

Knowing Asia: Asian Studies in an Asian Century

19th Biennial Conference of the Asian Studies Association

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Welcome from the ASAA President

As President of the Asian Studies Association of Australia, I am honoured and happy to welcome each and every one of you to the Association's 19th Biennial Conference. This year the conference is hosted by the University of Western Sydney, from 11–13 July. The conference theme, 'Knowing Asia: Asian Studies in an Asian Century', is very timely from an Australian perspective, as the Federal Government is about to release a White Paper on Australia in the Asian Century. The Asian century theme may well resonate with many of the overseas participants to the conference; now in the second decade of the twenty-first century, the rise of some of our Asian neighbours as economic powerhouses, especially China and India, appears to be unmistakable.

This conference will provide us with valuable opportunities to learn about, discuss and debate wide ranging topics concerning our research on and teaching about Asia, as well as opportunities to hear some of the intellectual leaders in the field share their ideas and questions. But importantly and like all good conferences, this conference also provides opportunities to network and share knowledge with colleagues, to form new relationships and renew older ones, to identify what we share and where we could collaborate. It's also the chance for us to consider other creative ways that we may be able to work productively with colleagues from around Australia and the world as we pursue research and teaching for creating knowledge about Asia and passing it on to others. These opportunities to meet and talk with colleagues are perhaps particularly relevant to our postgraduate students and early career researchers.

I hope you will enjoy and be richly stimulated by the three days of deliberations on subjects of our research and teaching. I thank you for coming to Sydney, for your participation, and for your valuable contribution to the success of this conference.

On behalf of the Asian Studies Association of Australia, I would like to thank the University of Western Sydney for hosting this conference. Especially we thank the conference co-chairs Ien Ang, Professor of Cultural Studies and founding Director of the Institute of Culture and Society, and Judith Snodgrass, Associate Professor in the School of Humanities and Communication Arts, Professor Peter Hutchings, Chair of the Steering Committee for the Conference organisation, Silvia Martinez, the very capable conference coordinator, and the members of their organising team. Their hard work and patience is making the conference happen for us, and has created the fertile soil into which we now plant our knowledge and ideas to foster intellectual growth and overall conference success. Thank you from us all.

Purnendra Jain
President of ASAA

Welcome from the Conference Convenors

It is with great pleasure that we welcome you to the 19th Biennial Conference of the Asian Studies Association of Australia (ASAA), and to Parramatta, a city that uniquely feels the presence of Asia through its diverse communities.

In offering to host this year's conference, we wanted to address one of the most exciting and important questions facing Australia today: how can we better know Asia in the Asian Century? The large and exciting response we received to the call for papers confirmed it is a question that resonates strongly with many in the Australian academic community today.

We are therefore confident you will find the coming three days both stimulating and valuable, not to mention somewhat tiring. One of our aims has been to offer an important forum for scholars and students conducting research on, or being interested in Asia and Asia-related issues, including those who do not consider themselves part of the 'Asian Studies' community per se. In this way, we hope to widen and broaden the intellectual conversation on Asia, and to act as a catalyst in 'mainstreaming' Australia's engagement with Asia. After all, in this emerging Asian century 'knowing Asia' should no longer be considered an exotic or specialist affair; it should be—in this part of the world in particular—of general public and scholarly concern. Over the coming days you will have the opportunity to hear presentations which address many of the critical issues that Asia now faces, namely environmental sustainability, population growth, urbanisation, and the future of culture, security and energy production, amongst others. Sustained attention will be given to the challenges and opportunities contemporary Asia now poses to Australia. How we might better engage with Asia, culturally, politically and economically, how universities can research and teach on Asia more effectively, and how we can better cultivate Asian language studies in Australia are among the important topics you have all brought to this event.

Among the 400 or so presentations, there are a number of panel sessions and keynote presentations bringing together some of Asia's most influential thinkers. Many of the speakers have travelled from across the Asia Pacific region, including a very encouraging number of next generation scholars. As their presentations will testify, the future of scholarship on Asia promises to be lively, provocative and of high quality.

The conference has been jointly organized by University of Western Sydney's Institute for Culture and Society, School of Humanities and Communication Arts, and Centre for the Study of Contemporary Muslim Societies. We would like to express our sincere thanks to Professor Purnendra Jain, President, ASAA, for providing us with the opportunity to host this year's conference. We would also like to take this opportunity to thank the various sponsors and supporters, whose generosity has helped expand our social events and make it possible for a number of speakers to participate.

We very much hope you enjoy the conference and leave with a new network of friends and colleagues, and inspired by what you have heard and discussed.

Associate Professor Judith Snodgrass

Distinguished Professor Ien Ang

Dr Tim Winter

Conference Convenors

Knowing Asia: Asian Studies in an Asian Century

Conference Information

Venue

The University of Western Sydney, Parramatta South Campus Building EA (conference sessions) and EG (exhibitors and catering).

The Campus Safety and Security Office is located on the Ground floor of Building EA. The evacuation meeting point in case of an emergency is the green behind Building EG (The Hub)

An Automatic Teller Machine and public telephone are located in the same area (EA Foyer).

Registrations

Pre-conference registrations: Tuesday 10 July, 17:00-20:00, PARKROYAL Hotel, 30 Phillip Street, Parramatta

During the conference, the registration/information office will operate from 8:00 to 17:00 in Building EA, EA.G.10.

Please wear your registration (name) badges throughout the conference.

Shuttle Service from Parramatta CBD

A free shuttle service will operate in the mornings and afternoons/evenings specifically for ASAA Conference delegates. The two pick up/drop off points are:

- Bus zone in front of the PARKROYAL Hotel (30 Phillip Street, Parramatta)
- UWS Shuttle bus stop on campus (please refer to annotated campus map)

Operating times:

Mornings: 8:00 to 11:00

Wednesday evening: 17:00 to 21:00

Thurs/Fri afternoon: 16:00 to 19:00

Parking

Campus parking fees have been waived for ASAA Conference delegates. Please only park in designated Blue bays. Parking in spaces for drivers with disabilities without a permit, Red bays or outside of marked car spaces will be subject to traffic fines.

Catering / Networking Venues

Welcome tea/coffee, morning/afternoon tea and lunch will be provided at Building EG (The Hub) through the conference as part of your package.

In addition to The Hub, the Rec Hall café (around the corner from The Hub main entry) will be open for your use. The café service will be closed, but you will find tables and chairs to enjoy a break with colleagues.

For your convenience, additional commercial catering services are available at UWS Retail (building between EA and EG) and the Riverside Café (past the Whitlam Library).

Internet / Computer Access

Free Wi-Fi access has been enabled for all ASAA delegates. Non- UWS delegates will need to log in with the username and password to be provided at registration. UWS delegates are asked to use their own usernames.

ASAA delegates may also access computer stations on the Lower Ground floor of building EA (EA.LG.18, 26 and 29). Please note that other laboratories may be required for student activities, so we ask you only access the specified rooms.

Social Program

Welcome Reception and Book Presentation

Wednesday 11 July, 18:00 to 20:00 – The Hub
(included in your conference package)

South Asian Studies of Australia Dinner

Wednesday 11 July, 19:00, Ginger Indian Restaurant,
94 Wigram St., Harris Park
(RSVP: Michael Gillan – michael.gillan@uwa.edu.au)

Historic Tour of UWS Parramatta South Campus

Led by Associate Professor Carol Liston
Thursday 12 July, 12:30 to 13:00, Meet at The Hub

Conference Dinner

Thursday 12 July, 19:00 to 23:00, PARKROYAL Hotel,
30 Phillip Street, Parramatta
(separate registration required)

Conference Steering Committee

School of Humanities and Communication Arts: Professor Peter Hutchings (Chair), Associate Professor Judith Snodgrass (Convenor), Professor Robert Lee, Ms Jenny Purcell, Ms Silvia Martinez (Coordinator)

Institute for Culture and Society: Distinguished Professor Ien Ang (Convenor), Dr Tim Winter (Convenor), Ms Lisa Hanlon

Centre for the Study of Contemporary Muslim Societies: Professor Julia Howell, Dr Steven Drakeley

Conference Keynote, Plenary and Invited Speakers

Professor Lily Kong



Professor Kong graduated from the National University of Singapore (NUS) and University College London, and is currently a Professor of Geography at NUS. She is also Vice-President (University and Global Relations) at the National University of Singapore (NUS) and Acting Executive Vice-President (Academic Affairs), Yale-NUS College. She leads the University in its strategic development to become a leading global university through strengthening of relations with diverse stakeholders. Her responsibilities include developing the university's internationalisation strategy, providing guidance in its implementation, and in establishing the Yale-NUS College. Prof Kong has received five international fellowship awards including the Commonwealth Fellowship Award and the Fulbright Fellowship Award. She has an Honorary Doctor of Science from UK's Loughborough University. In 2009, she received the Association of American Geographers Robert Stoddard Award (Geography of Religion and Belief Systems). Prof Kong's main research foci are religion, cultural policy and creative economy, and national identity. She has 14 books and monographs to her name, as well as over 100 papers in international refereed journals and chapters in books.

Professor Prasenjit Duara

Professor Duara is a historian of China and more broadly of Asia in the twentieth century. Prof Duara was chairman of the History department at the University of Chicago. Since 2008 he has been at the National University of Singapore where he is Raffles Professor of Humanities and Director of the Asia Research Institute. Prof Duara has spoken as a keynote lecturer or distinguished speaker at over 60 institutions around the world. Among his books are *Rescuing History from the Nation* (1995), *Sovereignty and Authenticity: Manchukuo and the East Asian Modern* (2003), an edited volume on *Decolonization* (Routledge, 2004), and *Culture, Power and the State: Rural North China, 1900-1942* (1988), which won the Fairbank Prize of the AHA and the Levenson Prize of the AAS. His most recent work is *The Global and the Regional in China's Nation-Formation*, (Routledge 2009). His work has been translated into Chinese, Japanese and Korean.



Professor Jie-Hyun Lim



Jie-Hyun Lim is professor of history and the director of the Research Institute of Comparative History and Culture at Hanyang University in Seoul, South Korea. He has held visiting appointments in Cracow, Warsaw, Cardiff, Kyoto, Berlin and Cambridge, MA. He has written numerous books and articles on comparative histories of nationalist movements, the socio-cultural history of Marxism in East Asia and Eastern Europe, and issues of memory, colonialism and dictatorship in East Asia. He is now editing the Palgrave/Macmillan series of the 'mass dictatorship in the 20th century' (5 volumes). His most recent subject is a transnational history of 'victimhood nationalism' covering post WWII Korea, Japan, Poland, Israel and Germany.

Australia in the Asian Century Plenary Panel

Dr Ken Henry AC

Dr Henry was appointed as a Special Adviser to the Prime Minister in 2011 and is responsible for leading the development of a White Paper on Australia in the Asian Century. He is also Chair of the Institute of Public Policy at the Australian National University, Chair of the Advisory Council of the SMART Infrastructure Facility at the University of Wollongong, member of the Board of National Australia Bank Limited, member of the Board of Reconciliation Australia, Governor of CEDA and a Council member of Voiceless. Dr Henry was Secretary to the Treasury from 2001 to 2011. While in this role, he served as member of the Board of the Reserve Bank of Australia, the Board of Taxation, the Council of Financial Regulators and was Alternate Governor (for Australia) of the International Monetary Fund.

Dr Henry chaired the Review into Australia's Future Tax System in 2009-10. Dr Henry holds a first class honours degree in economics from the University of NSW (1979) and a PhD in economics from the University of Canterbury, NZ (1982). He was awarded a Companion of the Order of Australia General Division (AC) in the Australia Day Honours 2007. In May 2009, he was awarded the degree of Doctor of Business *honoris causa* from the University of NSW.



Dr Richard C. Smith AO PSM



Since **Richard (Ric) Smith** joined the then Department of External Affairs in 1969, he has served in Australia's missions in New Delhi, Tel Aviv, Manila and Honolulu, before being appointed Deputy Secretary in the Department of Foreign Affairs and Trade in 1992. After a secondment as Deputy Secretary in the Department of Defence (1994-1995), he served as Ambassador to China (1996 to 2000), and to Indonesia (2001 and 2002). From 2002 to December 2006, he was Secretary of the Department of Defence. Prime Minister Kevin Rudd appointed him to lead a review of Australia's homeland and border security arrangements in 2008. In April 2009, he was appointed as Australia's Special Envoy for Afghanistan and Pakistan, and in 2011-12 he undertook a review of 'Defence Force Posture' for the Minister of Defence. His current positions include Visiting Fellow at the Lowy Institute for International Policy, Adjunct Professor at Griffith University and the Australian National University, and member of the Ministerial Advisory Group on the Defence White Paper (2013).

John Menadue AO

In a distinguished career in both the private and public sector **John Menadue** has made a significant contribution to public life. His career highlights are too numerous to list here, but have included serving under Prime Ministers Whitlam and Fraser as Head of Prime Minister and Cabinet (1974-1976), Ambassador to Japan (1976-1980), Chief Executive Officer of Qantas (1986-1989), and Chairman of the Australia-Japan Foundation (1991-1998). John is currently patron of the Asylum Seekers' Centre in Sydney. His extraordinary commitment to excellence has been recognised by the award of the Officer of the Order of Australia in 1985, the Japanese Imperial Award, The Grand Cordon of the Order of the Sacred Treasure (Kun-itto Zuiho-sho) in 1999 (the highest honour awarded to foreigners who are not head of state or head of government) and the Distinguished Alumni Award from the University of Adelaide in 2009.



Closing Plenary Panel: The Future of Asian Studies

Professor Tessa Morris-Suzuki



Tessa Morris-Suzuki is Professor of Japanese History of the Australian National University. She is currently engaged in research projects on conflict and reconciliation between Japan, China and the two Koreas; humanitarianism in mid-twentieth century Northeast Asia; migration and refugee issues in Northeast Asia; local grass-roots civil society in Japan; and the little-known story of Korean kamikaze (*tokkotai*) pilots. Her most recent books include *Borderline Japan*, a study of migration and border controls in the postwar era; *To the Diamond Mountains*, which retraces the journey made by English traveler Emily Georgiana Kemp through China and Korea in 1910; *Exodus to North Korea*, a study of the mass migration of ethnic Koreans from Japan to North Korea in the Cold War era, and *The Past Within Us: Media, Memory, History*, which discusses the representation of history in varied popular media. Tessa also co-edited the eight-volume history of the Asia-Pacific War published in Japanese by Iwanami Publishers, 2005-2006.

Professor Maurizio Marinelli

Professor Marinelli, Director of the China Research Centre at the University of Technology Sydney, specialises in contemporary China's intellectual and urban history. His research investigates how China's relations with the rest of the world have influenced historical narratives and shaped ways of representing each other within their respective intellectual discourses. He is currently working on the socio-spatial transformation of the port city of Tianjin from the foreign concessions era (1860-1945) to the present. Before coming to Australia, he taught in Italy, China, the United States, and the United Kingdom.



Emeritus Professor Anthony Reid



Anthony Reid is a Southeast Asian historian, now based as emeritus Professor at the Australian National University, where he also served as Professor of Southeast Asian History for many years before 1999. In between he was founding Director of the Center for Southeast Asian Studies at UCLA (1999-2002) and of the Asia Research Institute at NUS, Singapore (2002-7). He is a Fellow of the Australian Academy of the Humanities and a Corresponding Fellow of the British Academy, and a former President of the ASAA (1996-8). He was awarded the Fukuoka Asian Culture Prize in 2002, and the Association of Asian Studies, Distinguished Contributions to Asian Studies Award in 2010. His more recent books include; *Imperial Alchemy: Nationalism and political identity in Southeast Asia* (2010); *To Nation by Revolution: Indonesia in the 20th Century* (2011); and as (co-)editor, *The New Cambridge History of Islam*, vol. 3 (2011); and *Indonesia Rising: The Repositioning of Asia's Third Giant* (2012).

Professor Kalyanakrishnan Sivaramakrishnan

Professor Sivaramakrishnan is Dinakar Singh Professor of India and South Asian Studies and Professor of Anthropology and Forestry & Environmental Studies, Yale University. His research interests span environmental history, political anthropology, cultural geography, development studies, and science studies. He has published widely in the leading journals of all these disciplines and inter-disciplinary fields, with a regional focus on south Asia, especially India.



CSCMS Invited Speaker

Professor Azyumardi Azra



Azyumardi Azra is Professor of History and Director of Graduate School, Syarif Hidayatullah State Islamic University, Jakarta, where he previously served as Rector for two terms, from 1998 to 2006. While attached to the University, he has also served as Deputy for Social Welfare at the Office of Vice-President of Indonesia (2007 - 2009). He earned his postgraduate degrees at Columbia University (New York) in Middle Eastern Studies and History. His PhD dissertation has been published as *The Origins of Islamic Reformism in Southeast Asia*. To date he has published 23 books and numerous chapters in internationally edited books and has held many distinguished academic and advisory positions around the world. In 2005, in conjunction with the commemoration of Indonesian Independence he was awarded the 'Bintang Maha Putra Utama', the highest honour for an Indonesia civilian, for his outstanding contribution to the development of moderate Islam. Earlier that year he was recognised by The Asia Foundation for his outstanding contribution to the modernisation of Islamic education in Indonesia. And in August 2010 he was awarded Royal CBE (Commander of the Order British Empire) by Her Majesty Queen Elizabeth for his outstanding contribution to inter-faith and inter-civilisation dialogue.

MASSA James Jackson Memorial Lecture

Professor WANG Gungwu



Wang Gungwu is University Professor, National University of Singapore (NUS) and Emeritus Professor of Australian National University. Prof Wang is a Fellow and former President of the Australian Academy of the Humanities; Commander of the British Empire; and Foreign Honorary Member of the American Academy of Arts and Science; and Chairman of the Institute of Southeast Asian Studies, Singapore. At the NUS, he is Chairman of the East Asian Institute and the Lee Kuan Yew School of Public Policy. His books include *The Chinese Overseas: From Earthbound China to the Quest for Autonomy* (2000); *Don't Leave Home: Migration and the Chinese* (2001); *Anglo-Chinese Encounters since 1800: War, Trade, Science and Governance* (2003); *Diasporic Chinese Ventures* edited by Gregor Benton and Liu Hong (2004).

ASAA Women's Forum Invited Speaker

Professor Gaphee Ko

Gaphee Ko is an activist, professor and theoretician. She is the founder of the Network for Glocal Activism, an international activist organisation that established the School of Feminism for Glocal Activists with other glocal-point (GP) members in Mexico, China and South Africa in 2009. She is the current director of glocal point chapter in Korea. She was one of the co-founders of the Centre for Women's Culture and Feminist Theories in 1997, for which she served as director. The centre opened the feminist publishing company Alterity, and she has acted as the company's president since 1998. In 1999 she founded the biannual feminist journal *Theoria: A Journal of Feminist Theories and Practices*. She has been on the faculty of Hanshin University since 1995. She teaches feminism, English literature and literatures of West-Indies and South Africa. Her theoretical concerns are the 'seong' (sex-gender-sexuality) system and the 'red-green-purple' paradigm. Her research interests are focused on the relationship between patriarchy and capitalism, militarism and imperialism. She is the author of several books, including *Seong System* (2011) and *Work and Sexuality* (2005).



The ASAA Women's Forum gratefully acknowledges the support of the Academy of Korean Studies and the ANU Korea Institute

South Asia Studies Association Invited Speakers

Professor P. R. Kumaraswamy



P. R. Kumaraswamy is professor of Middle Eastern studies at Jawaharlal Nehru University (JNU), New Delhi. From 1992 to 1999 he was a research fellow at the Harry S. Truman Research Institute for the Advancement of Peace, Jerusalem. Since joining JNU in 1999, Professor Kumaraswamy has been researching, teaching, and writing on various aspects of the West Asian Region. His works include *India's Israel Policy* (CUP, 2010), *Historical Dictionary of the Arab Israeli Conflict* (Scarecrow, 2006); *Beyond the Veil: Israel-Pakistan Relations* (JCSS, 2000); *India and Israel: Evolving Strategic Partnership* (BESA 1998). He has published research articles in a number of refereed and non-refereed international journals and regularly contributes to Indian as well as international media outlets. In 2010 Prof. Kumaraswamy set up the virtual *Middle East Institute, New Delhi* (www.mei.org.in) and serves as its honorary director.

Professor Lord Meghnad Desai

Meghnad Desai is Emeritus Professor at the London School of Economics. He has been a member of the UK House of Lords since 1991. He is the author of twenty five books including *The Rediscovery of India* (Penguin/Allen Lane, 2010)



The South Asia Studies Association gratefully acknowledges the support of the Australia-India Council and the Australia-India Institute (University of Melbourne)

Japanese Studies Association of Australia Invited Speaker

Professor Hiroko C. Kataoka



Hiroko C. Kataoka is Professor of Japanese at California State University. Her current research focuses on young learners of Japanese, including heritage speakers of Japanese and Japanese immersion programs. Her most recent book is *Amerika de Sodatsu Nihon no Kodomo tachi: Bairingar no Hikari to Kage*, co-edited with Gun'ei Sato (2008). She has written a number of papers concerning JHL issues, many of which she co-authored with her research team colleagues, Masako Douglas and Kiyomi Chinen. Kataoka has given numerous workshops throughout the US and abroad on OPI, proficiency-oriented instruction, Standards for Foreign Language Learning, AP* Japanese Language and Culture, and many other pedagogy-related issues. She has also served on many national committees and boards of directors devoted to LOTE education. She has organized numerous grant-supported conferences on Japanese teacher training, immersion programs, and national standards.

The Japanese Studies Association gratefully acknowledges the support of the Japan Foundation, Sydney.

ASAA 2012 Conference Supporters

The University of Western Sydney gratefully acknowledges Mr William Chiu J.P. for his contribution to the 19th Biennial Conference of the Asian Studies Association of Australia, through his support of the Postgraduate Forum and the Conference Welcome Reception.

Mr William Chiu J.P., born in Malaysia and educated in Australia and New Zealand, is president of the Australian Council for the Promotion of Peaceful Reunification of China (ACPPRC) and chairman of the Oceania Council for the Promotion of Peaceful Reunification of China (OCPPRC). He is a leading member of Sydney's Malaysian and Chinese communities, and Chairman of the Golden Glory International Group. He has been involved in many fields of activities including trade, culture, education, health, humanitarian services, religion and research. He is a major exporter of Australian processed foods, agricultural products and education and training-related services to Asia.

Mr. William Chiu is widely recognised for his continuous service in many organisations in the Sydney Chinese community and his dedication to the promotion of friendly relationships between Australia and China. He is a supporter and promoter for world peace and China's peaceful reunification. Mr. Chiu's generous philanthropic support of UWS and in particular the Asian Studies Conference supports local Australian students at UWS to study and participate in Chinese Language and Culture and helps promote friendly relations between Australian and Chinese Universities.

We also thank other conference supporters who, through their contribution to ASAA affiliates, have made possible the participation of some of our invited speakers.

Through the South Asian Studies Association, the ASAA Women's Forum and the Japan Studies Association of Australia:



Supporters of the Pre-Conference Postgraduate Forum (in addition to Mr William Chiu)



Exhibitors



PART 1: PROGRAM STRUCTURE

DAY 1: Wednesday 11 July

09:15 – 10:00		Conference Opening		EA.G.18 & 19
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Chair: Associate Professor Judith Snodgrass, SoHCA, University of Western Sydney, Australia

Welcome to Country: Auntie Sandra Lee, Darug Elder

Professor Purnendra Jain, ASAA President, University of Adelaide

Professor Andrew Cheetham, Pro Vice-Chancellor (Research), University of Western Sydney

Professor Peter Hutchings, Dean, School of Humanities and Communication Arts, University of Western Sydney

10:00 – 11:00		Day 1 – Session 1: Keynote Address		EA.G.18 & 19
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Chair: Dr Tim Winter, ICS, University of Western Sydney, Australia

Asian Studies and/in Asian Universities: Global Impacts?

Professor Lily Kong, National University of Singapore, Singapore

11:00 – 11:30		Morning Tea		EG: The Hub
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11:30 – 13:00		Day 1 – Session 2: Concurrent panels
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D1.S2.01 (Individual papers) - Gaining Asian Literacy: Australians Learning to Know Asia		EA.G.38
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Chair: Associate Professor Judith Snodgrass, SoHCA, University of Western Sydney, Australia

- Reflection of the Diaries of Australian High School Teachers on Chinese Culture in Their In-Country Program in China 2011

Dr Shi Li, University of New England, Australia

- Resourcing 'Asian literacy'

Dr Amy Chan, Australian National University, Australia

- Asia Literacy in Australian schools: if I am not an 'Asianist' can I 'know' Asia?

Ms Peta Salter, James Cook University, Australia

D1.S2.02 (Individual Papers) - Migration and Marginalisation		EA.G.36
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Chair: Dr James Arvanitakis, SoHCA/ICS, University of Western Sydney, Australia

PANEL CANCELLED. Professor Kato's paper moves to D2.S3.02

- When Holidays Cannot Be Work: Discourses of Self-searching, Trans-Pacific Migrants from Japan to Canada and Australia

Professor Etsuko Kato, International Christian University, Japan

D1.S2.03 (Individual Papers) - Law and its Consequences		EA.G.34
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Chair: Professor Kent Anderson, University of Adelaide, Australia

- Novel Treaty-Based Approaches to Resolving International Investment and Tax Disputes in the Asia-Pacific Region

Professor Luke Nottage, University of Sydney, Australia

- Indonesia's Stance on the Death Penalty and its Regional Implications

Dr Dave McRae, Lowy Institute for International Policy, Australia

- Reflections on 'I Just Didn't Do It', the Lay Judge System, and Legal Education in and out of Japan

Professor Kent Anderson, University of Adelaide, Australia

D1.S2.04 (Panel) – Transit Labour Panel 1 - Zones: Beyond the Logic of Exception | EA.1.33

Chair: Professor Sandro Mezzadra, Università di Bologna, Italy / ICS, University of Western Sydney, Australia

- Between Cognizant and Infinity: Economic Zones in Shanghai and Kolkata
Professor Brett Neilson, ICS, University of Western Sydney, Australia
- Zoning Space and Spacing the Zones: Accumulation and Unrest in Post-Colonial Capitalism
Professor Ranabir Samaddar, Calcutta Research Group, India
- Conceptualizing Zones: Within and Beyond the Logic of Expertise
Ms Giulia dal Maso and Mr Mithilesh Kumar, University of Western Sydney, Australia

D1.S2.05 (Individual papers) - Place, Food and Identity | EA.1.31

Chair: Dr Anna Karlström, University of Queensland, Australia

- The Rhetoric of Fusion: History, Heritage, Food and Discourse in the Western Experience of Cuisine in Luang Prabang, Laos.
Associate Professor Robyn Bushell and Dr Russell Staiff, ICS, University of Western Sydney, Australia
- Local Community's Sense of Place as an Approach to Tourism Development Strategy in Bali Indonesia
Mrs Luh Mieke Anggraini, University of Western Sydney, Australia
- Performing 'Japanese' Ethnicity within Japanese Restaurants in Melbourne
Dr Iori Hamada, University of Melbourne, Australia

D1.S2.06 (Individual papers) - Industrial Relations and Capital Networks | EA.1.29

Chair: Dr Sarah Graham, SoHCA, University of Western Sydney, Australia

- The Formation of Japanese Industrial Relations during the Period of High Economic Growth: Enterprise Unionism and Joint Consultation System
Professor Sam-soo Kim, Seoul National University of Science and Technology, Republic of Korea
- A Labour Attaché's Dilemma: The Role of Discretion in the Trafficking-Like Practices of the Indonesian State
Mr Wayne Palmer, University of Sydney, Australia
- The Moral Economies of Pyramid Subcontracting: Down-Sourcing Risk among Transnational Labourers in Asia
Dr Amanda Wise, Macquarie University, Australia

D1.S2.07 (Panel) - Gender in China: New Perspectives | EA.2.31

Chair: Professor Louise Edwards, University of Hong Kong, China

- Globalizing Masculinity Ideals: Limitations of Gender Research
Professor Kam Louie, University of Hong Kong, China
- The Conflation of *Chang* and *You* in the Theatre Culture of Late Nineteenth Century Beijing
Associate Professor Wu Cuncun, University of Hong Kong, China
- March 8 International Women's Day: Contested Visions
Professor Louise Edwards, University of Hong Kong, China

D1.S2.08 (Workshop) - Indonesian Language and Studies in Australian Universities: Strategies for a Stronger Future

Convenors: Dr Minako Sakai and Professor David Hill

EA.G.32

Confirmed panelists:

- 1) Pam Allen (UTAS): 12 students, where do they fit?
- 2) Paul Tickell (UNSW): Shifting teaching resources and contact hours to the upper years for financially viable language teaching
- 3) Minako Sakai (UNSW): Using *The Indonesian Way* by G. Quinn for the beginners Indonesian, model teaching plans depending on contact hours
- 4) Richard Curtis (CDU) : University BRIDGE program
- 5) David Hill (Murdoch) Non-language Indonesian studies, breadth of offerings
- 6) Yuko Kinoshita, (University of Canberra): Large 1st Year enrolments and how to effectively increase the upper-year enrolments: experience from Japanese studies
- 7) Amrih Widodo (ANU), Competing against other languages, ANU experiences
- 8) In-country programs (ACICIS, RUILLI): initiatives to stimulate greater demand

D1.S2.09 (Panel) - The China Syndrome: The New Soft Power Competitor in East Asia | EA.1.21

Chair: Dr Brian Yecies, University of Wollongong, Australia

- Unpacking Soft Power: China's Search for Originality
Associate Professor Michael Keane, Queensland University of Technology, Australia
- Korean Soft Power Outreach in China: Cinematic Chameleons at the Frontier of Culture and Economics
Dr Ae-Gyung Shim, University of Wollongong, Australia
- Korean Post-Production Collaborations in China and New Digital Soft Power Flows
Dr Brian Yecies, University of Wollongong, Australia
- The Going out Policy, Soft Power and Informal Markets
Ms Irene Ma, Queensland University of Technology, Australia

D1.S2.10 (Individual Papers) - Power, Economics and Struggle in Asia | EA.1.22

Chair: Professor Robert Lee, SoHCA, University of Western Sydney, Australia

- Structure Versus Agency: Can Timor-Leste's Democracy Survive?
Professor Damien Kingsbury, Deakin University, Australia
- Preferences for Health Care: Indian Consumers' Perspective
Mr Richard Iles, Griffith University, Australia
- Enforced Progress and Development: The Indian State, Maoism and the Struggle of the Tribal People
Dr Drew Cottle, SoHCA, University of Western Sydney, Australia
- Revival of Turkish Hegemony: Opportunities or Challenges for Iran?
Mr Reza Ekhtiari Amiri, Universiti Putra Malaysia, Malaysia

D1.S2.11 (SASA Panel) - Leadership Matters: Elites, Media, Nationalism and Religion in South Asia | EA.1.27

Chair: Dr Irfan Ahmad, Monash University, Australia

- History in Flux: Indira Gandhi and the Great All-Party Campaign for the Protection of the Cow, 1967-68
Professor Ian Copland, Monash University, Australia
- Kafka in India: Terrorism, Media, Nation
Dr Irfan Ahmad, Monash University, Australia
- Nationalist Discourse and the 'Other': How Delhi's Elites View Bangladeshi Migrants in
Ms Rizwana Shamshad, Monash University, Australia

D1.S2.12 (SASA Panel) - Tibetan History and Culture | EA.1.28

Chair: Mr Paul Brownell, Australian National University, Australia

- Yogācārin Hermeneutics: Cross-cultural Analysis and 'Traveling Theory' in the Yogācāra Text *A Commentary on Differentiating the Middle from the Extremes*, (Tib. *dbus dang mtha' rnam par 'byed pa'i 'grel pa*).
Chair: Mr Paul Brownell, Australian National University, Australia
- An Inquiry into the Study of Distant Cultural Heroes of the Past
Mr Gidi Ifergan, SOPHIS, Monash University, Australia
- Classifying the Main Methodological Approaches to the 19th and 20th Century Study of the Indo-Tibetan 'Esoteric' Traditions and Beliefs.
Mr Giovanni Arca, SOPHIS, Monash University, Australia

D1.S2.13 (Panel) - Conceptualising Connectivity in an Asian Century: Regional Integration and Transnational Exchanges in the Greater Mekong Subregion | EA.2.21

Chair: Mr Kearnin Sims, ICS, University of Western Sydney, Australia

- Regionalism from the Perspective of Cross-Border Migrants: the Myanmar-Thai Border Case
Professor Yoko Hayami, Kyoto University, Japan
- Sub-regionalism in the Greater Mekong Sub-region: mine, yours... ours?
Gianluca Bonanno, Kyoto University, Japan
- Conceptualizing Regionalism in the Greater Mekong Subregion: Historical and Discursive Origins
Mr Kearnin Sims, ICS, University of Western Sydney, Australia
- Crossroads at the Periphery: China's Influence in the Greater Mekong Subregion
Ms Sunsanee McDonnell, University of Melbourne, Australia

D1.S2.14 (Individual Papers) - Islam and Citizenship		EA.2.22
<i>Chair: Professor Julia Howell, CSCMS, University of Western Sydney, Australia</i>		
<ul style="list-style-type: none"> • Turning Conservative Muslims into 'Good' Singaporeans: New Allies in the Management of Islam after 9/11 <i>Dr Michael Barr, Flinders University, Australia</i> • Knowing Enemies: Armenian and Azeri Perceptions of One Another in the Islamic Republic of Iran <i>Mr James Barry, Monash University, Australia</i> • Conspiracy Theories and Violent Religious Groups in Indonesia <i>Ms Fatima Astuti, The Institute for International Peace Building, Indonesia</i> • Discourse on the Need for Religious Reform in the Post-1998 Muhammadiyah <i>Mr Christian Harijanto, Curtin University, Australia</i> 		
D1.S2.15 (Individual Papers) - Media, Culture and Society		EA.2.27
<i>Chair: Professor Wanning Sun, University of Technology Sydney, Australia</i>		
<ul style="list-style-type: none"> • Japanese Media Strategy: The Recognition of Economic Value Chains <i>Ms Seiko Yasumoto, University of Sydney, Australia</i> • Pink Ribbon Campaign in Chinese Magazine: Fashion, Celebrity and Global Capitalism <i>Mrs Yue Gao, University of Technology, Sydney, Australia</i> • Aftermath of the Earthquake and Everydayness in Anime <i>Mr Satofumi Kawamura, Australian National University, Australia</i> 		
D1.S2.16 (Individual Papers) - Asian National Cinemas		EA.2.14 (LT02)
<i>Chair: Dr David Walton, SoHCA, University of Western Sydney, Australia</i>		
<ul style="list-style-type: none"> • The Films of Teguh Karya <i>Mr Gaston Soehadi, Monash University, Australia</i> • Bridging the Gap: Andy Lau Tak-wah and the Porous Borders of Chinese National Cinema(s) <i>Miss Joyleen Christensen, University of Newcastle, Australia</i> • The Mirror Cracks: Reviving the Observational Documentary in Lixin Fan's <i>Last Train Home</i> <i>Associate Professor Hart Cohen, SoHCA, University of Western Sydney, Australia</i> 		

13:00 – 14:00		Lunch		EG The Hub
13:00 – 14:00		Lunchtime Sessions		
<ul style="list-style-type: none"> • ASAA Women's Forum Lunch • ACICIS Workshop (Australian Consortium for 'In-Country' Indonesian Studies) <i>Convenor: Professor David Hill, Murdoch University, Australia</i> • Postgraduate Students' Networking Lunch (open to PG participants) 				EA.G.27 EA.G.32 EA-Foyer
13:30 - 17:30		Librarians' Meeting		Campus Library, Training Room 2

D1.S3.01 (Panel) - Translating Asian Cultures in Australia: The case of Yoga and Buddhism | EA.G.38

Chair: Dr Anna Halafoff, Deakin University, Australia

- Buddhism in Australia: An Emerging Field of Study
Dr Anna Halafoff, Deakin University and Ruth Fitzpatrick, University of Western Sydney, Australia
- Transnational Yoga: Connecting Asia and Australia across Borders
Dr Shelley Anne Cowden, Deakin University, Australia
- 'Buddhism is not Political...Yes, very strongly, that's what I would say': Western Narratives on the Relationship between Buddhism and Politics
Ms Ruth Fitzpatrick, University of Western Sydney, Australia
- Buddhism, Interfaith Dialogue and Australian Multiculturalism
Dr Diana Cousens, RMIT, Australia

D1.S3.02 (Panel) - The Diversification of Overseas Japanese Organisations in Australian Metropolises | EA.G.36

Chair: Professor Tetsuo Mizukami, Rikkyo University, Japan

- Changes in the Demographic Character of Japanese Residency in Australia
Dr Ernest Healy, Monash University, Australia
- The Restructuring of Japanese Corporations in Australian Cities
Associate Professor Nobuko Hosogaya, Sophia University, Japan
- Directional Shift of Japanese Schools in Melbourne
Professor Tetsuo Mizukami, Rikkyo University, Japan

D1.S3.03 (Panel) - Topical Issues in China Today: Media, Marriage, Sex Workers and Philanthropy | EA.G.34

Chair: Ms Sophie Wang, University of Technology Sydney, Australia

- Media Presentations of Cross-Strait Marriage in the People's Republic of China
Ms Pan Wang, University of Technology Sydney, Australia
- From Prostitute to Sex Worker: Policing and Public Health in Contemporary China
Mr Su Gang, University of Technology Sydney, Australia
- Creating a Philanthropic Citizenry in the People's Republic of China: Children's Textbooks and Television Programs on Compassion and Charity
Mr Xuezhong Su, University of Technology Sydney, Australia
- China's Fan-created Celebrity Charities
Associate Professor Elaine Jeffreys and Ms Sophie Wang, University of Technology Sydney, Australia

D1.S3.04 (Panel) - Transit Labour Panel 2 - Corridors: The Politics of Movement and Migration | EA.1.33

Chair: Professor Ned Rossiter, SoHCA, University of Western Sydney, Australia

- Corridors, Migration and Geographies of Power
Professor Sandro Mezzadra, Università di Bologna / ICS, University of Western Sydney, Italy / Australia
- Corridors across the Indo-Bangladesh Border
Professor Paula Banerjee, Calcutta Research Group, India
- Corridor and Node: The Logistical Geographies of Port Botany
Dr Katie Hepworth, University of Western Sydney / University of Technology Sydney, Australia

