good Life in Timor-Leste

Dr Damian Grenfell

As has been commonly documented, it is necessary in Timor-Leste for the living to maintain the good-will of deceased ancestors so as to avoid spiritual retribution. In order to achieve a 'good life', the living must demonstrate care and respect for the spirits, and placate their anger if need be. The idea of a 'good life' has different dimensions—material and immaterial well-being, as forms of social status as well providing possible pathways for resolution—and is significantly dependent on the reproduction of what is referred to here as a form of 'cognate community'. A cognate community is formed around affinal and consanguineal social relations that include both the living and the dead. The process of nation-formation, as a different order of community, both disrupts and enables the potential reproduction of cognate communities in profound ways; the war for national independence caused the unnatural death of tens-of-thousands of people while national independence has resulted in new systems of regulation and social hierarchies that effect if and how veneration can even occur. In both war and peace then, the process of nation-formation shapes, alters, enables and undermines the reproduction of cognate communities and the ability to pursue a good life.

Ontological Security Anchored in Death & the Afterlife: Shared Frameworks of Meaning and the Ramifications for Senses of Peace and Security.

Bronwyn Winch

While 'security studies' has traditionally been located within mainstream International Relations, a broadening of disciplinary approaches over the past thirty years has led to increasing recognition of localised expressions, understandings and politics of security. As part of this, priority has been given to vernaculars of security which emphasise the day-to-day lived experiences, realities and routines of individuals and communities. Drawing from the work of Anthony Giddens and applied in the context of contemporary Timor-Leste, this paper focuses on a definition of ontological security which is anchored in the existence of an afterlife and continuing 'life' of the dead. While the idea of security anchored in death may appear paradoxical, in this paper practices of habitual (and ritual) communication and exchange between the living and dead are taken to be an important shared framework in the reproduction of meaning-making. These practices not only contribute to a collective existential security framed by ideas of historical lineage but are also utilised to directly influence physical security and material environments and mitigate future risk.

Post-Conflict Trauma and the Remain(der)s of Violence In Timor-Leste

Emily Toome

The incorporation of trauma theories and therapeutic programs into peacebuilding interventions has been subject of much debate. At a bare minimum, there is now wide recognition that it is inappropriate and insufficient to focus exclusively on post-traumatic stress disorder (PTSD) in conflict-affected populations. Good, Good and Hinton (2015) have described how in Aceh the 'remainders of violence' are comprised of an array of mental health difficulties and somatic complaints. In Timor-Leste, remainders of violence—dreams, distress, disease, and even further deaths—arise in part from having not appropriately dealt with the remains of violence: the human remains of those who died or went missing during the Indonesian occupation. As James (2015) observed in Haiti, so too in Timor-Leste does the fate of the dead inform a local trauma ontology. Here I take two examples from fieldwork in Timor-Leste to describe how people are addressing the remain(der)s of violence. Looking at female victims participating in an NGO's 'trauma healing' activities, and at state facilitated family reunions of 'labarik lakon' (lost or stolen children), I consider how family members' practices for quieting the spirits of the (assumed or in fact) deceased sit in relation to sometimes divergent interpretations of what contributes to post-conflict healing.

Gathering the Dead, Imagining the State? Examining the Practices of Commissions for Recovering Human Remains

Dr Lia Kent

An increasing amount of scholarly attention is being paid to the significance of family-led practices of recovering, reburial and honouring those who died during the 24-year Indonesian occupation of Timor-Leste (Bovensiepen 2018; Viegas and Feijo 2017; Grenfell 2012; McWilliam 2008; 2011). Less attention has been paid, however, to the practices of local 'commissions' for the recovery of human remains (Komisaun Rekoilamentu Restu Mortais). These self-described commissions have been established at various scales – municipality, posto (administrative post) and suku (village) – and tend to be led by individuals who were once prominent figures in the armed or clandestine resistance. A key aspect of their work is searching for, and exhuming, the remains of those had been involved in the resistance. Remains are then stored in ossuaries or temporary protective houses (uma mahon) to await burial in one of the state's Garden of Heroes cemeteries.

In this paper I draw on de Cesari's (2010: 625) concept of 'non-state governmentality' to examine the commissions' practices. I show that, to some extent, the commissions are reinforcing the official discourses and practices of 'valorisation' promoted by the state, in which those who died while resisting the Indonesian occupation are deemed to be 'martyrs' who belong to the state and should be buried in designated Garden of Heroes cemeteries. At the same time, the practices of the commissions speak to the existence of needs for the present and hopes for the future that point to radically different imaginations of statehood (cf Fontein 2006). Specifically, they underscore the imperative of responding to the demands of the powerful dead for the viability of families, communities and the nation-state.

Asia in Australia and Australian in Asia

Angela Lee¹, Anne Lu¹, Fresha Mardira¹

¹The Academy

Overview:

The panel seeks to highlight the influence of KPOP in Australia resulting in the growth of grassroots activities as a consequence of the lack of mainstream media support for Kpop content. One of the presenters will also highlight the lack of integration between local Chinese promoters with mainstream audiences which has contributed to the lack of Australian representation in Chinese media and shows.

Putting Australia in Future Asia Entertainment Landscape

Angela Lee

The Academy as an organisation that has multiple objectives. One them is to provide an avenue for more Australia talents to be seen in Asia's entertainment scene. Kpop established training system provided us with a framework that we can quickly implement in Australia. Since 2016, we have completed three Kpop bootcamps in Australia and one in Seoul at Kpop training mecca (Produce 101 filming site) with larger agencies participation in our private audition including powerhouse such as Belift Lab and Source Music.

We are actively seeking ways to promote Australia further. Opportunities for China shows are currently limited to users of Wechat due to non-established integration with mainstream Australia media from local promoters. Auditions for Chinese shows are generally not known in Australia and an example of this was a recent audition for Idol Producer 3 Audition in Australia. A facebook post was created on our page and without any boost, we had over 1000 views on the post in less than 24 hours and with one successful placement of our bootcamp trainee in the audition.

The Kpop Terrarium: A Growing Culture of Self-Supplied Content in Australia

Anne Lu

Kpop the multi-billion dollar industry that has spread across the globe at an accelerating rate. As a result, the demand for Kpop content is also on the rise and whilst countries like America had embraced Kpop in their mainstream media (i.e. TV and radio), Australia has been slow on the uptake. This lack of promotion has led Australian fans to create somewhat of an autonomous culture, where Kpop dance covers, lessons, competitions and community events are mostly organised by fans. Self-promoting and self-sustaining. In stark contrast, in America, Asian idols appear on popular talk shows, such as Ellen, and at major music award ceremonies like the Billboard Music Awards. Any representation of Kpop on Australian TV and radio has been predominantly negative, with articles focusing on "the dark side of Kpop" and claims that "Kpop fans are crazy teenagers". Consequently, audiences steer away from mainstream media and seek to create their own online Kpop content so that they are able to enjoy their passion freely and without judgement. This has led to a rise of social media and streaming platforms as means to access Asian content whilst Australian free-to-air TV and radio play become more and more obsolete.

K-Wave and the Rise of "K-related" Activities in Australia

Fresha Mardia

The Korean wave is a global phenomenon that is becoming more popular everyday. The wave influenced the current global export (i.e. beauty products, food, tourism) through its cleverly marketed pop culture and has successfully enhanced brand value – the public/global perception of South Korea. Apart from entertainment products such as K-pop music and K soap operas, the soft export includes the essences of Korean culture itself. The popularity of the culture has resulted in new opportunities being granted by the Korean General Consulate such as the recently held K-Next (a Melbourne K-pop community concert) in October 2019. It was also reported by the Australian Government Department of Foreign Affairs and Trade, that there has been an increase in the number of students in Korean language classes at university. This increase will be discussed along with their contribution to the future understanding of Asian culture in Australia, and vice versa.

Towards Re-Envisioning Asia: Contested Urbanisms, Geographies and Choreographies (2/2)

Dr Manu Sobti¹, Sushma Griffin², Ayman Alanssary¹, Maryam Shafiei¹, Peyman Akhgar¹

¹*School Of Architecture, University Of Queensland,* ²*Art History - School of Communication and Arts, University of Queensland*

Overview:

These twin panels – titled as Towards Re-Envisioning Asia – Contested Urbanisms, Geographies and Choreographies - are specifically interested in how critical research frameworks employed in Doctoral Research at Schools of Architecture could serve as germinating points for a 'new knowledge' on past, current and future Asia – one over and beyond the simplified notions of place or culture, and towards employing 'contestation and conflict' as its operative methodologies. Within this purview, how would Asian research narratives be packaged and what would make their politics as especially relevant to the broader Asian condition? And to what extent would these narratives percolate to knowledge systems connected to and beyond the 'built histories' of greater Asia? The two panels envisage participants moving beyond the confines of their own 'contained' ongoing or completed research projects – towards describing frameworks, toolkits, methodologies and content that their research enables (or hopes to enable) in the future.

Nineteenth-Century Photography, Indian Minorities and The Question of a Secular Future

Sushma Griffin

In raising the question of the overlooked and under-theorised minority presence in the history of India's cultural modernity, specifically in relation to the nineteenth-century photography of the Indian built landscape, this paper seeks to recover the connection between the photographic practice of minority photographers and the emergence of modern Indigenous conceptions of place. With particular reference to Shia photographer Darogha Abbas Ali (active 1860-1880s) and Jain photographer Lala Deen Dayal (1844-1910), I argue that the post-1857 Rebellion built environment of Lucknow and Dilawara emerges through their visualisations that privilege indigenous philosophies of vision, time, and space over British aesthetics of landscape. I draw upon art historian Jae Emerling's proposition of the "transmissibility" of images that opens up the aesthetic and historiographic force of a work of art across time to explore the multiple temporalities, and engagements with space, signified within Deen Dayal and Abbas Ali's images. And in doing so, I advance the idea of a pluralist nascent Indian modernity that in turn re-claims the critical possibility of a secular future for the Indian nation in opposition to the present condition of Hindutva nationalism.

The Space for a New Architectural Knowledge?

Ayman Alanssary

During the twentieth century, the notion of space evolved and became part of the modern architectural discourse. With rapid expansions of cities and settlements at this point in history, the modern discipline of architecture percolated both East and West. In Asia, multiple Schools of Architecture, built primarily based on the models of the Ecole des Beaux-Arts and the Bauhaus, played a major role in transferring the modern culture of architecture to diverse parts of the continent. The industrialisation and technology of our modern times, in addition to the timeless flow of people and cultural exchanges, has played an instrumental role in the development of knowledge and thinking about the constructs of space and place. Due to the expansive geographies and diverse civilisations of Asia, the notions of space and place within its systems of knowledge are rich and yet to be completely cultivated. Within this framework, this paper is concerned with how the notions of space and place, with insights specifically from Asia and the Arab world, could create a new knowledge to be employed within architectural discourse and design education. It questions how this knowledge would be aligned, and how it would incorporate diverse cultural frameworks.

Re-Imagining Rurality; An Alternative Perspective on Rural Transformation in Iran and Beyond

Maryam Shafiei

The scholarship on rural transformation of landscapes have frequently treated the city and village as segregated entities at opposite poles of society. Iranian cities and villages, however, from time immemorial, have been part of the 'sedentary' continuum, with constant conflicts with the other societal pole - 'mobile nomads' - over issues of land possession and its management. In effect, these protracted conflicts have directly influenced the formation and transformation of human settlements in Iran. Within this framework and by challenging the alleged city-village polarity, this paper explores how nomadic-sedentary conflicts, both in traditional and contemporary terms, could potentially be employed as the 'operative tool' towards re-thinking recent physical and spatial transformations of rural settlements in Iran and other Asian countries with similar nomadic backgrounds. Accordingly, the paper argues that the decline in nomadic populations and their political power in recent decades has resulted in the overthrow of traditional nomadic-sedentary polarity, catalysing the rise of 'new nomadism' trends, and profoundly impacting the physical and spatial structures of rural communities. It subsequently examines how this alternative perception would facilitate a better understanding of the 'hybridity' that emerged within contemporary rural settlements both in Iran and beyond.

The Legacy of the Ecole des Beaux-Arts in Contemporary Iran: An Opportunity or a Drawback

Peyman Akhgar

In the nations and nation states of the Global South, the rise of modern architecture remains historically attributed to western-educated architects. Following arrivals in 'unfamiliar settings' these architects were faced with the challenge of how they should embrace Western modernity while maintaining local traditions. This scenario was particularly relevant to Iran in the early 1920s. Pre-modern Iran (once ancient and medieval Persia) experienced almost a hundred years of political independence while its culture came to be contested and revisited in the making of its modern identity. Among the main agents which introduced modern architecture to Iran was the French institution of the Ecole des Beaux-Arts in Paris. The Ecole's system and particularly its architecture cast a critical influence over the formulation of Iran's twentieth century architecture and remain an unfinished legacy. Within this scenario, to what extent did the Ecole serve as a suitable model of architectural education and practice in Iran? Did it enable an architectural genre which could be labelled as 'modern' yet 'Iranian'? This paper expands these critical observations while accessing the contributions of the Beaux-Arts in the making of 20th-century Iranian architecture, while establishing its traces in Iranian modern architecture.

Transcultural Manga and Anime

Xiaofei Yang¹, Zhuying Li¹, A/Prof. Zilia Zara-Papp², M.A Soomin Hong², Chen Jin³, Ying Huang⁴

¹RMIT University, ²Saitama University, ³City University Of Hong Kong, ⁴The Chinese University of Hong Kong

The Shifting Gender Norms in Contemporary China: A Case Study of Gay Fun Arts in Ne Zha

Xiaofei Yang and Zhuying Li

The animation film *Ne Zha* was a hit in the summer of 2019 in Chinese cyberspace. The film generated a lot discussion and user generated content from online fans. This is due largely to the film's nuanced depiction of the relationship between its protagonist Ne Zha and his friend/enemy, Ao Bing. The homosocial/homoerotic undertone in their interactions had provoked the production and distribution of various forms of gay-themed fan art (drawings, remixed short videos, photo-shopped pictures, etc.) regarding the two characters across the internet. This phenomenon is all the more thought-provoking when situated in China's particular cultural environment, where depictions of non-heterosexualities or behaviors online are officially prohibited, inviting thorough scholarly scrutiny. Taking a post-modernist feminist perspective, this study examines fan-produced drawings and pictures of the film *Ne Zha* on Douban.com, one of the top rating websites in China. By interpreting selected fan works through semiotics, the study aims to explore representations of the two characters in these works, the extent to which they comply with and/or diverge from China's existing gender norms, and their role in negotiating with China's shifting and contesting cyberspace and gender ideology at large.

Revisiting Japanese Fan Culture Theory

A/Prof. Zilia Zara-Papp and M.A Soomin Hong

A controversy on the misrepresentation of Anime has been in both of two theoretical applications on previous and ongoing animation research; Feminist theories and Fan culture theories. The contrast stems from their point of view on how animation interacts with society. Feminist theories explore the general influence of animation on society, whereas fan culture theories separate the animation from society by specifying their subjects to a particular group of people. Most of the existing scholarly works of fan culture theory deal with fan viewers in Japan known as Otaku, the new type of fan emerged in the early 1980s. Broadly, three leading theorists have conducted studies on Otaku; Eiji Ōtsuka, Hiroki Azuma, and Tamaki Saitō. Contrary to such studies, Hemmann reconciles the link between society and Anime by criticizing three theorists' failure to take a real human into account. To spot the misogyny and discriminatory ageism in the east Asian subculture, and to address the discounted presence of girls in Fan studies due to an academic inattention, this paper revisits Japanese Fan culture theory by reviewing the scholarly work of Hemmann which critically investigated major theorists of the field.

Towards a Vacuumlike Empathy: Reconfiguring Hot-Blooded Aesthetics of Japanese Animation with Chinese Qinggan

Chen Jin

This project centers on a typical style of Japanese anime, the hot-blooded anime, examining the acceptance and applicability of its formal specificity within a cross-cultural context.

As one of the most popular animated style, Japanese hot-blooded anime is also highly sought after by Chinese viewers, which prompts the "hot-blood" become the mainstream animated style in China that transcends any other style. The project focus on the fundamental question of such phenomenon: how does the formal characteristics of Japanese hot-blooded anime react with Chinese aesthetics of viewing?

In this way, the research will take Chinese qinggan (affect) theory to reconfigure the hot-blooded style and consider the vacuumlike empathy as the effect of its formal characteristics in a transcultural context. Formal and narrative analysis will be used as the main method in discussing the temporal layout and closed narrative of several representative works. Through which, I argue that instead of as a style, the adjective hot-blooded refers to a way of representation that simplifies the perception of strong feeling, which enables the narrative to create a vacuumlike empathy.

Chinese Comics in the Age of Globalization: The Influence of Japanese Manga and the Exploration of “Chinese Flavor” in Chinese Girls’ Comics

Ying Huang

This paper examines “Chinese flavor” in Chinese girls’ comics under the influence of Japanese manga. Catering to teenage girls and young women, the genre of girls’ comics originates from Japan. After Japanese manga entered mainland China in the 1980s, Japanese girls’ comics became popular among Chinese readers, especially in the 1990s and 2000s. Chinese comic artists also started to produce local girls’ comics, namely “shaonu manhua” in Chinese. At the early stage, shaonu manhua were similar to Japanese manga in terms of visual styles and narratives. Later, in the mid-2010s, the discussion of enhancing “Chinese flavor (zhongguofeng)” in comics has been raised, not only to differentiate Chinese comics from Japanese manga, but also to pursue market success and government’s policy and financial support. Consequently, Chineseness became emphasized in Chinese comics. For shaonu manhua, a genre rooted in Japanese manga, many producers are now exploring “Chinese flavor” in their works while being influenced by Japanese manga and other cultural forms. According to textual and visual analysis as well as ethnographic data, this paper investigates how Chinese shaonu manhua producers negotiate between Japan’s influence and their intention to enhance “Chinese flavor”, how they interpret and construct “Chinese flavor” in their works, and how the interplay between Japan’s influence and “Chinese flavor” has affect shaonu manhua regarding their contents.