D1.S3.05 (SASA Panel) - Rethinking the Bengal Delta: contemporary and historical perspectives | EA.1.31

Chair: Dr Doug Hill, University of Otago, New Zealand

- How did the BADA Construct the Lands and Waters (or how have Rivers come to be Associated with Destruction and Damage) in Riverine Bengal
Dr Kuntala Lahiri-Dutt, Australian National University, Australia
- The historical roots of contemporary development issues in the Bengal Delta
Dr Doug Hill, University of Otago, New Zealand
- The political economy of repairing damaged embankments in Bangladesh disaster areas.
Mr Harun Bhuyan PSI, Monash University, Australia

D1.S3.06 (Panel) - Emerging Cultures of Resilience at a Time of Environmental Uncertainty: A Diversity of Responses

Chair: Dr James Arvanitakis, SoHCA/ICS, University of Western Sydney, Australia

EA.1.29

- Emerging Cultures of Resilience
Dr James Arvanitakis, SoHCA/ICS, University of Western Sydney, Australia
- Adaptation Strategies to Climate Change of Community Networks in Songkhla Lake Basin Areas in Southern Thailand
Associate Professor Jawanit Kittitornkool, Prince of Songkhla University, Thailand
- Technology, Culture and Governance: Climate Change Impacts on Adaptation and Adoption of Agricultural Technologies in Thailand and India
Associate Professor Paul Brown, University of New South Wales, Australia
- Community Resilience and Response to Arsenic Contamination in Rural Bangladesh
Dr Crelis Rammelt, University of New South Wales, Australia

D1.S3.07 (Individual Papers) - Work and Family Patterns (1)

Chair: Dr Sonja van Wichelen, ICS, University of Western Sydney, Australia

EA.2.31

- Affirmative Action in Japan's Private Sector
Dr Emma Dalton, University of Auckland, New Zealand
- Transnational Families in the Modern Asia: A Case study of Indonesian Migrant Workers in Malaysia
Mrs Amorisa Wiratri, Flinders University, Australia

D1.S3.08 (Individual Papers) - Analysing Representations of Women

Chair: Dr GH Presterudstuen, SoSSP, University of Western Sydney, Australia

EA.2.29

- Lenses behind the Lens: A Preliminary Study of Xander Angeles' Digital Photographs
Miss Moreal Camba, University of Asia and the Pacific, Philippines
- Doubly Distorted: Sugita Hisajo (1889-1946) and the 'Nora' Haiku
Ms Sue Stanford, Monash University, Australia
- The Silence of the Daughter: The Coverage of Megawati Soekarnoputri in Three Post-Suharto Elections
Ms Lily Yulianti, University of Melbourne, Australia

D1.S3.09 (Panel) - Cultural Nationalism in China

Chair: Professor Edmund Fung, SoHCA, University of Western Sydney, Australia

EA.1.21

- Making Culture Serve the State: China's Quest for Soft Power through Cinema
Ms Frances Guo, University of Technology, Sydney, Australia
- 'Cultural Nationalism and Political Nationalism in China: A New Synthesis?'
Associate Professor Yingjie Guo, University of Technology, Sydney, Australia
- 'Revisiting Chinese Cultural Nationalism during the 1990s and Beyond'
Professor Edmund Fung, SoHCA, University of Western Sydney, Australia

D1.S3.10 (Panel) - Issues of Ethnicity in Malaysia

Panel Cancelled

EA.1.22

D1.S3.11 (SASA Panel) - South Asian Relations: Security in the Indo-Pacific Region

Chair: Dr Auriol Weigold, University of Canberra, Australia

EA.1.27

- Australia in the Indian Ocean Region: Malcolm Fraser's engagement
Dr Auriol Weigold, University of Canberra, Australia
- India's Maritime Security Role in the Pacific
Dr David Brewster, Australian National University, Australia
- India as an Asia-Pacific Power: Rhetoric and Reality
Dr Sandy Gordon, Australian National University, Australia

D1.S3.12 (Panel) - Political Dynasty in Southeast Asia

EA.1.28

Chair: Dr Jemma Purdey, Monash University, Australia

- Political Dynasty in Indonesia: The Case of the Djojohadikusumo Family Dynasty over Three Generations
Dr Jemma Purdey, Monash University, Australia
- The Lee Family Project: A Dynasty by Merit?
Dr Michael D. Barr, Flinders University, Australia
- Powerlines: Representations of Political Families, Meritocracy and Legitimate Succession among Malaysian Muslims
Dr Sven Alexander Schottman, La Trobe University, Australia
- Family Politics and Democracy in Thailand
Dr Jim Ockey, University of Canterbury, New Zealand

D1.S3.13 (Individual Papers) - Chinese Diasporas

EA.2.21

Chair: Distinguished Professor Ien Ang, ICS, University of Western Sydney, Australia

- The Changing Face of Hurstville: A Case Study of Political Participation of Chinese Immigrants in Hurstville Local Government Elections
Mr Ben Sun, University of Sydney, Australia
- Forming the Modern Immigrant Social Sphere on Distant Shores: The Transnational Nation State in Early Chinese Communities in the Americas in the Nineteenth Century
Dr Setsuko Sonoda, University of Hyogo, Japan
- The Impact of Contemporary Chinese Migration on an Ethnic Chinese Community in Japan
Dr Chunfen Shao, University of Sydney, Australia
- Interactions between Overseas Chinese Associations and Tourism Industry in Yokohama Chinatown from 2002-2012
Ms Yee Lam Elim Wong, Chinese University of Hong Kong, China

D1.S3.14 (Individual Papers) - Islam in Indonesia, Malaysia and Singapore

EA.2.22

Chair: Dr Steven Drakeley, CSCMS, University of Western Sydney, Australia

- From Ritual to Manual: Zakat Payment in Malaysia and Singapore
Dr Kerstin Steiner, Monash University, Australia
- Shari Bylaws in Indonesia and their Implications for Religious Minorities
Mr Ahmad Fuad Fanani, Flinders University, Australia
- Turkish Naqsabandis as Sponsors of New Style *Pesantren* in Indonesia: A Case Study of the United Islamic Cultural Center of Indonesia (UICCI)
Mr Firdaus Wajdi, CSCMS, University of Western Sydney, Australia/ State University of Jakarta, Indonesia
- Islam, Religious Freedom and the Quest for State Neutrality in the Post-New Order Era: Liberal and Progressive Voices in Indonesian Islam
Mr Supriyanto Abdi, AI, University of Melbourne, Australia

D1.S3.15 (Individual Papers) - Sport and Prewar Asian Identity

EA.2.27

Chair: Professor Robert Lee, SoHCA, University of Western Sydney, Australia

- Karate and the Military in Pre-war Japan
Mr Filip Swennen, University of Sydney, Australia
- Individuals and Sports: A study of the Sports Development in Prewar Hong Kong (1920-1940)
Mr Wai Shing Lee, Chinese University of Hong Kong, China
- The Rise of Professional Boxing in North Sumatra, 1934-1942
Dr Karen Entwistle, SoHCA, University of Western Sydney, Australia

D1.S3.16 (Panel) - Indigenous Films of Taiwan: Re-Storying the Relation to the Land and Sea | EA.2.14

Chair: Professor Patricia Haseltine, Providence University, Taiwan, Republic of China

- The Transrelational Semiotics of Storytelling Events in Indigenous Films from Taiwan
Professor Patricia Haseltine, Providence University, Taiwan, Republic of China
- Culture and Interpretation: The Reception of Orchid Island Films
Dr Ming-May Jessie Chen, Providence University, Taiwan, Republic of China
- Internalization of Cultural Hegemony in Umin Boya's *The Crying Bamboo Forest* 飄搖的竹林
Shannie Hsiang-Chun Wu, Providence University, Taiwan, Republic of China.
- Finding the Other and the Lost Self in *Losing Sea Horizon*
Yi-Wei Evan Chin, Providence University, Taiwan, Republic of China

15:30 – 16:00 | Afternoon Tea | EG The Hub

16:00 – 17:00 | Day 1 – Session 4: Invited Speakers

D1.S4.01 (MASSA) – The 17th James Jackson Memorial Lecture. The Call for Malaysia: Fifty Years On | EA.G.19

Chair: Professor Harry Aveling, MASSA President, Monash University, Australia

Invited Speaker: Professor Wang Gungwu, National University of Singapore and Australian National University

We gratefully acknowledge the Malaysia and Singapore Society of Australia for this session.

D1.S4.02 (ASAA Women's Forum) - The Interaction between Glocal Feminism and Glocal Activism in the Age of Capitalistic Patriarchal Globalisation | EA.2.14

Chair: Professor Hyaeweol Choi, Australian National University

Invited Speaker: Professor Gaphee Ko, Hanshin University, Network for Glocal Activism, Republic of Korea.

We gratefully acknowledge the support of the Academy of Korean Studies and the ANU Korea Institute for this session.

16:00 – 18:00 | Day 1 – Session 5: Invited Speakers

D1.S5.01 (Invited Speakers) – South Asia Studies Association | EA.G.18

Chair: Professor Marika Vicziany, SASA President, Monash University, Australia

- India's Energy Security and Implications for Australia
Professor P.R. Kumaraswamy, Jawaharlal Nehru University (JNU), India
- India: Can the Elephant Run Any Longer?
Professor Lord Meghnad Desai, London School of Economics, United Kingdom
We gratefully acknowledge the support of the Australia-India Council and the Australia India Institute for this session, through the coordination of the South Asia Studies Association and the Monash Asia Institute.

D1.S5.02 (Invited Speaker/Workshop) – Japan Studies Association of Australia | EA.2.13

Chair: Professor Chihiro Kinoshita Thomson, University of New South Wales, Australia

- Japanese Language Education for Heritage Speakers: Issues and Strategies.
Invited Speaker: Professor Hiroko Kataoka, California State University, USA
- Japanese Language Educators' Workshop: Providing Continuing Learning Pathways for Learners of Japanese.
Facilitator: Professor Chihiro Kinoshita Thomson, University of New South Wales, Australia
We gratefully acknowledge the support of the Japan Foundation Sydney for this session, through the Japan Studies Association and the University of New South Wales.

D1.S6.01 (Individual Papers) - Sport and Identity

EA.G.38

Chair: Dr Karen Entwistle, SoHCA, University of Western Sydney, Australia

- Kicking from the Corner: A Study of Football Cultures in Four States of Northeast India
Mr Vikram Buragohain, Centre for Media and Cultural Studies, India
- New Asian Identities in the Mirror of Media Representations of the Spectator Sports Rugby Union and Rugby Sevens
Professor Zilia Zara-Papp, Saitama University, Japan

D1.S6.02 (Individual Papers) - China and Taiwan

EA.G.36

Chair: Ms Christine Hung, SoHCA, University of Western Sydney, Australia

- Two Decades of Marketing China in Taiwanese Media
Dr Hui-Yun Yang, Minghsin University of Science and Technology, Taiwan, Republic of China
- Competing for Global Talent: Chinese National Talent 2000 Program
Dr Chunfen Shao, University of Sydney, Australia
- Comparing Happiness across the Taiwan Strait: Chengdu versus Kaohsiung as an Example
Professor Heh Huang, National Sun Yat-sen University, Taiwan, Republic of China

D1.S6.03 (Panel) - Transit Labour Panel 3 - Circuits: Logistics, Labour, Programmed Spaces |

EA.1.33

Chair: Professor Brett Neilson, ICS, University of Western Sydney, Australia

- The Logistical City: Software, Infrastructure, Labour
Professor Ned Rossiter, SoHCA, University of Western Sydney, Australia
- Transformation of Control in Circuits: Networking of Farmers and Fishermen in Sri Lanka
Professor Athula Ginige, SoCEM, University of Western Sydney, Australia
- The Global Commodity Chain and IT Industry in India
Ishita Dey, Calcutta Research Group, India

Master of Ceremonies: Professor Robert Lee, SoHCA, University of Western Sydney

ASAA Publication Series: South East Asia Series

Published by NUS Press, University of Hawaii Press and NIAS/KITLV press. New Series Editors from June 2012: Edward Aspinall and Andrew Walker

Kurt Stenross. *Madurese Seafarers: Prahus, Timber and Illegality on the Margins of Indonesia*

Katharine McKinnon. *Development Professionals in Northern Thailand: Hope, Politics and Practice*

Kate McGregor & Doug Kammen (eds). *The Contours of Mass Violence in Indonesia, 1965-1968: The Destruction of the Indonesian Communist Party*

ASAA Publication Series: East Asia Series

Published by Routledge. Series Editor: Morris Low

Jonanthan Benney. *Defending Rights in Contemporary China*

Romit Dasgupta. *Re-reading the Salaryman in Japan. Crafting Maculinites.*

UWS School of Humanities and Communication Arts

Emilian Kavalski (ed). *The Ashgate Research Companion to Chinese Foreign Policy* (Ashgate, 2012)

Peter Mauch. *Sailor Diplomat: Nomura Kichisaburo and the Japanese-American War.* (Harvard East Asian Monograph Series, 2011)

UWS Institute for Culture and Society

Tim Winter and Patrick Daly (eds). *Routledge Handbook of Heritage in Asia* (Routledge, 2012)

Sonja van Wichelen. *Religion, Politics and Gender in Indonesia: Disputing the Muslim Body* (Routledge, 2012)

UWS Centre for the Study of Contemporary Muslim Societies

Kyung-Sup Chang and Bryan Turner (eds.). *Contested Citizenship in East Asia: Developmental Politics, National Unity, and Globalization.* (Routledge, 2011)

Jan A. Ali. *Islamic Revivalism Encounters the Modern World: A study of Tabligh Jama'at.* (Sterling, 2012)

Ginger Indian Restaurant, 94 Wigram St., Harris Park

RSVP and information: Michael Gillan (michael.gillan@uwa.edu.au)

DAY 2: Thursday 12 July

09:00 - 10:00 | Day 2 – Session 1: Keynote Address | EA.G.18 & 19
Chair: Professor Edmund Fung, SoHCA, University of Western Sydney, Australia

Sustainability and Transcendence in the Asian Century
Professor Prasenjit Duara, Raffles Professor of Humanities and Director of Asia Research Institute, National University of Singapore

10:00 – 10:30 | Morning Tea | EG The Hub

10:30 – 12:00 | Day 2 – Session 2: Concurrent Panels

D2.S2.01 (Individual Papers) – Australia-Asia Relations: Crossing Cultural Divides | EA.G.38
Chair: Ms Bettina Roesler, ICS, University of Western Sydney, Australia

PANEL CANCELLED. Christopher Kremmer joins D2.S2.02

D2.S2.02 - (Individual Papers) - Australia-Asia Relations: Cultural Divides and Foreign Policy | EA.G.36
Chair: Ms Bettina Roesler, ICS, University of Western Sydney, Australia

- The East or the West? Australia's Perception of Japan through the Whaling Dispute Lens
Dr Yoko Harada, Deakin University, Australia
- Australian Foreign Policy towards Japan: Weighing the Bureaucratic Process
Dr David Walton, SoHCA, University of Western Sydney, Australia
- White Australia, Backward India: Negative Perceptions in Australia-India Relations
Mr Christopher Kremmer, University of Western Sydney/University of Melbourne, Australia

D2.S2.03 (Panel) - Narrating Middle Asia: Tales of the Consuming Classes of India and China | EA.G.34
Chair: Dr Sukhmani Khorana, University of Queensland, Australia

- Reviving the Revolution: the Search for a 21st Century Moral Compass by China's Middle Class
Dr Susan Leong, Queensland University of Technology, Dr Qian Gong, Curtin University, Australia
- Political Talk Shows and Middle Class Audiences in India: A New Public Sphere?
Dr Sukhmani Khorana, University of Queensland, Australia
- Regional Globalization and Middle Class Formation in India
Professor Ruchira Ganguly-Scrase, Australian Catholic University, Professor Mario Rutten, University of Amsterdam, The Netherlands

D2.S2.04 (Panel) - Heritage and Cultural Performance in China & Singapore: the Impact of State Intervention and the Ethnographic Experience | EA.1.33
Chair: Associate Professor Anne McLaren, University of Melbourne, Australia

- Identifying Regional Treasures in Contemporary China: The Case of Women's Script & Women's Culture
Associate Professor Anne McLaren, University of Melbourne, Australia
- Echoes of Inscription: Kam Big Song Research in China
Dr Catherine Ingram, University of Melbourne, Australia
- Continuity and Survival of Traditional Chinese Puppetry in Contemporary Singapore: The Case of *Sin Hoe Ping*
Ms Carol Chia, Asia Institute, University of Melbourne, Australia

- D2.S2.05 (Individual Papers) - Japan and the Asian 'Other' | EA.1.31
Chair: Associate Professor Judith Snodgrass, SoHCA, University of Western Sydney, Australia
- The Texture of Forgetting: Japan and the Korean War
Professor Tessa Morris-Suzuki, Australian National University, Australia
 - The Loveday Exchange: Japanese Return to Java
Dr Greg Poulgrain, University of the Sunshine Coast, Australia
 - Tracing Discourses of Multiculturalism in Japan
Dr Ayako Takamori, University of Tokyo, Japan
- D2.S2.06 (Individual Papers) - Educating Citizens | EA.1.29
Chair: Dr James Arvanitakis, SoHCA/ICS, University of Western Sydney, Australia
- Education and the Advent of the Singapore Developmental State, 1965 - C.1980
Dr Yeow-Tong Chia, University of Sydney, Australia
 - Responses to Images of Global English and the Concept of Local Cultures in Taiwan
Dr Hui-Yun Yang, Minghsin University of Science and Technology, Taiwan, Republic of China
 - The Job Hunting Experiences of Free Teacher Training Graduates in China
Ms Wenwen Zhang, The University of Western Australia, Australia
 - Moral Education in Chinese Society
Adjunct Associate Professor David Schak, Griffith University, Queensland
- D2.S2.07 (Individual papers) - Work and Family Patterns (2) | EA.2.31
Chair: Dr Fran Martin, University of Melbourne, Australia
- The Voice of the Voiceless: Granny Midwives Writing Self-Criticism Statements in Chinese Villages
Dr Xiaoping Fang, University of Technology, Sydney, Australia
 - Mediation in Muslim Divorce
Mrs Rita Pranawati, Monash University, Australia
 - The 'intersectionality' of Gendered Relations in the Family
Mr Jun Jie Chia, Nanyang Technological University, Singapore
- D2.S2.08 (Individual Papers) - Knowing Asia in the Classroom | EA.2.29
Chair: Professor Lily Kong, National University of Singapore
- Indonesian in the 21st Century Australian Classroom: Policies, Politics, and Persuasion
Professor David T. Hill, Murdoch University, Australia
 - A History of an Australian Asian Studies Centre: From Promise, to Problem to Boon?
Dr Gerry Groot, University of Adelaide, Australia
 - Knowing Asia through Intellectual Decolonisation and Cosmopolitan Pedagogy
Associate Professor Baden Offord, Southern Cross University, Australia
- D2.S2.09 (Panel) - Informal Culture and Adaptive Innovation in Asia | EA.1.21
Chair: Associate Professor Michael Keane
- *Semua bisa diatur?* – Intellectual Property, the Creative Industries and Legal Informality in Indonesia
Professor Christoph Antons, Deakin University, Australia
 - The Formal-Informal Debate in India's Film Industry
Mr Vijay Anand, Queensland University of Technology, Australia
 - The Paradox of *Shanzhai* Economics: How China Innovates
Associate Professor Michael Keane, Queensland University of Technology, Australia
 - The Formalization of Grassroot Fansubbing in China
Dr Elaine Zhao, Queensland University of Technology, Australia

D2.S2.10 (SASA Panel) – Climate Change in South Asia

EA.1.22

Chair: Dr Paul McShane, MSI, Monash University, Australia

- Globalisation and Urban Transformation in India: Regional Political Cultures and Governance Responses
Mr Tathagata Chatterji, University of Queensland, Australia
- Climate Change in South and Central Asia: The Past in the Present
Dr Brett Bennett, SoHCA, University of Western Sydney, Australia
- Resolving Tension between Poverty, Economic Development and Climate Change in South Asia
Dr Paul McShane, MSI, Monash University, Australia

D2.S2.11 (Roundtable) - Bridging Asia(s): South and Southeast Connections

EA.G.38

Chair: Professor Purnendra Jain, University of Adelaide, Australia

- The Singapore-India Story: Implications for Inter-Regional Connectivity
Dr Sinderpal Singh, ISAS, National University of Singapore
- India-ASEAN Connectivity Issues
Laldinkim Sailo, ISAS, National University of Singapore
- Chinese Reactions to India's Look East Policy
Dr Pradeep Taneja, Melbourne University, Australia

D2.S2.12 (Panel) - The Cold War, Decolonisation and Women's Political Activism in India, Indonesia and Beyond | EA.1.28

Chair: Professor Heather Goodall, University of Technology Sydney, Australia

- Tracing an Indian Ocean Cold War through the Lens of Women's Movements in India and Australia.
Professor Heather Goodall and Associate Professor Devleena Ghosh, University of Technology Sydney, Australia
- Indonesian Women and Transnational Asia-Africa Solidarities 1955-1965
Dr Katharine McGregor, University of Melbourne, Australia
- Remembering Geeta: Public Memorialisation of Women Activists in India
Associate Professor Devleena Ghosh and Professor Heather Goodall, University of Technology Sydney, Australia

D2.S2.13 (Individual Papers) - Energy and Security

EA.2.21

Chair: Dr Peter Mauch, SoHCA, University of Western Sydney, Australia

- Our Village Depends Too Deeply on Nuclear Power': Japanese Cannot Decide the Direction on Nuclear Energy
Dr Keiko Morita, University of Technology, Sydney, Australia
- Japan's Nuclear Energy Policy Making Process: Pre and Post Fukushima
Mr Philip White, University of Adelaide, Australia
- Technology and (In)Security After Fukushima: The Real Challenges for The Asian Century
Dr Akos Kopper, Kanagawa University, Japan
- Nuclear Power in the Asia-Pacific: An Argument for Australia
Mrs Han Lin, Flinders University, Australia

D2.S2.14 (Panel) - Secularism, Religion and the State in Southeast Asia: Experiences from Southeast Asia | EA.2.22

Chairs: Dr Minako Sakai and Dr Paul Tickell

- On an Aesthetic and Ideological Periphery: Islam and Indonesian literature.
Dr Paul Tickell, University of New South Wales, Australia
- Why is Religious Intolerance on the Rise in Indonesia?
Dr Minako Sakai, University of New South Wales, Australia
- Globalised Jihadism versus Secularism in Indonesia
Dr Ian Chalmers, Curtin University, Australia
- Manners and Moral Education in Siam in the early 1900s: The Secularisation of Personal Conduct
Dr Patrick Jory, University of Queensland, Australia

D2.S2.15 (Individual Papers) - Chinese and Singaporean Mediascapes		EA.2.27
<i>Chair: Associate Professor Hart Cohen, SoHCA/ICS, University of Western Sydney, Australia</i>		
<ul style="list-style-type: none"> A Study of Chinese Students' Attitudes to Offensive Advertising <i>Dr David Waller, University of Technology Sydney, Australia</i> The Pig Identity Crisis <i>Dr Guan Cheng Quek, University of Western Australia, Australia</i> 		
D2.S2.16 (SASA Panel) - Bombay Cinema and Globalisation		EA.2.14
<i>Chair: Professor Marika Vicziany, MAI, Monash University, Australia</i>		
<ul style="list-style-type: none"> The Bombay Talkies: An Early Example of Globalisation in Indian Cinema <i>Lady Kishwar Desai, Independent Author, United Kingdom/India</i> Sirens, Coquettes and Vamps: The Sexualized and Eroticised Representation of Women in the 'Big Boss' Reality Series <i>Dr Vikrant Kishore, University of Newcastle, Australia</i> Is there a Muslim on the Screen? Bollywood in the time of Hindutva <i>Dr. Mridula Nath Chakraborty, W&SRC, University of Western Sydney, Australia</i> 		
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12:00 – 13:00	Lunch	EG: The Hub
12:00 – 13:00	Lunchtime Sessions	
• AGM: Japan Studies Association of Australia		EA.G.26
• AGM: Malaysia and Singapore Society of Australia		EA.G.27
• AGM: South Asia Studies Association		EA.G.32
• AGM: Indonesia Council		EA.G.33
• AGM: Chinese Studies Association of Australia		EA.G.34
12:30 – 13:00	Tour of UWS Historic Parramatta Campus	Meet at The Hub
<i>Associate Professor Carol Liston, SoHCA, University of Western Sydney, Australia</i>		
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13:00 – 14:30	Day 2 – Session 3: Concurrent Panels	
D2.S3.01 (Individual Papers) - From Language to Literacy		EA.G.38
<i>Chair: Ms Bettina Roesler, ICS, University of Western Sydney, Australia</i>		
<ul style="list-style-type: none"> Is Knowledge Really What Counts? Exploring 'Asia capability' and 'Asia literacy' in Australian Workplaces <i>Ms Tamerlaine Beasley, Beasley Intercultural Pty Ltd, Australia</i> Knowing Asia: The Political Economy of Australia's 'Asia Literacy' <i>Ms Kirrilee Hughes, Australian National University, Australia</i> 		
D2.S3.02 (Individual Papers) - Settling in the West		EA.G.36
<i>Chair: Dr James Arvanitakis, SoHCA/ICS, University of Western Sydney, Australia</i>		
<ul style="list-style-type: none"> Sociology of Migration: From Student to Migrant <i>Dr Sansanee Chanamupap, Thaksin University, Thailand</i> Subjective Meaning of Citizenship among Japanese Migrants in Australia: Identity, Belonging, and Home <i>Dr Atsushi Takeda, University of the Sunshine Coast, Australia</i> When Holidays Cannot Be Work: Discourses of Self-searching, Trans-Pacific Migrants from Japan to Canada and Australia <i>Professor Etsuko Kato, International Christian University, Japan</i> 		

- D2.S3.03 (Individual Papers) - Trajectories of Development | EA.2.28
Chair: Mr Kearnin Sims, ICS, University of Western Sydney, Australia
- Mind the Gap: A Comparative Perspective of India and China's Economic Development
Dr Rashmi Arora, Griffith University, Australia
 - The Comparative Political Economy of China's Relations with Two Developing-World Regions: Relative Costs and the Flow-On Effects of State-Led Development
Dr Ben Reid, Monash University, Australia
 - Transnational Influence on the Development of the Lao Health Sector, 1955-2000
Ms Kathryn Sweet, National University of Singapore, Lao People's Democratic Republic
 - Development and the Changing Uses of Movement (*Gerakan*) In Indonesia
Dr Robbie Peters, University Of Sydney, Australia
- D2.S3.04 (Panel) - Same, Same but Different: Problematizing Heritage and Its Conservation | EA.1.33
Chair: Dr Tim Winter, ICS, University of Western Sydney, Australia
- Restoring Sacred Space: Knowledge Production and Heritage Management in Laos
Dr Anna Karlström, University of Queensland, Australia
 - Immaterial Matters: Heritage Preservation in Asia
Ms Kecia Fong, ICS, University of Western Sydney, Australia
 - The Politics of Difference in the Conservation of Asia's Culture
Dr Tim Winter, ICS, University of Western Sydney, Australia
- D2.S3.05 (Panel) - Counting on the Margins: Population Registration in Early Modern/Modern Japan | EA.1.31
Chair: Professor Tessa Morris-Suzuki, Australian National University, Australia
- *Hinin* Population Registration in Early Modern Osaka
Professor Takashi Tsukada, Osaka City University, Japan
 - Outcaste Governance and Population Registration in 19th Century Edo
Dr. Timothy Amos, National University of Singapore, Singapore
 - Managing 'Strangers': Population Registration and Management in Meiji Japan.
David Chapman, University of South Australia, Australia
- D2.S3.06 (Panel) - The Everyday Agency of Women in Asia (1) | EA.1.29
Chair: Associate Professor Laura Dales, University of Western Australia, Australia
- Problematic Conjugations: Women's Agency, Marriage and Domestic Violence in Indonesia
Dr Siti Aisyah, UNI Makassar, Indonesia, and Professor Lyn Parker, University of Western Australia, Australia
 - Left-Behind and Vulnerable? Conceptualizing Development and Older Women's Agency in Rural China
Dr Tamara Jacka, Australian National University, Australia
 - Northern Girls': Diverse Politics of Sexual Agency in South China's Migrant Literature
Professor Wanning Sun, University of Technology Sydney, Australia
- D2.S3.07 (Individual Papers) - Language Teaching in a Globalised Australia | EA.2.31
Chair: Mr Tetsushi Ohara, University of New South Wales, Australia
- Who am I? Bilingual Names and Self-Identities
Dr Ruying Qi, SoHCA, University of Western Sydney, Australia
 - Evaluation of a Video Module Implemented for Teaching Kanji: Students' Attributes and Instruction Design
Ms Naomi Aoki, University of Adelaide, Australia
 - Incorporating Team-Based Learning Strategies into a Large First Year Language Course
Ms Kayoko Enomoto, University of Adelaide, Australia

D2.S3.08 (Individual Papers) - Diplomatic Practices	EA.2.29
<i>Chair: Dr David Walton, SoHCA, University of Western Sydney, Australia</i>	
<ul style="list-style-type: none"> Cultural Diplomacy and Cultural Policy in Military Contexts <i>Mr Issares Surachestpong, Defence Force School of Languages, Australia</i> Inside Japan's Cold War: The Origins of the Japanese-U.S. Alliance <i>Dr Peter Mauch, SoHCA, University of Western Sydney, Australia</i> The role of ASEAN in conflict management and dispute resolution in the South China Sea <i>Dr Lowell Bautista, University of Wollongong, Australia</i> 	
D2.S3.09 (Individual Papers) - Asian Colonialisms	EA.1.21
<i>Chair: Associate Professor Judith Snodgrass, SoHCA, University of Western Sydney, Australia</i>	
<ul style="list-style-type: none"> India's Pan-Asianist Perspective of Colonial Korea <i>Professor Pankaj Mohan, Academy of Korean Studies, Republic of Korea</i> Power Construction through Visual Symbolism: Images of Manchukuo Emperor Pu Yi <i>Mr Mo Tian, Australian National University, Australia</i> Manchuria in the Travel Writings of Russian and Japanese Authors (from Yosano Akiko to Nikolay Baikov) <i>Ms Aida Suleymenova, Far Eastern Federal University, Russian Federation</i> Murakami Haruki's <i>The Wind-up Bird Chronicle</i>: Inscribing Historical Time Through Metaphors <i>Ms Naomi Chiku, University of Auckland, New Zealand</i> 	
D2.S3.10 (SASA Panel) - The Devi (Goddess) in South Asia	EA.1.22
<i>Chair: Dr Greg Bailey, La Trobe University, Australia</i>	
<ul style="list-style-type: none"> The Appropriation of the Goddess into the Purāṇic Narrative <i>Dr Greg Bailey, La Trobe University, Australia</i> Bengali Durgā Pūjā <i>Mr Pratish Bandopadhyay, SOPHIS, Monash University, Australia</i> 	
D2.S3.11 (SASA Panel) - Labour in South Asia	EA.1.27
<i>Chair: Dr Doug Hill, University of Otago, New Zealand</i>	
<ul style="list-style-type: none"> Scripted Out: Production Networks, Regional Economic Development and Geographies of Labour in Tamil Nadu <i>Associate Professor Michael Gillan, University of Western Australia, Australia</i> Port Reform, Donor Involvement and the Transformation of Labour in Chittagong, Bangladesh <i>Dr Doug Hill, University of Otago, New Zealand</i> Tribal Labour and Denationalised Urban Space: Economic Inclusion and Social Exclusion in Neo Liberal Delhi <i>Dr Duncan McDuié-Ra, University of New South Wales, Australia</i> 	
D2.S3.12 (Panel) - 'Post-migration' Issues in Contemporary Japan: Exploring a Global Society in the Asia-Pacific Region	EA.1.28
<i>Chair: Mario Ivan Lopez, Kyoto University, Japan</i>	
<ul style="list-style-type: none"> Progressive Entanglements: Religious Intimacy in Japanese-Filipino Marriages <i>Mr Mario Ivan Lopez, Kyoto University, Japan</i> Building Community Engagements between Migrant Youth and Local Community in Japan through Digital Media Production <i>Mr Shinsuke Funaki, Fukui Prefectural University, Japan</i> Migrant Women's Structural Differences: Reconsidering International Parental Child Abduction <i>Dr Takeshi Hamano, Kyoto University, Japan</i> 	

D2.S3.13 (Panel) - 'Irregular' Migrants in Indonesia: the Stepping Stone to Australia?		EA.2.21
<i>Chairs: Dr Antje Missbach, University of Melbourne, Australia</i>		
<ul style="list-style-type: none"> Transit Migration in Indonesia: People Smuggling, Border Crossing and the State <i>Dr Antje Missbach, University of Melbourne, Australia</i> Indonesian Migrant Labour in the Australian Fishing Industry: A 'Development-Friendly' Response to Australia's Maritime Border Issues <i>Dr Marshall Clark, Australian National University, Australia</i> Foreign Policy and Jurisdictional Diversity in Indonesia: Lessons from the Oceanic Viking case <i>Associate Professor Michele Ford and Mr Wayne Palmer, University of Sydney, Australia</i> 		
D2.S3.14 (Individual Papers) - Constructing Identities through Literature		EA.2.22
<i>Chair: Dr. Mridula Nath Chakraborty, W&SRC, University of Western Sydney, Australia</i>		
<ul style="list-style-type: none"> Creating East Kalimantan Identity through Literary Anthology <i>Dr Tiffany Tsao, University of Newcastle, Australia</i> Translating and Exploring the Universal Approach in Contemporary Pakistani Literature and Culture. <i>Dr Muhammad Kamran, University of the Punjab, Pakistan</i> What Maketh the Man: Religion and Lin Yutang <i>(Roslyn) Joy Ricci, Adelaide University, Australia</i> 		
D2.S3.15 (Panel) - The Politics of Visual Culture in Asia		EA.2.27
<i>Chair: Professor Vera Mackie, University of Wollongong, Australia</i>		
<ul style="list-style-type: none"> Revolutionary Heroines: The Visual Representation of Gender in the DPRK's Women of Korea Magazine <i>Ms Amanda Anderson, University of Wollongong, Australia</i> Past Wrongs, Present Spectators and the Politics of Photography <i>Professor Vera Mackie, University of Wollongong, Australia</i> Victimhood, Collective Identity and Nationhood in Japan <i>Professor Carolyn Stevens, Monash University, Australia</i> 		
D2.S3.16 (Individual Papers) - Media in Indonesia		EA.2.14
<i>Chair: Associate Professor Ariel Heryanto, Australian National University, Australia</i>		
<ul style="list-style-type: none"> Finding Islam in Cinema: The Construction of Identity of Indonesian Muslim Youths <i>Mr Hariyadi Hariyadi, University of Western Australia, Australia</i> Weapon of Words: Is the Media a Useful Tool in Indonesia's Fight against Corruption? <i>Ms Elisabeth Kramer, University of Sydney, Australia</i> Women and Travel represented in Internationally Licensed Women's Magazines Published in Australia and Indonesia <i>Mrs Angelika Riyandari, University of Western Australia, Australia</i> 		

14:30 – 15:00		Afternoon Tea		EG: The Hub
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15:00 – 16:30		Day 2 – Session 4: Concurrent Panels
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D2.S4.01 (Individual Papers) - Nation States, Citizenship and the Politics of Governance		EA.G.38
<i>Chair: Miss Jacqueline Willis, Institute for Culture and Society, University of Western Sydney, Australia</i>		
<ul style="list-style-type: none"> Catholics in China and the Struggle for Religious Freedom <i>Dr Andrew Lynch, University of Sydney, Australia</i> Sites of Contention: Xinjiang and East Turkistan in Cyber-Space <i>Dr Anna Hayes, University of Southern Queensland, Australia</i> Xinjiang from the 'Outside-in' and the 'Inside-out': Exploring the 'Imagined' Geopolitics of a Contested Region <i>Dr Michael Clarke, Griffith University, Australia</i> 		

D2.S4.02 (Panel) - Political and Economic Dimensions of Cultural Production in Thailand | EA.G.36

Chair: Professor Peter Jackson, Australian National University, Australia

- The Construction of Community Relations in Award-winning Thai Children's Picture Books 1987-2006
Mr Todsapon Suranukkarin, Australian National University, Australia
- Clubs (Samosorn) and the Change of Siamese Urban Leisure at the Beginning of the Twentieth Century
Mr Preedee Hongsaton, Australian National University, Australia
- Thai Urban Legends on Screen: Alternative Narratives of Ghosts and Economic Crisis in the 2011 Film *Laddaland*
Mr Pasoot Lasuka, Australian National University, Australia

D2.S4.03 (Individual Papers) - Urban Cultures | EA.G.34

Chair: Dr James Arvanitakis, SoHCA/ICS, University of Western Sydney, Australia

- Interactions between Overseas Chinese Associations and Tourism Industry in Yokohama Chinatown from 2002-2012
Ms Yee Lam Elim Wong, Chinese University of Hong Kong, China
PANEL CANCELLED. Ms Wong's paper moved to D1.S3.13

D2.S4.04 (Panel) - Memory, Community and Development in Asian Cities | EA.1.33

Chair: Dr Mark Harrison, University of Tasmania

- Refashioning the Vestiges of Cosmopolitanism: Contemporary Yangon, Myanmar
Dr Jayde Lin Roberts, University of Tasmania, Australia
- In the Name of 'Beauty': Colonialism, Globalisation and Urban Transformation in China
Professor Maurizio Marinelli, CRC, University of Technology Sydney, Australia
- Making Place in Taipei in Architecture and the Everyday.
Dr Mark Harrison, University of Tasmania, Australia
- Anxious dreams of imperial might in the city of Changchun
Dr Barbara Hartley, University of Tasmania, Australia

D2.S4.05 (Panel) - Representations of East Asian Masculinities in Spaces of Consumption and Popular Culture

| EA.1.31

Chair: Dr Romit Dasgupta, University of Western Australia, Australia

- Men, Cakes, and Kitchens: Interrogating Heteronormative Hegemonic Masculinity in East Asian Visual Culture
Dr Romit Dasgupta, University of Western Australia, Australia
- Paper Title: Consuming Pretty Boys against Eurocentric Heteronormativity: The Bishōnenization of Christianity in Boys' Love Manga.
Dr Rebecca Suter, University of Sydney, Australia
- The Evolution of Cooking Men in Japan: The 'Herbivores' and Haruki Murakami's Protagonists
Ms Chikako Nihei, University of Sydney, Australia
- Walking a Tightrope: Performing Chinese Young Masculinities in Hong Kong
Dr Chan Ching Mario Liong, Umeå University, Sweden and Dr Lih Shing Alex Chan, City University of Hong Kong

D2.S4.06 (Panel) - The Everyday Agency of Women in Asia (2) | EA.1.29

Chair: Professor Lyn Parker and Laura Dales, University of Western Australia, Australia

- Theorising Women's Agency and Power in Sendang Biru, East Java
Ms Brooke Nolan, University of Western Australia, Australia
- Singlehood and Agency in Japan
Associate Professor Laura Dales, University of Western Australia, Australia
- Trends in Indian Women's Education, Labour Market Participation and Marriage Market Outcomes
Mrs Mary Hoover, Auckland University of Technology, New Zealand

- D2.S4.07 (Individual Papers) - Being Women and Citizens | EA.2.31
Chair: Professor Heather Goodall, University of Technology Sydney, Australia
- Gender Imbalance in Viet Nam: Causes and Concerns
Dr Ann McMillan, RMIT University, Viet Nam
 - The Educated Citizen: Cultural and Gender Capital in the Schooling of Latin American Children in Japan
Dr Genaro Castro-Vazquez, Nanyang Technological University, Singapore
 - The Performance of Indonesian Women Legislators in the Aftermath of 'Affirmative Action': A Case Study of Cirebon, West Java
Dr Mudiayati Rahmatunnisa, Padjadjaran University, Indonesia
- D2.S4.08 (Individual Papers) - Transnational Languages in an Asian Century | EA.2.29
Chair: Professor Chihiro Kinoshita Thomson, University of New South Wales, Australia
- Chinese in a Global World: Prospects and Obstacles to Global Language Status
Dr Jeffrey Gil, Flinders University, Australia
 - 'Asian' students, English, and Media Studies at Australian Universities: Rethinking Purposes and Strategies of Media Education in Internationalised Contexts
Ms Lauren Gorfinkel, University of New South Wales, Australia
 - Linguistic Practices of Urban Youth Culture in Mongolia
Mrs Sender Dovchin, University of Technology Sydney, Australia
- D2.S4.09 (Individual Papers) - Cultures in Translation | EA.1.21
Chair: Ms Bettina Roesler, ICS, University of Western Sydney, Australia
- The Translation of Culture-Bound Legal Terms from Arabic into English and Vice Versa
Associate Professor Abdulfatah Bostanji, Umm Al-Qura University, Saudi Arabia
 - The Future of Arabic Translation Studies in Australia
Associate Professor Muahmmad Gamal, University of Canberra, Australia
 - Asian Language Community Interpreters' Perceptions of Their Role
Mrs Sophia Ra, Macquarie University, Australia
- D2.S4.10 (Individual Papers) - The Politics of Race and Multiculturalism | EA.1.22
Chair: Distinguished Professor Ien Ang, ICS, University of Western Sydney, Australia
- Global Multiculturalism in Local Contexts: Managing Ethnocultural Diversity in Japan and Singapore
Mr Hardeep Aiden, University of Bristol, United Kingdom
 - Incivility and Incipient Racism in Everyday Singapore
Dr Selvaraj Velayutham, Macquarie University, Australia
- D2.S4.11 (Panel) - Intersections of Southeast Asian Area, Cultural and Media Studies | EA.1.27
Chair: Dr Julian Millie, Monash University, Australia
- The Intimacies of Cultural and Area Studies: The case of Southeast Asia
Associate Professor Ariel Heryanto, Australian National University, Australia
 - Oratory's Meanings: Constructing Ideal Muslim Subjects in Indonesia
Dr Julian Millie, Monash University, Australia
 - Tradition and Modernity: Negotiating Powerful Binaries in Recent Indonesian Popular Novels and Films
Ms Meg Downes, Australian National University, Australia
 - Public Interaction, Street Art and Enviro/Social Inclusion in Indonesia
Dr Max M. Richter, Monash University, Australia

- D2.S4.12 (Individual Papers) – History, Diplomacy and Sovereignty | EA.1.28
Chair: Dr Peter Mauch, SoHCA, University of Western Sydney, Australia
- 'History Wars': The Bangsamoro as the 'First Nation' in the Philippines
Mr Charles Donnelly, Monash University, Australia
 - The Diplomatic History of Indo-American Relations: Turning Points
Dr Sarah Graham, SoHCA, University of Western Sydney, Australia
 - Sovereignty and Intervention in India's Foreign Policy
Dr Priya Chacko, University of Adelaide, Australia
- D2.S4.13 (Individual Papers) - China and the Region | EA.2.21
Chair: Dr Emilian Kavalski, SoHCA, University of Western Sydney, Australia
- The Accelerated Expansion of Sino-Turkish Relationship: A Prudent Hedging or an Irreversible Shift?
Mr Atul Kumar, Monash University, Australia
 - A Chinese Community of Practice: The Shanghai Cooperation Organisation and Beijing's Normative Power in Central Asia
Dr Emilian Kavalski, SoHCA, University of Western Sydney, Australia
- D2.S4.14 (Individual Papers) - The Politics of Borders and Borderzone | EA.2.22
Chair: Dr Steven Drakeley, CSCMS, University of Western Sydney, Australia
- Forcing Politics on Geography: Rhetoric and Reality of Indonesia's Re-Engagement with its Border Regions
Mr Misael Racines, Australian National University, Australia
 - Onward Movements and the Securitisation of Borders: The Case of the Rohingya Refugees
Ms Risa Tokunaga, Australian National University, Australia
- D2.S4.15 (Panel) - Crossing Borders for Work | EA.2.27
Chair: Professor Amarjit Kaur, University of New England, Australia
- Migrant Workers and the Agricultural Sector in Malaysia: The New Bonded Labour?
Professor Amarjit Kaur, University of New England, Australia
 - A Comparison of Indonesian and Philippines' Labour Deployment Policies and Programs
Dr. Zifirdaus Adnan, University of New England, Australia
 - Crossing Borders for Work: A Comparative Study of Indonesian Domestic Workers in Malaysia and Singapore
Cakti Indra Gunawan, University of New England, Australia
 - Migrant Domestic Workers in Macau
Pao Sio Iu, University of New England, Australia
- D2.S4.16 (SASA Panel) - Energy Security in Asia, Central Asia and Australia | EA.2.14
Chair: Professor Marika Vicziany, MAI, Monash University, Australia
- India's Energy Dilemma with Iran
Professor P R Kumaraswamy, Jawaharlal Nehru University (JNU), India
 - A New Era or the Same Old Politics? Chinese Investment in the Hydropower Sector in South Asia
Dr Doug Hill, University of Otago, New Zealand
 - Competing Energy Security Scenarios: The Economic and Strategic Importance of the Ports of Gwadar in Pakistan and Chabahar in Iran.
Professor Marika Vicziany, MAI, Monash University, Australia

Chair: Professor Julia Howell, CSCMS, University of Western Sydney, Australia

Dynamics of Sufism in Indonesian Islam: Islamic Spirituality in the Age of Secularism

Professor Azyumardi Azra, Syarif Hidayatullah State Islamic University, Jakarta, Indonesia

We gratefully acknowledge the UWS Centre for the Study of Contemporary Muslim Societies for this session.

D2.S6.01 (Panel) - Australia-China Relations and the Law | EA.G.38

Chair: Dr Alice de Jong, Monash University, Australia

- Australia's China: Customer or Partner?
Dr Alice de Jong, Monash University, Australia
- Facing the Anti-Money Laundering Challenges Together: Australia and China
Ms Lishan Ai, Monash University, Australia
- Chinese Foreign Investment: Is Australia Truly Welcoming?
Ms Rebecca Mendelsohn, Monash University, Australia

D2.S6.02 (Individual Papers) – Absorbing the Foreign into Japan | EA.G.36

Chair: Mr David Kelly, ICS, University of Western Sydney, Australia

- We Are Not Alone: Portrayals of Fantastic Creatures in Early Modern Japan and Their Asian Antecedents
Dr Lawrence Marceau, University of Auckland, New Zealand
- Mitsukuri Genpo (1799-1863) and Japan's First Journal of Western Medicine *Taisei Mei-i-ikō*
Dr Ellen Nakamura, University of Auckland, New Zealand

D2.S6.03 (SASA Panel) - Modern Tibetan Culture/Buddhism | EA.G.34

Chair: Dr David Templeman, SOPHIS, Monash University, Australia

- Factors of Change in Tibetan Buddhism: Foreign Pressures and Local Results.
Dr David Templeman, SOPHIS, Monash University, Australia
- Pain-Free Mothers, Mindful Babies: the Birth Stories of Tibetan Buddhism's First *Tulkus*, the Karmapas.
Ms Ruth Gamble, Australian National University, Australia

D2.S6.04 (Individual Papers) - Gay Places and Desire | EA.1.33

Chair: Dr Romit Dasgupta, University of Western Australia, Australia

- Global Gayness and Asian Non-Heteronormative Practices
Dr Geir Henning Presterudstuen, SoSSP, University of Western Sydney, Australia
- Like (a) Boy - Representations of Female Masculinity in Japanese FTM zines
Ms Shu Min Yuen, University of Melbourne, Australia

D2.S6.05 (Individual Papers) - Transport and Trade | EA.1.31

Chair: Professor Robert Lee, SoHCA, University of Western Sydney, Australia

- Tramways and Urban Development in Bombay, 1874-1964
Professor Frank F. Conlon, University of Washington, United States of America
- The place of Australia in the Asia-Pacific and the World: The Impact of the Post-WW2 Poor Performance of New South Wales and What is Needed to Improve its Performance and that of Australia Generally
Mr Peter Egan, Independent Scholar, Australia
- James Scott, Country Trader in the Malay Archipelago
Ms Jan-Maree Herivel, Charles Darwin University/University of Western Sydney, Australia

Chair: Professor Yiyan Wang, Victoria University of Wellington, New Zealand

- I Saw It on Television So It Must Be Right: Knowledge Production on Chinese Lifestyle Television
Professor Wanning Sun, University of Technology Sydney, Australia
 - 'From Sparrow to Phoenix': Imaginative Individualisation in Taiwanese Women's Variety TV
Dr Fran Martin, University of Melbourne, Australia
 - Translated Self-Help Books in China's Early Reform Era
Dr Shih-Wen Chen Australian National University, Australia
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19:00 – 23:00

| Conference Dinner – PARKROYAL Hotel, Parramatta

30 Phillip Street, Parramatta

DAY 3: Friday 13 July

09:00 - 10:00 | Day 3 – Session 1: Keynote Address | EA.G.18 & 19
Chair: Distinguished Professor Ien Ang, ICS, University of Western Sydney, Australia

Victimhood Nationalism, History Reconciliation and Transnational Asia
Professor Jie-Hyun Lim, Hanyang University, Korea

10:00 – 11:30 | Day 3 – Session 2: Plenary Panel | EA.G.18 & 19
Chair: Professor Krishna Sen FAHA, University of Western Australia

Australia in the Asian Century: Reflections on the Australian Government White Paper
Invited Speaker: Dr Ken Henry AC
Invited Discussants: Dr Richard C Smith AO PSM; John Menadue AO

11:30 – 12:00 | Morning Tea | EG: The Hub

12:00 – 13:30 | Day 3 – Session 3: Concurrent Panels

D3.S3.01 (Individual Papers) - Australia-Asia Relations through Art, Music and Literature | EA.2.14
Chair: Distinguished Professor Ien Ang, ICS, University of Western Sydney, Australia

- Australian Artists Experiencing Asia(s): Multiplicities of Cultural Exchange
Ms Bettina Roesler, ICS, University of Western Sydney, Australia
- Asian Interpretations and Connections with an Anglo-Australian Juxtapositional Structure
Miss Holly Harrison, SoHCA, University of Western Sydney, Australia
- Creative Writing in an Asian Language - An Indonesian Language Case Study
Mr Ian Campbell, Macquarie University, Australia
- Daoistic Flow of Video and Sound Collaboration as Cross-Cultural Dialogue
Mr Daniel Portelli, University of Western Sydney, Australia

D3.S3.02 (ASAA Masterclass) – Should we still be writing books and, if so, how? | EA.G.36
Chair: Professor Howard Dick, Melbourne University and Newcastle University, Australia
Paul H. Kratoska NUS Press, National University of Singapore, Singapore

D3.S3.03 (Individual Papers) - Urban Transformations | EA.G.34
Chair: Karen Entwistle, SoHCA, University of Western Sydney, Australia

- A Small Dragon in Asia? Popular and Political Geographies of Modernity in Phnom Penh, Cambodia
Mr Willem Paling, ICS, University of Western Sydney, Australia
- City Park and the Production of Urban Lifestyle in Contemporary Indonesia: The Case of Taman Bungkul Surabaya
Mr Linggar Rama Dian Putra, Gadjah Mada University, Indonesia
- Growth and Decline. Architecture and Contemporary Urbanism in the Asia Pacific Region: The case of Tokyo.
Dr Marco Pompili, University of New South Wales, Australia

- D3.S3.04 (Individual Papers) - Sex and the State | EA.1.33
Chair: Professor Vera Mackie, University of Wollongong, Australia
- A State Reliant on Pornography: Japan in the Twenty-First Century
Dr Caroline Norma, RMIT University, Australia
 - Human Rights of Asian Women in Australia Trafficked for Sexual Servitude: Becoming 'Slaves' Under Law?
Ms Anna Song, University of Melbourne, Australia
 - US Politics in the Philippines: Responses to the 1933 League of Nations Inquiry into the Traffic in Women and Children.
Dr Julia Martinez, University of Wollongong, Australia
- D3.S3.05 (Individual Papers) - Gender and Social Change | EA.1.31
Chair: Dr Sonja van Wichelen, ICS, University of Western Sydney, Australia
- Mothering a New Malay Muslim Identity
Ms Dahlia Martin, Flinders University, Australia
 - Poverty and Social Exclusion: The Experiences of Single Mothers in Urban Settings in Malaysia
Mrs Noresma Jahya, University of Western Australia, Australia
- D3.S3.06 (Individual Papers) - English in Transnational Asia | EA.1.29
Chair: Professor Jie-Hyun Lim, Hanyang University, Korea
- From Zomia to Cosmopolitanism: A Quantitative and Ethnographic Analysis of the Growth of English-Medium Schools in the Semi-Remote Himalayan Town of Almora.
Mr Mark Jones, Australian National University, Australia
 - Global Literacy, Local Know-How: The Paradox of Non-Japanese Graduate Employment in Japan
Dr Jeremy Breaden, Monash University, Australia
 - The Construction of 'Native Speakers' in Japan's Educational Policies for TEFL
Dr Kayoko Hashimoto, University of Queensland, Australia
- D3.S3.07 (Panel) - Multiculturalism beyond Culture: Discourse and Social Practice in Indonesia | EA.2.31
Chair: Professor Lyn Parker, University of Western Australia, Australia
- How Can We Theorise 'Experience'? Minority Girls' Experience of Diversity in Indonesia
Professor Lyn Parker, University of Western Australia, Australia
 - 'Putting Religion into Multiculturalism': Discourses and Practices of Multiculturalism in Indonesia
Assistant Professor Chang-Yau Hoon, Singapore Management University, Singapore
 - An Imagined Society: Students' Idea of an Ideal Indonesian Society
Dr Raihani, Universitas Islam Negeri, Riau, Indonesia
- D3.S3.08 (Individual Papers) - Chinese Ethnicities | EA.2.29
Chair: Adjunct Associate Professor David Schak, Griffith University, Australia
- Bai (白) People and Their Ancestors in Yunnan, China: A Critical Study on the 'Ethnic History' in the PRC
Dr Myeon Jeong, Hanyang University, Republic of Korea
 - Uncle Kurban, Brother Alimujiang and More: Uyghur Representations in Chinese Public Media
Dr Yangbin Chen, La Trobe University, Australia
 - Manufactured against Spontaneous Nationalism: The Chinese in Singapore before and after 1990
Dr Jason Lim, University of Wollongong, Australia
- D3.S3.09 (SASA Panel) - The Political Evolution of South Asia | EA.G.38
Chair: Dr Faridullah Bezhani, PSI, Monash University, Australia
- China and Pakistan: Relationship of Equality or Patronage? The Pakistani Media Perspective
Ms Negah Rahmani, Department of Foreign Affairs and Trade, Australia.
 - The Crisis of Hindu Nationalism in Post-Partition India: Hindu Mahasabha and Its 'Reorientation' Debate, 1947-52
Professor Sekhar Bandyopadhyay, Victoria University of Wellington, New Zealand

D3.S3.10 (Individual Papers) - Diplomacy and Power		EA.1.22
PANEL CANCELLED. Dr Lowell Bautista joins D2.S3.08		
<ul style="list-style-type: none"> The role of ASEAN in conflict management and dispute resolution in the South China Sea <i>Dr Lowell Bautista, University of Wollongong, Australia</i> 		
D3.S3.11 (SASA Panel) - The Debate about India: Is It Going Forward or Backwards?		EA.1.27
<i>Chair: Professor Marika Vicziany, MAI, Monash University, Australia</i>		
<ul style="list-style-type: none"> Dialogue with Professor Lord Meghnad Desai, London School of Economics. 		
D3.S3.12 (Panel) - The Making and Unmaking of Indonesian Terrorists		EA.1.28
<i>Chair: Dr Zifirdaus (Zi) Adnan, University of New England, Australia</i>		
<ul style="list-style-type: none"> How Indonesia's Militant Islamists Become Terrorists <i>Dr Ian Chalmers, Curtin University, Australia</i> How Indonesian Terrorists 'Left' Terrorism, and Current Thoughts for the Future <i>Dr Zifirdaus Adnan, University of New England, Australia</i> Moving from Counter Terrorism to Countering Violent Extremism: What We Can Learn from the Indonesian Experience <i>Professor Greg Barton, PSI Monash University, Australia</i> 		
D3.S3.13 (Individual Papers) - Modernity and Reenchantment		EA.2.21
<i>Chair: Associate Professor Judith Snodgrass, SoHCA, University of Western Sydney, Australia</i>		
<ul style="list-style-type: none"> Chinese Spirit-Medium Worship: New Ideas for an Ancient Religion <i>Associate Professor Margaret Chan, Singapore Management University, Singapore</i> Thailand's Magical Stamps of Approval: Reading the Rise of Commodified Supernaturalism among Thai Political Elites from Postage Stamps <i>Professor Peter Jackson, Australian National University, Australia</i> Burmese Nationalist Movement and the Theosophical Society: An Aspect of the Acceptance of Modernity in Colonial Burma from 1900 to 1930 <i>Ms Yuri Takahashi, University of Sydney, Australia</i> 		
D3.S3.14 (Individual Papers) - Media, Technology and Society		EA.2.22
<i>Chair: Dr Huong Ha, University of Newcastle, Singapore</i>		
<ul style="list-style-type: none"> Technology and Society: E-Commerce and Women's Roles and Rights <i>Dr Huong Ha, University of Newcastle, Singapore</i> The Global Meets the Local: Televangelism in India <i>Dr Jonathan James, Edith Cowan University, Australia</i> 		
D3.S3.15 (Individual Papers) - News Media and Propaganda		EA.2.27
<i>Chair: Professor Michael Atherton, W&SRC, University of Western Sydney, Australia</i>		
<ul style="list-style-type: none"> The Malaysian Press Freedom Movement: A Failure or a Work in Progress? <i>Dr Ross Tapsell, Australian National University, Australia</i> Chinese and Asian News in Hindi Newspapers <i>Dr Peter Friedlander, La Trobe University, Australia</i> Frontiers in a Shanghai Newspaper, 1872-1894 <i>Ms Haruka Nomura, Australian National University, Australia</i> Joining the World Public: China's Treaty-Port Press and the Nanjing Government's Foreign Propaganda System in the 1930s <i>Ms Shuge Wei, Australian National University, Australia</i> 		

13:30 – 14:30		Lunch		EG: The Hub
13:30 – 14:30		ASAA AGM		EA.G.32

D3.S4.01 (Individual Papers) - Local and Global Perspectives in Media and Popular Culture | EA.2.14

Chair: Ms Kecia Fong, ICS, University of Western Sydney, Australia

- Scrutinising Segyehwa: South Korean Globalisation as an Embodiment of 'East meets West'
Miss Jacqueline Willis, Institute for Culture and Society, University of Western Sydney, Australia
- Emotion as Power: Constructing *Dama* and *Damdarn* Dimensions of Emotion in Philippine TV Ads
Assistant Professor Jayson de Guzman Petras, University of the Philippines Diliman, Philippines
- Imaging and Imagining the Philippines through Virtual Tourism
Assistant Professor Elyrah Salanga-Torralba, University of the Philippines Diliman, Philippines

D3.S4.02 (Panel) - Reconciliation of Australia and Japan since the Asia-Pacific War | EA.G.36

Chair: Dr Yasuko Claremont, The University of Sydney, Australia

- Debunking Myths: The Self-Portrait of an Imperial Japanese Army Soldier
Dr Victoria Eaves-Young, University of Tasmania, Australia
- Cowra: The 'Spiritual Home of Australia-Japan Relations'
Dr Elizabeth Rechniewski, University of Sydney, Australia
- The Emergence of the Spirit of Reconciliation
Dr Yasuko Claremont, University of Sydney, Australia
- Historical Reconciliation and Australia's 'New' National Cultural Policy in the Asian Century
Roman Rosenbaum, University of Sydney, Australia

D3.S4.03 (Individual Papers) - Food and Cultures | EA.G.34

Chair: Distinguished Professor Ien Ang, ICS, University of Western Sydney, Australia

- Custom or commodity? Chaoshan (China) *Gongfu* Tea in a Consumer Society
Dr Peter Dabbs
- 'Tastes Like Home': Second generation Asian-Australian TV Chefs and Culinary Journeys to the Ancestral 'Homeland'
Ms Charlotte Setijadi-Dunn
- Is Japanese Governance Changing? Case Study of Regulations for Sustainability in Sashimi Tunas
Dr Kate Barclay

D3.S4.04 (Panel) - Body Politics | EA.1.33

Chair: Professor Vera Mackie, University of Wollongong, Australia

- Knowing the Asian Body: Somatic Technologies of Difference
Dr Sonja van Wichelen, ICS, University of Western Sydney, Australia
- Illicit Sex/Criminal Gender: *Hijra* Resistance to the Regulation of Sexuality in Colonial North India
Ms Jessica Hinchy, Australian National University, Australia
- Massage (*àn mó*) and Related Services as Popular Culture: New Consumption and Fluid Gender Stereotype in Contemporary China
Dr Md. Nazrul Islam, United International College, China

D3.S4.05 (Panel) - Narrating Against the Gender Grain: Representations of the Aged Woman in Modern Japan

| EA.1.31

Chair: Dr Barbara Hartley, University of Tasmania, Australia

- Gender, Humour and Old Age in Early Works of Ariyoshi Sawako
Dr Tomoko Aoyama, University of Queensland, Australia
- Note on Tradition of Omina (Old Women)'s Narrative by the Japanese Outcaste Writer Nakagami Kenji
Ms Machiko Ishikawa, University of Tasmania, Australia
- Gender, Sexuality and Generation in Ariyoshi Sawako's *Ki no Kawa*
Dr Barbara Hartley, University of Tasmania, Australia

- D3.S4.06 (Individual Papers) - Contemporary Feminism in Islam | EA.1.29
Chairs: Dr Geir Henning Presterudstuen, SoSSP, University of Western Sydney, Australia
- The Islamisation of Feminism in Indonesia and Malaysia
Ms Yasmin Hassen, Monash University, Australia
 - Helpless or Exploited? Contemporary Media Portrayals of Afghan Women in an Orientalist Paradigm
Miss Negah Rahmani, Monash University, Australia
 - Muslim Women and Pre-Secularisation Ambiguity: Construction and Deconstruction of the Islamic Dress
Miss Rafidah Khalid, Auckland University of Technology, New Zealand
 - The *Burqa* as Moral Panic: Analysis of the Australian media landscape pre-2010 federal election
Mr Teckwah Tan, Australian National University, Australia
- D3.S4.07 (Individual Papers) - Tradition and the Politics of Identity | EA.2.31
Chair: Professor Brett Neilson, ICS, University of Western Sydney, Australia
- Claiming Land; (Re)claiming Identity: Ādivāsi Gōtra Mahā Sabha and the Indigenous Modernity in Highland Kēraḷa Circa 2001-2003
Mr Abhilash Thadathil, Jawaharlal Nehru University, India
 - In Search for the Special Province of Jogjakarta Indonesia between Javanese Monarchy and Modern Democracy
Ms Hevi Kurnia Hardini, Flinders University, Australia
 - Religion as A Way of Unifying Conflicting Ethnic Groups in Sri Lanka
Mr Anton Piyarathne, Macquarie University, Australia
- D3.S4.08 (Individual Papers) - Questioning Democracy | EA.2.29
Chair: Professor Edmund Fung, SoHCA, University of Western Sydney, Australia
- Closing the Regional Human Rights Gap in East Asia: The Future of the Asia Pacific Forum
Dr Silvia Croydon, Kyoto University, Japan
 - The Quest for Human Rights and Constitutional Democracy in China since 1989
Associate Professor Chongyi Feng, University of Technology, Sydney, Australia
 - Singapore's Iconic Presidential Election 2011: Caught between Asian and Western Models of Democracy
Ms Enqi Weng, University of Melbourne, Australia
 - National Salvation and the Making of a Champion of Democratisation in the Cold War Era: Yin Haiguang and His Political Behaviour (1945-1960)
Mr Kenneth Kai-chung Yung, University of Sydney, Australia
- D3.S4.09 (Panel) - Beyond Syncretism: Explaining Socioreligious Transformation | EA.G.38
Chairs: Professors Julia Howell, University of Western Sydney, and Kathryn Robinson, Australian National University
- Below the Radar: The Commercial Environment as an Opportunity Space for the Rebranding Religious Syncretism in Indonesia
Professor Julia Howell CSCMS, UWS, Australia and Ahmad Muttaqin, MA Sunan Kalijaga Islamic University, Indonesia
 - Vernacular Expressions Religious Distinction: Religious Authority and the Process of Islamisation in Eastern Indonesia.
Professor Kathryn Robinson, Australian National University, Australia
 - *Tahlilan*: Chanting for the Deceased and Preparing Self for the Death
Ms Stella Hutagalung, Australian National University, Australia
 - Islamic Governance and Butonese Political Culture
Dr Phil Winn, Australian National University, Australia

D3.S4.10 (Individual Papers) - International Relations and Economic Change in Southeast Asia | EA.1.22

Chair: Ms Bettina Roesler, ICS, University of Western Sydney, Australia

- Privatisation as a Precursor of Political Reforms in Myanmar
Dr Htwe Htwe Thein, Curtin University, Australia
- 'Ownership'. Whose is it? - Exploring the Nature of ODA, Development and Assistance from Japan to Vietnam
Mr Hop Q Dinh, University of Technology, Sydney, Australia
- Thai Foreign Affairs towards Southeast Asia Regionalism
Miss Katsamaporn Rakson, Deakin university, Australia
- The Changing Nature of the Institutional Capacity of the Indonesian State Since 2002
Ms Inge Diana Rismawanti, Curtin University, Australia

D3.S4.11 (SASA Panel) - Terrorism in South Asia | EA.1.27

Chair: Professor Marika Vicziany, MAI, Monash University, Australia

- Homeland Security Policy in India: Challenges to Public Private Partnership
Kamala Kanta Dash, PSI, Monash University, Australia
- The Role of Civil Society in Countering Terrorism: A Case Study of Bangladesh
Mr Ifti Arman Rashid, PSI, Monash University, Australia
- Why Indian Counter-Terrorism Strategies are so Ineffective
Professor Marika Vicziany, MAI, Monash University, Australia

D3.S4.12 (Individual Papers) - Minority Identities | EA.1.28

Chair: Dr Gerry Groot, University of Adelaide, Australia

- The Politics of Representing Tibet: Alai's Tibetan Native-Place Stories
Professor Yiyang Wang, Victoria University of Wellington, New Zealand
- Cultural Life of Tatar People Living In China
Associate Professor Eyup Saritas, Istanbul University, Turkey
- The Formation of Hybrid Identities in Randa Abdel-Fattah's 'Does My Head Look Big in This?' and 'Ten Things I Hate about Me'.
Miss Amrah Abdul Majid, Monash University, Australia

D3.S4.13 (Individual Papers) - Media and Islam | EA.2.21

Chair: Dr Steven Drakeley, SoHCA/CSCMS, University of Western Sydney, Australia

- The Politics of Piety: Audience, Religious Soap Operas, and Performing Identity
Ms Inaya Rakhmani, Murdoch University, Australia
- 'Trial by the Press': An Exploration of the Relationship between Islamic Jurisprudence and Journalistic Law and Ethics in Indonesia and Malaysia
Ms Janet Steele, George Washington University, United States of America

D3.S4.14 (Individual Papers) - Participation and New Media | EA.2.22

Chair: Professor Ned Rossiter, SoHCA, University of Western Sydney, Australia

- New Media: An Avenue to Reach Out to Young Burmese Buddhists
Ms Mee Mee Zaw, University of Western Australia, Australia
- Jihad Online and Competition of Identities in Islamic Online Media in Indonesia
Mr Taufiqur Rahman, University of Western Australia, Australia / Universitas Muhammadiyah Yogyakarta, Indonesia

D3.S4.15 (Individual Papers) - Translating Chinese Culture | EA.2.27

Chair: Professor Michael Atherton, W&SRC, University of Western Sydney, Australia

- Translation, Catastrophe and Chinese Modernity at the Turn of the Twentieth Century
Ms Whitney (Ruijuan) Hao, University of California, United States of America
- Asian-Pacific Creative Breath: Communicative Energy between Realms
Dr Bruce Crossman, SoHCA, University of Western Sydney, Australia
- Translating Same-Sex Desires from Chinese History
Dr Mark Stevenson, Victoria University, Australia

16:00 – 17:30 | Day 3 – Session 5: Closing Plenary Panel | EA.G.18

Chair: Professor Purnendra Jain, ASAA President, University of Adelaide, Australia

The Future of Asian Studies

Invited Speakers: Professor Tessa-Morris Suzuki, Australian National University; Professor Maurizio Marinelli, University of Technology, Sydney; Emeritus Professor Anthony Reid, Australian National University

Invited Discussants: Professor Kalyanakrishnan Sivaramakrishnan, Yale University, USA and Emeritus Professor John Ingleson

17:30 | Conference Closure

Abstracts follow in program order

PART 2: ABSTRACTS

DAY 1: Wednesday 11 July

10:00 – 11:00 | Day 1 – Session 1: Keynote Address

Chair: Dr Tim Winter, ICS, University of Western Sydney, Australia

Asian Studies and/in Asian Universities: Global Impacts?

Professor Lily Kong, National University of Singapore, Singapore

In this paper, Professor Kong examines the changing higher education landscape in Asia, from the increased government and private investments in universities in many parts of Asia, to rethinking the balance of specialization vis-à-vis broad-based learning, to the rising interest among 'western' universities in setting up campuses in Asia. She considers the reasons for and implications of such rapid changes for the nature of higher education, the place of Asian studies, and the place of Asia.

11:30 – 13:00 | Day 1 – Session 2: Concurrent panels

D1.S2.01 (Individual papers) - Gaining Asian Literacy: Australians learning to know Asia

Chair: Associate Professor Judith Snodgrass, SoHCA, University of Western Sydney, Australia

- Reflection of the diaries of Australian High School Teachers on Chinese culture in their in-country program in China 2011

Dr Shi Li, University of New England, Australia

This paper is based on the data collected from the short course held in China January 2011 in which 13 Chinese language students of the University of New England from the Department of Education and Training of NSW high school teachers participated. These students were required to write reflective journals about behavior of Chinese people observed during their three-week stay in Xi'an China on two of the five elements of human nature in Confucianism: benevolence and propriety. What is revealed in their diaries is alarming. Many preconceptions and misconceptions are easily seen in their diaries. Their study trip ended up exposing a big gap between the so-called Chinese 'cultural charm' by Chinese art performances held in Australia and the reality they observed in person in China. The ramifications could be serious as this group of students, as high school teachers sponsored by the State government, are already or will be in the future, shouldering the mission to teach Chinese in their high schools. As their cultural understandings form a bridge between China and Australia, such understandings must be highly valued. This paper explores reasons behind their observations and possible solutions to such misunderstandings.

- Resourcing 'Asian literacy'

Dr Amy Chan, Australian National University, Australia

Two of the three themes noted in the report, 'Mapping Our Future In the Asian Century: Asialink Asia Society National Forum 2010', are the necessity to '[equip] Australians with skills and understandings for the Asian Century', and 'great resourcing' to build better Australian-Asia relationships to achieve more successful outcomes. It is arguable that Asian-focused Australian libraries and information providers have a significant role in providing the resources if Australia is to take up these two recommendations. However, all libraries and information providers face challenges of changing technology, escalating resource costs and decreasing funds. When it comes to providing information and resources on Asia to Australians, the challenges are much more pronounced, due to factors such as the diversity of languages in Asia and the lack of language experts and expertise in Australia, variable publishing industries in individual Asian countries, and the vast geographical extent size of the Australia. All these factors complicate the already difficult task of providing the resources to build Australia's wealth of knowledge of Asia. With this in mind, this paper proposes the establishment of a national organisation that will coordinate all Asian-focused information service providers to: provide nationally-coordinated services and programs for a more equitable distribution of resources across the nation; provide a platform for Australia's Asia knowledge portal (as recommended in ASAA's 'Maximizing Australia's Asia Knowledge, 2002'), and be part of Australia's cultural diplomacy to Asia by means of establishing exchanges, collaborations and partnerships with corresponding information providers and the growing publishing industry.

- Asia literacy in Australian schools: if I am not an 'Asianist' can I 'know' Asia?

Ms Peta Salter, James Cook University, Australia

Increasingly, the internationalisation of education and calls for intercultural education have led to decentring education that focuses on 'the West' and the incorporation of 'the rest'. Intellectual engagement with Asia has widened considerably through this shift as more educators are required to 'know' Asia. In schools, this engagement is conceptualised as 'Asia literacy' and led by the Asia Education Foundation. Attempts to implement Asia literate curricula have been 'uneven and mostly unsustainable' (AEF, 2012, p. 1), resulting in low levels of Asia literacy among secondary school graduates (Hill & Thomas 1998, Wilkinson & Milgate 2009). Not surprisingly, upon entering university 'only a minority of [these] students were interested in further study [of Asia]' (Hill & Thomas, 1998, p.59). This is compounded by the fact that a majority of Australian teachers have had little opportunity to learn about Asia in their own education (AEF Advisory Board 2008, ASAA 2002, NALSAS 2001). Gaps in 'knowing' Asia sit uneasily with problematic assumptions that knowledge of Asia can be easily identified and discretely inserted into curricula. This paper reports on the findings of research into teachers' responses to and perspectives of Asia, exploring issues for teachers in 'knowing' Asia. Teachers are keen to know Asia, but issues arise around a lack of clarity in defining Asia, the inherent complexity of such an endeavour, and feelings of inadequacy due to what is perceived as a lack of authentic knowledge. This is significant as the new national curriculum mandates that teachers' engage with the cross-curriculum priority: Asia and Australia's engagement with Asia. The paper concludes with a discussion of implications for widening intellectual engagement with Asia, possibilities for rethinking the dilemma of 'knowing' Asia, and implications for engaging future 'Asianists'.

D1.S2.02 (Individual Papers) - Migration and Marginalisation

Chair: Dr James Arvanitakis, SoHCA/ICS, University of Western Sydney, Australia

Panel cancelled

D1.S2.03 (Individual Papers) - Law and its Consequences

Chair: Professor Kent Anderson, University of Adelaide, Australia

- Novel Treaty-Based Approaches to Resolving International Investment and Tax Disputes in the Asia-Pacific Region

Professor Luke Nottage, University of Sydney, Australia

Asia-Pacific trade and investment treaties have proliferated. Their dispute resolution mechanisms are important in entrenching market access commitments, especially when providing for direct claims by firms against states. But the Global Financial Crisis has also heightened calls to balance liberalisation with harmonised regulatory safeguards. How investment treaties sometimes deal with certain claims over taxes imposed by host states, limiting the scope for foreign investors to proceed with direct arbitration claims (if both host and home state agree they are not 'expropriatory'), suggests one innovative mechanism for resolving claims about other investment disputes. This approach could be extended to other 'sensitive' areas such as a foreign investor's claim that a host state's public health measures amount to expropriation or a breach of 'fair and equitable treatment', as now alleged by Philip Morris Asia against Australia. A second possibility is to redesign investment treaties covering such claims like some contemporary double tax treaties, which have also burgeoned through the Asia-Pacific region based on the OECD Model Treaty. Just as a taxpayer can be given rights under tax treaties to force treaty partner tax authorities to initiate an inter-state arbitration, an investor could be entitled to trigger an inter-state arbitration of other sensitive issues under an investment treaty. Both dispute resolution mechanisms address state sovereignty and public interests, yet preserve a role for private interests. They are only some of many possibilities for improving investor-state arbitration, instead of abandoning it for Australia's future treaties as proposed by the Gillard Government Trade Policy Statement of April 2011. The latter's stance on dispute resolution provisions generates complex short-term and long-term implications for bilateral and regional economic integration initiatives, including the expanded Trans-Pacific Partnership Agreement.

- Indonesia's Stance on the Death Penalty and its Regional Implications

Dr Dave McRae, Lowy Institute for International Policy, Australia

The majority of countries in Asia retain the death penalty; China is responsible for a significant proportion of executions worldwide. Comparative scholars Johnson and Zimring term Asia 'the next frontier' for capital punishment, reflecting broader debate regarding how far the international trend towards abolition in recent decades is likely to extend. In this presentation, I survey debates on the death penalty within Indonesia, including the interpretation by various stakeholders of international arguments for abolition and retention, and of treaty restrictions on the use of capital punishment. I examine the prospects for abolition in Australia's key regional neighbour and map out the implications for the region. Indonesia is at a crossroads regarding the death penalty, with competing forces advocating greater use of capital punishment and for its abolition. Indonesia's use of the death penalty has not decreased since the 1998 democratic transition, and capital punishment appears to retain majority public support. Nevertheless, there are enough forces pushing for abolition or moderation to suggest a reconsideration is possible. Indonesia conducts few executions compared to various other retentionist countries, and has not carried out an execution since 2008. The inclusion of the death penalty in each new piece of legislation is strongly debated, and a third challenge to a death penalty statute is currently underway at Indonesia's Constitutional Court. Additionally, the imperative to protect Indonesian citizens on death row abroad could provide a new pragmatic reason for abolition, a factor that could also affect emerging powers China and India.