Women's Religious Belief and Writing

Longmei Zhang¹, Yan Chen², Chunquan Qiu³, Ruhui Ma⁴

¹Beijin Foreign Studies University, ²Fujian Normal University, ³Hunan University, ⁴Beijin Foreign Studies University

Overview:

In the Heian and Medieval Period in Japanese history, female writers left a large number of diary literature, which is a very strange phenomenon from the perspective of world literature. Our group aims to explore the relationship between Buddhist belief and the female writers' creation of diaries and tales. By comparing women's writings in China and the Choson Dynasty, we analyze the literary works of Michitsuna no Haha, Murasaki Shikibu, Lady Nijō and Hino Meishi.

In Kagerō Nikki, Michitsuna no Haha mentioned that she wished to become a nun. But ultimately her faith was used to improve the practical interests of her worldly life. Murasaki Shikibu was different, because she thought that becoming a nun was the inevitable destination. In the Medieval Period, Buddhist renunciation was the only way for Lady Nijō to escape from prostitution and keep her chastity. And Hino Meishi's Buddhist act is also her way of proving her chastity. Women in the Middle Ages began to take the initiative to use Buddhist activities to achieve their realistic purposes.

Murasaki Shikibu's Renunciation Heart and Her Literary Creation

Longmei Zhang

Syakkyaka or Buddhism songs became popular from 1000. Being a literary form which combines literature with religion, it was welcomed by aristocratic scholars and females. And they regarded it as a beneficial way to enter into the bliss world after death. From Shūi Wakashū, Syakkyaka began to be included into Nijūichidaishū. Seeing from the poems in Nijūichidaishū and those created by the waka poets, the main purpose of the poems was to gain merits and virtues. Compared with the contemporary female writers, only two Waka from Murasaki Shikibu that could be described as Syakkyaka, which were collected into The Diary of Murasaki Shikibu as diary poems. What's more, the two poems were composed in the Thirties Dharma assembly of Saddharmapundarika Sutra hosted by Fujiwara Michinaga, so they were occasional works. In her diary and even in The Tale of Genji, she expressed her longing to become a nun. She also dwelled on how a person who was in vexation could get out of the obsession and become a nun in order to achieve the pursuit of rebirth in the hereafter. Among female writers in Heian Period, she was the only one who regarded Buddhism as the ultimate destination.

The Description of Buddhist Dreams in Kagerō Nikki and Sarashina Nikki

Yan Chen

Female writers in Heian Period such as Michitsuna no Haha, Sugawara no Takasue no Musume and etcetera wrote a lot of religion-related diaries. They were vegetarian at home, made pilgrimages to temples outside the capital city and recorded the Buddhist Dreams they had. Because of their writings, we are able to understand the status of noble women's Buddhist belief at that time. On one hand, they sought spiritual comfort from Buddhism when they were confronted with mental distress; on the other hand, they always focused their attention on secular life. Their literary writing benefited both from the tolerant creative environment and the free religious environment. The dilemma in reality aroused their strong self-consciousness and such self-consciousness was effectively expressed via prose and diaries, which are ideal for detailed narration. Although Buddhist religion-related descriptions appeared in their writings, they always focused on the secular world and the inner self. After all, Buddhist belief was only an external reference when they expressed themselves.

The Purpose and Significance of Lady Nijō's Pilgrimages

Chunquan Qiu

Not long after being expelled from the court, Lady Nijō became a nun and began her pilgrimages to temples and shrines. But her tour was very different from that of the monks in Rutangqiufa Xunlijiand that of the European nuns in Roman Times described in *Itinerarium Egeriae*. During pilgrimages, Lady Nijō's heart was not immersed in the pursuit of religious belief, but still attached to the secular world. Most of the time, she was actively involved in groups of poets as a literary intellectual from the capital city. She built her own reputation as a waka poet via imitating the famous poet monk Saigyō's experience. We can say that the pilgrimage of Lady Nijō was not driven by Buddhist belief, but by a variety of practical purposes. In the Kamakura Period, it was extremely difficult for women to travel alone. Lady Nijō's completion of the tour across Japan by herself is highly relevant to her choice of becoming a nun. All in all, becoming a nun and going for pilgrimage were just a method through which she made her waka-creating tour, which is similar to the female poets in China and the Chosun Dynasty.

The Significance of Visiting the Temples or Shrines And Practicing as a Lay Believer in The Second Volume of Takemukigaki

Ruhui Ma

The author of *Takemukigaki*, Hino Meishi, was the widow of Kinmune, the head of Saionji. In the second volume of *Takemukigaki*, in addition to recording the grand activities held in Kitayama Mansion as the widow and the active posture of her son Sanetoshi as the next head of the family, Meishi also recorded many about the temple's and shrine's visiting and lay believer's practicing with a meditation, showing a devout Buddhist faith. At the same time, it can be seen from the details of some narratives that the Buddhist activities of Meishi also included, praying for her dead husband, praying for the prosperity of Saionji-family and her son, and the aim of self-proving the utilitarian purposes in the attitude of lay believers. Although Meishi had a strong sense of impermanence and a desire to leave life and death, she couldn't stop the pursuit of temporal interests. Therefore, she chose Zen to find a formal and theoretical basis for the lay believer.

Literature and the Social

A/Prof. Peter Friedlander¹, Laura Clark², Jennifer Mackenzie³

¹ANU, ²The University Of Queensland, ³Rmit

Indian Visions of The Future: Rahul Sankrityayan's 1924 Science-Fiction Novel *Twenty-Second Century*

A/Prof. Peter Friedlander

Just as understandings of the past are rooted in contemporary debates, so too are visions of the future products of the times in which they are produced. In order to investigate this proposition, I explore how a pioneering Hindi science fiction novel was shaped by the era in which it was written. My focus is on the Hindi science-fiction novel *Twenty-Second Century* by Rahul Sankrityayan. This remarkable work by one of the most significant Indian writers of the twentieth century revealed his vision of how India would have developed by 2124. In order to understand the ideas in the novel I analyse how Rahul Sankrityayan's involvement with the freedom struggle, socialism, internationalism and Buddhism shaped his concept of India's future. Whilst Sankrityayan is today remembered mostly for travel writing and Buddhist studies this novel reflects how his socialism informed his vision of India as part of a future universal union of socialist states. I also consider its relationship to international literature, and science-fiction, of its era and its relationship to more recent Hindi science-fiction literature. My conclusion is that in contrast to many of today's visions of India's future, this novel presents a radical alternative vision for a future India.

Murakami Haruki and Tawada Yōko: Narrativising Cultural Traumas in a Transcultural Space

Laura Clark

In the wake of major natural and man-made disasters, authors face the challenge of trying to confront and narrativize traumatic events beyond their own lived experiences. This paper compares two very different attempts: Murakami Haruki's post-Kobe Earthquake short-story collection after the quake (2000), and Tawada Yōko's response to Japan's 3.11 triple disaster *The Emissary* (2014). As they craft narratives of disaster from afar—both temporally and spatially—we see these authors negotiating their own transcultural practices and their position as story-tellers. For Murakami's characters the quake itself is anchored in personal traumas and demands confrontation with the past, with mobility across both Asia and the world serving as self-exile as well as an opportunity for healing. Whereas Tawada invites her readers to consider the future of Japan and its place in Asia, as current social issues—super-aging, birth rate, migration—are taken to the extreme in her dystopian post-nuclear fallout novella. These authors use temporal and spatial distance, as well as linguistic play, to explore the presence and consequences of cultural traumas beyond the power of individuals. What is more, these approaches are strongly informed by Murakami and Tawada's positions as insider/outside within the transcultural literary space.

Writing Pramoedya: A Creative Response to the Writings of Pramoedya Ananta Toer

Jennifer Mackenzie

Pramoedya Ananta Toer was one of the most significant writers in Asia of the post-colonial period following World War Two. In this presentation, I will discuss how the themes of his writing, both in fiction and non-fiction, can be explored through creative means, including translation, film and art, to highlight their importance both to our understanding of the past, and their relevance to the present and future. By addressing my poetic homage to Pramoedya in *Navigable Ink* (Transit Lounge April, 2020), and the political, feminist and environmental themes in his work, I shall discuss how these themes continue in the work of current activist artists in Indonesia, and how they offer a vision for the future. *Navigable Ink* responds to a number of key Pramoedya texts through creative translation of episodes from *Arus Balik*, dynamic ekphrastic responses to the documentary *Jalan Raya Pos*, which features both Pramoedya and his essay of the same name, as well as to the work of current activists.

Women in Japan's Man-Made World of Work

Dr Caroline Norma¹, Prof Kaori Okano², Dr Emma Dalton¹, Dr Reina Ichii¹

¹RMIT, ²LaTrobe

Overview:

This panel considers the effects on female workers of Japan's man-made world of work. These effects are discussed in terms of women's individual experiences of discrimination, harassment and marginalisation, as well as the sex-unequal structural features of Japan's labour market noted by a number of local scholars. The agency of men, both as individuals and institutional foot-soldiers, is highlighted in the panel's identification of factors that exclude and purge women from Japan's labour market. Among the so-called advanced industrialised countries, this market is highly sex-segregated, and awards women workers incomes vastly different from those of men. While women's experiences of work in different labour market spheres vary markedly, the panel nonetheless suggests these experiences are fundamentally characterised by accommodation and adaptation to features of the labour market that can be described as "man-made" on the basis of the disadvantage they impose uniquely upon women.

Corporate Hostess-isation of Women in Japanese White-Collar Work

Dr Caroline Norma

Only recently, with the onset of the #MeToo Movement, has the sexual harassment of women in mainstream work been considered in terms of prostitution. The sex acts demanded of American female entertainment industry hopefuls by men like Harvey Weinstein raised awareness of the vulnerability of women in the labour market to sexual solicitations from men with power over their careers, incomes and professional reputations. It is now more recognised that women are sometimes forced to acquiesce to the continuing sexual demands of these men to survive. As yet, though, the prostitution aspects of the man-made world of work have been considered only in individual, one-on-one terms. The prospect that women's sexual exploitation is structurally embedded in capitalist labour markets is not yet an insight of #MeToo. This presentation will describe features of Japan's labour market developing since the high-speed growth era that have structured female prostitution and sexual exploitation as part of mainstream white collar work.

Sexual Harassment Grey Zone: What Goes on in the 'Workplace' of Japan's Politicians

Dr Emma Dalton

Regarding the representation of women in politics, yearly World Economic Forum and Inter-parliamentary Union surveys place Japan amongst developing countries, such as Malawi, India and Sierra Leone. There are many cultural and structural barriers to increased female political participation, and, in recent years, it has become increasingly clear around the world that sexual harassment is one of those barriers. Japan's Equal Employment Opportunity Law stipulates that the prevention of workplace sexual harassment is the responsibility of the employer. Elected officials are not employed by anyone and thus measures to combat sexual harassment in politics are arbitrary in nature. Based on interviews with thirty Japanese politicians from rural and urban Japan and a case study of a legislative council in western Tokyo, this paper examines how different legislative assemblies and individual assembly members approach the issue. I argue that sexual harassment is both a cause and result of gender inequality in Japanese politics, and that the first step in countering it is increased numbers of women on councils. This paper also considers the gap between regional and urban legislative councils and finds that women in rural communities face higher hurdles than their urban counterparts.

Narratives on Women's Irregular Employment and Work-Family Balance in Japan.

Prof Kaori Okano

The proportion of women in paid employment reached a record high of almost 70 percent in 2018. The infamous M-curve relating women's paid employment to age has flattened considerably in the last decade. But many more women than men are in so called irregular employment (*hiseiki*) which has poor working conditions. This paper examines narratives of individual choice for flexibility and family-work balance in relation to irregular paid employment, and considers how they contribute to maintaining the institutional structure of unequal power in employment. These narratives advance the interests of the dominant group (men in power) while simultaneously disadvantaging the minoritized group (women), although they are often cited by middle class married women with children and the general public. The study draws on the researchers' interviews with 20 women who have been irregular workers, and regular workers who worked with irregular workers during their careers.

Analysing Women in Work in Earthquake Recovery Measures on the North-Eastern Coast of Japan

Dr Reina Ichii

In March 2011, the Great East Japan Earthquake triggered Tsunami on the north-eastern coast of Japan which damaged local economy. Since this unexpected natural disaster, the recovery measures have been enacted by the Japanese governments. However, gender issues in paid and unpaid work are not reflected in the design of these recovery measures. This paper examines gendered outcomes of work in the fishery industry on the north-eastern coast of Japan. With field observation and secondary data analysis, this study confirms that women workers are more vulnerable than men's counterparts because of difficulties to access government support. It concludes that women's participation in decision-making regarding the recovery process is of great significance to improve gender equality.

Marriage and Inequality Revisited: Chinese and Sino-Foreign Perspectives (2/2)

Dr Pan Wang¹, Dr. Kate Bagnall², Luke Yin³, A/Prof Nan Wang⁴, Prof Antonia Finnane⁵

¹UNSW, ²University of Tasmania, ³University of Melbourne, ⁴Nanjing University, ⁵University of Melbourne

Overview:

The papers in this double panel focus on a theme earlier identified in a volume of essays published in 1991: *Marriage and Inequality in Chinese Society*, edited by Rubie S. Watson and Patricia Buckley Ebrey. In the years since its publication, a heightened awareness of global connectedness has produced a more obviously spatialized history in which nothing, it seems, is isolated from world currents. In this double panel, some papers cross national borders in pursuit of their historical subjects while others focus on particular variables in the changing patterns of marriage in China in recent history. From brides in early twentieth-century Darwin to bachelors in contemporary Xi'an all show the significance of the China's world context. The co-presentation of the papers is directed at facilitating cross-fertilization of ideas about an enduring social institution that in China continues to be defined as a legal union between a man and a woman. Both directly and indirectly the papers relate to two of the interdisciplinary themes set for the 2020 ASAA conference: shifting inequalities in Asia, and Australia in Asia/Asia in Australia.

Chinese Wives, Migration Law and White Australia

Dr Kate Bagnall

The first two decades of the twentieth century were a time of significant change to Australian law regarding the migration of Chinese wives. For fifteen months after the introduction of the Immigration Restriction Act in 1901, almost no limitation was placed on the arrival of Chinese wives of men domiciled in Australia. Alarmed by the number of families making use of this relaxation of restrictions, from March 1903 the Australian Government removed this right and, from then on, admission of wives and children was solely at the discretion of the minister. In this paper I consider this significant moment in the history of Chinese women's migration to Australia, tracing the evolving legal and administrative context and detailing cases of individual Chinese wives who sought to join their husbands in Australia between 1902 and 1920. Each of these cases highlights the private negotiations made between Chinese residents and Australian authorities, negotiations that were echoed in periodic public calls from members of the Chinese community for the restoration of the right of entry for the wives of domiciled residents.

Transnational Bigamy: Gender, Marriage, and Law in Treaty Port Shanghai

Luke Yin

On the 24th of December 1909, a Chinese international student at Yale Law School, Guan Ruilin, married a 16-year-old New Haven Girl, Dorothy Dorr in Hartford, Connecticut. Little did he realise then that around three years later, the Chinese wife whom he had wed before travelling to the US would sue him for bigamy in the Mixed Court of Shanghai International Settlement. The case raises issues of sex and race in the context of Western imperialism. Sex and race are crucial aspects of the global colonial discourse of modernity that prevailed at the turn of the twentieth century. This paper is concerned with the shape assumed by this discourse in geographically and culturally disparate areas. Locality produced variations in the manifestation of global phenomena. The bigamy case in this paper occurred at a crucial moment of modern Chinese history: the transformation of China from an Empire to a Republic. Sino-American relations were also at an important juncture. The paper argues that interpersonal relationships cannot take place in isolation from these political and economic developments. The records of the mixed-race marriage, its bigamous character, the divorce, and the aftermath of all this enable a re-envisioning of gender, marriage, and legal practices in both China and the US in the context of the relations between the two societies.

Eugenics and the Changing of View of Marriage in Republic of China

A/Prof Nan Wang

During the May 4th Movement, freedom of marriage was highly praised by intellectuals in China, not only on grounds of its divergence from Confucian ethics but also because it conformed to the science of eugenics. The argument was that only when marriage was based on romantic love could parents produce healthy children. However, developments in eugenics science effectively challenged the equation between freedom of marriage and eugenics. Pan Guangdan, China's most famous researcher on eugenics at the time, suggested that since the principal purpose of marriage was not love but carrying on the family line, traditional marriage customs had value and celibacy benefited no one. Pan's views of marriage represented a complete departure from the value of May 4th Movement, especially individualism, and were the source of great controversy. For their part, however, his critics offered views that were heavily inflected by evolutionism. The arguments they advanced for freedom of marriage were no more free of nationalism and a class character than the counter-arguments put by Pan.

Gender and Sexuality: Advocacy and Activism

Athena Charanne Presto¹, Anna Christi Suwardi², Dr Shu Min Yuen³

¹University Of The Philippines Diliman, ²College of Asean Community Studies, ³National University Of Singapore

Rights Assertion and Experience of Young Poor LGBTs in a Philippine Rural Area

Athena Charanne Presto

This is an exploratory study of poor LGBT youth in a rural area in the Philippines. This addresses the gap in knowledge since the bulk of the literature on the Filipino LGBT community focuses on the urban setting, especially in Metro Manila (Hart & Hart 1990), and with adults as respondents. Through in-depth interviewing, this paper pays attention to experiences of rural poor LGBT youth which is shaped by their disadvantaged position in terms of gender, class, age, and rural-urban location. Using intersectionality as a framework, this paper engenders unique interpretations of the LGBT identity and the rights claim it limits given mutually-reinforcing vectors of oppression. Finally, this paper asserts that in studying the lives of LGBT, it is crucial to recognize the many vectors that play on their lived experience and understand how the interaction of these vectors open up and close down access to the enjoyment of their rights, especially in the context of the current populist administration.

The Role of Civil Society Organizations (CSOs) in Women Empowerment in the Deep South of Thailand

Anna Christi Suwardi

This study will examine the role of CSOs particularly involved in women empowerment happening at conflict-affected area by taking the case of CSOs in the Deep South of Thailand. The area has been experiencing intra-state conflict that was highly escalated since early 2000s where numbers of women were reportedly victimized both directly and indirectly, defining them as vulnerable groups in the area. Since then, women organizations in the Deep South showed their active engagement as efforts towards empowering women in the area. They work either in the field of socioeconomics as well as politics. Empowering women in the conflict-affected area is crucial to meet the needs of rights towards them. Therefore, this research highlights that active contributions of women organizations could positively affect the women empowerment agendas.