- Reflections on *I Just Didn't Do It*, the Lay Judge System, and Legal Education in and out of Japan

Professor Kent Anderson, University of Adelaide, Australia

In 2007 the Academy Award winning director of *Shall We Dance* released his new film, a critique of the Japanese criminal justice system from a wrongful conviction perspective. In this paper, I use the film as a vehicle to serve three disparate goals. First, I provide the first legal critique of the film, a genre of legal scholarship developing over the past 15 years. Second, I use the film to reflect on criminal justice reforms in Japan, in particular the introduction of the Lay Judge System (quasi-jury *saiban-in seido*) from 2009. Third, I ask whether use of film as a legal text assists or distracts from my primary pedagogical objectives in teaching comparative Japanese law. I conclude with a cautious recommendation of *I Just Didn't Do It* as legal cinema, as a catalyst for reform of the Japanese criminal justice system, and as an educational text.

D1.S2.04 (Panel) - Transit Labour Panels: Zones, Corridors, Circuits

This series of three panels explores ways of knowing Asia through the zones, corridors and circuits that internally network it and join to other world regions. The papers build upon approaches to regionalism that emphasize patterns of trade and cultural traffic above civilizational continuities. They focus on the inconsistent and shifting relations between different kinds of economic, political, technological and juridical spaces that interact to create diverse legal orders, labour regimes and cultural styles. Some of the papers concentrate on the continuity between colonial protectorates, dependencies and trusteeships and present day spaces of capital accumulation and dispossession. Others focus on how present-day digital networks facilitate the circulation of capital and goods in ways that at once perform the work of global integration and lead to the production of diverse spatial niches. Together these panels present a view of Asian regionalism as the effect of particular, fragmented and material operations.

Transit Labour Panel 1 - Zones: Beyond the Logic of Exception

Chair: Professor Sandro Mezzadra, Università di Bologna, Italy / ICS, University of Western Sydney, Australia

Special economic zones have been crucial to the emergence of Asian economic power. This panel moves the debate about these spaces of production, labour and dispossession beyond the paradigm of flexible citizenship and graduated sovereignties. Rather than reading zoning technologies as a state strategy to accommodate global capital by declaring exceptions to law or other forms of normative regulation, it argues that they signal the emergence of new organizational formats that disarticulate jurisdiction from territory. Mindful of the plurality of different types of zones across contemporary Asia, the panel approaches them as social spaces that are saturated by competing norms and calculations. It thus treats them not as anomalous spaces but as paradigmatic sites that prompt processes of spatial and social reorganization well beyond their borders. The three papers investigate zones in China and India with an eye to the production of new kinds of labouring subjects and the disappearance of the citizen-worker.

- **Between Cognizant and Infinity: Economic Zones in Shanghai and Kolkata**

Professor Brett Neilson, ICS, University of Western Sydney, Australia

The transnational research project *Transit Labour: Circuits, Regions, Borders* conducted investigations into the conditions of life and labour in and around the fringes of economic zones in the cities of Shanghai and Kolkata. With attention to the specificities of space, accumulation and legislation that characterize these sites, the paper considers the relations between economic zones in China and India and their connections to wider regional and global circuits. The focus is on visits to a printed circuit board factory in the Songjiang Industrial Zone to Shanghai's southwest and to a row of makeshift tea shops that line the Unitech Special Economic Zone in Rajarhat, the 'new town' to Kolkata's northeast. Examining the competing norms and calculations that saturate these spaces, the aim is to show how they disarticulate territory from jurisdiction and produce labouring subjects who cannot be recognized as citizen-workers.

- **Zoning Space and Spacing the Zones: Accumulation and Unrest in Post-Colonial Capitalism**

Professor Ranabir Samaddar, Calcutta Research Group, India

There are great stakes in the game of zoning and spacing. These stakes concern the bio-political organisation of Asian societies, not the least, of India. In India today there are all kinds of zones which affect the organisation of life and labour in the country: special economic zones, mining zones, zones of energy resources, coastal regulation zones, maritime fishing and exploration zones, disaster zones, and several more. What does commodity production look like in this jungle of zones? What does the life-cycle of labour look like in these surely overlapping circles—at times concentric, at times plain? What is the nature of the security that polices these zones? And, more fundamentally, how are these zones populated with living labour and infrastructure? While these questions may not be new, I believe post-colonial capitalism with its emphasis on development has become more acute than ever. Each zone claims to be special for development. How special they are, and how are they connected, if they are at all, in a grid with flows allowing the grid to function? With the frequent breakdown of one grid or another (power is the best instance in India), zoning often reaches an impossible point. The contradiction between zoning and spacing therefore remains.

- **Conceptualizing Zones: Within and Beyond the Logic of Expertise**

Giulia dal Maso and Mithilesh Kumar, University of Western Sydney, Australia

The paper investigates special economic zones as a site for production of new laboring subjects and the simultaneous spatial, social and cognitive reorganization that takes place. This process of production of laboring subjects and reorganization is a contested phenomenon where both the state as well as the subject reconstitutes and redefines itself. While the state wants to have an ideal laboring subject forged on the basis of its agenda the subject is not an unquestioning agent. The state wants to develop its expertise on how to best govern the new subject that it produces while the subject tries to preserve their autonomy. The paper will look at the special economic zones in Gurgaon, India and the stock exchange in Shanghai, China. This is an exercise to examine the various methods through which global capital operates in different socio-economic-political milieux. The study is between two very different kinds of laboring subjects: the industrial and the financial. In the case of China, the study focuses on the returnees from Australia working in the Chinese financial sector and how they bring their 'foreign' expertise in an attempt to reorganize the Chinese financial market. In the case of India, the focus is on the newly emerged industrial worker with low level of technical expertise engaged in specific aspects of industrial production, mainly automobiles. This leads to the second line of enquiry. The production of the new laboring subject is an intensely contested site. While the state would like to produce an ideal subject the latter has its own interests, often antithetical to the former. Thus, this production of subjectivity is fraught with contradictions and both parties have to enter into negotiations and bargain. This game is ever evolving where the players gain expertise through their experience so that both the state and the subject are in a constant state of flux.

D1.S2.05 (Individual papers) Place, Food and Identity

Chair: Dr Anna Karlstrom, University of Queensland

- The rhetoric of fusion: history, heritage, food and discourse in the Western experience of cuisine in Luang Prabang, Laos.

Associate Professor Robyn Bushell and Dr Russell Staiff, ICS, University of Western Sydney, Australia

Inextricably interwoven into the western tourist experience of Luang Prabang, the former royal capital of Laos and former French colonial town, is a food encounter that has increasingly been subsumed under the description of 'Lao-French fusion cuisine'. Over the past decade there has been a conscious exploitation of the connection between the cultural heritage of the town, under the aegis of its World Heritage status, and the distinctiveness of its cuisine as intangible heritage. This paper explores the intersection and interconnection between the way Luang Prabang's cuisine is represented, the contestations around these representations (what is included, what is excluded, the use of the past) and the Western cuisine experience of Luang Prabang. We will argue that the rhetoric of fusion is partial, selective and strongly influenced by the various ways Luang Prabang (re)presents itself to Western tourists. Further, we will argue that the touristic image/experience of Luang Prabang's cuisine camouflages under the fusion description a highly mobile set of dynamics and a far richer understanding of the food scenarios within the historic city. This is particularly the case regarding the interchange and intermingling of many food traditions; the highly improvised nature of the cuisine, the interplay between local farming, fishing, markets and local food production, the presence of food sources from Thailand, China, Vietnam and France, the way cuisine marks and ritualizes social groups (the Lao bourgeoisie, students, monks, hilltribe peoples, ethnic minorities, Western expatriates, Western tourists *et cetera*) and the ebb and flow between these groups in the production and consumption of food. Put simply, the heritage tourist rhetoric of Lao/French fusion masks complexity and freezes an open-ended process into a fixed representation.

- Local Community's Sense of Place as an Approach to Tourism Development Strategy in Bali Indonesia

Mrs Luh Micke Anggraini, University of Western Sydney, Australia

Sense of place is the intangible element of a place, defined as the emotional relationship between a place and the people who engage with it. In contemporary society, most places interact with global movements, leading to a considerable change of sense of place. In the context of tourism, despite its economic contribution, this to some extent creates tension among local communities living in a tourist destination, sharing their place with tourists and finding part of their place transformed into a tourist facility. This paper addresses how tourism changes the sense of place in Bali, a notable tourist destination in Asia. First, it will discuss the Balinese sense of place from the perspectives of local knowledge; how Balinese physically and spiritually value the environment. Second, it will review the socio-cultural and environmental impacts of tourism development by focusing on shifts in local places and lifestyles. In this section it also analyses how Balinese traditional communities adopt tourism—which mostly contains Western values—as part of their lives. Third, it will consider the challenge that tourism development presents to the way that Balinese preserve their sense of place, their attachment to place, to place identity, and to the tangible aspects of the physical environment. The paper concludes by suggesting that the local sense of place can perform as a strategy in navigating the future development of tourism in Bali by safeguarding local values and at the same time it can also strengthen the image of Bali as a cultural tourism destination.

- Performing 'Japanese' Ethnicity within Japanese Restaurants in Melbourne

Dr Iori Hamada, University of Melbourne, Australia

This paper concerns the deployment of ethnicity in cross-cultural representations, demonstrating how 'Japanese' ethnicity functions within Japanese restaurants in contemporary Australia. In my ethnographic fieldwork conducted in Melbourne between 2008 and 2011, I repeatedly observed that Japanese ethnicity functions as a necessary formula for the operations of this particular cross-cultural space because it is considered a sign of the authenticity of what a 'Japanese restaurant' is, or should be. Applying Judith Butler's notion of performativity, this paper illustrates how providers very consciously perform a certain ethnic form that allows their practices and products to be recognised as 'Japanese' by the audience. I will focus on two providers: a Korean-born *izakaya* owner, Steve, and a Japanese-Australian floor manager, Takeshi, to demonstrate how the operations of the Japanese restaurant rest upon performing Japanese ethnicity or 'doing' Japaneseness. In her work on gender performativity, Judith Butler argues that gender is not an expression of what one is, but rather, something one does over and over again. Butler's notion of performativity allows us to see how Japanese ethnicity, like gender, is a condition, not an essence, and how this particular condition can be cross-culturally constituted through performing or doing. I also suggest that particular representations of Japanese ethnicity do not only repeat, but can be re-worked through a series of displacements, cross-cultural exchanges and interactions. My two examples show how the providers are partaking in the 'doing' of Japaneseness for cross-cultural desire and potential empowerment, as well as for economic profitability. Rather than looking at Japanese ethnicity as a natural attribute, this paper argues that it is performative, and thereby can render a new meaning of what it means to be Japanese, while drawing on the authority of the 'original' that is being repeated.

D1.S2.06 (Individual papers)—Industrial Relations and Capital Networks

Chair: Dr Sarah Graham, SoHCA, University of Western Sydney, Australia

- The Formation of Japanese Industrial Relations during the Period of High Economic Growth: Enterprise Unionism and Joint Consultation Systems

Professor Sam-soo Kim, Seoul National University of Science and Technology, Republic of Korea

Labour relations in Japan were very unstable and even hostile directly after the Second World War. There were so many cases where the right to manage was not secured in that period. It was during the period of economic high growth, from 1955 to 1973, that industrial relations were drastically stabilized. A lot of large scale and prolonged labour disputes occurred in the process of stabilization. Since the 1920s, the 'joint labor-management conference system' has been the characteristic structure of industrial relations in Japan, except during the period of the Second World War. The 'Joint Consultation System' (*Rōshi kyōgi sei*) was formed during the period of high economic growth under the leadership of the Japan Productivity Center. It is qualitatively different from that of the pre-war Worker's Council System (*Kozo rinkai sei*) under which the right to organise was prohibited. And it is also different from 'Management Consultation System' (*Keiei kyōgikai sei*) where trade unions had powerful rights to consult and determine on extensive matters of production and management in the 1940s and 50s. This paper aims to clarify the formation process of 'stable and cooperative' industrial relations during the period of high economic growth, focusing on the transition to 'Joint Consultation System' from 'Management Consultation System'. It investigates the formation process and functional characteristics of the post-war enterprise unionism which resulted directly from the collapse of 'the cross-enterprise industrial union movement' of the 1950s and 60s. In particular, functions of enterprise union and its changes are discussed under the theoretical framework in which the concept of 'joint consultation' is to be differentiated from that of 'collective bargaining'.

- A Labour Attaché's Dilemma: the Role of Discretion in the Trafficking-Like Practices of the Indonesian State

Mr Wayne Palmer, University of Sydney, Australia

Observers of Indonesia's formal labour export program claim that trafficking-like practices occur at each stage of the migration process. Many reports single out the actions of licensed recruitment agents for particular attention. For example, agents are reported to routinely falsify birthdates of underage recruits so that they qualify for migration documents. This practice is clearly illegal. But rather than enforce the law, Indonesian public officials often choose to turn a blind eye, both within Indonesia and abroad. This paper examines the micro-practices of Labour Attachés when dealing with migrant workers and documents containing false data in two Southeast Asian countries, focussing in particular on cases where evidence of illegality is not reported to the police in favour of an alternative course of action. I use insights from extensive fieldwork in both countries, as well as in Indonesia, to explain the factors that have partly motivated Labour Attachés to use discretion in this way and argue that public officials do not always identify the law as the most appropriate solution for what they see to be complex issues.

- The Moral Economies of Pyramid Subcontracting: Down-sourcing risk among transnational labourers in Asia

Dr Amanda Wise, Macquarie University, Australia

Pyramid subcontracting usually involves larger companies using labour removed by several layers of subcontracting. A typical example is a group of construction workers involved in building a high-end shopping mall on Singapore's famous Orchard Road. One group of labourers were five or more times removed in the sub-contracting chain from the multinational corporation in charge of the construction. Injuries and exploitation were rife, yet the multinational involved refused to take responsibility when abuses were uncovered, claiming they had no knowledge or responsibility for the welfare of workers employed by subcontractors. Another group of workers never knew from day to day where they would be deployed and had no idea who was responsible for paying them. The contractor closest to them in the supply chain was a former exploited migrant worker himself, who had become a contractor to a small company slightly further up the chain. When this 'middle' contractor went broke, the workers ended up without pay or lodging for months and in a shelter for homeless workers. This paper explores the moral economies of these fragile and multi-layered (and multi-national) relationships between labour and capital. Based upon fieldwork among highly exploited migrant labourers in Singapore employed in such arrangements, the paper theorises their experiences through the notions of recognition, trust, respect, risk, responsibility and craftsmanship (Sennett 2003, 2008). It then considers these relationships in a larger context of precarity, border regimes (Neilson 2005, 2008) and supply chain capitalism (Tsing 2009).

D1.S2.07 (Panel) - Gender in China: New Perspectives

Chair: Professor Louise Edwards, University of Hong Kong, China

- Globalizing Masculinity Ideals: Limitations of Gender Research

Professor Kam Louie, University of Hong Kong, China

In the last few decades, the world has, through new technologies and more frequent border crossings, become much more interconnected than ever before. In this paper, I argue that in the contemporary world, notions of hegemonic masculinity and gender inequalities only make sense in a comparative economic and political context. Chinese masculinity ideals provide an excellent case study for this thesis because Chinese in a very short time has become enmeshed in the international system and notions of what constitutes ideal masculinity have changed a great deal accordingly. The paper is a tentative attempt at exploring issues that need to be researched when studying men and women in China and elsewhere in today's world.

- The Conflation of *Chang* and *You* in the Theatre Culture of Late Nineteenth Century Beijing

Associate Professor Wu Cuncun, University of Hong Kong, China

The rise of Beijing Opera from middle to late Qing Beijing is closely connected with elite audience's fascination with cross-dressed boy-actors on stage, as well as the erotic pursuit of boy-actors services in restaurants and their master-owned 'private-apartments'. In Chinese sources this dual identity or role of the boy-actors has to do with a long held conceptualisation of the performing traditions, *chang you bingt* ('the conflation of prostitute and actor'). This paper will detail how such a system and concept operated in the late Qing capital, the duties of the boy-actors, and the relation between troupes, theatres and 'private apartments'. I will also examine how this impacted on late Qing Beijing theatre culture, public space and the literati's socialisation.

- March 8 International Women's Day: Contested Visions

Professor Louise Edwards, University of Hong Kong, China

Arguments about the origins and significance of March 8th, International Women's Day (IWD) in Europe and America, have commonly been taken as evidence of the early 20th century tensions between communists and feminists over whether 'women have rights beyond those they hold as workers' (Kaplan, 1985). In the case of China, the introduction of IWD in March 1924 came as a result of Comintern influence over the newly formed United Front between the Nationalist Party and the Communist Party. As a result, the Nationalist Party continued to mobilize women around IWD even after the split with the Communists in 1927. This paper explores the transformation in debates about IWD in the 1920s and 1940s and attempts to explain the manner in which debates about IWD reveal the ways the 'woman question' was activated in broader debates about nationhood and national integrity.

D1.S2.08 (Workshop) - Indonesian Language and Studies in Australian Universities: Strategies for a Stronger Future

Convenors: Dr Minako Sakai and Professor David Hill

This workshop will provide opportunities for academics in Indonesian studies programs in Australian universities to share their ideas on strategies for future growth. With resources constrained at all universities, teaching staff benefit from sharing ideas and strategies. Following the recent launch of the Hill Report entitled *Indonesian Language in Australian Universities: Strategies for a stronger future*, this workshop will be a roundtable discussion to share concerns and translate these into manageable projects. Possible outcomes of this workshop may include:

- 1) Drafting funding applications to develop teaching and resource material at the university level;
- 2) Mapping teaching resources for Indonesian Studies at the university level.

Confirmed panelists:

- 1) Pam Allen (UTAS): 12 students, where do they fit?
- 2) Paul Tickell (UNSW): Shifting teaching resources and contact hours to the upper years for financially viable language teaching
- 3) Minako Sakai (UNSW): Using *The Indonesian Way* by G. Quinn for the beginners Indonesian, model teaching plans depending on contact hours
- 4) Richard Curtis(CDU) : University BRIDGE program
- 5) David Hill (Murdoch) Non-language Indonesian studies, breadth of offerings
- 6) Yuko Kinoshita, (University of Canberra): Large 1st Year enrolments and how to effectively increase the upper-year enrolments: experience from Japanese studies
- 7) Amrih Widodo (ANU), Competing against other languages, ANU experiences
- 8) In-country programs (ACICIS, RUILLI): initiatives to stimulate greater demand

D1.S2.09 (Panel) - The China Syndrome: the New Soft Power Competitor in East Asia

Chair: Dr Brian Yecies, University of Wollongong, Australia

This panel looks at the idea of soft power competition in East Asia with a focus on Mainland China. It address the question of how China might become more than just a market for East Asian pop culture and become a creative contributor in its own right. Drawing on research in audio-visual, design and art markets the panel argues that China can learn from the successes of its East Asian neighbours rather than 'going it alone'. It argues that China's best markets are in East Asia and this is where it should be competing.

- **Unpacking Soft Power: China's Search for Originality**

Associate Professor Michael Keane, Queensland University of Technology, Australia

In this presentation I describe six elements in the development of China's soft power as the nation transforms from its strengths in intangible heritage towards the intangible digital economy. A fundamental challenge facing China is: how can its cultural workers, artists, and designers generate 'original' works and performances rather than providing technical services, particularly to entities that are 'foreign'? This is also the challenge of moving from simple cultural goods to complex cultural goods, the latter category entailing greater complexity of financing, production schedules and sharing of revenues (see Caves 2000). Moving beyond the 'world factory model' entails a deep commitment to allowing more imaginative ideas. Moreover, the kind of original creative content that captures attention (soft power) needs time. Chinese policy makers want to fast track progress, to accelerate cultural development (*wenhua jianshe*), as the nation has reportedly done in technological innovation. The stages illustrate how and why Chinese policy makers are prescribing industrial catch-up strategies for culture. The stages also reveal a sense of frustration of being regarded as a derivative uncreative nation by China's East Asian neighbours, which have reaped the benefits of commercial contemporary media.

- **Korean Soft Power Outreach in China: Cinematic Chameleons at the Frontier of Culture and Economics**

Dr Ae-Gyung Shim, University of Wollongong, Australia

This paper traces the transcultural impact that the Beijing branch of the Korea Creative Content Agency (KOCCA) has made in China since opening in 2001, emphasising recent developments in the post-Beijing Olympics era. Through an analysis of annual networking events and their subsequent industry activities and agreements, this paper contemplates how collaboration between Korean and Chinese cultural producers is invigorating multiple industry sectors such as film, television drama, animation, and computer gaming in China. In so doing, it demonstrates how KOCCA is unexpectedly achieving more than marketing Korean popular culture (aka *Hallyu*) and cultivating a giant export market for Korean cultural products. Through this key quasi-government agency and its internationalisation strategies, Korea is expanding its soft power as well as assisting Chinese cultural producers to develop soft power of their own, providing new insights about media collaboration in Mainland China and 'soft power competition' in the region.

- **Korean Post-Production Collaborations in China and New Digital Soft Power Flows**

Dr Brian Yecies, University of Wollongong, Australia

Since the simultaneous expansion of Korean film exports and the downturn of industry profits in 2006, collaboration between Korean and Chinese filmmakers has grown exponentially across aspects of international locations, casting, co-production, investment, and post-production. Korean digital post-production and visual effects firms operating in China in particular have contributed to major films such as the Chinese-Korean official co-production *Sophie's Revenge* (2009, starring Zhang Ziyi and Fan Bingbing), Tsui Hark's *Detective Dee and the Mystery of the Phantom Flame* (2010), Feng Xiaogang's *If You Are the One II* (2010), the 3D film *Flying Swords of Dragon Gate* (2011), *Love in Space* (2011, produced by Fruit Chan and line produced by India-born Australian filmmaker Anupam Sharma), and *Painted Skin 2* (2012). In this way, although largely behind the scenes, Chinese cinema has benefitted from the fresh aesthetic qualities, expertise and training that Korean cinema has become known for around the globe since censorship of domestic films was lifted in 1996. The 'transnational' case studies analysed in this paper illustrate how Korean digital effects firms and practitioners are contributing to the development of new flows of Chinese soft power and assisting with the unprecedented international expansion of both the Chinese and Korean film industries around the world.

- **The Going out Policy, Soft Power and Informal Markets**

Ms Irene Ma, Queensland University of Technology, Australia

In this presentation I look at how Chinese culture has geared up its soft power. I begin with a description of the evolution of 'going out' and its application to culture, and then look at the integration of the cultural (creative industries) with soft power. One of the concerns of the Chinese government has been to overcome its cultural trade deficit. Although China exports many cultural commodities, these are mostly low value. However, there is another missing dimension in the statistics, that is the value of Chinese content and creative production that is not formally recognized because it exits via informal trade channels, such as the value of shanzhai products (which are exported globally); the value of film content that is pirated and the value of copy art that emanates from art reproduction villages in south China.

D1.S2.10 (Individual Papers) – Power, Economics and Struggle in Asia

Chair: Professor Robert Lee, SoHCA, University of Western Sydney, Australia

- **Structure Versus Agency: Can Timor-Leste's Democracy Survive?**

Professor Damien Kingsbury, Deakin University, Australia

In 2012, the people of Timor-Leste went to the polls for the third time. These events – two rounds of presidential elections and a parliamentary election, marked the consolidation of democracy in Timor-Leste and the embrace of the modernist ideas of political participation and representation. Two questions, however, remained. The first question was whether Timor-Leste had established a procedural democratic process, or whether its democracy was substantive? This then raised further questions about the extent of voter awareness, the policies of the candidates and parties, the extent of personality politics and the influence of patron-clientism. The second question concerned whether Timor-Leste was sufficiently stable to accommodate the robust debate that accompanies an open democracy within the context of the exit of the International Stabilisation Force and the current UN mission by the end of 2012. The combination of these two issues raised the subsequent question of the suitability of competitive politics in a still emerging political society, and whether the structural challenges of under-development can be overcome by the agency of democratic intent. This paper will address these issues set against the political experience of Timor-Leste since formal independence in 2002.

- **Preferences for Health Care: Indian Consumers' Perspective**

Mr Richard Iles, Griffith University, Australia

The paper contributes to the better understanding of Indian consumer preferences towards choice of doctor and health care services. The development of this understanding is important given India's limited and ineffective regulation of primary health care workers and user fees. Approximately 8 per cent of Uttar Pradesh's 200 million people are forced below the poverty line annually due to primary health care costs (Berman et al., 2010). High levels of out-of-pocket (OOP) health care expenditure are a defining characteristic of India's primary health care market and are comparable to those of 'Least Developed' countries. As a proportion of total health care expenditure and private health care expenditure India's OOP is among the highest in the world (Berman et al., 2010; World dataBank, 2011). As of 2009, India's OOP as a percentage of total health care expenditure was approximately 50 percent. This paper represents the analysis of qualitative data from rural and urban Uttar Pradesh, India, focusing on how consumers make health care decisions. The data comes from approximately 35 people of three locations in Uttar Pradesh. This paper is the first stage in ongoing research related to the themes of 'Asian modernities', and 'Urban cultures and Social Transformations'. The behavioural model of consumer choice in health care by Anderson (1968, 1995) provides the theoretical framework for this paper. Anderson's framework outlines the possible demographic, socio-economic and environmental factors that influence health care choice by consumers.

- **Enforced Progress and Development: The Indian State, Maoism and the Struggle of the Tribal People**

Dr Drew Cottle, SoHCA, University of Western Sydney, Australia

This paper will offer an examination of the Indian State's war on the tribal poor of the resource rich states of Central India. From the early 1990s the Indian State and sectors of capital have carried out unprecedented industrial expansion and development. A series of dams for power generation, mining operations and industrial processing plants have been established in the states of Central India where tribal people have lived for centuries neglected by the State and capital. The natural resources of these traditional tribal areas are now expropriated by the State and exploited by Indian mining and industrial capital. The tribal people who constitutionally do not exist in the Indian State formation are expected to endure this enforced progress and development. Their lands are stolen and their fate is as displaced stateless persons whose labour is not required by the forces of progress and development. Adherents of Indian Maoism or Naxalites together with the tribal people have engaged in a guerilla struggle of resistance against the Indian State and its social order since the late 1960s. This internal war in the states of Central India has usually ended in decimation of the Maoists by the State. Nevertheless, from the time of India's accelerated open market development in the 1990s with its demand for energy and exploitable natural resources from tribal Central India has been confronted by the obstacle of poor tribal people who defy enforced progress and development by joining or supporting the Maoist armed struggle.

- **Revival of Turkish Hegemony: Opportunities or Challenges for Iran?**

Mr Reza Ekhtari Amiri, Universiti Putra Malaysia, Malaysia

Many variables such as historical and cultural resemblances, Islamic ideology, territorial adjacency and also the strategic role of Iran and Turkey in the development of the Middle East have significantly interrelated the two countries. Turkey has transformed into a regional hegemony in the 21st century by virtue of its geopolitical position in the region, high economic growth, political stability, the rationality of its political elites and their diplomatic capabilities. The question that this research set out to examine is whether the emergence of Turkish hegemony is an opportunity or a challenge for its neighbor, Iran. This study hypothesizes that the resurgence of Turkish power appears to be an opportunity for Iran but in the short term. Iran can apply Turkish political capabilities in its nuclear dispute with the West. Further, with regard to the severe economic sanctions imposed by the West, Iran can utilize the economic abilities of its neighboring country to lessen to some extent the existing economic pressure. Beside, Iran can weaken Israeli menace by improving relations with Turkey. And lastly, both countries can cooperate regarding Kurdish dissidents that have been seriously challenging the two countries for a long time. However, this research theorizes that regaining and strengthening the Turkish hegemonic stand challenges Iran's influential role in the region and also threatens its national interests in the long term. Increasingly, the major threats for the Iranian regime are Turkish political-economic influence in the Middle East and Central Asia, maintaining regime change in Syria, persuading and proliferating its type of governance in the Islamic countries and acquiring increasing popularity in the Muslim Arab world and eventually following US policies in the region.

D1.S2.11 (SASA Panel) - Leadership Matters: Elites, Media, Nationalism and Religion in South Asia

Chair: Dr Irfan Ahmad, Monash University, Australia

- History in Flux: Indira Gandhi and the Great All-Party Campaign for the Protection of the Cow, 1967-68

Professor Ian Copland, Monash University, Australia

Recently, a few scholars have begun (not before time) to historicize post-colonial India. Among the challenges of this project is to identify meaningful turning points in the story that might translate into narrative breaks. This paper canvasses the case for seeing the late 1960s as one of these transitional moments, focussing on the political and administrative response of the Congress Party and its novice Prime Minister to a mass agitation designed to pressure the Centre into passing federal legislation criminalising cow-slaughter. From one perspective, this trial of strength between the government and the Hindu Right can be read as an object lesson in realpolitik. Indeed the paper will argue that it played a crucial part in the making of Indira Gandhi as a political leader. However, even as Gandhi turned the tables on her opponents, she looked for ways to coopt the rising neo-Hindu movement to the advantage of the Congress. Within a few years, communal appeals, the wedging of minorities and the cultivation of orthodox religious leaders had become major weapons in the party's electoral armoury. With hindsight, the 1960s can be seen as the years in which discourses and strategies rooted in the perception that attachments to religion/community were key electoral motivators finally entered mainstream Indian politics.

- Kafka in India: Terrorism, Media, Nation

Dr Irfan Ahmad, Monash University, Australia

In post-9/11 India, scores of individuals (including minors below 18) were arrested, tortured, imprisoned and killed in encounters as 'terrorists'. Though some have been released, most languish in jail. A thread running behind these varied cases appears to be the intertwining themes of terrorism and 'treason against nation'. The state's statistics on terrorists are revealing: 54 cases filed against a single terrorist in 6 cities; in Ahmadabad and Surat, the police charge sheets (in 35 cases) comprise 60,000 pages and in Jaipur 12,000 pages in 8 cases. In understanding the connection between treason and terrorism, I dwell on media's pivotal role as informal leader. Based on the thick description of the dynamic amongst, terrorism, media and nation, it is my contention that the post-9/11 political landscape of India is almost Kafkaesque.

- Nationalist Discourse and the 'Other': How Delhi's Elites View Bangladeshi Migrants in India

Ms Rizwana Shamshad, Monash University, Australia

This paper investigates the perceptions of Bangladeshis as articulated within the paradigm of Indian nationalist discourse. Unofficial estimates of Bangladeshis in India range from 2 million to 35 million 'illegal' migrants, although the Bangladesh government denies the existence of any 'illegal' migrant in India. For a long time, movement across the Indian-Bangladesh border has been common and rarely regarded as 'illegal' or 'infiltration'. It was in the early 1990s that Bangladeshi migrants in India became a major political issue in the aftermath of the demolition of the Babri Mosque. The Hindu nationalist Bharatiya Janata Party (BJP) used the issue of Bangladeshi migrants as one of its major election campaigns in the 1990s. Based on interviews with the key political and civil society actors in Delhi, I argue that there is a link between the negative perceptions of Bangladeshis in India and the mistrust of Indian Muslims, who are seen as the threatening 'Other' and whose loyalty to the Indian nation is questioned by Hindu nationalist parties in India.

D1.S2.12 (SASA Panel) - Tibetan History and Culture

Chair: Mr Paul Brownell, Australian National University, Australia

- Yogācārin Hermeneutics: Cross-cultural Analysis and 'Traveling Theory' in the Yogācārā Text *A Commentary on Differentiating the Middle from the Extremes* (Tib. dbus dang mtha' nman par 'byed pa'i 'grel pa).

Chair: Mr Paul Brownell, Australian National University, Australia

Yogācārin hermeneutics is an often under-represented field in the greater discipline of Buddhist Studies. This paper will go some way to redressing this imbalance by analyzing Vasubandhu's text *A Commentary on Differentiating the Middle from the Extremes* through Edward Said's (1983) post-colonial analysis of 'traveling theory' and Jay Garfield's (2002) theory of interpreting 'in-dialogue.' This paper will establish that Vasubandhu's text can be interpreted as a meditation manual that differs from the hegemonic and authorial hermeneutic of Western cross-cultural philosophical discourse. By using 'traveling theory' I will demonstrate how Vasubandhu's commentary has changed due to its origin, distance traveled, acceptance and transformation as it has moved across cultures. I will demonstrate that further investigation of Yogācārin hermeneutics is needed in order to create a more nuanced understanding of Vasubandhu's commentary. Therefore, the need to analyze post-colonial implications in Yogācārā textual analysis will be demonstrated.

- An Inquiry into the Study of Distant Cultural Heroes of the Past

Mr Gidi Ifergan, SOPHIS, Monash University, Australia

How should great figures who stand as representatives of distant traditions or cultures be studied? What suitable methodologies will invoke a closer understanding of the philosophy and practice of those hailed as Śiva, such as Śaṅkara, the great Indian philosopher and teacher from the 8th century, or the second Buddha, Longchenpa, the great Tibetan Buddhist scholar and teacher from the 14th century? The methodology for such a study consists of three perspectives: philosophical, historical and traditional. These methods are complementary in the sense that the actual intersection of the three perspectives will lend us a more accurate picture. However the three perspectives are not always compatible as such philosophers are expected to be consistent, systematic and original. When this is not the case, their critics point to the contradictions found in their writings. One way of coming to terms with such inconsistencies is to reorganize them into a pattern that clarifies the development of those ideas. In fact this is the purpose of the historical perspective which should also include the socio-political context of these ideas. In order to have a broader understanding of those ideas, one has to consider the traditional perspective represented by the traditional approach of the followers of that tradition. The application of this traditional perspective will provide a deeper understanding of the motives involved in the articulation of the philosophies themselves and therefore will clarify the ambiguities and inconsistencies found in them.

- **Classifying the Main Methodological Approaches to the 19th and 20th Century Study of the Indo-Tibetan 'Esoteric' Traditions and Beliefs.**

Giovanni Arc, SOPHIS, Monash University, Australia

Although the term 'esoteric' has had a complex historical evolution, over the last century it has increasingly become a common and undifferentiated element in the study of many different Asian religious practices and beliefs. With the aim of providing a classification of the scholarly methodological approaches to Eastern esotericism, my paper will examine two interconnected issues: first, the definition of 'esoteric' as it has been used in the West when describing Indo-Tibetan texts; and second, the main methodological approaches that scholars have used in the study of the Indo-Tibetan 'esoteric' traditions and beliefs in the last two centuries. In particular, I will examine the methodologies used to research and classify those beliefs that have been defined as 'esoteric' because of their connection with the subjective experiences of the religious practitioner. In doing this I hope to show why Asian religious beliefs and practices have been so misrepresented.

D1.S2.13 (Panel) - Conceptualising Connectivity in an Asian Century: Regional Integration and Transnational Exchanges in the Greater Mekong Subregion

Chair: Mr Kearnin Sims, ICS, University of Western Sydney, Australia

In 1992 the Asian Development Bank, an International Financial Institution (IFI), gathered the riparian Mekong states of Thailand, Vietnam, Cambodia, Laos, Myanmar, and also China. In a meeting to discuss the future development of these countries, the ADB proposed the creation of the Greater Mekong Subregion (or GMS as it is commonly known). Since then, more than \$10 billion has been spent on regional projects in 'transport, energy, telecommunications environment, human resource development, tourism, trade, private sector investment, and agriculture' (ADB 2011). In addition to these sizeable investments, the GMS has also become conceptually normalized within the majority of publications around this now primarily uncontested 'region'. Yet beyond its so-called formulation in 1992, little consideration has been given to the larger historical-conceptual origins of the region or to what extent, and in what ways, the GMS constitutes a region or 'sub-region' in any traditional sense of the term. This is not to say, however, that alternative understandings of space, transnational practices, governance, integration, and connectivity are entirely non-existent. In a recent, and highly topical, publication that seeks to move beyond traditional nation-state histories of mainland Southeast Asia, James Scott discussed the concept of 'Zomia' as one alternative regional configuration that problematises prevailing boundaries and regional economic networks of the GMS. Such debates need to be furthered. As economic, social and cultural ties continue to increase with the expansion of a 'rising Asia' new (often overlapping) regions are being imagined and produced by a multitude of actors across a variety of public, private, and academic institutions. Yet at the same time, long-standing historical-regional aspirations such as Indochina continue to have an intellectual legacy in regards to the ways in which these spaces are imagined. If we are to begin to understand how new cross-border interactions and transnational connections are likely to shape a rapidly changing Asia, both the theoretical concept of 'regionalism' and the resulting interpenetration and interdependence that emerging regionalism entails will require greater consideration. This panel seeks to explore how geo-economic spaces such as the GMS are brought to life, both physically and discursively. The panel seeks to examine the diverse ways in which regionalism in the GMS may be understood, as well as the physical ramifications of the GMS on the societies, cultures, economies, environments, and peoples that are now encapsulated by this IFI instituted regional development configuration.

- **Regionalism from the Perspective of Cross-Border Migrants: the Myanmar-Thai Border Case**

Professor Yoko Hayami, Kyoto University, Japan

The GMS countries are extremely varied in their economic development as well as political regime, and the talk of regionalism may become a mechanism for reaping resources from the weaker states. This presentation takes the example of migrant workers from Myanmar to Thailand. The idea of regionalism is to link up states by geographical relationship and mutual interdependence. As such, it has significant implications on the flow of people between states. People whose lives might be most affected are cross-border migrants. The Thai economy and industries depend on cheap migrant labor from neighboring countries, especially Myanmar, while its migrant policies have attempted to regulate the influx. Migrant workers' decisions and life strategies are made in response to such larger trends. However, at the same time, not a small part of the migrant population has actually made the border region their home for generations and mobility across is nothing new. They have a sense of their own 'region' that crosses the state border. This, too, affects their decisions and life strategies just as much as the state policies and larger regionalism. This presentation attempts to look at such overlapping 'regions' from the perspective of these migrants and the kinds of choices and strategies they make in the face of state and regionalism.