Analyzed with gender perspective, this research will address its research question: What are the roles of women organizations and how they could significantly empower women in the Deep South of Thailand? Using both primary and secondary data that were collected from main empirical data, observations as well as archives and literature, this study concludes the importance of women organizations in empowering women in the area through training on capacity building, micro-economic programs, as well as political educations that adopts gender perspectives.

Global Pride, Local Parades - Tokyo Rainbow Pride and LGBT Advocacy in Japan

Dr Shu Min Yuen

Pride parades, first held in the United States half a century ago, have become a global phenomenon, spreading to many Asian countries in the last two decades. The history of pride parades in Japan dates back to the 1990s, but it is only in the last five years or so that such events exploded in scale, and gained unprecedented attention from the public, media and corporate sponsors. More significantly, pride events are becoming one of the most visible platforms through which LGBT (lesbian, gay, bisexual, transgender) individuals and activists in Japan make their voices heard. In this paper, I draw on the case of the Tokyo Rainbow Pride to discuss the significance of such glocal pride events—imported from the West but developed within the specific socio-cultural context of Japan—in LGBT people's claims to sexual citizenship in a country that continues to limit recognition and inclusion of its sexual minorities.

Indonesia Visual Arts: Early Foundations and Contemporary Forms of Creative Activism (1/2): Pioneers of Art Education and Experimentation

Dr Wulan Dirgantoro¹, Dr Edwin Jurriëns¹, Aminudin TH Siregar², Moelyono³,
Dr Mikke Susanto⁴, Arahmaiani³

¹The University Of Melbourne, ²Bandung Institute of Technology (ITB)/Leiden University, ³Independent, ⁴Indonesian Institute of Art (ISI)

Overview:

This panel seeks to examine the close entanglements between art, activism and politics within the Indonesian art ecology. Indonesia has established itself as a key player in the regional and global development of modern and contemporary art. Recent exhibitions such as Contemporary Worlds: Indonesia (2019) at the National Gallery of Australia and the continuous presence of the Indonesian Pavilion at the Venice Biennale since 2015 appear to highlight the Indonesian art world's success in negotiating the power relations in the global art world.

While activism has become one of the markers of identity for the practices of many Indonesian artists, the global art world's appetite for the new is often celebratory and lacks critical engagement with artistic practices outside its perimeter. This panel will discuss the complexities of practising art and activism in Indonesia within and beyond the gallery sphere, particularly in effecting change within local communities. The first panel in this series is on 'Pioneers of art education and experimentation'; the second panel on 'Contemporary networks of art and social inclusion'. We conclude with a roundtable. The presenters will discuss issues such as institutional critique, environmental activism, transregional networks, feminist strategies, and social inclusivity and empowerment through creative practices.

The Roles of the Forgotten: Simon Admiraal and the Rise of the Art Academy in Indonesia

Aminudin TH Siregar

This presentation offers a new perspective on the founding of the art academy in Bandung in 1947. It focuses on the role of Simon Admiraal (1903-1992), the relationships between the various people involved, and the initial vision of fine arts education at what would later become known as the Bandung Institute of Technology (ITB). Admiraal was not only an art educator but also a painter, graphic designer, interior designer, architect and art critic. In writing the history of the fine arts academy in Indonesia, art historians tend to simplify the actual complexity. This type of historiography is misleading because it is written based on personal opinions rather than documentary evidence. In the case of Bandung, for instance, art historians have highlighted Ries Mulder and ignored the roles of others, such as Admiraal, J.F.J.P. Zeylemaker, Piet Pijpers, A.J. Bernet Kempers, and J.M. Hopman. In this presentation, I will present some important archives that have never been revealed before in the historiography of modern Indonesian art.

The Togetherness of Visual Art and Ludruk Theatre

Moelyono

In this presentation, I will discuss the links between art, activism and social inclusion throughout my career. I will specifically focus on my ongoing projects with a gender-fluid theatre group in East Java. I have worked with the Budhi Wijaya ludruk theatre group from the Ketapangkuning village on a story from the era of Dutch colonialism. The group consists of 23 men, four women and eight gender-fluid people. The gender-fluid performers participate in various ways in village life, by working as beauty specialists, farmers and market traders, among others. I painted scenes and portraits of the performers and organised an art exhibition that was opened with a ludruk performance. In 2018, we also organised the first Village Ludruk Festival to revive this performing arts genre and create understanding about the lifestyle of the performers among the other villagers. As a result, the Ludruk Budhi Wijaya group has been receiving many orders for performances, also from neighbouring villages. The second Village Ludruk Festival is scheduled for December 2019.

Sukarno's Art Activities in the Presidential Palace

Dr Mikke Susanto

This presentation focuses on the involvement of Indonesia's first president, Sukarno, in the acquisition, display, preservation, and dissemination of works of the presidential art collection. The period between 1945 and the mid-1960s was the golden age of Sukarno's art patronage. Apart from his involvement in the acquisition, display, preservation and dissemination of art works, he also often met and had discussions with painters at the presidential palace. Together with the artists and presidential staff, he collected more than 2,500 artworks in less than two decades. These works were housed at the six presidential palaces in Jakarta, Yogyakarta, Bogor, Cipanas, Tampaksiring and Pesanggrahan Pelabuhan Ratu. These palaces functioned like art museums. This presentation seeks to contribute art-historical knowledge about the works and activities at the Presidential Palaces of the Republic of Indonesia during Sukarno's two decades of rule.

Protecting The Tibet Plateau

Arahmaiani

In this presentation, I will discuss aspects of my life and career dealing with environmental issues. I will specifically focus on my projects with local people in the Qinghai Plateau (Khamp area of Tibet) in the last 10 years. The Qinghai Plateau is one of the regions with the richest biodiversity in the world and also one of the largest ice fields, known as the 'Third Pole'. It is also known as the 'Water Tower' of Asia because more than two billion people in Asia live from the water from the Plateau. The glaciers are rapidly melting and often causing floods and mudflows. Environmental experts have predicted in 2030 the water sources in the Plateau will dry up. With our creative projects, we try to raise awareness about the environmental conditions in the Tibet Plateau, which will influence the ecological balance both at the regional and global levels. Through so-called 'community-based art projects', we have managed to develop environmental action, such as garbage management, tree planting, organic farming, reviving nomadic culture and lifestyle, and water management.

Transpacific Visions: Connecting Pacific Histories Between North and South

A/Prof Christine Winter⁴, A/Prof Yasuko Kobayashi², Dr Shinnosuke Takahashi³,
Dr Alexander Brown^{1,5}

¹Japan Women's University, ²Ritsumeikan University, ³Victoria University of Wellington, ⁴Flinders University, ⁵University of Technology Sydney

Overview:

This panel examines transpacific history, through transnational connections between the Southern and Northern hemispheres in the twentieth century. It sheds lights on 'vertical' trans-hemispheric connections occurring in the Pacific Ocean which enable us to imagine transpacific space. The emerging field of transpacific studies has focused primarily on 'horizontal' perspectives which link the United States with East Asia. However, transpacific history cannot be fully comprehended without including what we call 'vertical' cross-hemispheric connections. Research on the Pacific often defines it by reference to state economic or political activities (e.g. APEC, TTP). This panel, on the contrary, defines the Pacific as a contact zone where multiple uneven connections inscribed by ordinary people transcend national borders, going beyond actions taken by states. The transpacific space is a hybrid space which produces multiple contested connections and histories. Transpacific histories are created in an uneven, politically and emotionally charged space through interaction between hegemonic power and local people's response to that power. Only when our attention turns to cross-hemispheric connections made by ordinary people in the Trans-Pacific space can this bumpy and rocky transpacific history be drawn.

Lives of Japanese Prisoners of War in New Guinea after WWII

Yasuko Hassall Kobayashi

'A paradise is Java, a hell is Burma. And New Guinea is the hell that no one can return from even after one's death'. This was a commonly used phrase by conscripted soldiers of the Japanese Empire. In this place worse than hell, New Guinea, at the end of WWII, there were around 140,000 Japanese Imperial Army soldiers, of whom approximately 100,000 were in Rabaul under Australian jurisdiction (Tanaka, 2000). These Japanese prisoners of war assumed that their turn for repatriation would be last, due to their long distance from Japan. While waiting for repatriation those POWs did not just sit and despair at their future but attempted to live their lives meaningfully, even in captivity. They started by building their own housing in the camps. This paper will explore those Japanese POWs' lives in the camps, as a process of acclimatizing themselves to their new environment in New Guinea, by analyzing them not as combatants but as migrants. In so doing, this paper will reveal tales of Japanese soldiers' lives without reducing them to tales of nationalism or survivor's shame.

A Journey to the Archipelago: Shimao Toshio and the Transnational Imagination of Place in Cold War Japan

Shinnosuke Yang Takahashi

This paper revisits the meaning of Shimao Toshio's (1917-1986) *Japonesia* by tracing his travels to the United States and Central and Eastern European countries from 1963 until 1967. Through exploring his travelogues and related historical documents, I ask how Shimao's rich overseas experiences across the Cold War division informed his critical geo-cultural vision of Japanese nationhood. Shimao is arguably one of the most celebrated novelists in the post-WWII Japanese literary scene. Yet, what distinguishes Shimao's career beyond the literary world is his essays on Japanese nationhood from the archipelagic perspective of *Japonesia*. Since it was first proposed in 1961, *Japonesia* has been referred to as an alternative image of Japan not as a highly centralised and homogenised nation but as a place that consists of patches of different historico-cultural spaces. Whilst the meaning of *Japonesia* has been a major subject of enquiry, rarely examined are Shimao's travel experiences, that were not only uncommon in that period but also had a crucial impact on Shimao's views on the regional diversity of Japanese nationhood. I will use these examples to show the process through which foreign exposure increasingly transformed Shimao's *Japonesia* into a social, or even political, concept.

Uniting or Dividing? Christianity and its Role for Relationships between Enemies during the Pacific War Christine Winter

This paper analyses accounts by New Guinean villagers written during and shortly after the Pacific war. It explores New Guinean perceptions of the religious belonging of soldiers occupying their land. It asks if and to what extent religion provided meeting points across cultural and national divides. During the Pacific War, the Huon Peninsula, between the Bismarck Sea and the Markham and Ramu Valleys in New Guinea, was a borderland—a contested space not firmly controlled by Australian, American or Japanese armed forces. Complex relationships developed from 1942 to 1944 between New Guineans, occupying Japanese, Australian coast watchers operating behind enemy lines, and a small number of remaining German missionaries. Thus members of all three nations that had claimed formal colonial control were present throughout these eventful years, imposing on New Guineans for assistance and cooperation. Historians have argued that during the Pacific War, Christianity created a bond with the Allies, and a barrier to acceptance of the Japanese. I propose to complicate this assessment. The New Guinean men from the Huon Peninsula in their accounts and diaries placed themselves firmly on the side of Christianity. I argue that Christianity influenced relationships with Australians and Japanese.

The Hiroshima Panels and Australia Alexander Brown

From March until July 1958, a little more than a decade after the end of the Pacific War, the Hiroshima Panels toured Australia as part of a world tour. They are the work of artists Maruki Iri and Maruki Toshi and depict the horror of the nuclear bomb they witnessed in Hiroshima. The panels were exhibited in major capital cities in Australia where they were viewed by thousands of people. As diplomatic and trading relationships with Japan thawed in the late 1950s, the Hiroshima Panels conveyed the human tragedy brought about by the use of nuclear weapons at a time when growing concerns over their use was giving birth to a global movement to 'ban the bomb'. Speaking at the opening of the Hiroshima Panels exhibition in Canberra, Australia's leading nuclear scientist Professor Sir Mark Oliphant, called the use of nuclear weapons against Japan a 'human blunder' and a misuse of nuclear technology's potential to help 'mankind' (sic). This paper will examine the 1958 tour within the context of the emerging anti-nuclear movement in Australia and Japan as part of the broader postwar realignment of the relationship between the two countries.

Millennials' Rewriting of Indonesia's History of the Left

Sri Wahyuningroem¹, Bimo Bagas Basworo², Appridzani Syahfrullah³, Dyah Ayu Kartika⁴, Fileksius Gulo²

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Overview:

The history of the left in Indonesia has been dominated by the New Order discourse, and almost nothing can be found on the roles of communists and the left groups in the country's history. In recent years, there have been a new development of young researchers coming from the millennial generation study the history of the left in Indonesia. Their research varies from history, politics, human rights, and cultural studies. Some of them had family history related to the left, including whose grand parents were detained politically by the New Order regime. This panel presents some of the studies by these young scholars. We aim at looking how the millennials remember the nation's past, and rewrite it based on their (re)interpretation of the history.

Harian Rakjat as Indonesian Communist Party Campaign Tool for 1955 National Election

Bimo Bagas Basworo

This study entitled *Harian Rakjat as Indonesian Communist Party Campaign Tool for 1955 National Election* is aimed to investigate the roles of a newspaper called *Harian Rakjat* to campaign Indonesian Communist Party (Partai Komunis Indonesia, PKI) in 1955 election. This research will answer three questions. They are (1) "What role does *Harian Rakjat* play in PKI campaign in the election?" (2) "What issue used in the newspaper for the campaign?" and (3) "How huge is *Harian Rakjat* role for the success of PKI in 1955 election?" This research used historical method, namely source gathering, source critics, data interpretation or analysis, and writings or historiography. The source used for this study was *Harian Rakjat* newspaper archives around 1954-1955 and related secondary source. The result of this study shows the huge role of *Harian Rakjat* towards the success of PKI in 1955 election. This newspaper actively supported PKI campaigns and propagandas through many media, from articles, caricatures, until comics. This newspaper also played a role as propaganda media provider and election practice for members of PKI.

Labor's Parliament: The Political Dynamics of the Dewan Perusahaan in Indonesia 1961-1966

Appridzani Syahfrullah

Based on the premise that the period which was called *Demokrasi Terpimpin* (guided democracy) in 1959-1966 was the gateway of the Sukarno's dictatorship era, this study aims to prove that the premise is incorrect. Sukarno passed an act no. 45 of 1960 about the *Dewan Perusahaan* (A representative council of the factory) is one proof that the period of guided democracy opened a democratic space for workers. The research question of this study are how the governance relocates their role for the labor; and what strategies are used by the workers to encourage state/ factory policy-making to defend their importance? The study depicted that since 1960s there was a struggle for power over the Dutch companies that had been nationalized. The parties involved in the struggle came from the workers group who dominated by the left wing through the *Sentral Organisasi Buruh Seluruh Indonesia* (Central of the All Indonesian Workers' Organizations, SOBSI) on the other hand there was an Army who held the leadership of the company's directors. *Dewan Perusahaan* legitimizes labor representatives, city council representatives, farmer representatives and company directors representatives to jointly and formulate company policies to covering minimum salary, prices for production materials, and transparency of the company's budget. Finally, this research proves that there is a "blessing of the dictator". Therefore, the period of guided democracy has different meanings for certain groups, especially for workers which has been dominated by the left wing itself.

The Politicization of Psychology: The Role of Psychologists in Indonesia's Detention Camps during the New Order Era

Dyah Ayu Kartika

The study aims to investigate the rationalities and implications of the use of psychology in politics. The role of experts in development practices often taken for granted while their role is pivotal to drive the development discourse. As the holder of power/knowledge, the experts bring stronger legitimation with a scientific justification that was perceived as 'the truth.' Such power has been targeted by the government to accelerate the achievement of their goals. It applies Foucault's concept of governmentality to look at how experts' power/knowledge is critical in the implementation of development practices. The data was obtained through three data collection methods; archival information, oral history, and interviews. The research is situated after the 1965 atrocity in Indonesia, which entailed the mass arrest of people allegedly accused as communists. The evidence shows that Indonesian psychologists, with the help of Dutch psychologists, were involved in the design of indoctrination programs and the development of psycho-tests for the political prisoners and later were used as screening tests for particular groups in the society. Their involvement was used to control the prisoners' and the population's mentality, as explained in Foucault's concept of the panopticon. Psychologists' involvement gave a scientific legitimation for the government's action, both internationally and domestically, and proved the politicization of science in executing the practice of government. However, both the government and psychologists hitherto denied their engagement to the case.

Under the Banner of Reformation: Reviewing the 1965 G30S Historiography through the Millennial Historiography Perspective

Fileksius Gulo

The aims of this research were (1) to explain the historiography development of the 1965 G30S, (2) to elaborate the relation among ideology, domination, and the nation hegemony in the history writing development of 1965 G30S, and (3) to reconstruct and to deconstruct the 1965 G30S historiography using the millennial historiography perspective. This research employed the critical history method which steps consisted of heuristics (source collecting), source criticisms (internal and external criticisms), interpretations (analysis and synthesis), and the historiography (the writing of the research result). As the approach, this research focused on the Discourse-Historical Approach (DHA). This research showed several findings (1) The 1965 G30S historiography development was traceable through the development of the Indonesian national history seminar from 1957 up to the post 1998 reformation. The background of 1965 G30S history writing was the quarrel for the definition and the mastermind or the actor of that incident. (2) The 1965 G30S historiography became the bond among ideology, domination, and the nation hegemony of the New Order. The 1965 G30S historiography not only became the basic of the power legitimation but also the dichotomy foundation between "the friends" and "the enemies" in the economic, politic, and social lives in Indonesia under the New Order regime (oligarch). As the impact, the history writing could only be done by "the nation". The society who were critical through the new order interpretation would be considered as a threat for the nation stability. (3) The fall of the New Order in 1998 brought the opportunity for the Indonesia history writing, including the historiography reconstruction and deconstruction of the 1965 G30S using the millennial perspective. The millennial historiography rejected the "official" theory of the G30S/PKI, and at once revealed the G30S/AD theory, G30S/Sukarno theory, G30S/CIA theory, G30S/Suharto theory, G30S/Chaos theory, and the G30S/Sjam theory.