- **Sub-regionalism in the Greater Mekong Sub-region: mine, yours... ours?**

Gianluca Bonanno, Kyoto University, Japan

History shows us that the peoples of Southeast Asia have interconnected, in a whole variety of ways, for centuries. Neighbouring civilisations have been very close at times, rather distant at others. The co-existence of common roots, ethnic sentiments and, more recently, strong economic interests has often played against smooth intra-regional interactions of any kind, many a time being craftily used by external actors looking for easy profits. This presentation looks at how 'sub-regionalism' in the GMS is given different interpretations depending on what is at stake and who is involved. In particular, a comparative analysis of three of the many layers of influence will be provided, at international, intra-regional, and ground levels. Each of those layers has to be understood through the perspective of the people who pull its strings, as people's perceptions are far more powerful and have a far more decisive impact on interdependence than policies do. Recent responses to the planning and management of dams throughout the sub-region will be taken as a case study that will help us gauge the attitudes of the Asian Development Bank (international level), of the Mekong River Commission (intra-regional level), and of local people (ground level) towards differing senses of commonality regarding one of the GMS's most important as controversial resources: its watersheds.

- Conceptualizing Regionalism in the Greater Mekong Subregion: Historical and Discursive Origins

Mr Kearn Sims, ICS, University of Western Sydney, Australia

As economic, social and cultural ties continue to increase with the expansion of a 'rising Asia' new (often overlapping) regions are being imagined and produced at an often-astonishing rate. Of more than fifty-three different regional institutions that now exist in Asia (ADB 2012: 14) few have seen greater increases in connectivity than the Greater Mekong Subregion (GMS); a region that has become the showcase of the Asian Development Bank in its efforts to strengthen connectivity across numerous regional locales throughout Asia. Across the GMS, more than \$10 billion has been spent on regional projects in 'transport, energy, telecommunications environment, human resource development, tourism, trade, private sector investment, and agriculture' (ADB 2011). Yet beyond its so-called formulation in 1992, little consideration has been given to the larger historical-conceptual origins of the region. With a focus on Lao PDR, (the country at the geographic heart of the GMS), and also China, (the 'superpower' of the region), this paper seeks to conduct a historical and discursive analysis of how geo-economic spaces such as the GMS are brought to life, both physically and discursively.

- Crossroads at the Periphery: China's Influence in the Greater Mekong Subregion

Ms Sunsanee McDonnell, University of Melbourne, Australia

China's economic rise and its growing geo-political dominance are the talking points of the 21st century. While there is much rhetoric and debate about China's interactions with the existing larger powers in the Asia-Pacific region much less is understood about how China is influencing smaller, developing nations at its own doorstep. Geographically proximate, Southeast Asian countries have much to win or lose in terms of their relationship with China. China's 'going out' policy has had positive results for China in terms of increased engagement with its neighbours. Examples can be seen in China's participation in regional forums such as ASEAN +1, ASEAN-China Free Trade Area, as well as reinvigorated bilateral diplomacy with individual Southeast Asian nations. In addition, the Asian Development Bank's Greater Mekong Subregion Economic Cooperation Program has instigated rapid development in transnational transport links, bringing mainland Southeast Asia closer with China than ever before. This presentation seeks to examine the extent of China's influence in the Greater Mekong Subregion (GMS). What are the mechanisms by which frontier regions such as the GMS are being integrated and what role does China play? China's involvement in a number of different sectors such as energy, labour, business and trade and cultural institutions will be presented along with the proposal for my filed research in the region. I will argue that the Sino-Southeast Asian relationship is more complicated than current higher-level theories allow for as they do take into account for the complexity and layers of interactions that occur between both state actors and non-state actors across borders in an increasingly globalised world.

D1.S2.14 (Individual Papers) - Islam and Citizenship

Chair: Professor Julia Howell, CSCMS, University of Western Sydney, Australia

- Turning Conservative Muslims into 'Good' Singaporeans: New Allies in the Management of Islam after 9/11

Dr Michael Barr, Flinders University, Australia

The Singapore government's response to 9/11 and the associated detention of 31 people associated with Jemaah Islamiyah in 2001 and 2002, involved a major rethink of the government's approach to its mostly indigenous Muslim community. Until then Islam had not featured in the foreground of the government's social agenda, let alone its security agenda. Insofar as Islam came onto the government's horizon, it was basically as a background consideration in its handling of the large Malay community, which was almost completely Muslim and who make up most of the Muslim community in Singapore. Islam was monitored and managed, but only so that it could be comfortably sidelined while the government turned to matters it considered more important. The events of 2001 and 2002 forced a major rethink in these priorities. The management of Islam per se became a priority, but with a Janus-faced agenda that has involved promoting two rival groups within the Muslim community: both the 'progressive' Muslims who one might intuitively expect the Singapore to promote, and—surprisingly—the traditional, 'conservative' Muslim leadership, which until then had been the government's least-favored type of Muslim. The 'conservatives' are crucial to the government's security agenda because they command great respect among the conservative elements of the local Muslim community, and it is this section of society that the government fears is vulnerable to radicalization.

- Knowing Enemies: Armenian and Azeri Perceptions of One Another in the Islamic Republic of Iran

Mr James Barry, Monash University, Australia

In the Islamic Republic of Iran, Azeris form the largest ethnic minority while Armenians constitute the largest recognised religious minority. North of the border, both ethno-religious communities have shared mutually hostile relations, and the former Soviet republics of Armenia and Azerbaijan remain technically in a state of war with one another. However, the communal violence that has repeatedly engulfed the Caucasus over the past century has failed to ignite the neighbouring communities in Iran. Based on five months of fieldwork in Tehran in 2010, this paper aims at analysing the relationship between ethnic Azeris and Armenians in the capital of the Islamic Republic. This paper aims to show that while Armenians generally regard Azeris with suspicion, Azeris often have positive views of Armenians. This will be analysed in the context of the closed nature of Armenian community alongside wider public perceptions of Armenians by Muslim Iranians. It will also discuss the discourses surrounding ethnicity and religion in the Islamic Republic.

- Conspiracy Theories and Violent Religious Groups in Indonesia

Ms Fatima Astuti, The Institute for International Peace Building, Indonesia

Violent religious groups in Indonesia have published numerous writings airing conspiracy theories in the media over the last decade, effectively exploiting public communications opportunities. They have taken both global issues, such as Israeli-Palestinian conflict, the 9/11 incident, Jewish attacks against Muslims, attack on Afghani and Iraqi civilians by the US, and local issues as material for elaborating their conspiracy theories. The local theories of conspiracy range across a wide spectrum of incidents from 2002 Bali bombings, to the failed attacks in Palembang in 2008 to the exploitation of natural resources. The reporting of them is mostly based on portraying the government as a powerful agent which will always try to conceal its insinuating actions. The issue of exploitation of

natural resources has partially managed to convince the general public that the government has been trying to conceal their role to benefit themselves. This conspiracy theory may probably be partially true—considering the high level of corruption, and low accountability, in particular on the law enforcement agencies such as army and police. However, it is hard to justify. This situation can be an enticing opportunity for violent religious based groups to gain more supporters and sympathizers for their cause. The first part of this paper will try to examine the strong reasons behind these conspiracy theories and their popularity among the academia and civil society activists mainly hailing from the middle class. The paper will then attempt to address the issue of these conspiracy theories being exploited by the religious based violent groups to garner support to their movement. Finally, the paper will discuss strategies that could be implemented by the government to reduce the impact of conspiracy theories on radicalization within society.

- **Discourse on the Need for Religious Reform in the Post-1998 Muhammadiyah**

Mr Christian Harijanto, Curtin University, Australia

The 1998 Reform has created opportunities for Indonesians to voice their opinions more freely. The reopening up of democracy in the nation allows people to be more straightforward in voicing their opinions. The opinions and aspirations voiced in Indonesia since then, however, are not necessarily liberal. There are voices that demand a more liberal direction for the nation as well as aspirations for a greater role for religious values in public life. The dynamic within Muhammadiyah, as one of the largest Islamic organisations in Indonesia, reflects what has been happening in the nation after 1998. With respect to how the organisation's members perceive the incoming stream of Western cultural and ideological values to Indonesia, there is a part of the organisation that sees the term 'West' as a civilisational entity with its own particular set of values, which is not necessarily similar to Islam. There is also another part of Muhammadiyah that sees this term as a careless way of pigeon-holing various societies into one, general, and overly simplified, definition. This presentation will analyse the various perceptions of Muhammadiyah's members in relation to the term 'West' and how these different perceptions give way to either the demand for safeguarding the status quo in Muhammadiyah or the demand for reforming the organisation. The data for this presentation will come from various works written by Muhammadiyah's members post-1998 with regard to the issue of reform within the organisation and from my interviews with members of Muhammadiyah in Jakarta, Jogjakarta, and Malang during my field research from June to September 2011.

D1.S2.15 (Individual Papers) - Media, Culture and Society

Chair: Professor Wanning Sun, University of Technology Sydney, Australia

- **Japanese Media Strategy: The Recognition of Economic Value Chains**

Ms Seiko Yasumoto, University of Sydney, Australia

This paper examines Japanese media production, remaking and transferences of media content derived from selected manga and contemporary Japanese government strategies to promote Japanese cultural and economic value in East Asia. The study utilizes methodological triangulation inclusive of textual, document and value chain analysis (Morse, 1991; Bryman 2011). Japanese media products, particularly within the scope of popular culture, have significantly influenced the Asian media markets and have created economic value chains. The Japanese government has progressively appreciated the intrinsic value of the media content in both a commercial and cultural context and the loss of value in unregulated segments of the regional market. In 2003 they established an Intellectual Property Strategy Group to support and promote the Japanese media content business. In the following year the government created an Intellectual Property Promotion Plan directed to this intent. There has been a continuum of policy development since then to protect the financial value of Japanese media products. Positive financial returns from the distribution of Japanese media products, including all aspects of their respective value chains, will ensure a sustainable future of media content using Japanese talent and ideas beyond that required for local consumption. A negative return will result in a severe reduction or the dearth of Japanese media in a local context with the probability of strong media counter-flows into Japan. All of the developments in the media industry are fuelled not only by government regulations, the imagination of talented artists and writers, and the growing regionalisation and internationalisation of the industry, but also by the 'bottom line' emerging from the value chain. The recognition of the need for sustaining profit growth to continue the viability of original and remade content in Japan is paramount for Japan.

- **The Pink Ribbon Campaign in Chinese Magazines: Fashion, Celebrity and Global Capitalism**

Mrs Yue Gao, University of Technology, Sydney, Australia

Breast Cancer is one of the most common malignant cancers among women. Although the incidence and mortality rates in China are lower than those in Western countries, these rates are creeping up by 3% annually. Many women in China lose the chance of early diagnosis because they are not aware of the danger and because of the lack of the related preventive knowledge, which predictably confirms that high levels of incidence and mortality from breast cancer will continue to persist. While a growing body of literature confirms that in today's modern post-industrial societies, people rely on the media for knowledge about disease, its treatment, meaning and prognosis—many people rely on media even more heavily than professional health care providers when they are seeking information about health and illness—the media campaign on breast cancer in China is far from satisfactory both in quality and quantity. The current paper is one chapter of the researcher's doctoral dissertation on breast cancer and the Chinese media. It focuses on Pink Ribbon Campaign in *Trends Health* magazine, funded by Estee Lauder, which is the only annual nationwide breast cancer awareness media campaign in China so far. The campaign became famous because has invited many female celebrities from all walks of contemporary Chinese society to be spokeswomen, and asked them to shoot photos unclothed. By doing both semiotic and discourse analysis of the October editions of the magazine from 2003 to 2010, the current paper looks at how 1) how women's bodies, breasts and breast cancer are constructed in the Pink Ribbon campaign in China; 2) how the campaign becomes part of and co-constructed by the global Pink Culture and cause-related marketing; and finally 3) how global capitalism help shape women's sexuality and health related cause in contemporary China.

- Aftermath of the Earthquake and Everydayness in *Anime*

Mr Satofumi Kawamura, The Australian National University, Australia

After the disastrous earthquake of 11 May 2011, many in Japan argued that 'our everyday(-ness) (*nichijō* or *nichijō-sei*) has changed', or that 'our everyday(-ness) has ended'. This change casts a shadow over critiques of Japanese animation, which argued that *anime* which focused on everydayness would lose their fascination. Before the earthquake, as the word 'the endless everyday' (*owari-naki nichijō*) became popular, it was quite often argued that, while enjoying a great economic prosperity, post-war Japanese society experienced a peaceful but despairingly boring situation which could not be changed by revolutionary ideals such as that pursued in the 1960s social and student movements. In other words, it was argued that Japan had realised a sort of post-modern society where political ideologies could no longer be perceived as realistic or attractive. According to some critics, Japanese *anime*, which gradually gained popularity after the 1980s, worked as an effective critique of such a situation. From this perspective, it was rational to think that Japanese animations whose popularity had been correlated with the recognition of the 'endless everydayness' would no longer appeal when 'everydayness ended'. Interestingly, however, the movie *K-On!*, seemingly a typical *Anime* which focuses on the 'everydayness' of high school girls, succeeded in setting box-office records in Japan. It is difficult to grasp this phenomenon from the point of view of the post earthquake critiques of *anime*. In this presentation I shall try to consider the meaning of anime in post-earthquake Japanese society.

D1.S2.16 (Individual Papers) - Asian National Cinemas

Chair: Dr David Walton, SoHCA, University of Western Sydney, Australia

- The Films of Teguh Karya

Mr Gaston Soehadi, Monash University, Australia

This paper discusses the films made by the late Teguh Karya, one of the most important Indonesian filmmakers, working from the 1970s to 1980s. Teguh wrote and directed his major films for cinema in those two decades. His constant collaborations in films with Teater Populer, a collective workshop on theatre and film, gave him a distinguished characteristic as a prominent actor's director. Teguh's significant contribution to Indonesian cinema lies in his effort to make film as an artistic medium and to build a better film culture in Indonesia. An ordinary and conservative Chinese by background, Teguh was basically an outsider and observer of Indonesian culture during his active years as a film director under the New Order Government of Indonesia. Film critics often perceive and relate the theme of his films that describe individuals searching for personal identity to the conditions of Indonesian Chinese who were living under discrimination during the reign of the New Order Government. But Teguh is neither a radical nor political filmmaker in the sense of making films that challenge the government. Rather, he wrote and directed films which talk about Indonesian culture as something that he always wants to be part of. For Teguh, film becomes his artistic and cultural medium to express his longing to be appreciated as a 'real' Indonesian. The aim of this paper is to discuss his films that reveal his vision of Indonesia. The writer is a PhD student at Monash University Melbourne. He is working on thesis of Teguh Karya's films.

- Bridging the Gap: Andy Lau Tak-wah and the Porous Borders of Chinese National Cinema

Miss Joyleen Christensen, University of Newcastle, Australia

This paper examines the career of Hong Kong entertainer, Andy Lau Tak-wah, in the context of national cinematic discourses. Specifically, I wish to demonstrate how Lau's involvement in local and regional film productions can be better appreciated through Mike Walsh's (2004) conception of cinematic boundaries that are 'porous in the face of transnational influence' (p. 2). Although harder to define than traditional conceptions of the 'border', or even 'borderless' cinema, the 'porous border' is a concept that draws its power from the fact that its complexity in many ways mirrors the complexity of the phenomenon that it seeks to explain. As such, the 'porous border' is a useful tool for studying contemporary cinemas that are characterised by an increasingly free movement back and forth across different cultures. Given that his career has developed in parallel with industry-wide movements from Hong Kong-based film output to Pan-Asian productions, using Lau as a case study allows for an effective and practical demonstration of how the deconstruction of imagined fixed borders provides a more complex view of contemporary transnational cinematic trajectories, which better reflects the fluid configuration of societies that routinely embrace common cultural interests.

- The Mirror Cracks: Reviving the Observational Documentary in Lixin Fan's *Last Train Home*

Associate Professor Hart Cohen, SoHCA, University of Western Sydney, Australia

The long-form documentary film has a respected tradition grounded in principles of observational methodologies to present social worlds and their actors in the context of social and political narratives. Best known under the names of Cinema Verité and Direct Cinema, the observational documentary has been largely displaced by films where first-person director-driven storytelling has become dominant in the documentary film marketplace. At the 2009 IDFA, a key documentary festival and market held annually in Amsterdam, the winning film went against the trend. This was Lixin Fan's *Last Train Home* about the plight of broken families in China caught in the internal migration that leads heads of families to spend large periods of time in the factories of the Pearl River Delta. This paper examines *Last Train Home* as a return to the principles of observational documentary in the tradition of close documentation of a family in crisis – the casualties of a China embracing and embraced by the global economy. The paper also looks at earlier films that have engaged with China's contemporary economic growth with troubling results such as *Up the Yangtze* (Yung Chan) and *Manufactured Landscapes* (Jennifer Bechwal). These films use high visual production values in the documentation of troubling aspects of Chinese natural and cultural economies. The question arises as to what kind of impact these films engender in presenting both attractive and repelling images of a country in crisis.

D1.S3.01 (Panel)—Translating Asian Cultures in Australia: The case of Yoga and Buddhism

Chair: Dr Anna Halafoff, Deakin University, Australia

Interactions between Asia and Australia have resulted in the introduction and spread of Asian religion and spirituality in many sectors of Australian society including Asian diasporic and 'host', indigenous and Anglo-European, communities. In all cases Asian religions and spiritualities have been translated and transformed in order to suit the Australian context. This panel will explore how Yoga and Buddhism have been adapted and adopted in Australia and the opportunities created and challenges faced by individuals and communities undertaking these practices. It will also begin to examine the impact that Asian religions and spiritualities have had on Australian life and popular culture, arguing that due to Australia's proximity to Asia, Asian religions and beliefs feature more in the Australian public imagination than in most other Western societies. Consequently, Asian religious and spiritual influences may play a more significant role in shaping Australian identity, alongside Indigenous ways of knowing and Christian values, than previously acknowledged.

- **Buddhism in Australia: An Emerging Field of Study**

Dr Anna Halafoff, Deakin University, and Ruth Fitzpatrick, University of Western Sydney, Australia

In 2006, Paul D. Numrich (2008) posed the question of whether contemporary scholarship on North American Buddhism constituted a distinct 'field of study' and identified several factors that defined both academic disciplines and fields. This paper applies Numrich's criteria to the study of Buddhism in Australia, in its multiple and diverse forms, suggesting that it is an emerging field of inquiry. While there has been an increase in historical, anthropological and sociological scholarship in recent years, a comprehensive analysis of Buddhism in Australia, and particularly its impact on Australian life and culture, is yet to be conducted. This paper argues that such a study is both timely and necessary, given that Buddhism is the second largest religion in Australia, and we appear to be entering an 'Asian century.'

- **Transnational Yoga: Connecting Asia and Australia across Borders**

Dr Shelley Anne Cowden, Deakin University, Australia

As a traditionally 'Eastern' practice, Yoga is now firmly established within the domain of mainstream Western culture and its popularity continues to highlight the demand for Asian approaches to health, wellness and spirituality. Despite traditionally contrasting 'cultural values' the positioning of Eastern or Asian spirituality within the Western marketplace demonstrates the metamorphosis of cultural practices. As Yoga's popularity within both Australia (and the West more broadly) as well as Asia, continues to increase, the practice offers an example of the complex transnational exchange that is a key trope of modern Asian-Australian relations. This paper will examine the key historical influences leading to the establishment of transnational Yoga practices, and consider the ongoing cultural evolution that is occurring concurrently. In particular the paper will explore the key areas of health, lifestyle and spirituality as examples of Asian-Australian intercultural exchange.

- **'Buddhism is not Political...Yes, very strongly, that's what I would say': Western Narratives on the Relationship between Buddhism and Politics**

Ms Ruth Fitzpatrick, University of Western Sydney, Australia

The rendering of Buddhism as inherently 'not political' informs many Western practitioners' understanding of the relationship between Buddhism and politics. This neo-Buddhist narrative exerts a powerful influence on practitioners' perception of Buddhism and creates a resistance to overtly Buddhist political engagement within Western Buddhism. This paper, based on extensive fieldwork with Western Buddhists identifies several core narratives expressed by Western Buddhist practitioners relating to Buddhism and politics/political engagement. These include 'Buddhism is not political', 'religion and politics don't mix' and 'don't be political as a Buddhist'. Given that the notion that 'Buddhism is not political' has no basis in either Buddhist doctrine or Buddhist cultures throughout Asia ('modern' or 'traditional'), these and similar narratives appear to be a product of the influence of secular discourses on the way Buddhists present Buddhism for the 'Western' public. The emergence and edification of such a narrative reflects an imperative of Western Buddhism to reconstitute Buddhism along lines that do not evoke the concerns of secularism in regards to religious-political involvement in the public and political sphere. This neo-Buddhist narrative regarding the nature of the Buddhist-political relationship has proved an effective strategy for annulling modern-individuals' potential concerns about Buddhism and one that has successfully aided its popularity and acceptance in Western secular society. It is not a depiction however that represents the narratives underpinning Buddhism and Buddhist political engagement throughout Asia/Asian histories. In this paper I will explore some of these contrasting narratives and the forces shaping them.

- **Buddhism, Interfaith Dialogue and Australian Multiculturalism**

Dr Diana Cousins, RMIT, Australia

For over ten years I have presented talks on Buddhism at interfaith meetings and seminars. These are gatherings organised by other religious groups, councils, non-government organisations and temples and include representatives of usually more than four faith traditions at a single time. Usually we are given a topic such as truth or pilgrimage to discuss and then there is a process of finding common ground. Normally each of the speakers will bring along members of their faith community and the speakers frequently know each other. The seminars are an intentional method for building community harmony and for breaking down prejudice between different communities. They can also lead to insightful talks and genuine agreement on shared ideas. It is my contention that these events have some special Australian characteristics which derive from Australia's multicultural character and in this talk I will discuss these distinctive qualities.

D1.S3.02 (Panel) - The Diversification of Overseas Japanese Organisations in Australian Metropolises

Chair: Professor Tetsuo Mizukami, Rikkyo University, Japan

This panel will discuss the growing complexity and diversity of Japanese organisations in Australian metropolises, particularly over the past decade. During the postwar period, the overseas presence of Japanese organisations was initially related directly to the operation of Japanese overseas business activities. For instance, Japanese expatriates took the initiative to establish Japanese clubs, business associations, and their own schools. However, apart from business expatriates, the number of Japanese people from diverse social backgrounds has significantly increased, and the character of Japanese organisations has also changed as a consequence of this social diversification. We now witness new types of organisations and networks amongst Japanese persons in Australia. The panel will describe and discuss the social dynamics behind this organisational diversification.

- **Changes in the Demographic Character of Japanese Residency in Australia**

Dr Ernest Healy, Monash University, Australia

This paper will provide a detailed description of changes in the size and socio-economic circumstances of Japan-born persons in Australia throughout the 1990s and 2000s. The predominantly urban character of Japanese residents will be discussed, as well as the socio-economic status of the locations in which they live within Australian cities. A number of official Australian data sets will be used for the analysis, including data from the 1996, 2001 and 2006 Censuses, labour force data, migrant arrivals and departures data and overseas-student enrolment data. These data will facilitate an understanding of the changing socio-economic profile of Japan-born persons living in Australia, including changes in their labour market participation (occupation and industry), levels of intermarriage, family/household type (including those living in households with children) and their length of residence in Australia. Significant change is expected in relation to out-marriage rates amongst Japan-born persons in Australia, a change important to understanding the emergence and development of specialist Japanese language/culture education services for the children of these partnerships. Analysis of recent enrolment data for Japanese youth, studying as overseas students in the Australian Tertiary and Further Education sector will be an important focus, as it reveals significant growth in young Japanese travelling to Australia for post-school study. In the main, this growth has been comprised of young Japanese women. These data help explain the growth of intermarriage between women born in Japan and Australia-born men, which in turn has helped create demand for the establishment of education organisations to provide specialist Japanese language/culture classes.

- **The Restructuring of Japanese Corporations in Australian Cities**

Associate Professor Nobuko Hosogaya, Sophia University, Japan

This paper examines the characteristics of Japanese business communities in Australia, with particular attention to the way they have been restructured. Since the collapse of Japan's bubble economy in the early 1990s, Japanese companies have changed their pattern of foreign investment. When we look at the operation of Japanese businesses in Australia's major cities, we observe some significant differences. In Sydney, many Japanese companies had been involved in the tertiary industry sector, some of which withdrew their businesses in response to Japan's economic difficulties. However, in Melbourne, some major companies were in the manufacturing sector and, thus, remained in spite of the economic recession of their home country. Due to economic recession in Japan, Japanese companies based in Australia undertook significant restructuring, which sometimes involved the incorporation of more local personnel in company management. I analyse data about Japanese enterprises' choice of location, year of establishment, and capital investments and the influence of these factors upon their financial relationships. By analysing these data, we find new approaches to company mergers and acquisition in Australia. Such new approaches to company investment represent a significant strategic shift in company survival in the current period, which has, in turn, influenced the nature of company networking with other companies in Australia.

- **Directional Shift of Japanese Schools in Melbourne**

Professor Tetsuo Mizukami, Rikkyo University, Japan

This paper presents findings about the characteristics of Japanese schools in Melbourne as they have undergone change as a result of the increasing diversity in the pupils' social backgrounds. In the 1960s, major Japanese organisations, such as Japanese clubs, business associations, and schools, have been established through the determined initiatives of business expatriates. But, since the mid-1980s, the number of migrants who are permanent residents has gradually increased. The Japanese clubs and business associations, namely Chambers of Commerce and Industry, had initially established Japanese schools in Australian major cities. These schools had attempted to offer Japanese education under the curricula equivalent to Japan. However, the increase of permanent settlers to Australia from Japan has significantly grown. As a consequence of this shift in the residential status of Japan-born persons, the demand for Japanese schools, especially for weekend schools for supplementing Japanese education, has also altered. In fact, the proportion of expatriate families and permanent settlers, including couples who have intermarried, in one Saturday school studied has converted its emphasis to suit the new clientele: now the School is oriented to the needs of permanent settlers, as opposed to the needs of expatriate families. But, still, the schools face difficulties in adjusting to the various demands from the parents of increasingly diverse backgrounds.

D1.S3.03 (Panel)—Topical Issues in China Today: Media, Marriage, Sex Workers and Philanthropy

Chair: Associate Professor Elaine Jeffreys, University of Technology Sydney, Australia

This panel examines a number of topical issues in the People's Republic of China (PRC), showing how they are presented in and disseminated by China's media. Topics explored are: changing media presentations of the nature of PRC-Taiwan marriages as signifiers of the newfound positional superiority of the PRC vis-a-vis Taiwan in Asia; the relationship between media publicity of the goals of China's 100 Per Cent Condom Use Program and the development of new conceptions of sex workers' rights; the development of philanthropic education for children as future citizens via use of the print media, broadcast television, and the Internet; and the creation of fan-created celebrity charities and associated communities through social media.

- **Media Presentations of Cross-Strait Marriage in the People's Republic of China**

Ms Pan Wang, University of Technology Sydney, Australia

This paper examines media presentations in the People's Republic of China (PRC) of PRC-Taiwan marriages or 'cross-Strait marriages' (*liang'an hunyin*) as they are known colloquially. The paper is presented in three sections. First, it outlines the political history of cross-Strait relations from 1949 to the present, from overtly confrontational politics to the normalization of economic and trade relations, and its influence on growing rates of cross-Strait migration and marriage. Second, it analyzes print media coverage of cross-Strait marriage from the 1990s to the present, tracing a shift from concerns about the disadvantaged and marginalized position of 'mainland [PRC] brides' living in Taiwan to positive stories about their desirability, and of a reversed migration trend wherein many Taiwanese spouses now live with their PRC spouses in the PRC. The third section discusses presentations of cross-Strait marriage in PRC television documentaries, focusing on *Yuanfen*, a documentary series shown on Channel 4 of China Central Television Station from 2006 to 2009. These documentaries offer new constructions of cross-Strait marriage, emphasizing the desirability of the 'contemporary mainland bride', who offers their Taiwanese spouse love, support, and the opportunity to live and work in the PRC – the new land of opportunity.

- **From Prostitute to Sex Worker: Policing and Public Health in Contemporary China**

Mr Su Gang, University of Technology Sydney, Australia

The implementation of a 100 Per Cent Condom Use Program in the People's Republic of China (PRC) has altered how women who provide commercial sexual services are targeted by government interventions and portrayed in China's media. In the late 1950s, the Chinese Communist Party proclaimed that it had eradicated prostitution from the newly founded People's Republic as an institution that exploited women. When prostitution resurfaced in China following the nation's post-1978 adoption of market-based economic reforms, public discussions about the sex industry focused on its perceived harmful nature, and hence on the importance of abolishing it via police-led campaigns. Since the mid-2000s, media coverage of the goals of the 100 Per Cent Condom Use Program has not only raised questions about the PRC's policy of banning commercial sex, but also promoted public discussion of the rights of sex workers to health and legal protections.

- **Creating a Philanthropic Citizenry in the People's Republic of China: Children's Textbooks and Television Programs on Compassion and Charity**

Mr Xuezhong Su, University of Technology Sydney, Australia

The development of national child education on philanthropy in the People's Republic of China is a recent phenomenon. On 8 November 2011, the China Charity Federation (CCF), which was founded under the auspices of the PRC's Ministry of Civil Affairs in 1994, announced that it was issuing three Philanthropy Readers (*Cishan duben*) to educate primary, junior high and senior high school students about the importance of 'compassion' and 'charity'. Apart from distributing 100,000 free volumes to various schools, the CCF said that it would work with the PRC's Ministry of Education to create a philanthropy education plan. To support the dissemination of such education, the CCF is sponsoring a China Charity Education website (*Zhonghua cishan jiaoyu wang*) and a number of Chinese television stations have indicated that they plan to launch children's charity TV shows in 2012. This paper examines these developments to consider why children have become the target of governmental programs designed to create a philanthropic citizenry in the PRC, and what particular capacities Chinese children are expected to develop as a result of coming into contact with such education.

- **China's Fan-created Celebrity Charities**

Associate Professor Elaine Jeffreys and Ms Sophie Wang, University of Technology Sydney, Australia

Fan-created celebrity charities are a new phenomenon in the People's Republic of China. The first such charity was created in August 2005 when fans of Ji Minjia (1977–), a female singer who rose to fame after competing in a popular music television talent show, established the Ji Minjia Education Fund to help impoverished children go to school. Since then, at least seven charities have been established by fans in the name of their favourite Chinese celebrity, primarily to support disaster-relief efforts, and children living in poverty and with serious illnesses. These charities are not typically registered charities with legal support, but rather are transient and flexible communities built around celebrity and contexts provided by the expansion of the World Wide Web in China, especially social media. Moreover, despite the time and energy required to operate them, such charities usually provide little or no financial benefit to individual fans concerned, and have no connection to a 'real-life' celebrity other than the symbolic community created by the use of their name. This paper examines China's fan-created celebrity charities, revealing the kinds of identification processes and forms of community that are associated with them.

D1.S3.04 (Panel) - Transit Labour Panel 2 - Corridors: The Politics of Movement and Migration

Chair: Professor Ned Rossiter, SoHCA, University of Western Sydney, Australia

Corridors delimit the borders of movement. This panel identifies how the containing operation of corridors defines a space of politics. With a focus on the movement of populations, the panel offers both historical and contemporary accounts of how corridors remodel space and in so doing bring into question the sovereign capacity to assert control through border regimes. The corridor also makes possible new lines of access, which may often correspond with new economies of depletion. Corridors are never secure and frequently subject to contingencies of sabotage, deviation and differential vectors of time. As such, the same corridor (energy, migration, communication) may consist of a heterogeneity of forms and agents. The papers in this panel register the politics that attend the intermingling of subjectivities and speed within the passage of the corridor. The panel suggests that corridors play a key role in shaping the material and imaginary borders of Asia.

- Corridors, Migration and Geographies of Power

Professor Sandro Mezzadra, Università di Bologna, Italy / ICS, University of Western Sydney, Australia

The presentation will address the role of corridors in the emerging post-developmental geographies of contemporary capitalism in India and China. The main focus will be on the multifarious bordering technologies at stake in the processes of heterogenization of formally unified national spaces that can be observed in both cases. Corridors play a crucial role in facilitating and filtering the connections as well as the movements of objects and populations between increasingly diverse spaces. The historical background of such processes of heterogenization of economic, legal, and political space will be briefly analyzed, with regard both to colonial techniques of government and to autochthonous geographies of power. The presentation will end with a focus on techniques of control and channeling of migratory movements through zones and corridors, contending that an investigation of these techniques as well as of their contestations provides a crucial angle on the contemporary transformations and intermingling of such important concepts as governmentality and sovereignty.

- Corridors across the Indo-Bangladesh Border

Professor Paula Banerjee, Calcutta Research Group, India

While the Line of Control between India and Pakistan is in the eye of world attention, and therefore closely monitored, the borders to India's East – the Indo-Bangladesh border and the Indo-Nepal open border – remain neglected in terms of attention. Security concerns overwhelm all other equally legitimate concerns and values. Regarding the Indo-Bangladesh border, military security dominates over human security in the border region. As a result of this, states often forget that borders are not only lines to be guarded, they are also lines of humanitarian management, because borders are not lines but borderlands – that is to say these are areas where people live, pursue economic activities, and lead civilian lives attuned to the realities of the borders. This paper explores the corridors and passages that cross the Indo-Bangladesh border with a view to the multiple threats faced by human subjects who move through them.

- Corridor and Node: The Logistical Geographies of Port Botany

Dr Katie Hepworth, University of Western Sydney / University of Technology Sydney, Australia

The port and the container terminal are sites where commodity flows are paused, slowed or rerouted through digital and non-digital interactions. They operate as 'organisation spaces', that is, as tools for organising logistical processes and for optimising space and time. This paper suggests two modes of analysing these organisation spaces: as nodes and as corridors. As a node, these sites act as switching points, they shift commodity flows between scales and modes. However, to consider these sites simply as nodes obscures how the operations of the port are often dispersed in time and space: the container may be slowed or halted in quarantine and customs; carriers may decide to exploit the wharf as free storage prior to distribution, maximising the time containers are left in the terminal before fines are levied by the operator; alternatively, containers may remain on the wharf due to the disjuncture between the times of operation of the port and the operating hours of individual warehouses. This discussion will draw on research into Port Botany in Sydney, conducted as part of the transnational research project Transit Labour: Circuits, Regions, Borders. As part of this research, Port Botany was considered as a 'microenvironment', as a local site with a global span, which is both enabled by and captured within digital and non-digital networks.

D1.S3.05 (SASA Panel) - Rethinking the Bengal Delta: Contemporary and Historical Perspectives

Chair: Dr Doug Hill, University of Otago, New Zealand

- How did the BADA Construct the Lands and Waters (or how have Rivers come to be Associated with Destruction and Damage) in Riverine Bengal

Dr Kuntala Lahiri-Dutt, Australian National University, Australia

BADA stands for the Bengal Alluvion and Diluvion Act, a law passed by the colonial British rulers in 1825. Over the years, the term *bada* has become a part of Bangla vocabulary, meaning the muddy wetlands that characterise this part of South Asia. Geographical accounts of Bengal begins by describing it as 'riverine', implying that the land is a product of fluvial action, connoting a landscape whose physical, social and cultural attributes are dominated by the rivers that built the land. Yet, in thinking about the Bengal delta, as a single geographical unit in the classical sense of the term, the dominant images present lush-green rice-paddy fields and peasants who make a living off the land. Drawing upon secondary historical material, my hope is to complicate this picture. I aim to reassert the landscapes of Bengal as hybrid landscapes where the demarcation between land and water is neither well-defined nor permanent by suggesting that the current boundaries of lands and waters are more accurately described as products of history than geography. I argue that historical transformations of the environment in the Bengal delta played a key role in changing the ideas and valuations of land and water. The transformation of Bengal's essential character as a fluid landscape was accomplished during the colonial times, more particularly through legal interventions that were aimed at stabilising lands and waters, at creating permanent boundaries between them, and to privilege land over water, in a land of shifting river courses, inundated irrigation and river-based life. The transformation began with the Permanent Settlement of 1793; introducing not only a different agrarian economy but also privileging land as a source of revenue. The separation of land and water marked the beginning of other, more physically oriented, interventions, to protect the lands from being taken up by the rivers.

Within a hundred years after the introduction of the Permanent Settlement Act, followed by the BADA in 1825 and the Bengal Tenancy Act in 1885, Bengal delta turned into a land-based peasant milieu where rivers are contained within their embankments, are deemed as uncivil if they overflow the banks, and the 'security' of farming communities translates into protection from rivers. I explore the far-reaching impacts of changing values of land and waters in a riverine economy.

- The historical roots of contemporary development issues in the Bengal Delta

Dr Doug Hill, University of Otago, New Zealand

This paper takes a long-run view on contemporary issues related to the integration of the different parts of the Bengal delta. In so doing, it argues that contemporary issues related to continuing high rates of poverty in the delta must be understood in a broader historical context. Indeed, it is only by examining the effects of the economic and political fragmentation of delta, particularly in the aftermath of Bengal's partitions, that we can adequately analyse contemporary development issues in the region. As well as affecting the domestic politics of these different parts of the region, it is this legacy that arguably has set in place the conditions that have prevented closer economic and social integration of West Bengal and Bangladesh, as well as being largely responsible for the consistent struggles over the movement of people, the transit of trade and the harnessing of water resources in the Brahmaputra-Meghna basin.

- The political economy of repairing damaged embankments in Bangladesh disaster areas.

Mr Harun Bhuyan PSI, Monash University, Australia

This paper discusses how local communities cope with natural disasters in the southern part of Bangladesh. Six months intensive fieldwork has been recently completed in the two most Cyclone AILA affected villages in Shymnagar Upazilla of Satkhira district to understand local people's perceptions and responses. The 7/1 Polder (embankment) was built during 1965 to 1983 to protect 3,887 hectares of agricultural and shrimp farming land from saline water intrusion. This Polder protected local people from the tidal surges of super cyclone SIDR in 2007. But later on local and national politics and vested interests delayed adequate maintenance, and as a result of this the embankment was breached at several points and saline water flooded the whole area during Cyclone AILA in 2009. Peasants, shrimp farmers, engineers, political leaders and NGO representatives were asked why repair works has been delayed for three years? My research has pointed to local corruption and political expediency as causes for the failure to repair damaged embankments. Conflict between agriculturalists and shrimp farmers has also been a factor in preventing local communities from joining together to resist the opportunism of politicians and bureaucrats.