Emerging Legal Thoughts and Practices: Past, Present, Future

Dr Helen Pausacker¹, Prof. Irina Filipova²

¹The University of Melbourne, ²Lobachevsky University (UNN)

Lawyer, 'Refugee Alien', Intelligence Officer and Advocate of Indonesian Studies: Johannes (Hans) Arndt Leyser

Dr Helen Pausacker

Hans Leyser (1902-1969) gained his Doctor of Laws from the University of Freiburg in 1933. As the Nazis assumed power, he was deprived of the right to practise law on the grounds of being 'politically unreliable' [in the eyes of the Nazis] and of being partly 'non-Aryan'. Fleeing to Melbourne, Leyser was recruited for the Commonwealth Investigation Branch for special intelligence work. After WWII, he began work in legal practice, often acting for other refugees, in addition to his regular legal work. In 1951 he was appointed as a lecturer at the University of Melbourne. In the early 1950s, he travelled to newly-independent Indonesia, researching adat (traditional law) and legal complications involved in the nationalisation of Dutch corporations. Together with William Macmahon Ball (Politics), Leyser acted as an advocate for Indonesian Studies both at the University of Melbourne and in the wider community. He was mentor and/or lecturer for a number of students, who have contributed to Asian Studies, and Indonesian and international law. As a refugee, Leyser showed a passionate commitment to his adopted university, wider academic community, country and region. His pioneering work in advocating for Asian Studies, particularly of Indonesia, deserves recognition.

AI Impact on Asian Law: A Comparison of the Southern and Northern Hemisphere Leader Countries (China, Singapore and Indonesia)

Prof. Irina Filipova

The speed of introducing AI into production and management poses problems in regulating new processes. In the coming years, the law will face serious changes caused by a fundamental reorganization of the economic and social environment. The transformation that is already taking place at the level of national legal regulation in the leading Asian countries is interesting. China is one of the world leaders in AI development. China intends to strengthen the social basis for the development of AI by creating regulatory and ethical frameworks that provide the opportunity to assess and control the safety of AI. The formation of the institutional structure for the adaptation of AI in society is provided for by the state plan of China. Singapore does not have such a large market as China, but it has a strong strategic position. Singapore recognizes AI technology as one of the four key components for creating a digital state. The Singapore government is currently developing ethical and regulatory standards. Indonesia, which is one of the leaders in the implementation of AI in the ASEAN region, is also of research interest. Indonesia has a national AI research centre whose mission is to adapt regulation to AI development.

An Illiberal Future: Politics Under Joko Widodo

Lermie Shayne Garcia¹, Dr. Robertus Robet^{3,4}, Abdil Mughis Mudhoffir^{2,3}, Airlangga Pribadi Kusman⁵, Dr Wu Ling Chong⁶

¹City University of Hong Kong, ²Asia Institute, University Of Melbourne, ³State University of Jakarta, ⁴Centre for Law, Islam and Society, University of Melbourne, ⁵Airlangga University, ⁶University Of Malaya

Localizing the National, Nationalizing the Local: The Political Trajectory of Duterte And Widodo From Mayoralty to Presidency

Lermie Shayne Garcia

This study examines the political trajectory of Rodrigo Duterte (Philippines) and Joko Widodo (Indonesia) from being mayors (local) to being presidents (national). It aims to understand the factors that brought them electoral successes in the 2016 and 2014 presidential elections, respectively. First, their local experiences in pragmatic problem solving as mayors of Davao and Surakarta/Solo and later as congressman and governor, gave people hope that what they did in their respective localities can also be replicated in other cities and at the national level. Unlike other candidates who made use of idealist platforms, their rhetoric was not based on empty promises but on actual achievements which later became their “campaign calling cards.” Because both candidates were already “tried and tested” at the local level, they enjoyed more legitimacy when they ran for national office. Second, their populist appeals (although based on quite different forms of populism) were combined with activities in which they demonstrated their connection to the people such as Widodo’s blusukan (impromptu visits) and Duterte’s night patrols. Lastly, it also explores the importance of mediatization (both mainstream and social media) and the volunteer sector (individuals and organizations) in their campaigns. These factors help explain the hopes for reform connected to these two successful presidential candidates in the context of broken promises and poor performance of their political predecessors which had led to widespread public disillusionment.

Pro-Democracy Activists and the State: The Destruction of Indonesia’s Anti-Graft Agency under Jokowi Administration

Dr. Robertus Robet and Abdil Mughis Mudhoffir

This paper reveals the internal contradictions within civil society in Indonesia’s democracy. By extending on the Gramscian tradition, we show how civil society activists can be instrumental in advancing the interest of predatory elites at the expense of the democratic agenda. This involves the social process of introducing and legitimising civil society activists in formal, official politics. This is obvious particularly from the recent case of the destruction of the Corruption Eradication Commission (KPK) where the pro-government activists contribute in justifying the move. They opposed the widespread public opinion that believes the new KPK’s commissioners with poor track records and the new KPK law that trims key agency’s capacities in eradicating corruption as a systematic way to undermine anti-corruption agendas. Even when the public disappointment has been expressed through student demonstrations taken place in almost all major cities, pro-government activists did not reinforce alliance with the movement to challenge corrupt political interests from inside the system. They instead accused the movement of being infiltrated by reactionary populist forces. This case illustrates that resource plundering continues to be the dominant interests that constitute the work of public institutions despite massive pro-democracy activists’ infiltration. Instead of extending their civil society roots to advance reform agendas from inside the system, the unconsolidated activists-turned-politicians predominantly have taken part in hindering democratisation and serving predatory interests. This argument stands in contrast to Tocquevillian analysis that glorifies the role of civil society activists that attempt to reform from within despite their fragmentation.

The Indonesia Consolidation of Illiberal Democracy Under Jokowi Administration

Airlangga Pribadi Kusman

The discussion will examine the consolidation of illiberal democracy under the past five years of the administration of Joko Widodo. The ripening process of Indonesia's illiberal democracy has not only occurred through the control of business-political alliance factions over the State and political arena, but also through the State production of radicalism as a potential threat toward the nation-state. This is also followed by the reproduction of illiberal discourse and negation of liberal political issues in the public space. Secondly, this illiberal democracy consolidation process is conditioned by the political dynamic in the civil society arena over the past five years between supporters of the battling oligarchic factions that shows similarities rather than ideological polarization related to the use of reactionary political rhetoric. Thirdly, the global constellation following the weakening of the US superpower hegemony runs parallel to the emergence of the new global powers like China and Russia amid the strengthening of populist politics situation and underpinning the illiberal political tendencies and thus weakening the notion of liberal democracy reproduction in Indonesia.

A Tale of Two Chinese Indonesian Politicians: The Political Glass Ceiling for Chinese Indonesians

Dr Wu Ling Chong

This study examines the experiences and challenges encountered by Chinese Indonesians running for public office in post-Suharto Indonesia. The opening up of a more liberal socio-political environment in post-Suharto Indonesia has significantly improved the position of Chinese Indonesians as they are now allowed to openly express their ethnic identity as well as actively participate in politics. Nevertheless, indigenous Indonesians generally still perceive them as an alien minority group that dominates the economy of the country. Indigenous Indonesians generally have less issues with Chinese Indonesians getting elected as legislators but tend to have more issues with them becoming local government heads because local government heads have relatively greater power compared to legislators. Some indigenous Indonesians are afraid that if more Chinese Indonesians are elected as local government heads, they would become more powerful both in the economy and politics, and subsequently threaten the position of indigenous Indonesians. Hence, Chinese Indonesians still encounter challenges and obstacles related to identity politics in post-Suharto electoral politics, especially when running for local government heads in big cities. The experiences of two Chinese Indonesian politicians – Ahok (former governor of Jakarta) and Sofyan Tan (current legislator) are taken as case studies to showcase such challenges and obstacles.

Diplomacy, Nation-Building, and Contestation in/between East and Central Asia

Dr Jonathan Ludwig¹, Dr Makoto Tachibana, Dr Yu Tao², Xingxing Wang³

¹Oklahoma State University, ²The University of Western Australia, ³The Education University Of Hong Kong

Challenging China in Central Asia

Dr Jonathan Ludwig

While the world's attention is on the Indo-Pacific as the region to counter China's growing influence, Central Asia can also play a role in this discussion. In the years after independence, the West held the upper hand. Although the Central Asian nations were tied to Moscow economically, Russia was unable to do anything to stem the influx of Western influences. Policies toward the region changed after 9/11, when an anti-terrorism focus took precedence over promoting democratic values. Recent years have seen a third turn, as the West's lone focus on anti-terrorist measures distracted from countering China's growing influence, in particular the promotion of BRI. While China is singularly focused on what they want out of the region, and Russia struggles to keep up in a pseudo-alliance with them, the West is largely divided on policies toward the region. In this paper I trace three stages of post-1991 policy-making toward Central Asia, discuss how China has recently made significant inroads there, and then posit some ideas on how more distant powers could act together to counter China's growing power in Central Asia. I pay special attention to what role middle-powers can play in an area way of Great Power politics.

Encounters of the Incarnations in Mongolia: Relations Between Mongolia, Tibet, and China in the Twentieth Century

Dr Makoto Tachibana

On November 23, 2016, the 14th Dalai Lama, who had visited Mongolia for the ninth time, stated his conviction that the incarnation of the 9th Jebtsundamba Khutughtu had been born in Mongolia. The successive Jebtsundamba Khutughtus were the most worshipped incarnations in Mongolia, and the 8th Jebtsundamba Khutughtu was enthroned as the head of state in 1911. The 9th Jebtsundamba Khutughtu was recognized by the 14th Dalai Lama as the true incarnation in 1991 and enthroned as the head of Mongolian Buddhism in 2011. China postponed bilateral meetings with Mongolia indefinitely after his visit to Mongolia. Around 100 years before these events their predecessors, the 13th Dalai Lama and the 8th Jebtsundamba Khutughtu, encountered each other in Mongolia. After their meeting in 1913 Mongolia and Tibet concluded a treaty in which they recognized each country's independence. Interactions between Mongolia and Tibet flourished. The 8th Jebtsundamba Khutughtu died in 1924 and the 13th Dalai Lama in 1933. After the former's death, Mongolia became a socialist state and relations with Tibet had become weak, until the 14th Dalai Lama visited Mongolia for the first time in 1979. This paper will consider the recent history of Mongol-Tibetan relations by examining changes after the encounters between the two incarnations.

Religions and China's Diplomatic Endeavours (1949-2019)

Dr Yu Tao

This paper seeks to explore how the Chinese government utilises religions to advance its diplomacy from three aspects. It starts with a general overview of the dynamics regarding how various religious groups and activities are mobilised to support the enhancement of the political, social, and economic ties between China and foreign countries. It then compares the ways and means through which China utilise different religions in promoting its diplomatic relations with other countries. The results of relevant comparative case studies, as well as the reading into secondary literature published in leading Chinese journals, suggests that the Chinese state skilfully motivates different religions to serve its different foreign policy purposes. For example, while Buddhist and Daoist forums are primarily set to enhance China's link with countries in East and Southeast Asia, Islam is often used to strengthen China's ties with countries with a significant presence of the Muslim population, such as Pakistan, Indonesia, and the Arabic countries in the Middle East. Finally, this paper looks further into how the Chinese state utilises religions in advancing its recent flagship global project – the Belt and Road Initiative (BRI). Through systematic analysis into the primary and second sources on how religious groups and practitioners participate in China's Track 1.5 and Track 2 diplomacy, this paper intends to provide an up-to-date overview on how religions are involved in China's diplomatic endeavours as the BRI unfolds.

Re-examining Chinese Nation-Building in Offshore Hong Kong: When Chinese National Education Curriculums Meet With Contested Media

Xingxing Wang

More than two decades after the handover, the number of Hong Kong's youth identifying themselves as Chinese has remained on the low side and even dropped to historical low in recent years. Why does the Chinese nationalist school curriculums and textbooks fail to build a strong Chinese national identity among Hong Kong's youth? This thesis hypothesized that such a failure reflects the limits of Beijing in implementing its ideological indoctrination in Hong Kong as an offshore autonomy under the One Country Two Systems model, where unlike in the Mainland the Chinese Communist Party-state has complete control of schools and mass media, the official nationalist discourse in Hong Kong is constantly being contested and challenged by alternative media discourses. According to existing studies, there is a remarkable correlation between the political attitude of mass media and its audiences. Therefore, this thesis constructed a research frame work-Mass Media-for analysing and explaining the localism of Hong Kong under Chinese nation-building process. It will contribute to Chinese nationalism literature by broadening the focus of Chinese nation-building theories from Chinese Communist Party-state's direct jurisdictions in the Mainland to its offshore jurisdictions in Hong Kong.

Religion and Resistance in Southeast Asia

Prof. Paul Hutchcroft⁵, A/Prof. Steven Oliver², Elvin Ong¹, A/Prof. Risa Toha²,
A/Prof. Walid Abdullah³, A/Prof. Sebastian Dettman⁴

¹University Of British Columbia, ²Yale-NUS College, ³Nanyang Technological University, ⁴Singapore Management University, ⁵The Australian National University

Overview:

In Southeast Asia, democracy has come under severe strain as populist leaders sought to loosen the democratic constraints on their power. At the same time, authoritarianism has remained entrenched where dominant governments continue wielding their powers to undermine challenges to their rule. Where and why has popular resistance succeeded or failed in opposing these broad political developments? For a region where religion plays a crucial role in everyday lives, to what extent has religious practices and authorities abetted or thwarted these popular resistance movements? This panel, led by a senior scholar of Southeast Asian politics, brings together a diverse group of young scholars using a range of methodologies to answer these questions. Ong reaches back into history to explain why opposition parties successfully formed an alliance to oppose Marcos but not a similarly autocratic regime in South Korea. Dettman traces the long arch of opposition party strategy in Malaysia over two decades to explain how the opposition alliance finally toppled the dominant BN government in 2018. Toha uses original survey data to demonstrate why religiously conservative Indonesians protest more than progressives. Abdullah explains how the Singaporean state exploits this variation within a religious community to entrench its power.

Is It Worth It? Building Opposition Alliances in Electoral Autocracies

Elvin Ong

The existing literature suggests that forming pre-electoral alliances significantly enhances the chances of opposition victory against incumbent autocrats. Yet, duelling opposition party leaders frequently fail to agree on the costly compromises necessary for coordinating candidate selection and electoral campaigns. Under what conditions will opposition elites build pre-electoral alliances? This paper argues that variation in the perceptions of the extra chances of winning leads to variation in opposition alliance formation. When opposition elites perceive that coordination fetches little or uncertain extra chances of winning, deep disagreements over the alliance's worthiness hinders alliance building. Alternatively, when opposition elites perceive building alliances will significantly boost their probability of electoral victory, widespread agreement about the alliance's expected benefits spurs alliance building efforts. A paired historical comparison of opposition alliance formation in autocratic Philippines and South Korea illustrates the theory's propositions. Evidence comes from the secondary literature, newspaper reports, Congressional hearing transcripts, and declassified American foreign policy documents from the Reagan era.

Piety and Protest

A/Prof. Risa J. Toha

How does religion shape protest participation? From the U.S. Civil Rights movement, the Saffron Revolution, to the Arab Spring, religion has played an important mobilizational role in many political protests around the world. But whether and how religion motivates individuals to participate in protests remains unclear. On the one hand, religion may have depressive effects on protest mobilization due to its legitimization of the status quo (Marx 1967). On the other, religion may contain a 'cultural toolkit' that facilitates protests (Swidler 1986). In this paper, we argue that religion has differential effects on individuals' decision to protest, depending on the contents of individuals' religious beliefs. Individuals who subscribe to conservative religious teachings are more prone to report higher levels of protest participation than those who belong to religious communities that advocate for more progressive values. We provide empirical evidence from an original survey of 1,440 individuals in Indonesia in the run up to the 2019 presidential election. These results bear important implications for the study of religion and politics.

Navigating Islam in a Secular State: Muslim Activism in Singapore

A/Prof. Walid Jumblatt Abdullah

The overtly secular state of Singapore has unapologetically maintained an authoritarian approach to governance in the realm of religion. Islam is particularly managed by the state. Muslim activists thus have to meticulously navigate these realities – in addition to being a minority community – in order to maximize their influence in the political system. Significantly, Muslim activists are not a monolith: there exists a multitude of political and theological differences amongst them. This study analyses the following categories of Muslim activists: Islamic religious scholars (ulama), liberal Muslims, and the more conservative-minded individuals. Due to constricting political realities, many activists attempt to align themselves with the state, and call upon the state to be an arbiter in their disagreements with other factions. Though there are activists who challenge the state, these are by far in the minority, and are typically unable to assert their influence in a sustained manner. Since activists work within the system instead of resisting it, they end up strengthening the authoritarian state.

Pathways to Power: Opposition Strategies of Expansion in Malaysia, 1999-2018

A/Prof. Sebastian Dettman

In 2018, a coalition of opposition parties defeated Malaysia's National Front (BN) coalition in elections, marking the end to one of the world's longest-running authoritarian governments. The opposition's electoral victory, however, was anything but sudden. Instead, it represented a culmination of opposition party strategizing to expand their support within severe authoritarian constraints. This presentation draws from a larger book manuscript on how opposition parties in Malaysia and other competitive authoritarian regimes build broad-based and coordinated electoral challenges. It will draw from a chapter on the expansionary strategies of Malaysia's opposition, presenting evidence about their strategies during the critical period between 1999 and 2018. It documents the different organizational changes the parties made to incorporate new demographics, changes in the types of candidates run by the parties, and changes in messaging meant to appeal to new demographics. It also uses electoral data at the level polling station to analyze the expansion of the opposition. The manuscript aims to contribute to Malaysia-focused literature on party strategies, and more broadly to the study of party adaptation and opposition strategies in competitive authoritarian regimes.

The Future of Mental Health Care in Indonesia

Hatty Minas⁴, Hans Pols¹, Agus Sugianto², Santi Yuliani³

¹University of Sydney, ²Deakin University, ³Mental Hospital, ⁴University of Melbourne

Overview:

For a population of over 260 million people, Indonesia has a mere 1,000 psychiatrists and an equal number of clinical psychologists. Funding for mental health care is around 1% of the health budget. Under these conditions, providing adequate mental health care constitutes an enormous challenge. In this panel, we discuss the ideas of a number of psychologists, psychiatrists, psychiatric nurses and patient advocates formulated during a workshop on the future of mental health care in Indonesia. Agus Sugianto will highlight the central role of patient advocates and consumer associations in Indonesia, while psychiatrist Santi Yuliani will present new initiatives within mental health care. This panel concludes with a presentation by Professor Harry Minas on an example of the involvement of a district government in institutionalising adequate mental health care.

The Future of Mental Health Care in Indonesia: A Collaborative Project

Hans Pols

For a population of over 260 million people, Indonesia has a mere 1,000 psychiatrists and an equal number of clinical psychologists. Funding for mental health care is around 1% of the health budget. Under these conditions, providing adequate mental health care is an enormous challenge.

As part of an ARC-funded research project on mental health care in Indonesia with Profs Byron Good and Mary-Jo DelVecchio Good (Harvard University), we interviewed over 400 Indonesian psychiatrists, psychologists, psychiatric nurses, other health personnel, and patient advocates. We asked them to tell us about successful initiatives in mental health which could be replicated elsewhere. We also organised a workshop in Yogyakarta to formulate ideas on the future of mental health care in Indonesia. The results were published in a 2-volume edited book, *Jiwa Sehat, Negara Kuat* in 2019 (an English version is in preparation). In this presentation, I will share some of the results of these discussions. I will specifically focus on the requirement of the new health insurance system (BPJS) to move mental health care to community mental health centres.

Consumer Associations, Patient Advocates, and the Future of Mental Health Care in Indonesia

Agus Sugianto

In Indonesia, mental illness is severely stigmatized as mental illness is commonly attributed to lack of faith and sinfulness. Over 90% of individuals with mental illness are unable to access mental health service. Indonesia's low mental health literacy, the high numbers of individuals in *pasung*, and the stigma associated with mental illness sparked consumers of mental health care in Indonesia to establish support groups. The first one was KPSI (Indonesian Community Care for Schizophrenia) in 2008, followed by Bipolar Care Indonesia in 2013, *Into the Light* (suicide prevention) 2013, and many others. These groups provide support and care to individuals with mental illness and their carers.

As *pasung* survivor and patient advocate, I would like to represent the voice of individuals who are chained because of mental illness. I see it as my task to support individuals with mental illness and spread awareness about the nature of mental illness among physicians and the general public. There should be more public health education, more funding for mental health, and collaboration among stakeholders and the community.

From Paternalism to Empowering Patients: A New Approach to Mental Health in Indonesia

Santi Yuliani

In the treatment of mental disorders, the doctor-patient relationship, and the attitudes of health personnel, are of profound importance. Traditionally, physicians have occupied positions of authority; patients were expected to follow their orders. This attitude is still present today, which is the main reason to introduce a new paradigm characterized by a better and more egalitarian doctor-patient relationship. To achieve this, the Magelang Mental Hospital is currently implementing the Optimal Health Program (OHP) workbook with guidance from St. Vincent's Hospital, Melbourne. OHP is a self-management program which promotes hope, growth, and meaningful connections and partnerships. The aim is to empower people to enhance their wellbeing and build on their strengths and values. OHP responds to individual needs and offers the opportunity to have conversations, reflect, write down ideas, ask questions, and develop strategies. OHP aims to empower patients to understand their medical condition and to be actively involved in developing plans that lead to recovery and wellness.

In this presentation, I will provide an overview of the implementation of this program, difficulties encountered, and report on outcomes.

Human Rights Protections for Persons with Mental Illness in Indonesia: The Response of the Kebumen District to Pasung in Mbah Marsiyo's House

Hatty Minas

The legal basis for protection of the human rights of persons with mental illness in Indonesia is now well developed. It includes Indonesia's ratification of relevant UN instruments, passage of relevant laws, and the National Human Rights Commission. Despite this, the development of effective responses to mental disorder continues to be a low priority, as demonstrated by weak mental health governance arrangements, insufficient investment, shortage of skilled mental health professionals, inadequate facilities, and inadequate information systems and research capabilities. Continuing abuse of human rights is an important consequence of these deficiencies. The most widely known form of abuse of human rights is pasung, the restraint and confinement of person with severe and persistent mental disorders in the home by families and in a variety of social and religious institutions.

This presentation will focus on an informal institution in Kebumen known as Mbah Marsiyo's House and the efforts of the local District Government to institute to develop more appropriate mental health, rehabilitation, and social services for people with severe and persistent mental disorders.

Thursday 9th July

Panel Sessions 3.3

Identity, Ideology, and Recognition: The Struggle in Asian States

I-Hao Ben Liu³, Catherine West^{1,2}, Samson Keam^{1,2}, Ben Vecchiet^{1,2}, Christian Caiconte⁴, A/Prof. Gil-Soo Han⁵

¹Deakin University, ²University of Colombo, ³La Trobe University, ⁴University of Sydney, ⁵Monash University

Civil Society and the Quest of Taiwan Identity

I-Hao Ben Liu

After the Martial Law was lifted in Taiwan since 1987, Taiwan have been undergoing speedy liberalisation in free speech and publications. Moreover, Democratisation in Taiwan since 1988, have propelled social movements, carried out by civil, non-governmental and private organisations. Sometimes, it became inevitably appealing to violence, which harmed the social stability. Under democratisation since 1988, Taiwanese were seeking their own identity of who they really were, since Taiwan have been ruled by foreign regimes for many centuries, namely, the Dutch, the Ming Dynasty Remnant forces, Qing Dynasty, the Japanese, and then Taiwan was handed over to the Nationalist government from the Mainland China after the Second War. The quest of identity of the Taiwanese, have inevitably intertwined with engaging social movements, voicing their rights which once suppressed during the Martial Law (1948-1987) period.

One might question why and how do the quest of identity influence the ways in which they carried out the social movements. Also, the ways they perceived and carried out the social movements reflect who they really are. This paper is intending to explore the development of these two and interactions between them. This might be vital for the understanding of the development of civil society in other Asian countries as a whole.

The Turn to Benevolence: Buddhicisation in Post Conflict Sri Lanka

Catherine West, Samson Keam and Ben Vecchiet

Buddhist myths, rituals and images are part of everyday Sri Lankan life at different scalar levels, from individual expressions of devotion through to the aesthetics of infrastructure. This paper draws on anthropological research conducted at three sites between 2016 and 2017. Polonnaruwa, in the North Central Province, offered a key vantage point for investigating the turn to benevolence in post-conflict Sri Lanka. Once an ancient hydraulic polity (and now the home town of current-day President Sirisena) development in this district activates tropes of Sinhala history concerned with vanquishing the enemy and restoration of order. The second site, a pilgrimage route, witnessed a growing Sinhala Buddhist interest in providing sustenance for the predominantly Tamil Hindu pilgrims. Once only common at Kataragama, the core and terminus of the pilgrimage, this is now also seen at the periphery, indicating Buddhicisation at the margins. The third site, Colombo, is a long-standing home to Sri Lanka's ethnic and religious minorities. It has been increasingly conditioned by the Buddhist majority since the country's independence from the British in 1948. Today, Sri Lanka's most powerful international benefactor, China, employs Buddhist imagery in its infrastructural renewal of the capital. Benevolent Buddhicisation is a striking commonality in these three diverse ethnographic contexts. A multifaceted assembly of historical ideals and cosmological processes, enacted by state and non-state actors, motivates this material magnanimity.

The Enjoyment of Being a Leader: Fantasy and Misrecognition in Korea's Saemaul (New Village) Movement

Christian Caiconte

The Saemaul (New Village) Movement, Park Chung Hee's initiative for Korea's rural infrastructural development, was a key ideological component of the country's rapid capitalist development in the 1970s. The state-appointed Saemaul leaders were not only responsible for the economic transformation of their rural communities but also for the diffusion of the cultural values promoted by the state. However, despite their relevance to the success of the Park regime, the role played by Saemaul leaders has been obscured by approaches such as the developmental state theory that emphasises the power of the Korean state over a "docile" and "weak" Korean labour. This paper argues that the debate on Korea's late development is incomplete without a theorisation of the agency of these developmental subjects (the Saemaul leaders), who agreed with and willingly worked for the regime. To this purpose, the paper draws on the Lacanian psychoanalytic concepts of surplus enjoyment, misrecognition and fantasy to make sense of the peasantry's support to the movement despite widespread labour repression and exploitation. The analysis of autobiographical documents written by Saemaul leaders will show that Park's developmental project was based on a social fantasy that provided peasants with the (mis) recognition from society that they unconsciously desired.

Struggling for Recognition of Sacrifice: A Case of the Older and Politically Conservative in South Korea A/Prof. Gil-Soo Han

The 2016/17 Candlelight Protesting is known as a civil revolution against the influence-peddling over President Park Geun-hye by her 40-year-long close confidante, Choi Soon-sil, the daughter of a cult leader Choi Tae-min. President Park was impeached in March 2017. There has been a strong counter-movement that was arguing for the innocence of President Park Geunhye and the void of her impeachment. They are called the national flag group or the national flag carriers. They always carry both the Korean and the American national flags (and the Israelite). They attribute much of Korean economic development to the United States and the Japanese colonialism. These groups are politically conservative and partly related to the major opposition party, Liberty Korea Party and an extreme right-wing party, Our Republican Party. There have been many speculative and theoretical studies of them. The paper empirically analyses the randomly selected 45 public speeches made during the 2016-17 national flag carriers' campaigns and after. These are the grassroots voices. The conservatives have formed a closely united political force. In the Korean context, the national flag carriers are politically isolated from the rest of the Korean people on the one hand, but they are struggling to have their diligent toils for the nation's economic development in the 1960s to 1980s recognised.

Rethinking Agricultural Extension in South and Southeast Asia

Dr Trent Brown¹, Dr Graeme MacRae³, Dr David McGill¹, Dr Mary Johnson²

¹University Of Melbourne, ²RMIT, ³Massey University

Overview:

Agricultural extension is a long-standing institution in Asia, serving as a critical site at which states act to bring agricultural science and technology to rural populations. Yet, in recent decades, some scholars have suggested that extension in Asia has entered a state of crisis. Questions have been raised about the role of agricultural extension and appropriate approaches to extension provision – including questions of where and to whom extension services should be directed. In some countries, governments and broader social and economic forces are pushing extension service providers towards privatizing and diversifying delivery mechanisms – often without due reflection on the impacts this may have on the quality, clarity, and reliability of information that rural communities receive. In this context, this panel brings together experts from human geography, agricultural science, anthropology, and education to consider possible futures for agricultural extension in Asia. Drawing on research from Indonesia, the Philippines, India, and Pakistan, panellists will explore both some of the problems and successes within existing systems of agricultural extension and the possibility of alternative approaches. The panel also looks forward, considering whether models of extension that appear to function reasonably effectively in the present are likely to remain sustainable into the future.

Extension's Imagined Beneficiary and the Challenge of Practical Agricultural Pedagogies

Dr Trent Brown

Agricultural extension providers have historically assumed the beneficiaries of their interventions are primarily practicing farmers, already in possession of core agricultural skills, but lacking up-to-date knowledge of current agricultural science. Drawing on ethnographic research and interviews, this presentation will explore a program that unsettled these assumptions – an agricultural vocational training scheme introduced as part of the Government of India's Skill India initiative and implemented partly through institutions of agricultural extension. These programs differed from traditional extension programs in that (a) training was of longer duration; and (b) there was a stronger focus on practical pedagogies. Many extensionists were convinced these programs would be of little benefit to trainees, since practicing farmers (their imagined beneficiaries) did not have time to participate and already had practical farming experience. Yet, interviews with trainees found longer-duration, practical training was not only of great interest to young people with limited prior agricultural experience, but also to older trainees with limited formal education, and those seeking to start work in an unfamiliar agricultural domain. I emphasise the need for different pedagogical approaches within extension systems to meet the needs of a more diverse set of beneficiaries, who are emerging in contexts marked by significant agrarian change.

Extension in Indonesia: Past, Present, and Future

Dr Graeme MacRae

Indonesia has had an agricultural extension system for over a century, reaching a peak during the Green Revolution decades of the 1970s and 80s and becoming world-famous for its Farmer Field Schools in the 1990s, but since then it has gone into decline and is now in a condition widely recognised as a crisis. The reasons are multiple and the current solutions proposed involve a typically neoliberal mixture of privatisation and volunteerisation. This paper, based on field research since the 1990s, maps the national contours of this crisis, explores it in more depth at a local ethnographic level in Bali, and assesses critically the options for future extension services.

The Changing Face of Livestock Extension: Experiences from Pakistan

Dr David McGill

This research describes the impacts and challenges of implementing an innovative farmer engagement and learning approach within the Pakistan extension system. Pakistan has over 8 million smallholder dairy-beef farmers, many of whom have suboptimal productivity. These farmers are serviced by a linear extension system with limited capability and reach. Through 10 years of experience, our project team along with local partners, have developed what we call the 'whole-family extension approach' (WFEA). The WFEA involves repeated interdisciplinary training to the men, women and children of the farming household on the whole dairy-farming system. This approach has similarities to extension programs that have come and gone in the past, but due to engagement with local partners and farmers, it has been tested and proven to work within the current extension system. Extension systems around the world are becoming more pluralistic (multiple organisations) and farmer extension programs are needing to evolve with it, hence new programs, like the WFEA are re-emerging. This paper will present data from the different collaborating organisational structures (20, including NGO, Govt., private) who depict the 'evolving pluralistic' extension system in Pakistan as well as a number of other developing countries.

Agricultural Extension in Conflict Vulnerable Areas: A Partnership-based Approach

Dr Mary Johnson

Partnerships are an important element in any initiative to achieve improved livelihoods for small holder farmers and are particularly relevant when working in conflict-vulnerable areas. The Mindanao Agricultural Extension Project (AMAEP), funded by the Australian Centre for International Agricultural Research (ACIAR), has been refining and evaluating extension methods in the complex setting of conflict-vulnerable areas of western Mindanao. The refined model is based on three strategies 1) improving farmer access to knowledge and skills; 2) Building community social capacity and 3) Collaborating closely with local institutional partners. The last strategy to regularly engage with partners such as local government has led to farmer groups successfully engaging in the planning and development process of local government; accessing government programs and receiving grants. The ability to have input into the local development council planning process ensures an ongoing political commitment to the farmers programs – an important strategy for sustained support. Trust is a valuable commodity in conflict areas and there have been positive changes in the project sites. Significantly for the farmers and their communities, there is renewed trust in providers and access to government and other services that had been previously lost as a result of past conflict.

Disability, Identity, and Barriers to Wellbeing

Aye Aye Myo¹, May Thinzar Phyo¹, Tawng Mai¹, A/Prof. Nathan Grills^{4,2}, Jacob Devabhaktula³, Pam Anderson⁴, Nicole Butcher⁴, Sarojitha Arokiaraj³, Prottoy Das³, Dr Katrina Louise Moore⁵

¹*Social Policy And Poverty Research Group (spprg)*, ²*Australia India Institute*, ³*World Vision*, ⁴*The Nossal Institute for Global Health, University Of Melbourne*, ⁵*University Of New South Wales Sydney*

Trading Places: A Gendered Assessment of Barriers to Livelihood for People with Disabilities in Rural Myanmar

Aye Aye Myo and May Thinzar Phyo

Recent research evidence suggests that, globally, women with disabilities encounter multiple forms of discrimination and exclusion from mainstream society when compared with their female peers and men without disability, particularly in rural areas. Myanmar's poverty reduction programme places a strong emphasis on rural livelihoods, but progress is hampered by inequalities linked to gender and disability. Whilst the existence of gendered barriers to inclusion of people with disabilities into rural development activities is known, less is known of the intersectional processes by which the barriers arise and are maintained, and of the change processes required to address them. This paper draws on data from an action research project conducted in northwest Myanmar, which identified and addressed physical, attitudinal, social and institutional barriers to inclusion into a government-led rural development project. Action research enabled a critical analysis of the power hierarchies embedded in normative processes of project implementation both by government and by communities, where a combination of tiered knowledge, an emphasis on managerial efficiency and an absence of space for critical appraisal undermined policy efforts aimed at achieving inclusion. Conversely, the research also illustrated the powerful impact of narratives as key stimuli for change. These point to the need to look beyond technical solutions for achieving gender/disability inclusion, and instead highlight the need to critically appraise ordinary operational procedures which tend to maintain existing power dynamics and priorities.

Beyond Beliefs: Exploring Disability and Identity in Myanmar

Tawng Mai

A wealth of recent research highlights the critical role of narratives in identity construction, locating identity beyond biological categories to complex and fluid intersections of beliefs and performance, in which the narratives of self and others play a critical role in shaping, interpreting and re-shaping emergent identities. This paper analyzes the narratives of the lived experiences of 20 persons with different types of disabilities who from Yangon region in Myanmar, to explore the role of negatives in the construction of their identity. The narratives demonstrate a complex interplay between self-identity construction based around the lived experience of limitations and stigmatization, and identity constructions conferred by family and community members based on their own beliefs on disability often derived from religious beliefs or traditional concepts of well-being. Identity is a key process for social transformation, both on an individual and community level and it is hoped that this study will be a powerful tool for awareness raising and proactive campaigns to facilitate more enabling environments in which persons with disabilities can embody new more self-determined identities.

Including People with Disability in Education: A Persistent for Future India

A/Prof. Nathan Grills, Jacob Devabhaktula, Pam Anderson, Nicole Butcher, Sarojitha Arokiaraj and Prottoy Das

India's National Education Policy (2019) is ambitious and future focussed but its implementation needs to be inclusive to improve the lives of children with disability in India. The pre-existing Right To Education Act in India (2009) aimed to give access to all children yet the impact of the Act on children with disability in socioeconomically disadvantaged communities in India is unclear. We conducted a cross-sectional study using randomised cluster sampling to measure access of children with disability to education and explore the relationship between disability, education and health among children in India. The study across 17 states included 39,723 households and 163,400 individual children. Key outcomes of interest were school attendance, completion of early childhood education and highest level of education. The study found a one percent prevalence of disability in children aged 1-5, with a higher prevalence among boys. Disability was linked disability to poorer access to education and a lower highest levels of education. This study confirmed the negative relationship between disability and educational exposure among children. We highlight reasons for the failure of India's current efforts and explore how the new National Education Policy can make improve access to education for children with disability in India.

The Elderly Person and the Liveable Asian City

Dr Katrina Louise Moore

Do Asian cities welcome the elderly? How can cities become more liveable for elderly persons? This talk draws on social geography and anthropological perspectives to explore the concept of the elder-friendly, sustainable city. Sustainability pertains both to ecological issues, as it does to sustaining a life within an ecosystem. The talk draws on the author's data from research conducted in western Japan in the summer of 2017 and incorporates insights from other cities in Asia. Its aim is to interrogate the design of the liveable city by paying close attention to gender, age, and mobility, and equity of access to support structures. Background discussion will address the streetscapes, design features, and history of urban planning in these cities. The paper will then review a small range of technological aids used within these cities, including health status monitors, medical devices, home design features, and diet enhancement. By looking at the plethora of aids, the paper seeks to move beyond simply describing the sheer number of long-living elders in these cities to analysing in-depth the creative appropriations of technology and space occurring in these cities today and are expected to take place in the future.