D1.S3.06 (Panel) - Emerging Cultures of Resilience at a Time of Environmental Uncertainty: A Diversity of Responses

Chair: Dr James Arvanitakis, SoHCA/ICS, University of Western Sydney, Australia

The emerging 'Asian Century' is accompanied by environmental uncertainty and injustice: from the ongoing threat of climate change to various 'natural disasters'. Such environmental challenges are often dealt with by reference to the concept of resilience. This question of resilience is increasingly important in our contemporary world as climate change, rural and urban migration patterns, pollution, competing demands for land and water, globalisation and integration of economies are creating a number of complex challenges for communities across the world. The concept of resilience has, until now, been predominantly within the frameworks of engineering and policy. The focus here is on 'cultures of resilience'. Looking at a cross section of communities from Songkhla Lake (Thailand) to the arsenic affected villages in Bangladesh, this panel investigates the ways that various communities are responding to complex challenges through cultural practices, as well as discussing the theoretical framework that this broader project is developing. The trigger for our discussion then, is what are the ingredients that make some communities resilient to change and others vulnerable to it? Looking beyond 'systems' or 'policies' of resilience, we are interested in the emerging cultural responses to environmental challenges.

- Emerging Cultures of Resilience

Dr James Arvanitakis, SoHCA/ICS, University of Western Sydney, Australia

This paper, which is part of a broader project, presents an overview of the concept of resilience. This question of resilience is increasingly important in our contemporary world as climate change, rural and urban migration patterns, pollution, competing demands for land and water, globalisation and integration of economies are creating a number of complex challenges for communities across the world. Moving beyond engineering and policy frameworks, the focus here is on 'cultures of resilience' that are emerging. Such cultures are fundamental in explaining the success or not of response to many contemporary challenges. On Songkhla Lake in Southern Thailand, for example, there is a cross section of communities which are rich with stories of resilience and hope. This includes the rice farmers who had reinstated ceremonies to celebrate successful harvests, share indigenous rice species and promote a sense of shared community. These communities are involved in different types of exchange. While financial transactions occur that link even the smallest of communities to the global economy, there is also the exchange of cultural practices. This is not meant to romanticise these communities. Travelling around the lake, we also saw communities engulfed in despair. Such communities are overwhelmed with the various challenges described above and have lacked the cultural and social capital to respond. They had moved from abundance to scarcity and the future looked dire.

- Adaptation Strategies to Climate Change of Community Networks in Songkhla Lake Basin Areas in Southern Thailand

Associate Professor Jwanit Kittitornkool, Prince of Songkhla University, Thailand

People around the Songkhla Lake Basin (SLB) areas have faced many dimensions of change during the last few decades—particularly environmental changes caused by development policy implementations. These have had a severe impact on their livelihoods. Some communities have successfully organized themselves into economically and socially orientated development groups, mobilizing into community networks for further adaptations; while the others failed to cope with the changes. This paper will look at a series of community networks in the major parts of the SLB and explore following issues: What are the social impacts of climate change on these communities? What are adaptation strategies that the communities and community networks have employed to cope with the changes? What are the outcomes of these strategies? What are factors related to the levels of adaptation capabilities at the community and community network levels? What resources and policy are needed to support and promote their adaptation processes?

- **Technology, Culture and Governance: Climate Change Impacts on Adaptation and Adoption of Agricultural Technologies in Thailand and India**

Associate Professor Paul Brown, University of New South Wales, Australia

In sensitive estuarine ecosystems impacted by climate change, relations between humans and the rest of nature are complex and interdependent. Contributing to this complexity are the technologies used in aquaculture, rice farming, forestry and water management. This paper explores the role of technologies, mostly at small and intermediate scales, in the evolving responses to the impacts of rapid climate change. The cultural and organisational elements of technological systems are critical to this, and insights and conclusions can be drawn from the fields of Science and Technology Studies and Controversy Studies. Using action research and community engagement, alliances of NGOs, villagers, academics and government are locally addressing the problems of adapting to new physical limitations while establishing new forms of governance and cultural resilience. Rural and semi-rural communities at Vembanad Lake in Kerala and Songkhla Lake in southern Thailand provide examples of technological systems strained to breaking point. At Vembanad, rising water levels may make obsolete the century-old systems of levee banks and pumping stations, thereby threatening the future of rice farming. Meanwhile at Songkhla, traditional fishing practices and technologies are now severely tested by competing demands for space and water as climate change disrupts the lake's natural cycles. While the search for appropriate technologies at a human scale is not new, the rapid onset of climate change threatens to de-rail manageable processes of technological adaptation and adoption.

- **Community resilience and response to arsenic contamination in rural Bangladesh**

Dr Crelis Rammelt, University of New South Wales, Australia

This paper draws from personal experiences with a participatory action research program in rural Bangladesh. We set out to establish community-based safe drinking water supplies and small local committees to be responsible for their operation and maintenance. In Bangladesh, millions of rural poor are currently drinking water that is contaminated with high levels of arsenic. While this crisis has been recognised for over a decade and millions of dollars have been allocated to resolve it, little has been achieved in a practical sense. Of the few projects that have been implemented, even fewer have managed to reach the poor and establish water supplies that last. A fundamental problem has been the lack of attention to the establishment of local culturally appropriate institutions that would look after the infrastructures. This is not easy in a context of severe marginalisation and unequal power relations. The poor are generally forced to rely on their own limited resources to respond to such problems. External organisations have a role to play, but they must learn to align their strategies and activities with the priorities of these poor socio-economic groups. Unfortunately, the scale and pace of such activities does not match the severity of the problem. We perceive our project activities as an opportunity for all those involved to learn, and as important entry points in a lengthier and broader development process. In several working areas, the operation and maintenance committees are showing signs of becoming broader institutions that address other common challenges and take on other responsibilities beyond their original purpose. This paper will discuss and analyse early steps in the emergence of what may be described as a culture of resilience.

D1.S3.07 (Individual Papers) - Work and Family Patterns (1)

Chair: Dr Sonja van Wichelen, ICS, University of Western Sydney, Australia

- **Affirmative Action in Japan's Private Sector**

Dr Emma Dalton, University of Auckland, New Zealand

In this paper, I explore what political parties in Japan do to pursue gender equality in politics. Increasing the number of women in 'decision-making roles' has become an important goal for the Japanese government since the implementation of the Basic Law for a Gender-equal Society in 1999. Women are seriously under-represented in areas of public power in Japan, and their representation in politics is particularly low. The national parliament, the Diet, is heavily male-dominated, with over eighty percent of seats held by men. In this paper, I want to bring the Japanese context into academic feminist conversations about the important role that political parties play in either hindering or encouraging women's increased participation in politics. I interrogate the way that Japanese political parties have responded to the rapid uptake of gender quotas and other forms of affirmative action in a wide range of countries, including neighbouring countries South Korea and Taiwan. I also explore how political parties have responded to domestic women's organisations by considering the success or lack of success of the largest, longest-running and most active Japanese women's organisations concerned with women's political representation in Japan, the Alliance of Feminist Representatives (AFER).

- **Transnational Families in the Modern Asia: A Case study of Indonesian Migrant Workers in Malaysia**

Mrs Amorisa Wiratri, Flinders University, Australia

This study will address changing family patterns in the Southeast Asian region, especially among Indonesian migrant workers in Malaysia. It will consider family patterns, particularly gender relations and the division of labour in households through migrant workers experiences. It questions whether the concept of the transnational family has improved women's position in Asian society or whether things are still the same. The concept of the transnational family will be used to de/re-construct the ideal concept of family, where women bear larger responsibility in the domestic area related to their nurturing and care-giving roles, and mothering in the context of globalization, particularly in contemporary Asia. The significance of the study is that the existence of transnational families in modern Asia offers potential insights into the connection and interrelation among particular groups of people and their migration experience. It will be argued that transnational migration is not only about escaping poverty but also presents a challenge to patriarchal power in an Asian context. This paper combines the analysis of published academic research and of two documentary films: an Indonesian movie *At The Stake* and a film by a Malaysian NGO, *Breaking Labour*.

D1.S3.08 (Individual Papers) - Analysing Representations of Women

Chair: Dr GH Presterudstuen, SoSSP, University of Western Sydney, Australia

- Lenses behind the Lens: A Preliminary Study of Xander Angeles' Digital Photographs

Miss Moreal Camba, University of Asia and the Pacific, Philippines

This paper examines selected photographs of Xander Angeles, particularly photographs of women as cover models and as product endorsers. It problematizes the different lenses employed in producing a final art (FA), the final photograph to be printed in glossy magazines. Such lenses include: (1) the photographer's personal lens, (2) the camera lens, and (3) the art/photo editor's lens. Also, (4) the researcher's feminist lens can be observed throughout the text. This process of looking at pictures is similar to Philippine society's lenses. Both employ a *taga-tingin* (someone who looks) and a *tinitingnan* (someone / something being looked at). And since Philippine society is patriarchal, the power to look is oftenly given to males; females often play the passive role. (Robbins 105) Because of this power relation, the images of Filipinas formed within a patriarchal society are, more often than not, outside her perception of self and mostly based on the fantasies and needs of males. (de Beauvoir 16, Lodge 293) On the other hand, even though order and hegemony prefer the Father's Eye, this is not accepted with closed eyes. Instead, emerging inside this system is a counter-hegemony, an alternative way of looking / reading and valuing, which exposes and contradicts the current patriarchal order. This counter-reading utilizes a *Mata ng Malay na Filipinang Feminista*. This reading borrows the structuralist / post-structuralist lenses which early feminists have already utilized. The research in particular focuses on selected pictures by Xander Angeles which can be viewed online at the photographer's own website. Also, the researcher personally interviewed the photographer in order to get his aesthetics and the technology he employs to produce such images. Fine Arts graduate and an in-house graphic designer of Summit Media, John Laurence Patulan, was also interviewed to get an expert opinion regarding digital photography in the print media world.

- Doubly Distorted: Sugita Hisajo (1889-1946) and the 'Nora' Haiku

Ms Sue Stanford, Monash University, Australia

Although as yet still largely unknown outside Japan, Sugita Hisajo's is the most acclaimed of the first generation of the *joryū hajjin* (female writers of haiku) a movement that emerged as a new force during the Taisho era (1912—1926). Hisajo mentored other women, established a magazine called *Hanagoromo* exclusively for *joryū haiku*, and published articles as the first critic and historian of the movement. In 1936 she was expelled, without warning, from the major haiku coterie, Hototogisu. Until her rehabilitation, beginning in the late 1970s, her reputation was subject to vicious and systematic distortion by Hototogisu associates. Of the few haiku by Hisajo that have been published in English, the 'Nora' haiku has been by far the most translated. It alludes to the controversy that surrounded the staging of *A Doll's House* in Tokyo in 1911, which was strongly debated by members of the Seitōsha. It is also a response to both a current social scandal and to her personal predicament. However, the social-realist tone of this poem is not typical of Hisajo's work and so its prominence in establishing what reputation she has in the West is misplaced. This paper will introduce Hisajo, look in some depth at the 'Nora' haiku and its context, and explain why this poem represents an aborted direction.

- The Silence of the Daughter: The Coverage of Megawati Soekarnoputri in Three Post-Suharto Elections

Ms Lily Yulianti, University of Melbourne, Australia

Megawati Soekarnoputri's candidacies in three consecutive Indonesian presidential elections (1999, 2004, 2009) provide a unique opportunity to examine the manner in which the press covers a bid by a woman for the nation's highest office. Megawati Soekarnoputri, the head of the largest secular and nationalist party, Partai Demokrasi Indonesia Perjuangan (PDI-P, Indonesian Democratic Party of Struggle) was one of the key political players in building the new democratic nation through the first fair and open general election since 1955. As Indonesia's first female president (2002-2004), her political career, her leadership, gender and personal issues have been under media scrutiny in the last decade. The media framing of female politicians can be ascribed into a wider notion of gender stereotypes, or general beliefs about men and women. This research explores the gender stereotype applied by mainstream newspaper in Indonesia in their coverage of Megawati's presidential candidacies in three elections, comparing the findings with similar research on the US media coverage of female presidential candidates. I argue that female leaders in Asian countries are using their maternal quality and family background (for example as a daughter of the founding father) to boost their political careers while female politicians in Western countries act differently, by trying to prove to the public that they are capable of handling hardcore issues such as security and economics issues.

D1.S3.09 (Panel) - Cultural Nationalism in China

Chair: Professor Edmund Fung, SoHCA, University of Western Sydney, Australia

- **Making Culture Serve the State: China's Quest for Soft Power through Cinema'**

Ms Frances Guo, University of Technology, Sydney, Australia

In 2008, *City of Life and Death*, a Chinese film about the Nanjing Massacre during the anti-Japanese war, provoked strong popular nationalistic responses from Chinese audiences. In the end, the government's support saved the film. In 2010, an intriguing battle between Chinese film *Confucius* and Hollywood blockbuster *Avatar* unfolded across China. Analysing the role which the Chinese government played in producing and exhibiting these films, this paper examines the state's desire to enhance its soft power by asserting certain values through cinema to make culture serve its state nationalism agenda. Meanwhile, in order to defend national cinema, the state is also prepared to broaden certain censorship boundaries, if the film supports its political legitimacy. This paper argues that the Chinese government's unyielding controls over politically sensitive films and international co-productions demonstrate that, despite the government's cultural go-global push, making culture serve the state is still its top priority. Furthermore, China faces the dilemma of balancing between its domestic state nationalism agenda and its needs to embrace universal values in order to compete with Hollywood imports and to join in transnational cultural flow. To simply promote domestic-orientated films to international audiences, particularly those with nationalistic themes, could potentially undermine China's international image. The paper argues further that if national branding is the main objective of China's soft power push, then achieving such an objective has so far been better served through China's taming of Hollywood than through China's enhanced soft power via its own films. Nevertheless, through controlling access to the world's fastest growing film market, the Chinese government has lured some Hollywood filmmakers to project a more positive image of China to global audiences.

- **Cultural Nationalism and Political Nationalism in China: A New Synthesis?**

Associate Professor Yingjie Guo, University of Technology, Sydney, Australia

The prevailing wisdom in China Studies holds that nationalism has been enlisted to fill the ideological vacuum as the Chinese Communist Party moves away from Marxism and Maoism. What passes for 'Chinese nationalism' is actually a hodgepodge of ideas, values, sentiments and practices which do not add up to a coherent ideology or constitute a socio-political movement. Conceptual confusion and conflation in the literature have obscured the actualities of nationalism and numerous nuances of socio-political change. An often neglected fact is that nationalism in China as elsewhere has cultural and political components or dimensions. What is striking about Chinese nationalism is that the cultural and political strands have been at loggerheads with each other for over a century, although the latter predominated till the late 1980s thanks to a prevailing iconoclasm that held Chinese cultural traditions responsible for China's backwardness and humiliation at the hands of Western powers. Since June Fourth 1989, however, the tide has been changing and iconoclasm has been gradually giving way to cultural nationalism in response to the perceived need for strengthening patriotic education, national unity, national identity, and soft power. A comparison of the 'cultural heat' of the 1980s and the cultural renaissance of the last two decades suggests a new synthesis between political nationalism and cultural nationalism has emerged while the former remains resilient. This development has notable implications for socio-political change in China and Chinese responses to Western values and international norms.

- **Revisiting Chinese Cultural Nationalism during the 1990s and Beyond**

Professor Edmund Fung, SoHCA, University of Western Sydney, Australia

This paper provides a preliminary analysis of cultural nationalism as a multifaceted phenomenon. It seeks to show that what began as a critique of the 'cultural fever' of the 1980s has developed into a response to the challenges of globalization in a new world order, which is linked to the rise of China and the 'China threat' theory. The main argument of the article is that cultural nationalism and political nationalism, nation and state, are not separate and distinct, as is often thought, thanks to some overlaps and a sense of shared interests. Cultural nationalists identify with both nation and state, support the CCP regime's use of culture as a means of global competitiveness, and unwittingly help to strengthen the conservative political mainstream. For its part, the regime acknowledges their 'patriotism' and support for the cultural industry. Cultural nationalism, however, has its problems which present a challenge to both the regime and the cultural nationalists.

D1.S3.10 (Panel) - Issues of Ethnicity in Malaysia - CANCELLED

D1.S3.11 (SASA Panel) - South Asian Relations: Security in the Indo-Pacific Region

Chair: Dr Auriol Weigold, University of Canberra, Australia

Security in the Indo-Pacific region commands a discourse that has global implications for sea lines of communication that link the two oceans. China's influence and growing strength in the Indian Ocean through its aid and infrastructure programs and its established relations with many littoral countries, confront India's determination to be the major power in 'its' ocean. India, while consolidating its relationships in the Indian Ocean Region, has similarly sought to gain a presence in the South China Sea and the west Pacific, and is developing security links with Japan, Singapore, Vietnam and the United States. The United States' desire to have a formal strategic relationship with India, and East Asian nations' encouragement to India to take an increasing role in regional security are of great interest to Australia, whose wish it is to lessen tensions. Two papers to be presented in this panel, by Dr David Brewster and Professor Sandy Gordon, examine India's global and Indian Ocean power projections in the above contexts. The third paper develops an historical background that establishes Australia's earlier interest in alleviating tension in the Indian Ocean, and examines Australian interventions in the Indian Ocean Region in the Cold War years, the late 1960s, the 1970s and the first years of the next decade. It forms a part of Dr Auriol Weigold's project for the Australian Prime Ministers Centre on former Prime Minister Malcolm Fraser initiatives in the Indo-Pacific Region.

- Australia in the Indian Ocean Region: Malcolm Fraser's engagement

Dr Auriol Weigold, University of Canberra, Australia

The Cold War context in which Australia took an active interest in the Indian Ocean Region during the Fraser years as Minister for Defence and Prime Minister, saw amongst events of singular importance for Australia: Britain's withdrawal east of Suez; the full implications of the Nixon (Guam) Doctrine; the wind-back of SEATO; the Five Power Agreement, increasing United States and Soviet Union naval presences in the Indian Ocean, and defence strategies for Australia's Indian Ocean littoral. The start of a two-ocean perspective was given significance by economic growth in Western Australia. Fraser's regional aspirations were advanced in setting up Commonwealth Heads of Government Regional Meetings (CHOGMs) and he boosted relations with India, recognising the importance of her role as a regional partner despite the aligned—non-aligned divide. Despite further doubts about the Indo-Soviet Treaty of Peace, Friendship and Cooperation (signed 1971), the 1974 'peaceful' nuclear tests and India's refusal to sign the NPT, reciprocal visits and meetings of CHOGM and CHOGRM drew Malcolm Fraser, Morarji Desai, then Indira Gandhi together—Indian Ocean security was one focus of discussions.

- India's Maritime Security Role in the Pacific

Dr David Brewster, Australian National University, Australia

The emergence of India as a major regional and potentially a global power is forcing us to rethink our mental map of the Asia Pacific. India has long been recognised as the leading power of South Asia and is in the process of extending its strategic reach eastwards towards the Pacific. Although India is not traditionally understood to be part of the Asia Pacific, it is now claiming an important strategic role in that region. In coming years, India is likely to increasingly assert a direct maritime security role in Southeast Asia and further into the western Pacific. India's maritime security objectives in the Asia Pacific region include the consolidation of India's role as the leading naval power in the northeast Indian Ocean and, in the longer term, gaining a direct security role in the Malacca Strait. India has a secondary objective of gaining a significant role in the South China Sea and the western Pacific. In doing so, India is seeking to protect its sea lines of communication, enhance its strategic influence in the region and respond to perceived incursions by China into the Indian Ocean. Many East Asian nations are encouraging India to take a more active role in Asia Pacific security, seeing it as adding a useful balance to the growing power of China. As a result, India is developing security relationships with several Pacific powers, including the United States, Japan, Singapore and Vietnam. Over the last several years, India has built a regular naval presence in the South China Sea and has now taken a seat at diplomatic discussions of South China Sea security. India's role in Pacific Ocean maritime security is likely to only grow in coming years.

- India as an Asia-Pacific Power: Rhetoric and Reality

Dr Sandy Gordon, Australian National University, Australia

India's role in the Asia-Pacific is still circumscribed by a number of restraints that act to shape a 'continental' posture to India's security. Despite this bias, the Indian Navy continues to pursue an ambitious agenda to turn India into *the* major Indian Ocean power. Although this agenda will be constrained by the continental bias and naval production bottlenecks, these problems will to an extent be offset by India's strategic location athwart the key energy SLOCs of the Indian Ocean. India's growing Indian Ocean power, combined with its strategic weakness in the Asia-Pacific, has wider implications for Asia-Pacific security. Some analysts regard India as a member of a potential Asia-Pacific-focused concert of powers. This analysis is dependent on New Delhi continuing to stand approximately equidistant between the other great powers according to its policy of 'strategic independence'. But China's growing strength in relation to India, if combined with continuing assertiveness on issues of core importance to India, could cause India to sharpen its current hedging strategy towards the US to something that looked more like a strategic relationship, which could in turn detract from prospects for a successful concert of powers. For those countries like Australia that have an interest in alleviating this tension, the main focus of effort should logically be on the IOR, for it is there that Beijing sees its potential problems in relation to India being most pressing and where the resulting security dilemma is likely to be pronounced. But that focus presents difficulties. The current multilateral security regime in the IOR is dominated by India. The result is that the effort to build an inclusive security architecture in the IOR will be painstakingly slow and will need to accommodate New Delhi's starting point, which seeks to exclude what it sees as a hostile Sino-Pakistan combination.

D1.S3.12 (Panel) - Political Dynasty in Southeast Asia

Chair: Dr Jemma Purdey, Monash University, Australia

Democracy and electoral politics signal to the international community stability and a commitment to shared standards and values for governance. In Southeast Asian democracies, however, family, patronage, nepotism and dynasty are also key ingredients within these polities; some reflecting generations-long traditions of political power-sharing regardless of regime type, and others generated and buoyed by the opportunities presented by the democratic and electoral process itself. Prominent and emerging scholarship from within the study of the countries of Southeast Asia demonstrates the importance and prevalence of dynastic politics in this region. However, until now there has been little comparative study across borders. This panel brings together specialists working on the politics of Southeast Asian nations to discuss questions including, why do political families exist and thrive in the region? And, is it good for democracies?

- **Political Dynasty in Indonesia: The Case of the Djojohadikusumo Family Dynasty over Three Generations**

Dr Jemma Purdey, Monash University, Australia

At all levels of politics in Indonesia today, dynasties have a central place. These include families of previous Presidents and that of the current first family and family dynasties in regional and local politics in this decentralised and increasingly personality-driven democracy. This paper presents preliminary work on a biographical study of another of Indonesia's most prominent and enduring political dynasties, the Djojohadikusumo family who have held positions of power in key national institutions across three generations. This study aims to better understand how these families conceive themselves within the political structures of the day as they have shifted over three generations. What characteristics can be identified within the dynasty itself which enable this adaptability? How much is it about external and structural forces sustaining the dynasty as a central player, and how much is it about characteristics that are internal, historical, psychological and culturally specific to a family unit?

- **The Lee Family Project: A Dynasty by Merit?**

Dr Michael D. Barr, Flinders University, Australia

Lee Kuan Yew dominated Singapore politics and society for decades only to be replaced by his son, Lee Hsien Loong. The insertion of the Lee family into this place of pre-eminence has become so central to Singaporean society and politics, and so fully accepted that it has taken on the superficial appearance of being a natural progression. It would be more accurate, however, to describe it as a glacially slow coup, played out in full view of the public. The two central elements of the construction of the family's hegemony are Lee Kuan Yew's personal usurpation of power, Singaporean identity and Singaporean national history, and the nurtured succession of Lee Hsien Loong to power and the premiership, followed by his own more modest coup in 2011 whereby he finally stepped out of his father's shadow.

- **Powerlines: Representations of Political Families, Meritocracy and Legitimate Succession among Malaysian Muslims**

Dr Sven Alexander Schottman, La Trobe University, Australia

Disagreement over what constitutes legitimate rule looms large in Islamic political thought. It lay at the heart of the Sunni-Shi'ite schism, exercised the authors of the classical mirror literature and formed a central starting point for the early twentieth century Muslim world's nationalist and republican movements. It remains an essential concern of many groups calling for political reform in the present day. Closely related to questions of legitimacy, the prevalence of political dynasties and non-meritocratic determinants of political succession continue to vex Malaysian Muslim social actors from across the political-ideological spectrum. This paper surveys the representations a range of politically active Malaysian Muslims have made of power and authority, representations that are being circulated, passed on, or held vicariously between members of the country's prominent political families.

- **Family Politics and Democracy in Thailand**

Dr Jim Ockey, University of Canterbury, New Zealand

In 2011, Yingluck Shinawatra became the first female prime minister of Thailand. She also became the third member of her family to become prime minister, and the thirteenth member of her extended family to gain a seat in parliament. The Shinawatras are just one of over 350 families who have held seats in the Thai parliament; indeed, nearly one third of all MPs have had another family member elected to the parliament. Literature on political families in Southeast Asia has generally been considered through case studies and through family biographies, with the predominant paradigm one of nepotism, corruption, and bossism. It is a tale of families controlling the politics and economy of a geographical region. In this paper, I will instead consider the patterns of family politics, both across time and across space, in the Thai parliament. I will be drawing on a database of elected members of parliament since the overthrow of the absolute monarchy in 1932.

D1.S3.13 (Individual Papers) - Chinese Diasporas

Chair: Distinguished Professor Ien Ang, ICS, University of Western Sydney, Australia

- The Changing Face of Hurstville: A Case Study of Political Participation of Chinese Immigrants in Hurstville Local Government Elections

Mr Ben Sun, University of Sydney, Australia

The Chinese ethnic community is one of the oldest and fastest growing ethnic groups, having almost two hundred years of settlement history in Australia (Ho, 1988). Today, over 3.2% of the Australian population spoke a Chinese language at home; already overtaking Italians and Greeks to produce the second most widely-spoken language in Australia after English. (Australian Bureau of Statistics, 24th Sep 2009). Certainly, having sufficient numbers is one of the prerequisites for any ethnic minority group to exert political influence in a host country, but how does such influence has been or can be increased. To what extent does the 'Rise of Asia' (or the Rise of 'sending country') influenced the settlement of Asian migrations in Australia? In the late 1990s, the St George region, particularly Hurstville, experienced a boom in migration. During a ten-year period (from 1999 to 2010) almost 4000 people from China and Hong Kong settled in the region. Today, 33.8% of population in Hurstville has Chinese ancestry. This made such group highly noticeable in the local council elections. This paper explores the dramatic and radical changes in the political awareness and the eagerness to participate in politics amongst the Hurstville Chinese migrants, compares their participation difference before 1990s, with three recent council elections in 2000, 2004 and 2008. This study also examines the reasons behind their political astuteness as well as predicts some future trends of their political involvement in Australia. The challenges facing the full participation of the Chinese immigrants and local community perception toward such changes will also be examined.

- Forming the Modern Immigrant Social Sphere on Distant Shores: The Transnational Nation State in Early Chinese Communities in the Americas in the Nineteenth Century

Dr Setsuko Sonoda, University of Hyogo, Japan

This study discusses the establishment of the modern immigrant social sphere by drawing attention to the historical development of early Chinese communities in San Francisco, Victoria, Havana and Lima. In discussions of what is modern in Asian history, the adoption of the nation state system by traditional East Asian countries is always highlighted. However, less discussed has been the way ideas and practices of the nation-state in modern Asia were, in reality, transnational, influencing the various immigrant communities outside of Asia, in the second half of the nineteenth century. These discourses of the nation-state in Asia had a significant influence on fundamental political and social structures of the early Chinatowns in the Americas. Though immigrants tend to be seen as politically free from attachments to government and state, this study regards the immigrant communities as the spaces inextricably linked with the emergence of the nation-state in the modern era. This presentation draws on historical documents to discuss the institutional, administrative, and social influences from China on the Chinatowns in the Americas. In particular, a sequence of political reforms in Late Qing China will be emphasized as crucial to create transnationalism within the overseas Chinese communities in the Americas. During the early phase of the community formation, self-governing institutions, Chinese language education, and nationalism in the Chinatowns were shaped by direct or indirect approaches from the reform movements in China. By the time of the demise of the Qing Dynasty in 1911, the Chinese communities in the Americas had been reconstructed to as social spaces. Underlying the emergence of the modern immigrant society was the emergence of a social sphere within which Chinese residents outside China started consciously recognizing the nation-state of China, and framing their political, cultural and psychological discourses around this nation-state.

- The Impact of Contemporary Chinese Migration on an Ethnic Chinese Community in Japan

Dr Chunfen Shao, University of Sydney, Australia

In my previous research (Shao, 2012, forthcoming) I demonstrated the emergence of new patterns in international migration from PRC China to Japan. Despite the increased migration flow over the last 30 years, little research has been done on the impact of contemporary international migration on the established ethnic Chinese community in Japan. Based on the data I collected during my field work and my in-depth interviews with both recently arrived and long term Chinese immigrants in Japan, this paper compares the current data with the data from the 1970s to examine the changes Chinese communities have experienced, analyze variables such as population size, age structure, gender structure, home province distribution, current residential patterns, current profession structure etc, and to discuss the impact of new international migration on the ethnic Chinese community as a whole. It concludes with some policy recommendations.

- Interactions between Overseas Chinese Associations and the Tourism Industry in Yokohama Chinatown from 2002-2012

Ms Yee Lam Elim Wong, Chinese University of Hong Kong, China

This paper examines the impact of tourism toward overseas Chinese associations in Yokohama Chinatown in Japan and how they react to the growing industry. As the biggest Chinatown in Japan, Yokohama Chinatown is different from any Chinatown in the world, including the world's biggest one located at San Francisco. It is a self-sustaining town catering to domestic tourists rather than purely a residential area for ethnic Chinese people living in Japan. In 1995, the Chinatown even attracted more tourists than Tokyo Disneyland with a total number of 18 millions tourists. Yokohama Chinatown further increased its accessibility with the opening of Minatomirai 21 line in 2004. As of 2011, the Chinatown has 143 Chinese restaurants, 48 shops selling Chinese food, eight Chinese fortune teller's stores, five hotels and more than 80 other stores that serve the different needs of tourists. However, current researches focus solely on how businesses in Yokohama Chinatown, especially in the F&B industry, meet with the tourism boom. Records on how overseas Chinese associations experience the change of Chinatown from a local ethnic community to a well-known sightseeing spot and how these associations help boosting the tourism industry in Japan are clearly insufficient and not comprehensive enough to narrate the intricate well-documented history of ethnic Chinese in Yokohama. This research is based on the author's self-financed fieldwork done in 2011 and early 2012, including observations and in-depth interviews with four overseas Chinese associations. It argues that overseas Chinese associations have a role in the tourism industry in Yokohama Chinatown. They helped to promote a better environment in the Chinatown on one hand, and they organized a variety of festivals annually not only to maintain the traditional Chinese culture among ethnic Chinese living in Japan but providing greater entertainment for tourists on the other hand.

D1.S3.14 (Individual Papers)—Islam in Indonesia

Chair: Dr Steven Drakeley, CSCMS, University of Western Sydney, Australia

- From Ritual to Manual: Zakat Payment in Indonesia and Malaysia

Dr Kerstin Steiner, Monash University, Australia

Through support from the state, a number of Muslim countries have increasingly brought *zakat* (Islamic alms) within their national taxation systems. With this legal arrangement, *zakat* has shifted from a religious practice to something closely tied to political, social and economic structures of the state, pushing Muslims to pay to a state sanctioned *zakat* agency, instead of to *zakat* recipients of their own choice. To motivate or persuade their Muslim subjects to pay *zakat* through official channels, some Muslim states have adopted a stick-and-carrot approach, offering a combination of punishment and rewards, either by making it a punishable offence or by offering tax benefits or by having them both as the main policy. Despite the fact that studies on *zakat* are plentiful, little attention has been paid to why certain states sought to be responsible officially and directly for the collection and distribution of *zakat*. What events, ideas or actions helped raise this situation? Is this new religio-political change a constructive development? By comparing case studies of Indonesia and Malaysia, this paper argues that the modern state has appropriated religion by removing *zakat* practice from its doctrinal position.

- Shari Bylaws in Indonesia and their Implications for Religious Minorities

Mr Ahmad Fuad Fanani, Flinders University, Australia

The formalization of Shari'a law has been the subject of wide-ranging debate in Indonesia, and also internationally. This is because this idea has significant implications, politically and socially, not only for Muslims, but also for followers of other religions who live in Indonesia. Although the majority of Indonesians are Muslims, Shari'a law has not been implemented formally in many regions in Indonesia. However, since the fall of President Soeharto and the New Order in 1998, Indonesia has made the transition from an authoritarian regime to a democracy and undergone decentralization. Since that time, local governments have used their authority to create regional religious regulations (shari'a bylaws) that regulate religious norms. Many regional authorities and proponents of Shari'a bylaws used the Reformasi era to formalise Shari'a Islam at the state level. Some analysts argue that the enactment of shari'a bylaws reflects the fact that the majority of the Indonesian population is Muslim. However, others rebut this argument by pointing to the fact that Indonesia is not religious state, but a neutral state which embraces many religions and cultures. This paper will examine the implementation of shari'a bylaws and their implications for religious minorities. I will argue that shari'a bylaws have negative impacts on religious minorities in Indonesia. This article consists of three parts. The first examines the background of the emergence of shari'a bylaws. The second will assess impact of shari'a bylaws on religious minorities' rights. The third will provide some suggestions on how to protect the rights of religious minorities.

- Turkish Naqshabandis as Sponsors of New Style *Pesantren* in Indonesia: A Case Study of the United Islamic Cultural Center of Indonesia (UICCI)

Mr Firdaus Wajdi, CSCMS, University of Western Sydney, Australia/ State University of Jakarta, Indonesia

This research aims at investigating the United Islamic Cultural Centre of Indonesia (UICCI). The centre runs a new type of *pesantren* (Islamic boarding school) in Indonesia. The UICCI is centred in Turkey and has branches in over 85 countries in the world. Unlike other *pesantren* that usually established by Indonesian and run all the Islamic educations in Indonesia, the UICCI *pesantren* provide two stages of Islamic education: the basic level provided in Indonesia and the advanced level in Turkey. The UICCI is a new dynamic agent joining the contestation of Islamic education in Indonesia, the most populous Muslim country. In addition to the NU and Muhammadiyah, two largest Muslim organizations run Islamic education institutions in Indonesia. A new wave of overseas institutions now provides Islamic education in Indonesia. The UICCI is one of these. UICCI was established in 2005 and currently has eight centres in four different cities in Indonesia. They plan to open at least one centre in every province in Indonesia by the end of 2015. This institution attracts much attention since it provides full scholarship and excellent boarding houses offering Islamic education for young Muslims. This study will describe the transnational religious organization from Turkey that has been established in Indonesia. The study provides an overview of UICCI and their activities in Indonesia, describes its move from social service provider to formal Islamic education institution and reflects on the contestation of Islamic studies in Indonesia.

- Islam, Religious Freedom and the Quest for State Neutrality in the Post-New Order Era: Liberal and Progressive Voices in Indonesian Islam

Mr Supriyanto Abdi, AI, University of Melbourne, Australia

Despite the strengthening of its constitutional guarantee during the constitutional reform period (1999-2002), religious freedom in Indonesia remains characterised by certain ambiguities. One of these ambiguities is the remaining in force of Law No.1/PNPS/1965 on Blasphemy that criminalizes religious interpretations or practices which are considered deviant from the core teachings of the 'recognized religion' (agama yang diakui), and allows the state's intervention in setting the boundaries of religious truths. Limiting the number of 'recognized religions' into just six religions (Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism), the Law has put religious minorities and groups or individuals with unorthodox religious views particularly vulnerable to discrimination and persecution. Almost unquestionable under the Sukarno's and Suharto's regime, the Law has recently come under serious attacks from a number of human rights activists and groups. Sustained attacks, however, also come from a number of 'liberal' and 'progressive' Muslim intellectuals and activists. This paper will focus on some of the discursive efforts made by these liberal and progressive Muslim intellectuals in challenging the state-sanctioned discourse of 'recognized religion' and blasphemy. More specifically, it will look at their views in the recent public debate accompanying the unsuccessful petition to revoke the Law proposed by a coalition of human rights groups to the Indonesian Constitutional Court in 2010. The main question will be addressed is how and to what extent the liberal principle of state neutrality was advocated and negotiated by these liberal and progressive Muslim activists in this debate. The paper will argue that while the support for state neutrality featured prominently in their views, their arguments remain deeply rooted in religious discourse and the historical particularities of religion-state relations in Indonesia.

D1.S3.15 (Individual Papers) - Sport and Prewar Asian Identity

Chair: Professor Robert Lee, SoHCA, University of Western Sydney, Australia

- **Karate and the Military in Pre-war Japan**

Mr Filip Swennen, University of Sydney, Australia

Karate has the reputation of a centuries old Japanese fighting tradition, and is one of Japan's biggest cultural exports. It is, however, Okinawan and is different from the other Japanese martial arts (*budō*). Originally introduced to the Japanese mainland in the late 1910s, it only became fully accepted as a part of Japan's martial culture in 1933. There has been little academic research into how this foreign combative system became seen as 'traditionally' Japanese. Karate was once a secretive fighting method practiced by the bodyguards of the king and the elite of the Ryūkyū kingdom. This kingdom was forcefully abolished in 1872 to become Japan's Okinawa prefecture in 1879. Karate was introduced into Okinawan schools in the 1900s, and into university clubs on the Japanese mainland in the 1920s and 30s. A uniform, ranking system, new name, and competitive format were adopted for it to become a Japanese *budō*. It was eventually recognized in 1933 as a complete Japanese martial art by the Dai Nippon Butokukai, the organization in charge of standardizing the *budō* under the authority of the Ministry of Education. Karate's success in the field of education was intertwined with the military's interest in it. The conscription system was implemented in Okinawa in 1898. There were, however, ten Okinawans who had already volunteered in 1890, three of whom passed as Grade One conscripts. Their physiques impressed the medical examiners. The commanding officer of the second naval fleet Admiral Yashiro Rokurō urged the navy in the early 1910s to adopt karate as a form of physical exercise, similar to the way it was taught at the Okinawan schools. I will present in my paper the arguments of the military officers on how karate could benefit a modern Japanese army. The paper also reveals details of an Okinawan form of Japanese nationalism in an age where the Okinawans were treated as second-class citizens.