Spaces of Unnationalism

Prof. Duanfang Lu¹, Dr Farhan Karim², Dr Eunice Seng³, Dr Manu Sobti⁴, Dr Cecilia Chu³, Dr Amit Srivastava⁵, Dr Peter Scriver⁵

¹The University Of Sydney, ²The University of Kansas, ³The University of Hong Kong, ⁴The University of Queensland, ⁵The University of Adelaide

Overview:

Nationalism has arisen as a significant driver in political movements and a key ideology of modern society since the late 18th century. There has been a substantial body of literature on the effects of nationalist force upon the spatial and aesthetic culture of the built environment. In recent decades, more and more studies have revealed that nationalism is not an all-encompassing, all-pervasive force. There are substantial 'outside' spaces that are not fully transformed or affected by nationalism but instead create fissures in the latter – spaces that we identify in this panel as the “spaces of unnationalism”.

We are interested in developments, negotiations and conflicts in identity politics that have shaped architecture and urban spaces, but do not adhere to the normative ideologies and structures of nationalism. We are seeking to explore how unnationalism as a new lens will allow us not only to revisit the existing scholarship on built environments by attending to forces that have served to diminish the importance of nationalism and national identities, but also to develop new territories of knowledge on the production and operation of spaces that have challenged nationalism's role in justifying and consolidating domination, inequality and power hierarchy.

From Pickering to Pinnacle: Ghosts of Public Housing

Dr Eunice Seng

1997. The young man jumps down from the top of the twelve-story slab block. His ghost gets up and returns to the block. This is the opening scene of *Twelve Stories* - the first film to foreground Singapore's public housing as a space of urban isolation. The cinematic haunting of public housing marks the demise of the uniform slab-block design and the shift to variegated block configurations built in Bishan New Town, which is sited on previously a Chinese cemetery. Contrarily, the streamlined high rise types built by the colonial Improvement Trust in the 1950s did not fit into the national housing crisis narrative. Their exclusion was exacerbated by the numerous deaths from three nine-story blocks known as “suicide flats” on Upper Pickering Street in the city center. When they were demolished in 2005, construction began for the nearby Pinnacle at Duxton – seven fifty-story housing blocks interconnected by sky gardens. In 2019, a young woman leapt from the fiftieth story. Against the spectre of nationalism, this paper investigates the Pickering and Pinnacle public housing projects as products of the cycles of modernization and obsolescence shaped by global developments. It probes the other narratives and spaces of the disappeared, excluded and imagined past and future.

The Subversion of Spaces of Nationalism: The Violence of the Innocent Mall

Dr Manu P. Sobti

The spaces of nationalism – historically identified, mnemonically re-discovered, or artificially embellished – are more often than not spaces of overt and occasionally genuine social solidarity. Starting in the early 1990s, greater Asia and specifically India witnessed an unmitigated economic boom, one aligning neo-liberal politics with the subversion of meanings ascribed to space, place and ownership. In excavating this cusp of change, this paper repositions political discourse vis-à-vis architectural making and un-making. It interrogates the unbridled intrusion and metastasis of a rouge building typology that defiled the Indian imagination – the insidious and ubiquitous Mall. Germinating in the post-modern 1990s, the Mall proliferated as a building typology, systematically replacing the labyrinthine and lattice-like traditional bazaar across the volatile Indian landscape. While the Mall's social 'dividing practices' also made collective spatial expressions of identity at the indigenous carnival ground and the 'maidan' utterly obsolete, these 'temples of consumption' also forged a 'new elite' positioned in 'economic alterities' that both challenged and subverted the notions of the national and collective with the unnational, the private and the experiential. This paper asserts that this unfortunate 'institutionalisation' of the Mall challenges the conventionally attributed spaces of nationalism – one street, one bazaar and one neighbourhood at a time.

The Propensity of Things: Cultural Relics and the Reconstruction of Histories

Dr Cecilia Chu

This paper explores the role of archaeological remains as a medium for narrating competing cultural histories that challenge normative conceptions of place identities associated with national sovereignties. It does so by tracing recent debates over the conservation of several archaeological sites in postcolonial Hong Kong where old foundation stones and cultural relics from the pre-colonial era were recently excavated. Since the transfer of its sovereignty from Britain to China in 1997, the Hong Kong government has invested significant resources for conserving the city's historic relics and reinterpreting them as symbols of its Chineseness, hearkening back to shared origins to argue for a common future of "Greater China." However, these very same sites have been interpreted by "localist" groups as cultural assets that highlight Hong Kong as a unique "historical-cultural place" that is connected to but always lie outside the Chinese nation. By tracing the contested historical claims and moral assumptions associated with these sites, this paper illustrates the propensity of cultural relics for narrating different layers of histories, invoking competing conceptions of localities and territories, and constructing divergent spatial imaginaries of the past and future.

Hotels as Spaces of 'Unnationalism' in Bombay, Bali and Beijing: The Design Practice of Alan Gilbert and Sarah Lo in the 1970s and 80s

Dr Amit Srivastava and Dr Peter Scriver

By the late 1960s, with the advent of jet powered commercial air travel, the rise of a new generation of hotels in modern Asian cities was beginning to transcend the dualism between nationalism and internationalism in the architecture and urbanism of the first half of the century. Whilst the expansion of Asian hotel companies was changing the position of elite Asian entrepreneurs in a transnational field, the projects for the actual design of these hotels were fertile grounds for negotiation, where governments, developers and architects all modified their individual concerns to accommodate the complex aspirations of the elite entrepreneurial class. Finally, the hotels themselves furnished safe spaces for progressive discourse that facilitated the exchange of ideas beyond national limits, not least with the International press among other overseas travellers. The hotels were also spaces for exhibition and performance that encouraged the construction of personal and professional networks across many internal social and cultural borders as well. Connecting cognate developments in three different Asian contexts – Bombay, Bali and Beijing – the paper examines the agency of Australian architect/designer Alan Gilbert and his partner Sarah Lo who practiced out of Hong Kong. We explore how their interior design practice engaged with different entrepreneurs in the hotel and building industries to fashion architecturally hybrid spaces that sat somewhere between and apart from both national and international priorities.

Media, Mobility, Identity

Dr Meghan Downes¹, Prof. Shinsuke Iwata², Dr Chi-Sum Garfield Lau³, Yating Yu⁴

¹Monash University Australia, ²Aichi University, ³The Open University Of Hong Kong, ⁴The Hong Kong Polytechnic University

A Kaleidoscope of Stories? Marketing an Indonesian Film Festival in Melbourne

Dr Meghan Downes

The Indonesian Film Festival in Melbourne is an annual event run by a committee of young Indonesian student volunteers. The program brings together a highly eclectic mix of different genres, including action, horror, romance, comedy, inspiration, arthouse and indie films. Now in its fifteenth year, the festival has shown remarkable success, especially given the non-professional background of its organising committee, most of whom have no prior experience in either festival management or in the film industry. Yet while audience numbers are high, the organisers are still struggling to attract a wider local audience, beyond the Indonesian diaspora and the Indonesian studies community. Based on three years of ethnographic research with the organising committee, this paper examines some of the challenges the young Indonesian student volunteers face in marketing the festival in Australia. One major hurdle is audience preconceptions, and also local media expectations, about what an Indonesian film 'should' be like. I will explore this in detail, analysing the different and sometimes competing perspectives of Australian and Indonesian audiences and marketing teams, as well as overlaps between them. In doing so, I will also discuss broader implications for understanding and analysing contemporary Asia-Australia media flows.

The Non-Global Past of Alleyway Nostalgia in Japan's Travel Media for Asia

Prof. Shinsuke Iwata

Japan is one of the many countries that have experienced "nostalgia boom" in the past decades. In Japan's case of nostalgia, urban small alleys have been one of the favourites featured by not only novels, mangas or movies but also tourism. Through text analysis of Japan's travel media, this paper examines how its tourism utilizes usual alleyways in cityscape as tourist spots. The analysis reveals that common alleyways or narrow lanes, which are opposite to well-known tourist sights, are frequently described as nostalgic in travel media especially for East Asian and Southeast Asian cities and that the image of this nostalgia is constructed by three elements, namely communal life in neighborhoods, small-scale street businesses and zone without urban redevelopment: Any of which are "endangered species" under globalization. Although some cases are reflection of nostalgia boom in local societies, Japan's travel media usually doesn't refer to local contexts. Therefore, we can consider that the object of alleyway nostalgia is not the local past memorized by host society but its counterpart created one-sidedly by Japan's tourism. In other words, it is the non-global past that on-going globalization yearns for.

The East as a Career: The Portrayals of Chinese People and their Chineseness

Dr Chi-Sum Garfield Lau

Ever since the publication of Edward Said's *Orientalism* in 1978, both the work and the Orient became controversial topics in the academia. Said began his masterpiece with two epigraphs, one from Karl Marx and the other from the former British Prime Minister Benjamin Disraeli. In the first statement from Marx, "They cannot represent themselves; they must be represented", the referent is missing. However, reading this quote from Marx's together with the second quote from Disraeli that "The East is a career" makes clear that the Orient is more than an illusionary referent. While the Orient is presented as being incompetent of defining itself without the western world, what makes it a promising "career" to people from the west?

It is the aim of this paper to explore this aforesaid question through studying various portrayals of Chinese people and their sense of Chineseness along the historical timeline in order to demonstrate how the portrayal of the Orient could be a career in the past, at present and in the future. Genres ranging from travel writings, creative works to audio-visual productions will be used as basis of the study. In doing so, the changing perception towards the Chinese people could also be revealed.

To avoid the degrading of dissimilar Chinese communities, either ethnically or geographically, simply as a monolithic unit, objective assessments will be made in evaluating the degree of truthfulness in portraying China and Hong Kong, which had been colonized by Britain for more than a decade and consequently developed her own unique bicultural features.

Representations of 'Leftover Women' in the Chinese English-language News Media

Yating Yu

Single women who are older than twenty-seven years have been labelled as 'leftover women' by the Chinese media since 2007. As Fincher (2014) argues, 'The stigma surrounding "leftover" women intensifies pressure on women in their mid- to late twenties to rush into marriage with the wrong man' (p.16). The scarcity of media studies from linguistic perspectives on the topic of leftover women, especially in the Chinese English-language news media, has provided a rationale for conducting this study. In order to fill this niche in the literature, this study investigates how leftover women are linguistically represented in the English-language news media in China by employing a corpus-assisted approach to critical discourse analysis. A specialised corpus of 303 English news articles (i.e., 236,254 words), covering the years between 2007 and 2017, was built for this purpose. Corpus linguistics techniques were employed to quantify the Meaning Shift Units (MSUs) of the lemma leftover women (Sinclair 1996, 2004) and van Leeuwen's (2008) sociosemantic approach to social actors and actions was applied to inform the classification of MSUs in context. These findings shed light on media representations of leftover women, the contested ideologies emerging from these representations, and how shifting gender politics and identity shapes and are shaped by media in the world's most populous nation.

Urban Mobilities and Digitisation of Urban Life

Dr Catherine Earl¹, Dr Robbie Peters², Henry Chim², Victoria Fanggalda³

¹RMIT Vietnam, ²University of Sydney, ³University of Melbourne

Overview:

With a greater range of options for modes of travel in Southeast Asia, bicycles and motor scooters remain popular but arguably diurnal forms of transport. Conceptually driven by the interdisciplinary 'new mobilities' paradigm, this panel aims to explore the future of two wheel mobilities in Southeast Asia. More precisely, the panel seeks empirically-rich papers that investigate intersections of urban mobilities and forms of digitisation in urban life in Southeast Asia, with a particular focus on Indonesia and Vietnam. We invite authors to focus on new phenomena of digitisation that enable, enhance or constrain mobilities. To what extent does the future of two wheel mobilities connect with the past, memory and previous experiences? How does digitisation shape emotions of traveling by two wheels, for example in terms of personal security? How do forms of digitisation shape how the body experiences the natural world and built environment when going on two wheels? What relations exist between infrastructural developments and digitisation of two wheel mobilities? How does digitisation influence stranger-interactions and ways strangers are encountered, for example on a motor scooter taxi or ride share? How disruptive are forms of digitisation on existing and emergent urban mobilities?

Improvised Infrastructure: The Motorbike-Taxi Economy in Indonesia

Dr Robbie Peters

The motorbike-taxi drivers of today and the public minibus drivers of the past in Indonesia reveal how an improvised public transport infrastructure funded by the household can overlay, and even substitute, an inadequate transport infrastructure funded by the state. I argue below that improvised infrastructure is only possible when its repair and maintenance are handled by the underemployed majority through their survival strategy of crowding – or bringing the city together in one place. Crowding makes improvised infrastructure possible. Unlike the fixed infrastructure of planners that controls possibilities, the improvised infrastructure of the underemployed opens possibilities. In particular, it opens the possibility of redistributing social goods to redress the injustices caused by the maldistribution and malfunctioning of fixed infrastructure. Through the lens of improvised public transport and the people who bring it about in the large port city of Surabaya, I elaborate these ideas to show how redistribution is a subversive political project that challenges and reworks state projects of distribution. I argue that this redistributive project is only possible, however, through strategies of tinkering and unaccountability that enable the underemployed to put infrastructure on their terms and profit from it.

Going Places: Digitisation of Spatial and Social Mobilities in Ho Chi Minh City

Dr Catherine Earl

In 2013, the United Nations published a prediction that by 2030 two-thirds of the world's middle classes would be in East Asia, with Vietnam among the top three countries for middle-class emergence. Despite this, there remains little but growing research about Vietnam's middle classes. Among the issues that research to date has not addressed are the ways forms of digitisation are integrated into middle-class ways of living. There is a dearth of research about how middle classes use (1) digital communication, such as Zalo and Viber; (2) app-based services, such as Grab transport and food delivery apps; (3) biometric and other forms of data capture, such as fingerprint door keys; and (4) digital entertainment, such as streaming services. Using qualitative methods, this paper will contribute theoretically by analysing the digital divide in HCMC and investigating the attitudes, practices and experiences of HCMC's middle classes. It will examine how middle classes use a range of technologies and determine issues of digital privacy and the digital divide in Vietnam. It will provide evidence to assess to what extent urban middle classes may lead change by influencing, modelling lifestyles and being trendsetters.

Informalisation Of the Online-Based Motorbike Taxi Drivers In Indonesia

Victoria Faggidae

The advent of digital ride-hailing apps in Indonesia in 2015 raised tensions between the existing 'conventional' motorbike taxi drivers and the app-based drivers. This study aims to capture the profile and perceptions of both. It builds upon a base study that began with a survey of 213 motorbike taxi drivers in Jakarta and Surabaya in mid-2017 by the Jakarta-based think tank, Prakarsa. The survey revealed that traditional drivers lacked the capital to compete, while app-based drivers struggled to procure the capital and legal collateral to stay viable in the industry now saturated with drivers. Driver incomes have decline as bonuses are reduced and incomes are reduced by costs such as fuel, vehicle maintenance and phone credits. Drivers must also work longer hours, with some of them working over 80 hours per week and becoming more prone to traffic accidents. Without concrete improvement in public transport sector including safety regulation, our research finds that this transitional phase in the provision of transport infrastructure in Indonesia brings only minimal benefits to transport workers and commuters.

Strategies of Opacity: Evading the Algorithm as an Indonesian Motorcycle Taxi Driver

Henry Chim

Public transport in Indonesia is lacking, plagued by traffic jams. Cities like Jakarta run because of armies of motorcycle taxi drivers called "ojek" who zip around the city delivering passengers and goods. Initially operating from informal stands, ojek was transformed overnight by the ride hailing apps GoJek and Grab. Ride hailing companies became the new intermediary between drivers and passengers, leading to widespread protest. Initial protest centred around banning ride hailing apps, but as more drivers adopted the system, protests shifted towards pay and working conditions. Contemporary discourse in social sciences has been extremely critical of ride hailing with condemnation from academics like Aulia Nastiti, Alex Rosenblatt and Luke Stark. Focusing on algorithmic management, they document how individual driver autonomy is eliminated through their precarious employment structure and reliance on exploitative working conditions. This paper highlights the subaltern responses by ojek drivers that subvert algorithmic management from ride hailing companies. Drivers can manipulate their app platform through "strategies of opacity" to disguise activities, improving their flexibility and working conditions whilst under the management of the ride hailing apps. These strategies are conceptualised through Gerald Mars' concept of fiddling, a framework centred around acceptable "cheating" at work.

East Asian Labor Market Policies

Diane Bouleau¹, Prof. Sam Soo Kim², Wanlin Ren³

¹National University Of Singapore, ²Seoul National University of Science and Technology, ³World Trade Institute, University Of Bern

International Entrepreneurial Migration in Asia

Diane Bouleau

In a context of state entrepreneurial migration, it is commonly assumed that promising entrepreneurs select global and conducive entrepreneurial ecosystems to set up their business. Thus, since a few years, there has been an increasing competition among countries to attract these innovative and technology-led entrepreneurs by building supportive entrepreneurial ecosystems and offering dedicated visas. Consequently, many studies focus on the reproducibility of successful entrepreneurial ecosystems (generally located in Western countries) and on the entrepreneurs who immigrate there (generally from South to North). To challenge this mainstream perspective on entrepreneurial migration, this work examines the exit of entrepreneurs in an Asian context by using Japan as a vantage point. As Japanese firms used foreign direct investment to voice their discontent with Japanese economic policies in the 2000s, some of these entrepreneurs voice their contestation against Japanese entrepreneurial ecosystem by emigrating. The understanding of entrepreneurship infrastructures in an Asian context is then an effective tool to highlight the political dimension of entrepreneurial migration that is often missing in studies of entrepreneurial ecosystems worldwide.

Recent Changes and Characteristics of the Wage System in Japan

Prof. Sam Soo Kim

The seniority wage is a pivotal personnel system in the Japanese employment system, alongside long-term employment and enterprise unionism. In the early 1990s, after the collapse of the bubble economy and as the recession lengthened, Japanese companies adopted performance-based personnel systems. Changes in the wage system under the slogan of “transition from seniority to performance” created a wage system for “work” (shigoto), a role-based or job-based rather than “job competence” wage. The purpose of this paper is to investigate the changes and characteristics of the wage system caused by the introduction of an American-style performance-based personnel and wage system. To this end, I examine the background of its introduction and aspects of development of the performance-based personnel and wage system, and show how they have formed a new internal rank system based on results. The establishment and characteristics of pay for accountability (role-based pay) as a new wage system to replace the job competence wage are discussed, giving special attention to the Japanese-style division of labor within the workplace.