- **Individuals and Sports: A study of the Sports Development in Prewar Hong Kong (1920-1940)**

Mr Wai Shing Lee, Chinese University of Hong Kong, China

This paper places the development of physical education and sport in Hong Kong before WWII (1920-1940) in cultural perspective. Hong Kong in the prewar period did not receive a comprehensive planning because the British government positioned Hong Kong as a trade port in the Far East area. Also, the majority of Hong Kong population were ethnic Chinese who did not regard Hong Kong as their permanent place of residence. Both factors labeled Hong Kong a migration city, and therefore, sports and physical education were not a common practice in early period. Previous research principally focused on a particular sport such as football and swimming, simply describing the elite culture under colonial rule, and observing that because most sports originated from Europe, cultural difference prevented Hong Kong society from easily accepting them. However, these studies have not answered the question of how the general public viewed sport and why they did not practise exercise so often. There were, in fact, many traditional sports, or more precisely, exercises particularly associated with traditional Chinese medicine to prevent humans from becoming unwell. How prewar Hong Kong people thought about the concept of sport and exercise and how sport and physical education developed as a whole unexplored. Through an analyses of documents from government and local organizations, this paper shows that sport and physical education lacked in-depth development, and individuals did not consider sport necessary for maintaining fitness; the notion of sport was relatively backward compared with postwar Hong Kong.

- **The Rise of Professional Boxing in North Sumatra, 1934-1942**

Dr Karen Entwistle, SoHCA, University of Western Sydney, Australia

In the 1930s boxing emerged as a popular spectator sport in colonial north Sumatra. It was part of an international trend, inspired by the publicity surrounding championship prize fights in the United States and Europe, popular cinema, and the celebrity status assigned to the sport's best-known exponents. It also coincided with the entry of the Netherlands East Indies in the Far Eastern Championship Games, which heightened interest in competitive sport at all levels. More prosaic reasons also prevailed. In the Depression era, boxing provided a cheap form of entertainment, gambling opportunities, and a potentially lucrative source of income for talented boxers and their promoters. The proximity of Singapore, the centre of a major regional boxing circuit, gave further impetus to these developments. Chinese business interests joined with their counterparts in Medan, the capital of East Sumatra and the main focus of this paper, to stage regular boxing contests between provincial 'champions'. Their popularity coincided with a corresponding rise in the number of large indoor entertainment centres or Night Fairs, as they were commonly known, which became the main venues for these fights. By the end of the decade, boxing had few rivals as a sporting attraction and its reputation as a showcase for Indonesian physical prowess was beginning to take shape.

D1.S3.16 (Panel) - Indigenous Films of Taiwan: Re-Storying the Relation to the Land and Sea

Chair: Professor Patricia Haseltine, Providence University, Taiwan, ROC

The panel addresses the question of how indigenous identity is being recreated in film. In Taiwan, the Republic of China, indigenous communities, including the Dawu of Orchid Island, the Amis of Eastern Taiwan and the Atayal of the central mountain range have been using films to transform the images and motifs of their traditional stories into new visual and sound images not only for esoteric indigenous cultural revival, but also for exoteric communication to a multicultural audience. The papers discuss films produced by and about Austronesian communities in Taiwan from the perspectives of ecological humanities, as well as from the study of film composition and cinematography. We also assess the reception such films receive from both indigenous and non-indigenous audiences as the traditional relation to the land and the ocean in myth and legend is rearticulated in cinematic production.

- **The Transrelational Semiotics of Storytelling Events in Indigenous Films from Taiwan**

Professor Patricia Haseltine, Providence University, Taiwan, ROC

This study proposes a method of transrelational semiotics to study indigenous films of the Tawu tribe of Orchid Island. It focuses upon the multivalent significations in the spatial and temporal trajectories into film of various genres of traditional story, including myth, aetiological legend, historical legend, belief legend, and personal experience story. In this new genre of film situated between the nature or indigenous documentary and the art film, the cinematography of the films is studied and contrasted with contemporary films of the Atayal tribe, which have attracted a popular audience. As the original community-bound and locally-transmitted stories reach into worldwide dissemination in film media, indigenous filmmakers are reinventing tribal identity and providing alternative ecologically sound ways to live in relation to nature in its various aspects.

- **Culture and Interpretation: The Reception of Orchid Island Films**

Dr. Ming-May Jessie Chen, Providence University, Taiwan, ROC

Culture has played an essential part in the interpretation of the filmic text. This project is an attempt to examine that how different cultures perceive the film stories. It offers a qualitative analysis of focus group interviews to study of three indigenous films about the Dawu people and their stories. The films are: *Voices of Orchid Island* (1993), *Orchid Island* (2008), and *Fishing Luck* (2005). The research analyzed the responses to this particular genre known as 'Orchid Island' film from four different groupings of audience, with cultural diversity as the major variable. The audiences were (1) Taiwan college students (2) International students, (3) Aboriginal students, and (4) Students of Dawu. The sampling strata of within-group homogeneity and across-group heterogeneity are for the purpose of generalization and comparison across cultures.

- **Internalization of Cultural Hegemony in Umin Boya's *The Crying Bamboo Forest* 飄搖的竹林**

Shannie Hsiang-Chun Wu, Providence University, Taiwan, ROC

This paper examines the internalization of cultural hegemony in Umin Boya's *The Crying Bamboo Forest* (飄搖的竹林), an indigenous independent film about the Atayal tribe in Taiwan and their domination by the Han colonizers of the island. The film exposes the struggle of double identity among the Atayal tribal people. According to the theories of Michel Foucault and Antonio Gramsci, hegemonic social control makes a subject people regard rules and discipline as rational. Just as the exploitation of the Atayal people is considered legitimate, the deprivation of their land seems justified. In this paper I analyze the conflict between generations when a grandfather and a child who can feel the call of ancestors, are eager to return to the traditions of the past, while the identity of the grandfather's son, who has internalized the hegemonic relationship, remains displaced.

- **Finding the Other and the Lost Self in *Losing Sea Horizon***

Yi-Wei Evan Chin, Providence University, Taiwan, ROC

Directed by a Taiwan indigenous director Laway Dalai, *Losing Sea Horizon* (2011) reconstructs the relationship between Amis people and the ocean. The main characters in the film are re-discovering themselves through their traditions and life experiences in a montage of memory and dream. Departing from this point of self-discovery and using the concept of dwelling from Emmanuel Lévinas' philosophy, this paper discusses the intersubjectivity of the characters and how they re-establish the relationship between human beings and the ocean. To traditional Amis people, the ocean is not only their livelihood, but a dwelling, a feminine place of nourishment, familiarity and intimacy.

D1.S4.01 (MASSA) – The 17th James Jackson Memorial Lecture. The Call for Malaysia: Fifty Years On*Chair: Professor Harry Aveling, MASSA President, Monash University, Australia**Invited Speaker: Professor Wang Gungwu, National University of Singapore and Australian National University**We gratefully acknowledge the Malaysia and Singapore Society of Australia for this session.*

In May 1961 London, I read how Tunku Abdul Rahman's call for Malaysia helped to launch Britain's 'Grand Design'. In nationalist Jakarta, it was part of a sinister neo-colonial plot. Although the CCP in Beijing was engrossed in its Great Leap crisis, it was deeply concerned for the revolutionary momentum it had inspired and encouraged among radical Malaysians. The leaders in Delhi were so pressured along the country's Himalayan borders that they hardly noticed. The rest of Southeast Asia wondered how the spreading Cold War would divide the region. In Washington, there was relief that this larger domino made the decolonization process safer; and both Canberra and Wellington were interested to ease the British imperial burden. As for Singapore, the people would soon see how this conditional announcement was to break up the powerful governing party that they had elected only two years earlier. I returned to Kuala Lumpur from London early in 1962. By that time, the careful wording of the call, 'to bring the territories of Malaya, Singapore, North Borneo, Brunei and Sarawak closer together in political and economic co-operation', had hardened and softened several times. Prime Minister Tunku Abdul Rahman anxiously weighed the hesitations, doubts and reluctance among the different peoples in the disparate territories that were to merge with the four-year old Federation of Malaya. As father of a 'pre-nation' that was still imagining its future nationhood, what did he expect the newer and larger 'pre-nation' to become in 50 years' time?

D1.S4.02 (ASAA Women's Forum) - The Interaction between Glocal Feminism and Glocal Activism in the Age of Capitalistic Patriarchal Globalisation*Chair: Professor Hyaewool Choi, Australian National University**Invited Speaker: Professor Gaphee Ko, Hanshin University, Network for Glocal Activism, Republic of Korea.**We gratefully acknowledge the support of the Academy of Korean Studies and the ANU Korea Institute for this session.*

This paper attempts to provide a new direction and methodology for social transformation in the era of patriarchal capitalistic globalization by introducing the basic agenda of our organization, the Network for Glocal Activism. I argue that the interaction between feminism and activism will find its way in the 'red-green-purple paradigm' and 'glocality'. The 'red-green-purple paradigm' redirects earlier goals of feminism and the women's movement by bringing them into alignment with other movements like those in support of labor and the environment. 'Glocality' as an epistemological element will lead us to a new discussion that will redefine the divisions that have previously been used, such as 'south/north' or 'center/periphery'. Feminism with 'red-green-purple paradigm' and 'glocality' requires a reconfiguration of previous concepts and new realms of activism for an alternative world.

D1.S5.01 (Invited Speakers) – South Asia Studies Association*Chair: Professor Marika Vicziany, SASA President, Monash University, Australia*

- **India's Energy Security and Implications for Australia**

Professor P.R. Kumaraswamy, Jawaharlal Nehru University (JNU), India

Economic reforms and integration with the global economy have significantly altered India's approach towards energy security. Despite coal, hydro, solar and other non-conventional options, hydrocarbon resources contribute a major portion of India's energy needs. Its growing automobile industry has caused a sharp rise in the consumption of oil and natural gas, demands for which are largely met through imports. This surge in demand for energy, however, is accompanied by India's financial ability to adopt a holistic approach towards energy security, including long-term procurement, acquisition of overseas energy assets and building up of strategic oil reserves. Search for energy security also makes India a stable market for energy-exporters. Hence, some of India's foreign policy decisions are governed more by energy-security concerns than mere political calculations. Its policy towards Myanmar and Sudan are largely driven by energy concerns. Energy has also emerged as a driving force in Indo-US relations, as manifested by the civil nuclear cooperation agreement. Energy security concerns have increasingly gained importance in India's relations with the hydrocarbon-rich Persian Gulf region, which accounts for about 60 percent of India's total energy imports. This often pits India against the US and the West, especially over Iran. How does the Indian pursuit of its energy security affect Australian concerns on the Middle East? Where does Australia figure in India's search for energy security? When it comes to India's energy security, is Australia at the core or on the periphery?

- **India: Can the Elephant Run Any Longer?**

Professor Lord Meghnad Desai, London School of Economics, United Kingdom

The recent deceleration in the growth rate, the dysfunctioning of the UPA2 government, the setback to the two large national parties in the recent election, corruption scandal and scams raise doubts about whether the Indian miracle is sustainable. My speech will cover the national and regional political economy of India in recent times.

We gratefully acknowledge the support of the Australia-India Council and the Australia India Institute for this session, through the coordination of the South Asia Studies Association and the Monash Asia Institute.

D1.S5.02 (Invited Speaker/Workshop) – Japan Studies Association of Australia

Chair: Professor Chihiro Kinoshita Thomson, University of New South Wales, Australia

- Japanese Language Education for Heritage Speakers: Issues and Strategies.

Invited Speaker: Professor Hiroko Kataoka, California State University, USA

There are significant differences among speakers in the 'Japanese Heritage Language' category: those who were born in Japan to Japanese parents and have moved to the U.S. when young, either temporally or permanently; those who were born to Japanese parents in the U.S. and have been raised speaking the Japanese language at home; and, those who were born either in Japan or in the U.S. to one Japanese speaking parent and one non-Japanese speaking parent and speak Japanese with at least one parent at home. In addition, there are second and third generation Japanese-Americans who may speak some Japanese at home but do not consider Japanese to be their home language, as well as fourth, fifth, and sixth generation Japanese-Americans who have completely lost Japanese language at home but wish to learn the language outside of home because it is their 'heritage' language. Some areas in the U.S. have a variety of schools catering to different needs of those JHL speakers and learners, such as nihongo hoshuukoo (Japanese supplementary schools), Saturday Japanese language schools (other than hoshuukoo), and public schools with Japanese language programs including a few immersion programs. This presentation will discuss the proficiency patterns of those different types of JHL learners who have been studying Japanese at those schools, and how well they have been maintaining and/or further developing their language proficiency, based on data gathered from those programs and learners. We will also discuss how the programs may be improved.

- Japanese Language Educators' Workshop: Providing continuing learning pathways for learners of Japanese.

Facilitator: Professor Chihiro Kinoshita Thomson, University of New South Wales, Australia

It is well known that Japanese is widely taught in schools and universities in Australia. Although a large number of students start learning Japanese in schools and universities, not very many continue on to achieve high levels of proficiency. In schools, only a small number of students continue Japanese up to Year 12, and those who reach Year 12 do not necessarily continue their study in universities. In universities, it is observed that less than a half of the beginner students continue to the second semester course in Japanese and very few survive to the most advanced level courses in Japanese. The presenter and her team have investigated reasons for continuation and discontinuation of study of Japanese in their ARC Linkage project funded by the ARC and the Japan Foundation. The investigation so far has found that continuation and discontinuation need to be addressed from personal, institutional and social perspectives and that students would be more likely to continue learning Japanese when they have well articulated learning pathways and visible career pathways. The workshop has three broad aims:

- 1) To share the findings of the investigation.
- 2) To discuss the findings in groups, as, for example, in how to apply the findings to each participant's local situation.
- 3) To build a network of teachers and lecturers of Japanese language.

We gratefully acknowledge the support of the Japan Foundation Sydney for this session, through the Japan Studies Association and the University of New South Wales.

16:00 – 17:30 | Day 1 – Session 6: Concurrent panels

D1.S6.01 (Individual Papers) - Sport and Identity

Chair: Dr Karen Entwistle, SoHCA, University of Western Sydney, Australia

- Kicking from the Corner: A Study of Football Cultures in Four States of Northeast India

Mr Vikram Buragohain, Centre for Media and Cultural Studies, India

The game of football is played by every section of society in Northeast India. The game becomes a culture of leisure. They don't play it because they like football, they just play. The paper trace the history of this phenomenon, and looks at the importance of football to the cultural imagination of the region. There is a connection between the cricket culture and symbol of the mainland Indian nation. Taking account of various discourses about football and the Northeast the idea of a nation is being problematised. An imagined nation is being conceived through the game in the discourse of peace in the region. With women playing football, the concept of football being conceived as a masculine game is debatable. The paper also debates about the complexities of masculinity and women football in Manipur. The participation of more *Meirei* women of Manipur in the women football team gives us the idea of the dominant *Meitei* Community. The paper also looks at the various prospects of glocalisation and its impact in the football scenario in Northeast India. The advent of cable television in India brought the international into the local. While Cricket took a hold in mainland India, international football became more famous in the Northeastern region. The difference in adaptation of cultures is visible when we compare football in the Northeast and the mainland India. This paper attempts to cover diverse themes such as nationalism, regionalism, gender, identity, resistance, culture and glocalisation through its examination of the phenomenon of football cultures in Northeast India.

- New Asian Identities in the Mirror of Media Representations of the Spectator Sports Rugby Union and Rugby Sevens

Associate Professor Zilia Zara-Papp, Saitama University, Japan

One factor in the creation of Asian national and continental identities in contemporary global media is the use of spectator sports for the propagation of national myths of cohesion, unity or progress. This paper takes a look at the development of the spectator sports rugby union and rugby sevens in the context of the Asian continent. It focuses on the relations between Australia and New Zealand as Oceanian exporters of rugby cultures in the twenty-first century, the era of global visual media representations, with Hong Kong and Japan as East Asian importers; the United Arab Emirates, Iran and Afghanistan as West Asian importers. The paper will analyze the cross-continental narratives associated with the development of the sport and both its male and female gender representations in the mirror of the Olympic campaign that will bring about the inclusion of rugby sevens in the Rio Olympics of 2016. While rugby union is

traditionally a Western sport, with a developmental core focusing on the British Isles and its former colonies, new myths for the sport are created in Asia with the introduction of the Asian Five Nations tournament as well as the first Asian Rugby World Cup to be played in Japan in 2019. The global spectator sport of the Sevens World Series also takes place most frequently in Asia compared with other continents. These new developments, which contribute to a redefinition of Asian identities for both genders in relation to the global positioning of the sport, are the focus of this paper. It aims to identify the emerging new Asian identities facilitated by the propagation of these particular spectator sports.

D1.S6.02 (Individual Papers) – China and Taiwan

Chair: Ms Christine Hung, SoHCA, University of Western Sydney, Australia

- **Two Decades of Marketing China in Taiwanese Media**

Dr Hui-Yun Yang, Minghsin University of Science and Technology, Taiwan, Republic of China

Two decades of marketing China in Taiwanese TV programs and films have challenged the young generations in Taiwan with the conflict of defining China and finding their place in the loop of globalization and localization. This paper applies semiotics to analyze the changes from the nostalgic romanticizing of China in the images of a popular television program called *An Eight Thousand Mile Journey Accompanied by the Moon and the Clouds* to programs emphasizing modern capitalism, including a TVBS spotlights series on Taiwanese businessmen and women entrepreneurs in China. Media that reconstruct images of China in Taiwan thus involve a shift from the refugee-returning syndrome upholding traditional Chinese cultural values to a new myth of fame and fortune based upon modernization. China is thus made into a commodity from which commercial benefits of leisure-based tourism and utilitarian forms of travel ensue. It is within this popular mass media context that the historicizing of the mainland in the award-winning films of Ang Lee, namely *Crouching Tiger, Hidden Dragon* (2000) and *Lust, Caution* (2007) bears an underlying semiotic of intrigue and subterfuge. Dark realities of modernization also loom in the news media shadows as a contrast to the romanticized identity constructed by major series programming.

- **Competing for Global Talent: Chinese National Talent 2000 Program**

Dr Chunfen Shao, University of Sydney, Australia

Globalization has intensified global competition for human resources, which is of as much significance as global competition for natural resources. Over the past decades, developed Western countries such as USA, Canada, UK and Australia, as well as Japan, have been enjoying a large inflow of international students, exchange scholars, highly skilled professionals, and the contribution they make in various areas, mainly in the aspects of economics, technology, education and culture (Shao, 2009a; 2009b). But the global financial crisis has, to a certain extent, provided opportunities for the less developed countries such as China to attract their nationals to return to their native land to contribute the knowledge and know how learned during their study and work abroad, to the modernization of their own nation. This 'Reversed Brain Drain' is due in part to the fact that immigrants are more severely affected by the global financial crisis than their native born counterparts (OECD, 2010). In December 2009, the Chinese Central Government launched the National Talent 2000 Program which aimed to attract and retain 2,000 top-level overseas global scholars, scientists, senior engineers and entrepreneurs and senior MNC managers. This paper examines the program and analyses the factors that determined it.

- **Comparing Happiness across the Taiwan Strait: Chengdu versus Kaohsiung**

Professor Heh Huang, National Sun Yat-sen University, Taiwan, Republic of China

During the recent Taiwan presidential election, a major opponent visited Bhutan for a 'journey of learning', studying how Bhutan has managed to raise its Gross National Happiness (GNP) index with limited resources. Consequently, President Ma, after re-election, started to apply the GNP Index in an effort to provide a gauge of the quality of life and to focus more on happiness than on better infrastructure and high income. In China, according to Veenhoven's Happiness Index for the period 1995-2005, China had a level of happiness significantly higher than India and some East-European countries. However, Chinese investment-led growth has caused a grave imbalance between consumption and investment, and the gap between rich and poor and urban and rural residents is widening. In his recent article 'China must measure happiness', Hu Angang, a leading economist in China, calls for broadening policy goals to boost the people's satisfaction with local government. Although GNH considers many factors viewed as pillars of national development (e.g., good governance, economic growth, cultural development and environmental protection), a commission of international experts appointed by French president Sarkozy in 2008, has identified 'subjective happiness' as an important indicator to be included if the methods for measuring national economies are to be reformed. The present study is about subjective happiness or subjective well-being (SWB), making use of the instrument developed by Kamman & Flett (1983). Taiwan data has been collected from a sample of 164 students at a university in Kaohsiung. Currently on sabbatical leave in Chengdu, the author will complete the survey there by the end of March, and comparative study will be conducted accordingly. The results of this study can make a contribution to continuous observations of the happiness trends across the Taiwan Strait, as shown in Inglehart & Klingemann (2000) and Inglehart et al. (2008).

D1.S6.03 (Panel) - Transit Labour Panel 3 - Circuits: Logistics, Labour, Programmed Spaces

Chair: Professor Brett Neilson, ICS, University of Western Sydney, Australia

Circuits, route bodies and brains, finance and commodities as actionable things in space and time. This panel examines the interrelations between virtual work, IT industries and logistical software operations, which provide the computational architecture that governs global supply chains and the performance of labour using real-time event processing applications. The circuits of movement special to logistics are recasting the political and economic reach of Asia along what has been referred to in media reports and government policy as the New Silk Road. This process of re-engaging old trade routes as new is one that places China as a primary global power. But other countries within the Asian region are drawn into this cartography of transformation as well. Set against this context, these three papers identify how circuits of labour, life and things are mobilized in technological ways that are producing new logics of capital accumulation, control and freedom.

- **The Logistical City: Software, Infrastructure, Labour**

Professor Ned Rossiter, SoHCA, University of Western Sydney, Australia

The logistical city is a city of peripheries. These peripheries are occupied by intermodal transport terminals, warehouses, IT infrastructure, container parks and shipping ports. The interconnection of peripheries on a transnational scale comprises a special kind of globality, one in which the complex network of distribution systems – roads, rail, shipping, aviation – makes concrete the otherwise mysterious abstractions of capitalist operations. Yet for all this materiality, the logistical city goes largely unnoticed in the metropolitan imaginary. Moving across Shanghai, Kolkata, Sydney and Athens, this paper sketches out how the logistical city remodels space and time as elastic dimensions in conjunction with algorithmic cultures that calibrate labour-power through real-time performance indicators.

- **Transformation of Control in Circuits: Networking for Farmers and Fishermen in Sri Lanka**

Professor Athula Ginige, SoCEM, University of Western Sydney, Australia

Circuits route information and commodities in space and time. Various large scale logistic management software applications have been used to optimise these routes based on sets of criteria. Though the flow of information and commodities in circuits affect a large majority of the world's population, only a small group so far has had the ability to control how the routing happens. They are using this ability to optimise the benefits in self-interested ways. An interesting change has started to happen enabled by Information and Communication Technologies (ICTs). Traditionally fishermen in South East Asia tended to go in small boats in the evening to catch fish and at dawn they came on shore to sell their catch to vendors. They were at the mercy of vendors that came to the location to buy their catch in terms of the price that they get. Now before they come on shore they ring a few shops using their mobile phones, negotiate a good price and come on shore closer to the shop that is ready to buy their catch. This signals a potential change in how routing in circuits are controlled in the future. The centralised decision making is getting replaced by decentralised mechanisms to decide how the commodities will start to flow. To further understand the dynamics of this decentralised decision making when determining the optimum route, we have started a project in Sri Lanka to develop a Social Life Network for farmers that they can access using their mobile phones. The aim is to empower them in deciding when and to whom they want to sell their produce, changing the established supply chains at a micro level.

- **The Global Commodity Chain and IT Industry in India**

Ishita Dey, Calcutta Research Group, India

Through the case of the Information Technology (IT) industry in India I want to look at the 'global commodity chain' and the way it influences and shapes the body of the worker in the India's IT industry. The growth of Information Technology in India has to be situated in the way the global economy has moved towards 'informatization', the move towards service-based industries. This shift has been instrumental in the restructuring of the global economy in general and the re-constitution of 'work' in service-based jobs in India. I argue that it is important to understand India's position in the global division of labour, not only from the vantage point of how India continues to supply cheap labour in the informatization economy but it is also important to consider how the nature of the commodity itself—be it software related work or IT-related work—is mobile in nature and hence disaggregated and dispersed in various locations across the globe. The technological advancement and the need for reorganisation of capital has led to de-spatialisation of work in the globalisation of services. With increasing 'servitisation' and dependence of technology-aided services, there is an increasing demand for 'global commodity chains of service provision' (Upadhyaya and Vasavi 2008), whether it be it through the body-shoppers, or the extremely mobile IT workforce and the call-centre work. Drawing from the studies on these three kinds of 'labour', I will argue that 'de-spatialisation' is produced as a result of the nature of the commodity, in this case, the informational economy which is heavily technology based. With the advancement of data communication and communication technologies, the 'flexibilisation' of the production process is at the centre of the dispersal of production centres across the globe.

DAY 2: Thursday 12 July

09:00—10:00 | Day 2 – Session 1: Keynote Address

Chair: Professor Edmund Fung, SoHCA, University of Western Sydney, Australia

Sustainability and Transcendence in the Asian Century

Professor Prasenjit Duara, Raffles Professor of Humanities and Director of Asia Research Institute, National University of Singapore

The rise of Asia and China in particular has been accompanied by the need to project a new, more just vision of the world that is not simply a new hegemony. Many Chinese intellectuals have sought to find inspiration in their historical and transcendent universalisms such as 'all-under-heaven' (*tianxia*). The paper is an effort to think through the conceptual and political framework for understanding transcendence in post-Western modernity. Historically, universalisms have been the source of ideals, principles and ethics. Modern universalisms—developed from Kant to Marx—are apparently in retreat, yielding to nationalism and consumerism. Yet the physical salvation of the world—planetary sustainability—is of the greatest urgency and becoming, in some quarters, the transcendent goal of our times. It will, however, need to transcend exclusive national sovereignty for its realization. The non-Abrahamic forms of transcendence, or what Weber called the 'intellectual religions of the East', may furnish us with useful methodologies of linking the personal, the ecological, and the universal.

10:30 – 12:00 | Day 2 – Session 2: Concurrent Panels

D2.S2.01 (Individual Papers) – Australia-Asia Relations: Crossing Cultural Divides – CANCELLED

Christopher Kremmer moved to D2.S2.02.

D2.S2.02 - (Individual Papers) - Australia-Asia Relations: Foreign Policy

Chair: Ms Bettina Roesler, ICS, University of Western Sydney, Australia

- The East or the West? Australia's Perception of Japan through the Whaling Dispute Lens

Dr Yoko Harada, Deakin University, Australia

For Australia, Japan has always been a difficult Asian neighbour to define. As an outpost of Western civilisation, situated in a non-Western part of the world, Australia has always seen itself as being different from Asia, tending to perceive the region as the 'Other'. Japan, a country that is historically, culturally and geographically situated in the East has tended to fit into this 'Other' category. A historical reality, however, is that Japan has often aligned itself with Western nations. Over the decades, this has challenged Australia's way of perceiving the world and its region. This paper focuses on the ongoing whaling dispute between Australia and Japan. It argues that Australia is once again failing to understand the 'Asian' opponent because of its dichotomous perception of the world. The paper will briefly review how Australia has perceived Japan since federation in 1901. Then, it will explore Australia's perceptions of whaling according to recent decades. It will examine how the former whaling country observes its past and how it is positioning itself on the issue of Aboriginal Subsistence Whaling, one form of whaling which is permitted under the International Whaling Commission. Furthermore, representations of Japan's whaling programs as depicted in the Australian media will be looked into. Finally, the paper will point out that Japanese whaling and also the country itself, are deeply complex. It will argue that, for Australia, viewing the whaling dispute with Japan through a dichotomous East-West lens precludes constructive dialogue between these two nation states.

- Australian Foreign Policy towards Japan: Weighing the Bureaucratic Process

Dr David Walton, SoHCA, University of Western Sydney, Australia

Australian foreign policy toward Japan has been based on the strategic importance of Japan to Australia's national interests. To understand how these interests have been addressed and have evolved, particular attention should be directed toward the bureaucratic processes underlying the cultivation of Japanese ties. The role of policy networks, the institutionalisation of the bureaucratic process and pivotal role of the prime minister is examined here. How these processes and roles have evolved over the past few decades is assessed. The paper argues that middle power activism as pursued by Prime Minister Kevin Rudd stretched bureaucratic resources in Canberra and reduced overall Australian attention on Japan.

- White Australia, Backward India: Negative Perceptions in Australia-India Relations

Mr Christopher Kremmer, University of Western Sydney, Australia

In 2011, the Australia India Institute established the Perceptions Task Force with a brief to qualitatively analyse the role perceptions have played in relations between the two countries. With a membership including former diplomats, journalists and senior advisers to governments, the task force found that despite superficial commonalities such as sport, democracy and English, Australia-India relations are plagued by misperceptions and a high degree of ignorance of the contemporary realities in each country. This was apparent during the 2009-10 'Indian students crisis' when Indian television news media seized on a series of violent attacks on Indian students in Melbourne to portray Australia as a racist nation. The paper explores the lessons of the students' story, and other case studies from the worlds of sport and politics in which old narratives of White Australia and Backward India have been revived during the highly publicised controversies that have dominated relations in recent years. The rise of a more assertive, nationalistic Indian media has become a live issue in New Delhi's relations with the nations of its region and beyond, and is testing New Delhi's capacity to forge stronger relations with key regional neighbours. At the same time,

D2.S2.03 (Panel) - Narrating Middle Asia: Tales of the Consuming Classes of India and China

Chair: Dr Sukhmani Khorana, University of Queensland, Australia

The emergence of the consuming middle classes in growing Asian economic powerhouses China and India has been noted with great interest by many, but discussions are often mired in statistics of macro and per capita economic growth, which, although significant, gloss over the everyday lived realities of consumption and lifestyle, as well the remediation of these in the nations' popular media and culture. Taking a multi-disciplinary critical approach, this panel attempts to shed light on the complexities of being middle class and Asian by drawing on specific Indian and Chinese media and popular culture sources. The papers, while dealing with the construction of the middle class by different media forms, nonetheless dialogue each other in terms of reflecting a segment of Indian and Chinese society that is as much constituted by its media preferences and consumption as it is by its affiliation with ethno-cultural identity. This then establishes instances of specific Asian modernities that must be understood with reference to local representative practices, and not merely through the lens of a Western notion of modernity.

- **Reviving the Revolution: the Search for a 21st Century Moral Compass by China's Middle Class**

Dr Susan Leong, Queensland University of Technology and Dr Qian Gong, Curtin University, Australia

Mention China's middle class and most in the West picture its immensity as a market for products and services. What the world knows of this stratum of Chinese society is dominated by details surrounding its preferences and patterns of consumption. Press reports on China's nouveau riche and their penchant for luxury goods, fast cars and high fashion add fuel to the view of a class hungry for its share of the good life. Hence, while the Chinese elite is often the focus of research and the oppressed and disadvantaged increasingly so, the middle class is overwhelmingly viewed as an amorphous, barbarous horde. This paper seeks to correct the uneven understanding by sharing some insights into the current debates over the moral crisis of Chinese society that has prompted much soul-searching amongst the middle class. We contend that far from being merely a market, middle class China is a conflicted segment of society, in search of a moral compass that does not gainsay their lifestyle or aspirations. Starting with the controversy over the neglect and death of Yue-Yue, CTV's 10-year long Person of the Year Award, and the bold and sweeping cultural changes emanating from Chongqing, we discuss contemporary attempts to fashion a moral structure suitable for the 21st century. We maintain that a more nuanced understanding of what has been framed as a nostalgia-filled battle between the neo-Maoist and neo-Confucian traditions is called for. It is our argument that a multi-faceted comprehension of the complexities of middle class China and its emergence based on an analysis of Chinese media's contents, structure, and shifts is an important and suitable start-point.

- **Political Talk Shows and Middle Class Audiences in India: A New Public Sphere?**

Dr Sukhmani Khorana, University of Queensland, Australia

Emerging literature on the rapid rise of commercial news television in India in the last decade, as well as popular and editorial commentary on the above phenomenon suggests that these channels are playing the role of mediators for the middle classes. While the news content is widely believed to be sensationalised for the sake of attaining higher ratings in an overcrowded and competitive market, political talk shows have turned into the analytical and narrative extension of news segments. This paper traces the genealogy of a long-standing political talk show on one of India's commercial networks, NDTV's 'We the People', to demonstrate its attempts to mirror an inclusive Indian public sphere. Further, in light of the recent middle class-led anti-corruption movement in India and subsequent conclusions about the weakening of the state, an episode of the talk show titled 'Anna and the Great Indian Middle Class' is subject to a detailed textual analysis. The purpose of this analysis is to demonstrate the show's construction of a) corruption as a pan-Indian, and not just a middle class issue; b) the middle class itself as a homogeneous group; and c) the televisual public sphere (and not a community consultation involving representatives of the state) as a place for establishing consensus. Literature on new political television and theories of the public sphere are used as theoretical springboards throughout the paper.

- **Regional Globalization and Middle Class Formation in India**

Professor Ruchira Ganguly-Scrase, Australian Catholic University, Australia, and Professor Mario Rutten, University of Amsterdam, Netherlands

Despite the rapid transformation of India over the past two decades, and a swathe of publications dealing with the impact of globalization on the culture and economy of the subcontinent and its large metropolitan cities, far less is known about the regional impacts of globalization, in particular, how globalization is transforming smaller, regional towns in India. Adapting Rutten's concept of 'provincial globalization', this presentation will initially focus on the way neoliberal globalization asserts itself and is reconfigured as a dominant force in the making of modernity at the regional level. Drawing on examples from both West Bengal and Gujarat, we then move on to describing the nature of the transformations linked to neoliberal globalization which have led to the emergence of regional middle classes. In this context, we note that most studies of the middle classes in India focus on the upper echelons among the elite in metropolitan centres. Relatively little is known about the lower middle class strata, particularly in regional towns. Moreover, while the impact of globalization in India has been predominantly analysed in terms of the visible presence of transnational corporations, the spectacular manifestation of shopping malls and multiplex cinemas, and virtual consumption via globalized media, we contend that the other global reality – of stagnation and/or uneven development in many of India's regional centres – is rarely examined in detail.

D2.S2.04 (Panel) - Heritage and Cultural Performance in China & Singapore: the Impact of State Intervention and the Ethnographic Experience

Chair: Associate Professor Anne McLaren, University of Melbourne, Australia

- Identifying Regional Treasures in Contemporary China: The Case of Women's Script & Women's Culture

Associate Professor Anne McLaren, University of Melbourne, Australia

In pre-contemporary China, the oral traditions and associated performances and crafts of Chinese women were never considered treasured aspects of regional culture. In the 1990s an amazing discovery was made—a group of peasant women in a remote village community in Hunan province were using a unique script of their own devising to record their letters, ritual prayers, songs and narratives. Since then *Nǚshu*, or Women's Script, has become well known in scholarly circles. It was even popularized in the West in Lisa See's novel, *Snow Flower and the Secret Fan*, now made into a film. What has been the impact of scholarly, ethnographic and state intervention in the rediscovery of *Nǚshu*? To what extent has ethnographic and state intervention shaped the ongoing 'tradition' of *Nǚshu* writing and what are the implications for the conservation of this script and performance culture into the future? This paper, based on recent research, will explore the state of *Nǚshu* in the twenty-first century.

- Echoes of Inscription: Kam Big Song Research in China

Dr Catherine Ingram, University of Melbourne, Australia

In 2009, a group of choral songs originating within a southwestern Chinese minority region of only 100,000 people was inscribed on UNESCO's List of the Intangible Cultural Heritage of Humanity. The songs are known in Chinese as *dage* 大歌—a name usually translated into English as 'big song'—and constitute an important form of group singing performed in one small Kam (in Chinese, *Dong* 侗) minority region. This paper draws upon my eight years of research into Kam music (including 24 months of participatory ethnographic fieldwork in rural Kam areas) to describe the effects of the so-called discovery of the songs by Han Chinese researchers in the 1950s, and to illustrate some of the main ways that research into 'big song' has subsequently influenced Kam musical culture. The analyses presented in this paper are also used to demonstrate the importance of critical engagement with the context of previous research in understanding the contemporary performance of cultural heritage.

- Continuity and Survival of Traditional Chinese Puppetry in Contemporary Singapore: The Case of *Sin Hoe Ping*

Ms Carol Chia, University of Melbourne, Australia

Traditional Chinese puppet performances in Singapore, regardless of their types, are performed in temples and during the celebration of deities' birthdays. *Henghwa* (Putian) puppet shows can be divided into 'ritual plays' (*yi shi ju*) and 'auspicious plays' (*cai xi*). The former is performed less regularly and only on specific occasions, whereas the latter is performed whenever there is celebration of a deity's birthday. *Sin Hoe Ping* is currently the only existing *Henghwa* puppet troupe in Singapore. Despite its involvement in the religious and ritual milieu, *Sin Hoe Ping* has expanded its performance milieu to include the secular context as well. This has been made possible by the state's recent efforts to preserve traditional culture and heritage, including Chinese puppetry and is now invited by various heritage and arts bodies to perform in venues believed to attract city dwellers and tourists. This new phenomenon can be seen as a way of ensuring the survival and preservation of an aspect of Singapore's traditional heritage which might otherwise vanish due to rapid modernization.

D2.S2.05 (Individual Papers) - Japan and the Asian 'Other'

Chair: Associate Professor Judith Snodgrass, SoHCA, University of Western Sydney, Australia

- The Texture of Forgetting: Japan and the Korean War

Professor Tessa Morris-Suzuki, Australian National University, Australia

In his book *The Texture of Memory*, James E. Young explores the way in which memorials to violent events open new paths to historical memory. But, as Young's work suggests, there are also ways of narrating or memorializing the past that create amnesia as much as memory. A case in point is the prevailing narrative of Japan's relationship to the Korean War (1950-1953). This narrative is framed by Prime Minister Yoshida's unforgettably insensitive description of the war as 'a gift from the gods'. The image is of the Korean War as a distant event which showered blessings on the passive bystander, Japan. But in the world of global politics and market economics, the gods seldom give unrequited gifts. Closer analyses of the war reveal a different picture of the war as an event in which tens of thousands of Japanese were directly engaged in war work, thousands were sent to the combat zone and dozens were wounded or killed in combat. This paper examines the processes that have allowed these historical events to be expelled from public memory, and also goes on to explore the possibility of a twenty-first century 're-remembering' of the Japanese dimensions of the Korean War.