Chinese Mergers and Acquisitions-Type Outward Foreign Direct Investment: A Potential Impact on Labor Conditions in China?

Wanlin Ren

China's Outward foreign direct investment (OFDI) has been growing rapidly since the beginning of the 21st Century, with considerable investment in developed economies with the form of Mergers and Acquisitions (M&As). M&A-type FDI has a profound economic and social impact on both the investor and the target firm. Chinese firms have been showing enthusiasm for M&A deals in Europe after the 2008 economic crisis: Many renowned European companies have been taken over by Chinese owners, especially in the manufacturing industries. How would this new phenomenon affect labor issues, especially given the fact that labor protection in Western Europe enjoys high standards and restrictive regulations than Chinese ones? Would this become a potential channel for labor diffusion from Europe to China? This paper addresses the relationship between M&A-type of Chinese OFDI and its potential social influences on labor issues in China. A panel data empirical analysis based on Thomas Reuter's Securities Data Company (SDC) Platinum database shows that the difference of labor conditions between China and Europe is decreasing when Chinese capital flowing into Western Europe. It may suggest an improvement of labor conditions in China. This result holds with a narrow-defined working condition variable but not with working hours.

Governing China's Water

Dr Vanessa Lamb¹, Wenjing Zhang¹, Dr Sarah Rogers¹, A/Prof Matthew J. Currell², Prof. Mark Wang¹

¹University Of Melbourne, ²RMIT University

Overview:

Given its historical legacies of water management and ongoing construction of mega water projects, it is unsurprising that China features strongly in debates about water and politics. Indeed, water has long been a productive lens through which to understand power, the state, and state-society relations in China. Recent scholarship in particular reflects a dynamic engagement between China Studies, economic geography, STS, and political ecology. In this panel individual presenters will examine different aspects of how China governs water and the effects of its interventions to better manage water, with a focus on politics and institutions, the rise of water markets, infrastructure, and water security.

Which Way Forward? Building Up A Water Security System for China's City of The Future

Wenjing Zhang

Water-related concerns from the process of urbanization remains a challenge around the world. We analyse how a centralised regime frames their mission statement informing their approach to build up a water security system. We argue that the current scholarship around urban water security is not different from the debate around water security, as both discussions emphasise equity, environment conditions, accessibility, and governance, with the former put emphasis at the urban area and urban region. We suggest that the "water security" in China is framed as urban water security which largely motivated by the urbanization process. In light of such framing, large-scale, supply-oriented water transfer projects are emphasized in the policies. The practice of the statement thus poses incentives to continue expanding urban regions as creating a continuous core-periphery structure. By examining the case study of Xiong'an, we expand understandings of, and policy approaches to, urban water security by attending to temporal dimension and regional implications.

Producing the New Water Margin: Fixing the Buffer Zone of China's Largest Drinking Water Reservoir

Dr Sarah Rogers and Dr Vanessa Lamb

Central China's Danjiangkou Reservoir provides an important environmental service: clean drinking water for Beijing, Tianjin, and other northern cities supplied by the Middle Route of the South-North Water Transfer Project. To achieve high quality water, an alliance of state and non-state actors is intervening to strictly manage the Reservoir's "buffer zone" (the extent of the Reservoir's water-level fluctuations). In this buffer zone a collection of governance tools has been mobilised to protect and enhance the Reservoir's water quality. In this paper we examine how these tools come together to fix place (through elevation mapping and physical infrastructure), fix plants (by replacing smallholder crops with "ecological" reeds, fruit trees, and willows typically managed by agribusinesses), and fix pollution (through detailed zoning and displacement, as well as environmental infrastructure to stop pollution flows). We argue that this attempt to render the Danjiangkou landscape technical is incomplete and contested, and yet has the effect of fixing profit and marginalising smallholders, by positioning agribusiness as best able to prevent flows of pollution.

Managing the Unseen: Information Transparency and China's Groundwater Crisis

A/Prof. Matthew J. Currell

This paper will examine the topic of data transparency and public information disclosure associated with China's efforts to address its considerable groundwater quality and quantity challenges over the last decade. Examples point to significant tension between the need to adequately characterise problems and gain public trust for new water-related policies and infrastructure, and a desire to avoid divulging information or data deemed not to be in the public or government's interest to disclose. Exposés by independent journalists and NGOs at key moments appeared to force the Central Government's hand in acknowledging and dealing with major pollution problems severely impacting peoples' health. This to some extent led to improved data and information transparency, in conjunction with the government's 'War on pollution' and 'Water ten plan'. At the same time, there appears to have been limited or selective transparency with regard to data critical to the assessment of other key groundwater related problems, policies and infrastructure. The Central Government has, for example, used groundwater data to promote the need for, and environmental benefits of certain projects (such as the SNWT), while simultaneously limiting access to data needed required to verify other impacts of these, and assess other major projects - such as massive expansion of irrigated agriculture in Xinjiang. While advances in satellite-based methods are providing a means to circumvent data access restrictions, the concept of information control as a critical dimension of political power rings as true in the domain of water management and politics as it does in many other areas of life.

Is the River Chief System the Ultimate Solution to China's Water Governance Problems?

Prof. Mark Wang

The recently introduced River Chief system is expected to fix the so-called "nine dragons ruling the waters" issue, a reference to the tangle of diffuse and unclear responsibilities for managing different aspects of China's environment and policies. Over 760,000 village level river chiefs and another 300,000 at the township, county and provincial levels have been named river chiefs. This is perhaps the world's largest water manager group. Can they dramatically improve the quality and integrity of China's water resources? Using the Hongze Lake region as a case study, this paper seeks to discuss how this new system works, and what are the opportunities for and challenges to China's effective water governance.

Transnational Marriages, Families and Gender in Asia

Dr Bernice Loh², Dr Theodora Lam¹, Dr Chand Somaiah¹, A/Prof Raelene Wilding⁴,
Dr Shashini Gamage⁴

¹Asia Research Institute, National University Of Singapore, ²Centre for Family and Population Research, National University Of Singapore, ³National University Of Singapore, ⁴La Trobe University

Overview:

Transnational family studies have focused on how migrant parents make sense of, experience and organise their transnational family lives. In viewing transnationalism as a process, the panel broadens this conversation, illuminating the prevalence, shifts and composition of transnational families in Asia. Rather than taking migration and transnational family life as unidirectional (simply relocating overseas from an origin country) and couched in (anticipated) experiences of permanence, the papers in this panel offers insight into how marriages, care, kinship and gendered duties and roles are reproduced and sustained. While the literature on transnational care as gendered is well documented, gender as a lens to understand transnational families' lives remains crucial because it is a site where inequalities-social, structural and individual-are encountered and felt. In acknowledging the transnational family as a multi-stranded and multi-sited experience, the panel visibilises gender-related themes, showing how roles, motivations and relations for and within members in the transnational family is often complex and contested.

Negotiating Work and the Future: Aspirations and Autonomy of Migrant Wives in Singapore

Dr Theodora Lam

Feminist and other critical scholars have argued that pathways to integration for marriage migrants are precariously ridden with negotiations around gender, ethnicity, nationality and class within host societies. Drawing on a study of Southeast Asian female marriage migrants in Singapore, this paper makes two arguments. First, it examines the gains and pains that foreign wives are confronted with in taking up paid work. While joining the labour force as waged workers enhances women's financial status, autonomy and networks, it also recalibrates marital and family relationships. Second, the paper explores women's aspirations for their own futures in Singapore. While some pursue citizenship papers in order to facilitate rooting themselves in their host country, others choose to retain their original citizenship to keep the door to return migration open. By drawing on life-story interviews with both paired and unpaired cross-national marriage partners, we foreground the women's perspectives as they develop new statuses as foreign wives, daughters-in-law, new mothers and wage-earning workers whilst fulfilling their roles as dutiful daughters. At the same time, we highlight their spouses' reactions and responses – whether facilitating or inhibiting – to their aspirations and strategies for work, as well as to their familial plans for their own future.

Transnational Marriage and Women's Situated Agency in Singapore

Dr Bernice Loh

Transnational marriages – mainly between a Singaporean groom and a foreign bride – form a sizeable proportion of marriages registered in Singapore. The majority of the non-citizen women who marry Singaporean men come from Asia and specifically from developing nations in the region. In public discourse, foreign brides are often cast as harbingers of social problems: causing broken marriages, cheating Singaporean men of their savings or using marriage as a means to permanent residency. State policy tends to take a “social problems” approach to transnational marriages. Our study on transnational families in Singapore however reveal a different story. Interviews with 49 foreign wives and 38 Singaporean husbands show that rather than a liability, non-citizen wives alleviate the experience of economic precarity of the family. Not only do they take on carework within the household, a majority of these wives also routinely take on casual jobs to supplement the family income. Departing from the “social problems” template, we give weight instead to women's situated agency from a poststructural feminist approach as they work through their married lives. We offer a counternarrative to public discourses surrounding citizen-foreigner marriages, shedding more light on the everyday lived realities of transnational wives and families in Singapore.

Gendered Motherwork of Transnational Coorg Families in the Asia-Pacific

Dr Chand Somaiah

As part of an increasing cohort of transnational skilled labour, the Coorgs are facing contradictory pressures from community members to preserve Kodavame (obligations to the homeland of Kodagu and its customary ways). While moral communities are often founded and bounded upon thick social relations, my research participants' practices of maternal transnational care towards others depicted an inter-weaving of both thick and thin social relations (Granovetter 1973). While I continue in the tradition of work which uncovers everyday transnationalism 'on the ground', I emphasize the gendered, maternal dimensions of doing this within the g/local South Asian, specifically Coorg context, using the site of kinwork, emotions, and charity beyond the family. The evidence for my arguments are drawn from instances of reproductive caring interactions and (transnational) charity conducted by my participants. I orient the concept of 'motherwork' (Collins 1994), before foregrounding the 'emotional terrain of families' (Ryan 2008), and the affective labour of kin-keeping in transnational families. I discuss how the emotional carework of transnational Coorg families is practiced within the realm of extended kin and beyond. I conclude by offering my data as suggestion of an extended moral community with variant extensions of care and discuss its implications.

Transnational Care and Kinship in Australia: Perspectives from Sinhalese Migrants in Later Life

A/Prof. Raelene Wilding and Dr Shashini Gamage

Migration is a disruptive experience that requires the reimagining and reconfiguring of connections to family, place and community. Existing studies of transnational families have clearly demonstrated how migration and resultant familyhood across distance transform the gendered roles of parents and the associated practices of parental care for both mothers and fathers. In this paper, we build on those accounts by considering how distance and transnational practices transform and reconfigure the gendered duties and roles of older migrant adults who are not only parents but also grandparents. Drawing on ethnographic interview data, we explore the experiences of older men and women from Sri Lankan backgrounds who are living in Melbourne, Australia and who are engaged in transnational relations of care that incorporate practices of grandparenting, aged care and community leadership. We demonstrate how these practices are informed by the gendered obligations, roles and responsibilities associated with ageing in Sri Lanka, but also by the divergent and relatively negative cultural narratives of ageing in Australia. We argue that engagement in both social media and broadcast media provide important resources for reimagining and enacting later life as a Sinhalese migrant in Australia who is embedded in gendered and generational roles within a transnational family and community.

Storytelling, Trauma and Memory in Asia

Gyu Chan Jeon¹, Dr Gwyn McClelland², Sandeep Singh³

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Cultural Studies Rewriting a Rare Autoethnography of a Camp Survivor in Modernizing South Korea

Gyu Chan Jeon

This is a story of a boy who luckily survived and escaped from a detention center named the Brotherhood Welfare Center. It becomes a history about the semi-concentration camp(s) in the specific conjuncture of the 1970's military-authoritarian state of South Korea. That story or history, however, has long been excluded and rejected by the two dominant discourses of (leftist) democratization and (rightist) industrialization. The author, a critical cultural studies scholar, happened to encounter Mr. Han, and their dialogue, as an expression of that horrible memory, exposed a critical hole in collective historiography of modern Korea. Another, hidden (hi)story of Korean modernity was formed, and this alternative narration raised an important question of whether 'Auschwitz' was over already. Based on the thoughts and philosophies of G. Agamben, Z. Bauman as well M. Foucault, this paper discusses specific conditions, particularly the formation of the oppressive apparatus of exclusion, containment and even genocide in contemporary Korea. How have certain segment of the population experienced a wasted life, and how have the encamped suffered but survived? What should we learn from it? The paper will stress the important task of cultural studies to engage with the survivors and to incorporate their stories into histories.

Japanese 'Job', a Family Tree and its Annihilation

Dr Gwyn McClelland

In this presentation, drawing on my historical work which has used a theological framework to examine Catholic memory about the 1945 atomic bombing of Nagasaki, Japan, I intend to introduce a new analysis of a family tree from the Japanese language book by Ito Akihiko, entitled, 'Genshi-ya no Yobu-ki', "Job in the atomic field". Ito used the family tree to describe how eighteen percent of the family died due to the nineteenth century persecution of the Urakami Catholics and then eighty percent were killed in the 1945 atomic bombing. Some notable members of the family tree included Moriyama Jinzaburo and Takagi Sen'emon, both exiled to Tsuwano in the persecution of 1867. The Catholics themselves draw deeply on the story of Job, the mythical figure who on the one hand appears to accept his fate, but on the other strongly questions God. I will compare the Japanese evaluation of Job in Nagasaki to the literature about the Shoah and add to discussion on remembrance, genocide and the silenced dead. It will also be possible to contrast the family tree with the digital archive, Nagasaki Archive and other written memorials to those annihilated by the atomic bombing.

Reconceptualizing the Postcolonial Cold War in Southeast Asia: The Works of Pramoedya Ananta Toer and F. Sionil Jose

Sandeep Singh

An Southeast Asian studies dimension is warranted in examining the relation between literary production, political power, social change and a sense of displacement and exile in the second half of the twentieth century; situating the literary at the centre of the postcolonial Cold War offers new ways to conceptually render the period. This is warranted because writing through the postcolonial Cold War period traces developments in unique ways outside the ambit of the western hemisphere.

I offer the argument that examining selected works of Southeast Asian writing form a compelling and important transnational, but at the same time regional, impetus to understand literary voices as ways of rereading the postcolonial Cold War in Asia. Examining the work of two novelists in Indonesia and the Philippines, Pramoedya Ananta Toer and F.Sionil Jose, attention can be drawn to some critical issues of narrating 'against' the thrust of the nation state in the latter half of the twentieth century. Examining the *Buru Quartet* and *Rosales Saga* respectively, these series of works by both authors attend to issues of nation and colony, the postcolonial experience, and the engagement of their authors with the Cold War context of the time.

Indigenizing the Cold War in Mainland Southeast Asia

Dr Sinae Hyun¹, Dr Simon Creak², Dr Matthew Galway³, Dr Patrick Jory⁴

¹University of Wisconsin, Whitewater, ²Nanyang Technological University, ³University of Melbourne, ⁴University of Queensland

Missionaries of the Cold War: The Thai Border Patrol Police and Its Nation-Building, 1947-1980

Dr Sinae Hyun

How does the history of a small band of police forces in the border areas of Thailand elucidate the characteristics of the postcolonial nation-building process in Southeast Asia? This presentation will introduce a history of the Thai Border Patrol Police and its missions to observe how the Thai ruling elites indigenized the American Cold War crusade in Southeast Asia while pushing forward Thailand's national unity and progress between 1947-1980. The first part of the discussion will introduce the historical and political context of the early 1950s in which the U.S. and Thai governments created this paramilitary intelligence police. The second part will discuss the history and characteristics of the Border Patrol Police's civic action programs in the remote areas of northern Thailand to identify the role this project played in conceiving and extending royal projects from the physical border of Thailand to the mental border of Thainess (khwan pen thai). The presentation will conclude by discussing the ways in which the Border Patrol Police's transformation into a domestic missionary of royalist nationalism can broaden our understanding of the gradually indigenizing nature of the global Cold War system throughout Southeast Asia.

"No Ordinary Friendship": China's Red Evangelism and Hu Nim's Becoming Maoist, 1949-1977

Dr Matthew Galway

In the global 1960s, the Chinese Communist Party (CCP) embarked on a program of "Red Evangelism" whereby it stressed to Global South countries the worldwide suitability of its revolutionary experience. One who was especially receptive to exported Maoism, and who viewed China as a model revolutionary country, was CPK Central Committee Hu Nim (aka. Phoas). He engaged with Maoist texts as a student in Paris to frame radical solution to socioeconomic inequality in Cambodia. This paper tracks his involvement in radical student circles and his membership in the pro-China Khmer-Chinese Friendship Association. As a networked individual in a situated thinking responding to crises, Hu Nim experienced globalization/capitalism as an ever-present alien hegemony. But as a close textual exegesis of Nim's writings and an analysis of his activist-politician career reveal, his reception of Maoism was dialectical in nature. Nim showed a commitment to alter his nation's course without the total erasure of its political system, that is, until harsh government repression forced him to take a more radical turn. Thus contrary to claims that he and other Paris-educated Cambodian leftists were figureheads, Nim's reception of Maoism was central to Cambodian Maoism and key to understanding how revolutionary ideas travel across cultures.

Anti-Vietnamese Sentiment as Vernacular Ideology in Cold War Laos

Dr Simon Creak

Laos became deeply and violently polarized between the late 1940s and 1970s, but this polarization could not be reduced to local elites' alliances with the United States and Democratic Republic of Vietnam. When protagonists utilized the terms and categories of the international Cold War, they did so for their own reasons. Others vernacularized the struggle in local terms and language. Anticommunist politicians and intellectuals saw communism as anathema to Lao culture, often racializing the struggle in anti-Vietnamese terms. In this worldview, communism was a Vietnamese export, the communist Pathet Lao were unpatriotic and part-Vietnamese ("Lao-Viet") dupes of the Vietnamese, and the real objective of the latter—as throughout history—was to invade and colonize Laos. These sentiments, casting the Pathet Lao and their Vietnamese patrons as an existential threat to the Lao nation and race, built on an existing strand of nationalism from the colonial period. In the 1950s and 1960s, these ideas became enmeshed with the Cold War as anticommunists conflated and compounded two perceived threats, Vietnam and communism, as one. This paper examines anti-Vietnamese sentiments from press sources, and considers implications for how we locate the Cold War in the continuum of anticolonial nationalism and decolonization.

The Filipino 1950s

Dr Lisandro Claudio¹, Dr. Joseph Scalice², Dr. Gideon Lasco³, Aaron Mallari⁴

¹University Of California, Berkeley, ²Nanyang Technological University, ³University of the Philippines, Diliman, ⁴University of the Philippines, Diliman

Overview:

The 1950s are often overlooked in Philippine historiography. Before the decade was the period of war and reconstruction. After it, was the period of student radicalism and, eventually, the Marcos dictatorship. For many historians, the 1950s were a mere interlude in twentieth-century Philippine history.

A closer examination of this period, the first complete decade in the post-colonial era, reveals an underlying political and intellectual ferment that proved formative for subsequent Philippine politics and intellectual debate. The contending forces of cold war conformity and non-aligned nationalisms, of retail trade nationalization and anti-Chinese chauvinism, expressed themselves in a wide range of contemporary disputes which proved to be of far-reaching significance.

This panel revisits the 1950s to trace the origins of many contemporary debates in the Philippines. In particular, it examines the intellectual atmosphere that produced popular ideas about epidemics, drug policy, economic austerity, and radical nationalism. The four papers contend that discourses from the 1950s continue to shape Philippine policy today, even during the disruptive Duterte administration.

The Ideology of Austerity in 1950s Philippine Economics

Dr Lisandro Claudio

The 1950s were a crucial period in the development of the Philippine economy. Most economic analysts have argued that the failed currency policy of the Central Bank during this period prevented the development of a robust manufacturing and export sector. This paper examines the economic thinking that led to the Central Bank's policies through an intellectual portrait of its first governor, Miguel Cuaderno. It shows that Cuaderno's thinking was informed by the ideology of austerity—a set of rigid anti-inflationary beliefs that would be considered “neoliberal” on today's parlance. While political analysts have commented on the bureaucratic independence of Cuaderno's Central Bank, few have paid attention to his ideas.

It also seeks to intervene in debates about Asian industrial take-off and the developmental state. In the 1950s, most economic analysts were predicting that the Philippines would be the next Asian country to industrialize after Japan. This paper will argue that the Philippines' anaemic growth stemmed not only from the cliched reasons that commentators have used to analyze its underdevelopment: from cronyism to corruption. Rather, this paper contends that a rigid adherence to austerity as macroeconomic policy was the primary reason for the poor economic outcomes of the period.

Redbaiting Rizal: The House Committee on Anti-Filipino Activities (CAFA) and the Noli-Fili debate of the mid 1950s

Dr Joseph Scalice

Among the many exports of Washington in the 1950s to its newly independent colony was McCarthyism. This political methodology of witch-hunting and scapegoating was implemented wholesale in the Philippine legislature which deemed that ideas suspect of being 'red' were as 'Un-Filipino' as they were 'Un-American.' This paper deals with the fierce political debates surrounding proposed legislation, known as the Noli-Fili bill, to make the anti-colonial novels of Philippine national hero, Jose Rizal, required university reading. A central role in the McCarthyism of the day was played by the Catholic Church, which through its powerful lay organization, Catholic Action (CA), secured the passage of legislation which made being a ranking member of the Communist Party a capital offense, launched the publication of the scholarly journal Philippine Studies on the basis of militant anti-Communism, and in 1956 opposed the passage of the Noli-Fili bill. The proposal to make mandatory the reading of Rizal's trenchantly anti-clerical works was publicly denounced as a 'red' plot, and the proponents of the bill, in particular Claro M. Recto, were threatened not only with political scapegoating but with religious anathematization as well. I argue that the compromise legislation which was finally passed laid the basis for the mandatory reading of bastardized translations which transformed Rizal into an innocuous and rather dull historical saint.

The Dengue Epidemics in 1954 and 1956: Public Health and Popular Medicine in Postwar Philippines

Dr Gideon Lasco

In 1954 and 1956, respectively, the first epidemics of dengue hemorrhagic fever in Asia were reported in the Philippines. Coming after the first documentation of "Philippine Haemorrhagic Fever," later known as dengue hemorrhagic fever (DHF), in Manila in 1953, the epidemics would elicit public concern and mobilize a nascent public health apparatus inherited from the American colonial administration. This paper looks at the political discourses surrounding the epidemics, as well as the ways in which they figured in the popular imagination - both of which have been hitherto overlooked in the literature. By looking at public health and popular responses to the dengue epidemics, this paper offers a glimpse at a relatively-unexplored period in the history of public health in the country - and can help explain how dengue is problematized and imagined in the Philippines at a time when it continues to be a major public health burden.

A History of a History Course: Appraising the Beginnings of the University of the Philippines' General Education Philippine History course in the late 1950s

Aaron Mallari

It was in the context of the 1950s when major curricular changes were proposed and implemented in the University of the Philippines (UP). For example, the establishment of the General Education Program (GEP) of UP traces its roots to 1958 when the University Council approved the proposed curriculum of the envisioned GEP that was comprised of a set of courses covering a wide range of areas. Among these courses was the five-unit course Philippine History and Institutions 1 (PHI) proposed and subsequently offered by the University's Department of History. This paper seeks to explore the history of this history course and appraises its beginnings in the context of the 1950s intellectual and political milieu as well as within institutional developments in its birthplace, UP. Key events related to the course are considered, among which is the publication of the first edition of the widely known text *History of the Filipino People* conceived specifically to serve as source material for PHI. The course and its textbook were also birthed attendant to the appointment of Teodoro Agoncillo to the Department of History. Looking into the development of PHI within the GEP of UP, this piece will also attempt to strike a conservation on the role of UP and its academic programs in steering and influencing academic traditions and debates in the wider context of Philippine academia.

Histories of Sex and the Family in Asia

Dr Xia Shi¹, Alison Darby², Dr Jessica Hinchy³

¹New College Of Florida, ²The Australian National University, ³Nanyang Technological University

Tainted by Name: The Moral and Social Perils of Associating with Concubines in Republican China

Dr Xia Shi

Republican China (1912-49) witnessed a perplexing phenomenon: concubines became both publicly highly visible yet simultaneously socially stigmatized as glaring symbols of a degenerate Chinese nation/civilization. This paper examines the politics involved in associating with concubines amidst virulent critiques of concubinage as backward, exploitative, and anti-modern. It zooms in on the phenomenon that reputable women in progressive organizations were willing to work for concubines but not with them, demonstrating that for progressive women seeking to break the traditional gender norm that required “good women” to stay in the domestic realm, the simultaneous presence of concubines in the same new social spaces was a moral danger that jeopardized their whole project of legitimizing Chinese women’s public roles. Furthermore, it examines how gossiping about the number of concubines owned by a public male figure had gradually become a way of denigrating a political opponent, delegitimizing a new political and social category such as the warlords, or discrediting the progressive credentials of a steadfast revolutionary. In these ways, the personal became political and the familial became national. Overall, this paper provides new insights on how gender functioned in important yet hitherto overlooked ways in the progressive politics of the new Republic.

Imagining Interethnic Families in Colonial Taiwan

Alison Darby

From as early as 1919, Japanese government authorities in colonial Taiwan explicitly endorsed marriages between Japanese and their Taiwanese colonial subjects. Existing research has highlighted how interethnic marriage served as a powerful symbol of the ‘harmonious integration’ of Japan and Taiwan [naitai yūwa]. How ordinary Japanese and Taiwanese living in colonial Taiwan understood and responded to this policy, however, remains underexplored. This paper analyses popular sentiment on interethnic marriage by examining discussions of interethnic relationships in the marital advice columns of popular newspapers, such as Taiwan nichinichi shinpō. Marital advice columns can provide a glimpse into the contradictory ways in which interethnic relationships were positioned as simultaneously a source of racial anxiety and something to aspire to. This paper will emphasise how, despite strong endorsements of interethnic marriage, marital advice columns revealed deep anxieties over intimate relationships between Japanese and colonial subjects within the empire, and the place of interethnic families in the imagined imperial future.

Rethinking Concepts of Colonialism Through Histories of Forced Child Removal in North India

Dr Jessica Hinchy

From 1890, colonial officials in north India forcibly removed children from certain socially marginalised communities that were designated as ‘criminal tribes’ (hereditary criminals by caste occupation) under the 1871 Criminal Tribes Act. This history of child removal reveals both the violence and the limits of the colonial regulation of parent-child ties, which could challenge the government’s control over criminalised populations. Criminalised people persistently resisted the removal of their children—though they sometimes cooperated with colonial officials in other aspects of familial relationships, such as matchmaking—and it was largely for this reason that the implementation of child removal was patchy. Moreover, child-parent separation in India complicates the common demarcation of colonialism into settler and non-settler forms. Histories of child removal have mainly focused on settler colonial contexts, viewing the separation of children from their parents as part of the wider ‘logic of elimination’ that underlay settler colonialism and indigenous dispossession. But what were the aims of child removal in India, a ‘colony of exploitation’? What does this tell us about the relationship between—and theoretical framing of—settler and non-settler colonialism?

The People Speak Out: Popular Movements for Democracy and Liberalization in China's Reform Era

A/Prof. Claire Roberts¹, Dr Susette Cooke², Prof. Anne McLaren¹, Prof. Nicholas Jose³

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Overview:

The Hong Kong protests of 2019 have brought to the fore the ongoing problem of the lack of political reform in China. The People's Republic has emerged as an affluent global power without a commitment to reforming its dictatorial one-party rule. It is timely to reflect on earlier social movements by ordinary Chinese people to call for broad reform in Chinese society, including constitutional government, freedom of speech and association, and greater scope for personal aspirations. The political protest movements of the 1970s and 1980s were accompanied by a remarkable outpouring of creative expression in literature, art, and photography. The panelists witnessed the new liberalization and democracy movements first-hand, either as students residing in China, or, in one case, as an Australian diplomat. They offer their reflections on the social and political impact of these earlier movements and their ongoing relevance in contemporary China.

Capital Complex: Photography and Art in Beijing during the 1970s and 80s

A/Prof. Claire Roberts

The death of Premier Zhou Enlai on 8 January 1976 marks the beginning of a momentous year in the history of the People's Republic of China. By year's end the country's citizens were also coping with the deadly aftermath of an earthquake that devastated Tangshan, and the death of President Mao Zedong which precipitated the fall of the Gang of Four and the end of the Great Proletarian Cultural Revolution. Springtime in Beijing could not come soon enough. Amateur photographers were among the thousands of people who gathered in Tian'anmen Square on April 4 1976 to mourn the passing of Zhou Enlai. This paper will begin with an examination of photographs taken at that time and consider the fitful rise of 'people's photography', art photography and avant-garde art in wake of cultural and political thaw.

Democracy Wall: Beijing Winter, Beijing Spring

Dr Susette Cooke

As Party leaders convened in Beijing for the momentous Third Plenum of the 11th Central Committee of December 1978, a street wall several blocks away became a site for posters (dazibao) expressing views on the state of Chinese society after the end of the Cultural Revolution and the overthrow of the Gang of Four. Some aired personal grievances not yet redressed from earlier political campaigns. Others explored social and political questions, especially democracy, leading to the site's designation as "Democracy Wall". Activists also produced mimeographed political and literary magazines, pasted up on the wall or distributed to gathered crowds. For a few months, these activities provided an unofficial forum for expressing the aspirations and ideas of the "lost" generation who went through the Cultural Revolution, but during 1979 leading participants were convicted as counter-revolutionaries, and the wall was shut down in December. The presenter was a regular observer of events at the Democracy Wall while a student at Peking University 1978-80.

Slow Train to Democracy, the Shanghai Campaign of 1978 to 1979

Prof. Anne McLaren

In November 1978 the city centre of Shanghai was the scene of a vigorous wall poster campaign calling for redress of grievances that were the legacy of decades of political misrule. The government line blamed the disastrous Cultural Revolution on the Gang of Four, a group that excluded the former paramount leader, Mao Zedong. However, Shanghai activists for democracy asked probing questions about the role of Mao Zedong and about Marxist ideology, calling for political reform and constitutional rights. The movement continued into 1979, culminating in the occupation of Shanghai railway station. At the time of China's border war with Vietnam, the protest movement was repressed and activists arrested. This paper will discuss the stated aims of the various individuals and associations taking part in the protest. The author was a student at Fudan University at that time and a close observer of the Shanghai scene.

'Culture fever' as the Setting for 1989

Prof. Nicholas Jose

The years immediately preceding 1989 in China were marked by an atmosphere of experiment and speculation in many areas of life, not least in literature and the arts, starting, say, from the 'culture fever' (wenhua re) of 1986. Such experimentation was existential, extending to lifestyles and including speculation about leaving the country, with Australia as a destination. Salons, including democracy salons, were part of this fever, in which freedom of expression and freedom of association combined, sometimes cautiously, sometimes in free-wheeling ways. It was a poet friend who, for me, late in 1988, first predicted what would happen in 1989. New kinds of creative expression played a key role in what was happening, as I hope to show as I recall some of what I experienced in China at that time. The author was Cultural Counsellor at the Australian Embassy in Beijing from 1987 to 1990.

Indonesian Visual Arts: Early Foundations and Contemporary Forms of Creative Activism (2/2): Contemporary Networks of Art and Social Inclusion

Dr Wulan Dirgantoro¹, Dr Edwin Jurriëns¹, Samantha Mintio², Yoana Wida Kristiawati³, Gustaff H. Iskandar⁴, Dr Intan Paramaditha⁵, Putri Raharjo³

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Overview:

This panel seeks to examine the close entanglements between art, activism and politics within the Indonesian art ecology. Indonesia has established itself as a key player in the regional and global development of modern and contemporary art. Recent exhibitions such as Contemporary Worlds: Indonesia (2019) at the National Gallery of Australia and the continuous presence of the Indonesian Pavilion at the Venice Biennale since 2015 appear to highlight the Indonesian art world's success in negotiating the power relations in the global art world.

While activism has become one of the markers of identity for the practices of many Indonesian artists, the global art world's appetite for the new is often celebratory and lacks critical engagement with artistic practices outside its perimeter. This panel will discuss the complexities of practising art and activism in Indonesia within and beyond the gallery sphere, particularly in effecting change within local communities. The first panel in this series is on 'Pioneers of art education and experimentation'; the second panel on 'Contemporary networks of art and social inclusion'. We conclude with a roundtable. The presenters will discuss issues such as institutional critique, environmental activism, transregional networks, feminist strategies, and social inclusivity and empowerment through creative practices.

Disability-Led Creative Economy: A Possibility for Indonesia?

Samantha Mintio

The creative economy is the fastest growing economy in Indonesia with a prediction of 6.25% yearly growth, employing 16.7million workers (BEKRAF, 2017). With this growth, the inclusion of disabled participants in the creative economy bears the significant potential to address social challenges and to diversify the cultural landscape of Indonesia.

This research charts the learnings from Gerakan Kreabilitas (Creatibility Movement), a pilot incubation program in Indonesia initiated by Ketemu Project & The Arts Development Company (UK) aimed at encouraging and proving the value of including disabled creatives and workers in the productive workforce for Indonesia's creative enterprise ecosystem. The project brings together diverse creatives in the arts and culture sector, empower disabled creatives to design and produce marketable products and services, and encourage creative enterprises to work and develop disabled-friendly workforces. Fifteen months from the start of the incubator, how far has Gerakan Kreabilitas achieved its goal of developing robust models with, and for, disability-led creative enterprises to promote inclusion Indonesia's creative economy?

Inclusive Dance Practice as Disability and Empowerment in Creative Practices in Indonesia

Yoana Wida Kristiawati

This presentation will discuss the complex challenges for many disabled Indonesians who seek to express themselves through dance. Nalitari, as an inclusive dance organization was established in 2013 to answer the need for a physical space that could accommodate the diverse needs in the dance scene. Overtime, Nalitari's activities have grown through assistance from the DICE program from British Council, media campaigns, performances and education programs to increase the public awareness for inclusivity in Indonesia. Furthermore, the presentation examines how an inclusive dance practice could be used to consider diversity not as a barrier, which separates people, but as an opportunity to learn from each other. This way of understanding diversity shapes Nalitari's programs to implement the concepts of social enterprise. Inclusiveness enables the organization to embrace more people and help them developing their economies based on their respective fields. The presentation seeks to establish that Nalitari's inclusive dancing activities become a space of possibilities for inspiration and the development of inclusive and creative economies in Indonesia.

Urban/Rural Collaboration Platform: Common Room Networks Foundation

Gustaff H. Iskandar

This presentation focuses on the collaboration since 2013 between Common Room Networks Foundation (Common Room) and the Kasepuhan Ciptagelar indigenous community, who inhabit the area surrounding the Mount Halimun Salak National Park (TNGHS) in West Java. This initiative developed into an Urban-Rural Collaboration Platform that focuses on the use of communication and information technology for forest protection and conservation, cultural preservation and development, indigenous land rights recognition, as well as economic empowerment and livelihoods improvement for the younger generation and women in this region. Through artistic and cultural approaches, this collaboration has been able to encourage the recognition and production of local knowledge. It covers the participatory mapping of customary land and cultural space, indigenous land rights advocacy, forest and water management, food sovereignty, climate change adaptation and mitigation, as well as the utilization of internet technology and digital media for rural development. In addition to a participatory approach that directly involves the indigenous community of Kasepuhan Ciptagelar, this program utilizes a multi-stakeholder approach involving artists, academics, non-profit organizations, government representatives and the business sector.

Feminist Cultural Activism in Indonesia

Dr Intan Paramaditha

The global circulation of feminist ideas made possible by social media, and exemplified by the #MeToo movement, has increased the visibility of feminism in the public sphere. It has fostered new transnational alliances and the entrance of feminist discourses into the popular domain. However, the lived experiences of women in places with limited connection to transnational feminist network and access to social media interactions have posed challenges to the universalising views and practices of feminism. My paper will reflect on collaborative practices of feminist cultural activism in Indonesia through an initiative called Cipta Media Ekspresi (CME). CME was established in 2018 to provide grants for women artists and researchers in the field of arts and culture from different parts of Indonesia. What is gained and at risk when cosmopolitan feminist subjects interact and collaborate with women who articulate their agency through different means and paths detached from the global discourses of feminism? How do we acknowledge and theorise feminist practices by taking into account different circuits of knowledge production?

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