- The Loveday Exchange: Japanese Return to Java

Dr Greg Poulgrain, University of the Sunshine Coast, Australia

August 2012 is the 70th anniversary of the return—from Australia to Java—of a select group of Japanese internees directly involved in the proclamation of Indonesian independence in 1945. This group was among 1700 Japanese residents of the Netherlands East Indies, brought to Australia after Pearl Harbour for internment at Loveday camp in South Australia. Details of most of the select group were in a Dutch 'white paper' which labelled them as 'spies' working to undermine colonial rule in the Indies. Yet these key agents were included with 800 Japanese internees as part of a repatriation exchange and—on orders from Washington—returned to Java in 1942. The strategic significance of returning the pre-war 'spies' was immense yet remains largely unknown in Australia, although from a Dutch perspective it might well constitute a 'war crime'. The wartime Lieutenant-Governor General of the Indies, Hubertus van Mook, saw the hand of American anti-colonialism at work. A Japanese perspective was provided by one of the top 'spies', Nishijima Shigetada. In charge of training 'Indonesian nationalists', he—more than the nationalists—defined the territorial extent of the new Indonesia; and he also helped with the *proklamasi* by Indonesia's first

president, Sukarno. Nishijima visited Indonesia many times after the war and his visit to Jakarta in 1991 was like the return of an historical hero. I interviewed him at his home in Tokyo over the course of one week. Incorporating further archival research, this paper examines how top naval spies were included in the 1942 Repatriation Exchange. Because the consequences were so predictable—it would further impede if not imperil recolonisation—it is important to identify the various levels of involvement and the long-term benefits that ensued.

- **Tracing Discourses of Multiculturalism in Japan**

Dr Ayako Takamori, University of Tokyo, Japan

Representations of Japan—both scholarly and popular—have tended to elide ‘race’, ‘culture’, and ‘nation,’ depicting Japan as homogeneous and mono-ethnic. Though these stereotypes of Japan persist in the popular imaginary, there is now an extensive body of ethnographic and scholarly work complicating dominant representations of Japanese ‘culture’ and people. Much of this work emerged in the late 20th century to problematize essentialist representations of a homogeneous Japan. This paper traces the scholarly discourse of multiculturalism in Japan to discuss some of the theoretical and ideological stakes involved in these efforts. At the same time, I will examine coinciding multicultural state policies and some of the broader social and demographic changes in Japan within the context of globalization and transnational migration. Finally, I will argue that while many of these efforts to examine Japan’s heterogeneity proved to be important and necessary interventions, the theoretical and political stakes are now unclear. What are the possibilities—both in terms of practical policy and anthropological theory—of thinking about multiculturalism and ideologies of race in Japan, beyond writing against Japanese homogeneity? This paper will suggest some possible paths, drawing on contemporary issues in Japan and my ethnographic work on race, diasporas, and return migration.

D2.S2.06 (Individual Papers) - Educating Citizens

Chair: Dr James Arvanitakis, SoHCA/ICS, University of Western Sydney, Australia

- **Education and the Advent of the Singapore Developmental State, 1965 - C.1980**

Dr Yeow-Tong Chia, University of Sydney, Australia

While there has been a plethora of scholarship on the role of education in the Singapore developmental state, existing scholarship tends to emphasize the role of education in promoting economic development. The cultural and ideological dimension of the role of education and the developmental state has been relatively neglected. This paper examines the role of education in the formation of the Singapore developmental state, through a study of education for citizenship in Singapore, where I explore the interconnections between changes in history, civics and social studies curricula, and the politics of nation-building, as well as the policies that underpin them. In particular, the paper studies the civics and citizenship education programs that were introduced in the first fifteen years of Singapore’s independence and then its impact on state formation. This period witnessed the rapid economic, political and social transformation of Singapore. What was education’s role in Singapore’s metamorphosis from a weak to a strong state? Why were there constant changes in the civics and history curriculum? Singapore overcame the odds, and has enjoyed accelerated economic growth since its independence, which propelled it to the status of one of the Four Little Asian Dragons. This paper provides an interesting case study of forging national identity through education in a state that transformed itself from a weak to a strong and successful state in a short span of time. In other words, the paper examines the role and relationship between education and the rise of the Singapore developmental state.

- **Responses to Images of Global English and the Concept of Local Cultures in Taiwan**

Dr Hui-Yun Yang, Minghsin University of Science and Technology, Taiwan, Republic of China

One of the most important problems for teachers in Taiwan is finding a balance between globalism and localism in English education. Through the wide distribution of contemporary books promoting English as a lingua franca, the concept of global varieties of English has become an issue of concern to EFL teachers. In the past, English teachers could search for a standard of the language and see the varieties of English as dialectical variations. However, as Taiwan itself recognized its own local heritages and accepted variations of Chinese in Taiwanese and Hakka in its own environment, interest has increased in English as spoken not in the major countries of the United States and England, but as spoken in former colonies such as Hong Kong, Australia, Singapore and Malaysia. Wider cultural experience, consumerism, and tourism practices have also contributed to this change in perspective. The contradictory state is a difficult one for teachers. Many available textbooks send mixed messages: although there are images of model people from all around the world of different races speaking English, the language itself remains undifferentiated. In this paper I explore this problem in questionnaires eliciting responses from students and teachers about their interpretation of what global English means and how local differences are important to them in their own process of learning English.

- **The Job Hunting Experiences of Free Teacher Training Graduates in China**

Ms Wenwen Zhang, University of Western Australia, Australia

This paper focuses on the transition experiences among free teacher training graduates in China. Through in-depth interviews with nine free teacher training graduates in East China Normal University in Shanghai, this study analyzes the reasons those students applied for this free teacher training program, and the main problems they faced in the process of job hunting, such as *hukou* discrimination, gender discrimination, the effects on their relationships, as well as their struggles between the program obligation of have to return to their hometown to work as a school teacher and the aspirational freedom to be able to find a job of their own will and stay in Shanghai. The paper found that even though the policy claimed that its aim is to help poor students from less developed areas to gain higher education, the policy is improper both in the way that all free teacher training graduates, even those who are not talented in teaching, are constrained in the ten-year long teaching contract and in that they are not allowed to choose their workplace and must return to work in their home province after graduation. According to the analysis, this study suggests the free teacher training policy is misguided and certain parts are missing or incomplete, especially on trans-provincial working and on quitting the program, and the paper suggests a completion of the policy by the joint effort of the students, the universities and the government, in order to fulfill the initial goal of the free teacher training program.

- Moral Education in Chinese Society

Adjunct Associate Professor David Schak, Griffith University, Queensland

This paper explores four sets of primary school moral education text books from Taiwan and China, a presently used set from each as well as a 1970 set from Taiwan and a 1988 set from China, to discover what teachings they contain related to civil behaviour. It will demonstrate that there are essentially no differences in the principles taught, though there are differences in emphasis and in how they are taught. More pronounced are the differences in tone of the two past sets, which appear to reflect different interpretations in what China needed to do to 'stand up' and differences in pedagogy between the older and the present-day texts.

D2.S2.07 (Individual papers) - Work and Family Patterns (2)

Chair: Dr Fran Martin, University of Melbourne, Australia

- The Voice of the Voiceless: Granny Midwives Writing Self-Criticism Statements in Chinese Villages

Dr Xiaoping Fang, University of Technology, Sydney, Australia

In the early 1950s, the re-education of granny midwives became one of the key agendas of the health care program in rural China in order to reduce maternal and child mortality. Interestingly, these illiterate granny midwives were forced to write self-criticism statements after they attended these training classes, during which they were lectured by obstetricians, gynecologists or physicians. In these statements, they not only criticized themselves for high mortality rates due to their unhygienic and unscientific methods, but also criticized their political faults committed in old society. They described their resistance and struggle against technical and political education, as well as the final acceptance of these educations. This paper contextualizes these self-criticism statements against the backdrop of the advent of modern obstetrics, gynecology and the state into the arena of reproduction in rural areas. It examines how granny midwives, who were hitherto voiceless, expressed their voices and were portrayed by images which were imposed by the state. It also explores how newly-trained granny midwives practised medicine by helping women to give birth, and how these midwives were subsequently pushed out of practice and excluded from the rural health care system. Through the comparative studies of discourse and practice, this paper aims to contribute to the understanding of the complicated issues of reproduction politics in Chinese villages from the early 1950s to the early 1980s.

- Mediation in Muslim Divorce

Mrs Rita Pranawati, Monash University, Australia

This research will investigate the mediation process in Indonesian Muslim divorce through a case study of the Yogyakarta religious court, in Yogyakarta province. It will explore why and how mediation in Indonesian Muslim divorce cases has changed, the values influencing mediators in mediating divorce among Muslims, and the implications of the change in mediation. Since more than 80 percent of Indonesians are Muslims, in the largest Islamic country in the world (240 million people), this is a significant issue. I argue that the mediation process in Indonesian Muslim divorce has significantly changed, in ways that may both reflect and influence the perceptions of Muslims concerning marriage, divorce, and family. The mediation process in Indonesian Muslim divorce has significantly altered following changes in the bureaucracy of the religious court from Ministry of Religious Affairs to the Supreme Court. Before the endorsement of Indonesia's Marriage Law in 1974, mediation in Muslim divorce was handled by Badan Penasehat Perkawinan dan Penyelesaian Perkawinan, BP4, (the body for marriage counselling and divorce settlements) (Nakamura, 1983). The introduction of Law Number 3, 2006 has meant that the religious court has to follow all the processes of the Supreme Court, which includes mediation. The mediation process in Muslim divorce is in a transition period and it has been professionalised.

- The 'Intersectionality' of Gendered Relations in the Family

Mr Jun Jie Chia, Nanyang Technological University, Singapore

This paper suggests a more systematic use of Intersectionality as a research paradigm in understanding gendered relations in the family. In today's highly globalised and plural societies, it is common for families to consist of members from different ethnic groups or cultures. Instances of same-sex couples starting a family by adopting children add a whole new dimension to the meaning of a 'family'. The use of Intersectionality as a theoretical paradigm would be crucial in this area of study because it allows social researchers to account for all crucial characteristics of individual families, in understanding how familial relations have become sites of various types of inequality. The central thesis of this paper is that intersectionality allows researchers to consider the increasing diversity and disparities between families. This paper will draw on examples in the existing literature to highlight the strengths and weaknesses of the paradigm to further our understanding of individuals' lived familial experiences.

D2.S2.08 (Individual Papers) - Knowing Asia in the Classroom

Chair: Professor Lily Kong, National University of Singapore

- Indonesian in the 21st Century Australian Classroom: Policies, Politics, and Persuasion

Professor David T. Hill, Murdoch University, Australia

In recent years a range of government initiatives, such as the National Asian Languages and Studies in Schools Program (NALSSP) and the Ken Henry review on *Australia in the Asian Century*, have highlighted the importance of Australia's competence in various Asian languages. Despite this, enrolments in Indonesian in Australian universities have been falling since the late 1990s. Following my February 2012 report, *Indonesian in Australian Universities: Strategies for a stronger future* (<http://altcfellowship.murdoch.edu.au/finalreport.html>), in this presentation I will attempt to untangle the interplay between government policy and the broader cultural and political forces which provide the context within which Australian educational institutions endeavour to teach the language of our nearest northern neighbour. The focus of the presentation will not be on pedagogy, but on the politics of public persuasion.

- A History of an Australian Asian Studies Centre: From Promise, to Problem to Boon?

Dr Gerry Groot, University of Adelaide, Australia

This paper outlines the history of one particular Australian Asian studies grouping, the University of Adelaide's Centre for Asian Studies, from its conception till today. As a case study, this examination is notable for its tracing of the rise of the idea of cross-disciplinary cooperation to promote Asian studies to the decline of this cooperation as the Centre in question became an increasingly coherent and independent unit which in effect began competing as well as cooperating. The success of the Centre also became heavily dependent on government and external funding agencies in the 1990s. The sources of some of this support have shifted over time; the original external support for Japanese studies has been replaced by support for Chinese studies in the form of a Confucius Institute. The tensions between language teaching vis-à-vis social science teaching and research are explored and the shift from language teaching as a burden to a boon for the Faculty explained. The implications of what is now in effect a significant degree of academic isolation of Asian Studies and the decline of Asian expertise in mainstream disciplines are also discussed.

- Knowing Asia through Intellectual Decolonisation and Cosmopolitan Pedagogy

Associate Professor Baden Offord, Southern Cross University, Australia

This paper proposes that knowing Asia must come through a cosmopolitan commitment to Asian Studies and within Australian higher education this requires careful consideration. Three key challenges are highlighted. First, that knowing Asia requires an active intellectual decolonisation which responds to the salient work of Raewyn Connell, Ashis Nandy and Vin D' Cruz who have identified the importance of inter-epistemic dialogue. Second, that cultural translation is more difficult than doing a heart transplant (to paraphrase Raimundo Pannikar), and knowing Asia in this sense demands profound cultural sensitivity. Third, that the exigencies of the corporatised and instrumentalised Australian University system encourage shallow engagement. In response to these challenges, the paper explores the possibility of developing a cosmopolitan pedagogy that fosters connection, openness and decolonisation. This will be undertaken through focusing on knowing Asia specifically through teaching in a regional Australian university and in a metropolitan Japanese university.

D2.S2.09 (Panel)—Informal culture and adaptive innovation in Asia

Chair: Associate Professor Michael Keane

- *Semua bisa diatur?* – Intellectual Property, the Creative Industries and Legal Informality in Indonesia

Professor Christoph Antons, Deakin University, Australia

'*Semua bisa diatur*' is a saying frequently used in Indonesia as a mockery of the legal system. While it means literally that 'everything can be regulated', Indonesians use it as a reference to an informal fix of legal problems that is better translated as 'everything can somehow be sorted out'. It expresses frustration with the formal law and the recognition that an informal fix often offers a more straightforward solution for legal problems than Indonesia's complicated system of law. Almost seventy years after independence, Indonesia's legal system is in many areas still a mixture of legislation from the colonial period and ad hoc reform measures that are often difficult to implement. The paper will examine what impact this tendency to seek informal solutions has on intellectual property and how it relates to official policy positions of the government, which promote the creative industries and intellectual property as a precondition for their success.

- The Formal-Informal Debate in India's Film Industry

Mr Vijay Anand, Queensland University of Technology, Australia

India's film industry is at a crossroads. With the government increasing the Foreign Direct Investment (FDI) limits on most media sectors including film, the industry has been opening up to competition from, mergers with, and acquisitions by established multi-national players. Some see this as a stepping stone towards improving the business practices of Bollywood (in effect, learning from Hollywood), whereas some others see this as a threat (the Hollywoodization of Bollywood). On the other hand, the contemporary media environment in India is nothing like the one Hollywood's business models are used to operating in. Rampant piracy, linguistically diverse regional markets, increasing price competition, massive entertainment taxes, the sheer power of independent operators across the value chain are just some factors which make the media environment unique, complex and unpredictable all at the same time. There is a sense of constant struggle between the formal and the informal, the integrated and the fragmented. This paper will consider the innovations in the gap between the two by virtue of their interactions (which has historically led to economic activity and employment) and pose questions for future business models, copyright considerations and policy directions in the industry.

- The Paradox of *Shanzhai* Economics: How China Innovates

Associate Professor Michael Keane, Queensland University of Technology, Australia

In this paper I look at the breakout of *shanzhai* communities in south China despite the government's condemnation of widespread IP violation and illegal market practices. *Shanzhai* has been called 'open source manufacturing' but it is also a symbol of China's informal economy, echoing models of networked sociality found in town and village enterprises. In providing examples of *shanzhai* 'creativity' in both technological and cultural domains, I will attempt to answer the question of where *shanzhai* fits in the national leadership's vision to position China as an innovative nation by 2020. This, in turn, ultimately leads to questions of the sustainability of this experimental model.

- The Formalization of Grassroot Fansubbing in China

Dr Elaine Zhao, Queensland University of Technology, Australia

While digital technologies to some extent render spatial boundaries ineffective, geolinguistic boundaries remain in terms of cultural product consumption. Fansubbing has long been an essential part of underground distribution of overseas TV dramas in China. While quenching the audience's thirst for overseas cultural products, it has been regarded by copyright owners as an enemy in terms of facilitating infringement of content as most of the fansubbing groups provide downloading services. As an important node in the online video industry and the wider film and television market and sitting at the disjuncture of cultural

globalization (Appadurai, 1990), it is important to ask how grassroots fansubbing activities influence cultural policy and vice versa, and how they evolve from informal amateur activities at the grassroots level to formal market players and influence market structure. This article seeks to answer these questions, with reference to the case of fansubbing activities in China. It argues that while fansubbing has its origin in amateur activities pursued as a hobby in facilitating the transnational flow of cultural contents it influences and operates under the influence of the state cultural policy, and co-evolves with the market players in the formal sector.

D2.S2.10 (SASA Panel) – Climate Change in South Asia

Chair: Dr Paul McShane, MSI, Monash University, Australia

- Globalisation and Urban Transformation in India: Regional Political Cultures and Governance Responses

Mr Tathagata Chatterji, University of Queensland, Australia

Two decades of neoliberal reforms and closer integration with the global economy have become the key factors driving transformation of the major metropolitan regions of India. Yet, the trends and patterns of India's urban transformation differ substantially from those of east and southeast Asian countries undergoing similar economic restructuring induced by global forces—as outsourcing of back office services have become the major growth driver of Indian economy, rather than industrial manufacturing. Fringe areas of the big cities have emerged as the destination of choice for the IT clusters tied to and articulating international capital. While this is leading to the rapid growth of select cities and formation of mega urban agglomerations, the overall urbanisation percentage in India continues to be low and rural-urban disparities have increased. State planning agencies are facilitating emergence of these globalised urban regions by providing concessional land and other incentives, as there is increasing competition between sub-national states. Discontents over land use change and consequent livelihood vulnerabilities of a large section of the rural population in peri-urban areas have become a major challenge confronting this neoliberal growth agenda. In such circumstances, the role of local political leadership in balancing the rural-urban dichotomies has emerged as a crucial determinant of the pattern of economic development. Through analysis of the political cultures of the seven major metropolitan regions of India, this paper provides a broad perspective about the trends and patterns driving post-globalisation urban transformations. The paper draws upon qualitative research methods involving field observations; interviews with state planning agency officials; international and national real estate developers; multinational and Indian IT company executives; and civil society activists.

- Climate Change in South and Central Asia: The Past in the Present

Dr Brett Bennett, SoHCA, University of Western Sydney, Australia

The belief that humans can change climate through our actions is not new. It came to scientific prominence in the late eighteenth through late nineteenth centuries, when naturalists and foresters began to anecdotally and historically correlate deforestation with declining rainfall. This paper examines the longer history of human-driven climate change in Asia, comparing past ideas and policies with those in the present, to offer a historically-informed discussion of how we might better manage potential climatic, economic, and social change in Asia during the 21st century. It also brings our attention once again to the impact of deforestation on rainfall.

- Resolving tension between poverty, economic development and climate change in South Asia

Dr Paul McShane, MSI, Monash University, Australia

The intersection of increasing human population, demand for water and energy, and burgeoning economic growth (particularly in India) is frustrating efforts to alleviate poverty in South Asia. Climate change will cause shortages of water in large cities with delayed onsets to monsoonal rains. Flow rates of major Himalayan sourced rivers (the Indus, Ganges and Brahmaputra) are expected to increase with snow and glacial melts but these temperature-induced changes may be offset by changes in rainfall patterns in the lower catchments. Thus, some regions will receive more water and many will receive less. Agriculture is largely responsible for livelihoods in South Asia and consumes most of the available water (mostly ground water). Yet changes in demand patterns, particularly with a growing middle class in India, will result in increased competition for scarcer water resources. The rural poor are most vulnerable. Women, traditionally responsible for collecting water, are spending more time on this task and less on childcare resulting in poor health and education outcomes for their children. This leads to persistent poverty. The development of a coordinated water resource allocation policy among states is required to respond effectively to climate change, sustainable resource development and poverty reduction in South Asia. Strategies to resolve existing policy tension are presented.

D2.S2.11 (Roundtable) - Bridging Asia(s): South and Southeast Connections

Chair: Professor Purnendra Jain, University of Adelaide, Australia

For several decades, links between states in the two regions have been relatively muted. From the late 1980s onwards, however, there has been a tremendous surge in the scope and depth of interactions between the two regions. This Roundtable will look to discuss the nature of the historical relationship between the two regions as well as assess the various contours of the contemporary relationship between the two regions. It will be multidisciplinary and examine this topic via the domains of international relations, economic linkages and security/strategic studies.

- The Singapore-India Story: Implications for Inter-Regional Connectivity

Dr Sindherpal Singh, ISAS, National University of Singapore

India's strategic engagement with Southeast Asia has been much debated. This presentation would look at one particular Southeast Asian country, Singapore, and examine how the different facets of the Singapore-India relationship have developed. The history of relations between India and Singapore pre-dates their birth as independent nation-states. In the post-independence phase, relations between the two states have been subject to both low and high points, reflecting different degrees of engagement. In the last 15 years, however, Singapore-India relations have been on a relative upswing, characterised by closer association across a range of areas. This presentation aims to provide an assessment of these more recent trends in relations between the two countries, looking at both traditional issue areas such as economic and defence-strategic ties as well as interrogating areas that are deemed relatively 'non-traditional' in nature, namely,

education-knowledge transfer and building societal-level links between the two countries. This assessment will involve exploring both the future possibilities and potential pitfalls attendant to this bilateral relationship.

- **India-ASEAN Connectivity Issues**

Laldinkim Sailo, ISAS, National University of Singapore

Even as India sought deeper engagement with countries of South East Asia and ASEAN as an institution, it made a significant strategic decision to pursue greater connectivity, including road, rail and inland waterway transport, during the second phase of its Look East Policy beginning sometime at the start of the new millennium. With the hope that this will bring windfall economic benefits to the two regions while serving its strategic objectives, the matter has also been pursued in forums such as BIMSTEC and the Mekong Ganga Cooperation initiatives which have drawn out ambitious plans for grand highways and railway lines. ASEAN as a group has also shown interest and commitment to establishing connectivity between its members as well as with countries from the larger region and has a Master Plan document and a secretariat for this in place. Recent developments in Myanmar, a country which serves as a crucial link in this plan has given a fillip to the process and will have significant impacts on the progress of the plan. There are however deep challenges, both internally in each of the countries as well as in terms of bilateral and multilateral concerns. These challenges and concerns range from those that affect any large infrastructure projects nationally to projects that encompass more than one country. In this light, this paper/discussion will dwell on the background and current situation of the (physical) connectivity issue between India/ South Asia and ASEAN. It will also be the endeavor of the discussant to start conversation on the key challenges of the project/s and the impact that ongoing reforms in Myanmar might have on this.

- **Chinese Reactions to India's Look East Policy**

Pradeep Taneja, Melbourne University, Australia

India promoted a 'Look East' policy in the early 1990s in the wake of the end of the Cold War and the inauguration of its own open-economy policy. This policy has yielded some good results and India is now a welcome economic and strategic partner for most Southeast and Northeast Asian countries. While Sino-Indian relations have also improved, many Chinese observers see India's overtures to its East Asian neighbours as part of an American-led conspiracy to 'contain' China. But such thinking overlooks India's legitimate economic and security interests in East Asia.

D2.S2.12 (Panel) - The Cold War, Decolonisation and Women's Political Activism in India, Indonesia and beyond

Chair: Professor Heather Goodall, University of Technology Sydney, Australia

The post war period saw the emergence of many new nations and the negotiation of very new relationships between those already in existence. This panel will consider the role of women in building, contesting or transgressing the emerging structures of nation-states, non-aligned nations and Cold War pacts.

- **Tracing an Indian Ocean Cold War through the Lens of Women's Movements in India and Australia.**

Professor Heather Goodall and Associate Professor Devleena Ghosh, University of Technology Sydney, Australia

The major narrative of the Cold War in Australia is one of an isolated country closing down even further, retreating from its neighbours. India, newly independent, was in the throes of creating both a new nation and of nurturing an unprecedented 'non-aligned' network. The non-aligned nations did not, as it is usually understood, include states like Australia from the other side of the Cold War polarisation. Yet although the Cold War hostilities reduced diplomatic communication between Australia and India, from 1945 to 1975 the relationships between activists in the women's movements of each country actually increased. We investigate how Australian and Indian women activists sustained and expanded their interactions during the Cold War. Their multiple affiliations—as feminists, unionists, communists and peace activists—allow a nuanced account of how left wing individuals and organisations responded to the Cold War.

- **Indonesian Women and Transnational Asia-Africa Solidarities 1955-1965**

Dr Katharine McGregor, University of Melbourne, Australia

In President Sukarno's famous opening address at the 1955 Asia Africa Congress in Bandung entitled 'Let a New Asia and Africa be Born', he espoused a vision of the important role of newly independent Asian and African countries in the world. In this speech Sukarno called for unified opposition to racism, imperialism in all its guises and for non-alignment in the Cold War. As Mackie (2005) has noted the Bandung spirit and a commitment to Asian-African solidarity proved difficult to sustain at the elite level as new conflicts broke out between Asian and African countries, yet it inspired the creation of several Asia-Africa organisations committed to decolonization and anti-imperialism. This paper begins to examine the impact of the Asia Africa conference on women's political activism in Indonesia and more broadly. Although there were very few women at the initial conference, the conference inspired subsequent conferences on the women of Asia and Africa. This paper analyses the focus and impact of these conferences and questions the extent to which the 1955 Asia Africa conference elevated the position of Asian and African women in transnational women's organizations such as the Women's International Democratic Federation, the largest women's organization in the post war era. It also reflects on the tradition within this left aligned women's organization and within the Indonesian member organization, Gerwani, of celebrating Asian and African heroines who resisted colonialism and patriarchy such as Kartini of Indonesia, Djamilia Bouhired of Egypt and Martha Moutie of Cameroon.

- **Remembering Geeta: Public Memorialisation of Women Activists in India**

Associate Professor Devleena Ghosh and Professor Heather Goodall, University of Technology Sydney, Australia

This paper will discuss the focal themes as well as the omissions in constructing the memory of a key activist, Geeta Mukherjee, in India after her death in 2000. A member of the Communist Party and a long serving representative of it in the Federal Parliament, Geeta Mukherjee was also an activist in the National Federation of Indian Women and one of its representatives on the Secretariat of the Women's International Democratic Federation in Berlin in the 1950s. The obituaries on Geeta Mukherjee's death, because brief, are selective in choosing which of her many important activities they portray. They tend to celebrate most

D2.S2.13 (Individual Papers) - Energy and Security

Chair: Dr Peter Mauch, SoHCA, University of Western Sydney, Australia

- 'Our Village Depends Too Deeply on Nuclear Power': Japanese Cannot Decide the Direction on Nuclear Energy
Dr Keiko Morita, University of Technology, Sydney, Australia

The March 11 accident at Fukushima No. 1 nuclear power plant caused the world to reconsider the future of nuclear energy. At the same time, the Japanese government cannot decide the direction of nuclear power: should Japan stop all nuclear power stations and walk away from running nuclear power plants, or continue with them? All nuclear power plants in Japan will stop by May 2012 because of their regular maintenance. If these plants pass the stress-test, they could be re-run with the consent of residents near the plants. The consent of residents could be decided by local election. However, nuclear energy has not become an electoral issue or point of contention in local elections even after the Fukushima accident. Citizens chose pro-nuclear local government leaders and local assembly members who do not wish to deal with the issue of nuclear power plants. I would like to illustrate the network of power structure within the local community and nation to understand the reason why the nuclear energy argument has not become a main issue of contention in elections.

- Japan's Nuclear Energy Policy Making Process: Pre and Post Fukushima
Mr Philip White, University of Adelaide, Australia

The lack of responsiveness of Japan's so-called 'nuclear villages' to outside ideas is widely viewed as a major causal factor in the Fukushima Daiichi nuclear disaster. The intense public focus on Japan's nuclear energy program since the Fukushima disaster has exposed the incestuous nature of the 'nuclear village' (generally conceived of as including industry, bureaucracy, politicians, the academy and the media) and the way it systematically marginalised critical voices in its single-minded promotion of the 'peaceful use' of nuclear energy. This presentation will look at how cracks in the nuclear village are creating space for alternative views. It will discuss the policy review process that is now under way and compare it to pre-Fukushima policy review processes. In particular, it will examine the potential for public involvement in the current debate to be more influential than in the past and identify possible scenarios for policy change. The presentation will also consider the wider role of critical social movements in influencing public understanding of the Fukushima Daiichi nuclear disaster. It will do this by using illustrative examples related to issues such as radiological protection standards, compensation for evacuees, restart of idled reactors, and Japan's nuclear export policy. Although Japanese public opinion has shifted strongly in favour of a phase-out of nuclear energy, the outcome of the current policy review process is far from certain. The role of critical social movements could be decisive.

- Technology and (In)Security After Fukushima: The Real Challenges For The Asian Century
Dr Akos Kopper, Kanagawa University, Japan

Propositions about the coming of an Asian century are not new, indeed have been with us for decades. These references, however, are mainly to economic and political power and tend to imply that the Asian century would simply emulate the previous century, which was dominated by the Occident. What seems to be neglected is that the Asian century would have to tackle problems of its own that require different types of political and social structures to resolve. The problem I aim to elucidate in this paper is that the 20th century was dominated by certain beliefs about politics, injustices or democracy. Even if these ideals frequently remained unrealized they provided the normative backdrop for the 'Occidental Century'. Arguably, what characterized the Occidental century far beyond these, was the belief in scientific knowledge and technological progress bringing their benefits for mankind. The 21st century, however, brought about the need to look at technological progress critically and to recognize the limits of what science is capable of: that is, with what margins of mistake it operates; what negative implications technology may have on nature and human life if not used with care. The assertion of the paper is that the success of an Asian century is dependent on taking a critical attitude towards the Occidental legacy. There is a need for a new balance of technology and science and also new venues and means of political interaction—both domestically and internationally—otherwise the Asian Century may reach an apocalyptic end. In fact the Asian century inherited the challenges that the 20th century struggled with, but in addition it faces novel ones of similar gravity. In order to explicate this issue the paper refers to the incident at Fukushima. The extreme gravity of the dangers—and potential repercussions of the incident—bring to the fore the nature of these challenges.

- Nuclear Power in the Asia-Pacific: An Argument for Australia
Mrs Han Lin, Flinders University, Australia

As the call for action on global warming and carbon reduction becomes louder and louder, the development of nuclear power is brought back to discussion on Australia's political table. Whether we should build commercial nuclear reactors to guarantee future energy security remains a heated debate. Based on analyses of the impacts of conventional nuclear power plants on the environment, the economy, society and security this paper argues that firstly, Australia currently should not develop commercial nuclear energy from conventional nuclear power plants but should actively research on Generation VI nuclear reactors which are more stable and produce significantly less waste. Secondly, we should continue to export uranium because nuclear power provides one sixth of the world's current energy needs. It is a crucial energy source for countries lacking other reliable renewable energy sources and for those who are eager to industrialize, particularly in the Asia-Pacific region. It is also undeniable that nuclear energy plays an important role in global carbon emission reduction (Owen, 2006). Finally, Australia should reconsider hosting a deep geological repository for storing high-level radioactive waste as a first step towards developing safe nuclear power as the country's main base load energy source. This will attract international expertise in the nuclear industry and bring significant economic benefit.

D2.S2.14 (Panel) - Secularism, Religion and the State in Southeast Asia: Experiences from Southeast Asia

Chairs: Dr Minako Sakai and Dr Paul Tickell

- On an Aesthetic and Ideological Periphery: Islam and Indonesian Literature.

Dr Paul Tickell, University of New South Wales, Australia

Indonesia is often described as the largest Muslim nation on earth, yet Islam does not appear to be the dominant ideological or political reference point for most Indonesians. Indonesian nationalism constitutes this reference point and in theory at least this nationalism does not privilege one faith group over any other in Indonesia. This ideology has been central in the development of an Indonesian national identity (or better, a series of related national identities) and one medium for the imagination and expression of these identities has been modern Indonesian literature. By the very nature of its medium (written and in the Indonesian language), this literature gives voice to the aspirations of a particular segment of the Indonesian population, the educated and literate. This paper will explore the way writers perceived as overtly Islam have integrated Islam and Islamic values into modern Indonesian literature. The paper will focus on three periods: the late colonial period, represented by Minangkabau Islamic scholar and author, Hamka, the Old Order represented, by the Minangkabau writer, A.A. Navis, and what has been labelled as *sastra pesantren* (religious school literature) of the *reformasi* period.

- Why is Religious Intolerance on the Rise in Indonesia?

Dr Minako Sakai, University of New South Wales, Australia

Indonesian Islam has long been known for the tolerant nature of its practice. This image has gradually begun to be replaced with a perception of religious intolerance since the Bali bombings in 2001. This paper will summarise some recent incidents of religious intolerance and analyse the socio-economic context in which such intolerance has been left to grow. In this paper I will highlight the way in which the weak state legal system, religious identity politics, and socio-economic rivalry are affecting the ordinary Muslims to feel inclined to support the Islamist agenda. My focus is on individual Muslims who do not necessarily belong to any Islamic organisations. Based on fieldwork, media analysis, and questionnaire surveys, this paper will show the changing context in which religious intolerance has spread in Indonesia. This paper also highlights some counter efforts to encourage inter-faith partnerships and dialogue to diminish the emergent negative effect of religious intolerance in Indonesia.

- Globalised Jihadism versus Secularism in Indonesia

Dr Ian Chalmers, Curtin University, Australia

Based on interviews conducted with convicted Islamist militants in Indonesia in recent years, this paper has two foci. Firstly, it describes the ideological content of their explicitly political and often violent definition of jihad. The commonly accepted understanding of jihad within the Muslim community is that it entails a process of individual improvement and devout practice. This traditional and individualised definition is entirely consistent with a political system dominated by a secular Indonesian state. But in recent decades this interpretation has been eclipsed within the small community of Muslim extremists by a definition of jihad as an outward-oriented struggle against the enemies of the Muslim community: against bearers of false interpretations of the faith, against non-believers, against commercial influences that can harm the community, or even against the West as a whole. It is argued that this militant and universalised definition gained ground through contact with fellow militants in neighbouring countries. Increasingly, their 'struggle actions' against local political targets have been justified by reference to globalised forms of militant jihadism, a politico-religious ideology that is unlikely to be accommodated within a secular state.

- Manners and Moral Education in Siam in the early 1900s: The Secularisation of Personal Conduct

Dr Patrick Jory, University of Queensland, Australia

How to behave? The issue of appropriate social and personal conduct is of great importance in Southeast Asian culture and in Thailand more particularly. Thailand has an especially large corpus of didactic works on proper manners. Formerly one of the major sources of ideas about how the body should be managed came from Theravada Buddhism. From the late nineteenth century as part of the modernizing reforms set in place by the Thai court (partly as a result of European colonial pressures) a new genre of literature on manners began to appear. Produced by members of the aristocracy it was intended for instruction for future government officials in the newly established modern education system. To a certain extent this new genre of instruction in manners represents the secularization of ideas of proper conduct formerly taught within Buddhist monastic education. This paper looks at how the breakdown of traditional society as a result of the expansion of colonial capitalism, the centralization and rationalization of the Thai state, and the influence of liberal ideas in the late nineteenth and early twentieth century, resulted in the formation of new ideals of proper social behaviour which would be influential in Thailand for much of the twentieth century.

D2.S2.15 (Individual Papers) - Chinese and Singaporean Mediascapes

Chair: Associate Professor Hart Cohen, SoHCA/ICS, University of Western Sydney, Australia

- A Study of Chinese Students' Attitudes to Offensive Advertising

Dr David Waller, University of Technology Sydney, Australia

China has undergone great transformation with a wide range of significant changes over the last 30 years. It has evolved from a feudal system to a strict communist state, and, then, to one which is opening up to become a modernised socialist economy. In 1979 the Chinese Government lifted a ban on advertising for local and overseas products which saw the entry of foreign advertisers, particularly from Japan and the United States, and since then the industry has been booming. The opening up of the Chinese economy and the introduction of new media, such as regional magazines, satellite television, mobile technology, and the Internet, has also meant that there is a greater opportunity of exposure to advertisements for products or visual/verbal images that may offend certain people in the community. This may be due to a clash with traditional Chinese values or religious beliefs. This study analyses the results of a survey of university students in Shanghai, China, focusing on their attitudes towards potentially offensive advertising. The study includes both quantitative and qualitative techniques to obtain their views, and comparisons are made based on gender. The results found that the respondents are generally offended by sexist, racist images and advertisements with a hard sell message. This study provides some insights into Chinese consumers and assists those intending to advertise in China.

- The Pig Identity Crisis

Dr Guan Cheng Quek, University of Western Australia, Australia

In January 2010, McDonald's introduced a modified Chinese zodiac toy promotion to celebrate Chinese New Year in Singapore. Being a *halal* restaurant where food is prepared appropriately for Muslim customers and pork is not served, it replaced the pig toy with a Cupid Doraemon toy. Protests erupted from the four main ethnic groups in Singapore. This paper aims to find out how and why the Chinese zodiac promotion was not accepted by its customers in Singapore. A framework for analysis based on Foucault's concepts of disciplinary structures, ethics and performativity was developed to guide this study. This paper used text analysis from the letters to the *Straits Times* forum pages and postings to the major *Asiaweek* and *Channel NewsAsia Internet* forums and press write-ups. Mass media (press and broadcast media) asserted that it was a racial issue that fuelled the controversy in Singapore. However, it was found that customers refused to accept the modified zodiac promotion because McDonald's and its customers utilized self discipline-ethics-performance behaviour to define their identity in the promotion. McDonald's has internalised the disciplinary structure of *haram* (disallowed)-*halal* which resulted in the ethics integrity of avoiding pork and the performance identity of replacing pig with Cupid. Customers have internalised the disciplinary structure of the traditional Chinese culture of the complete set of 12 zodiac animals, the ethics of maintaining completeness and multicultural harmony in Singapore, as well as the performance identity of having the complete zodiac set as thematic definitions for Lunar/Chinese New Year celebrations. Therefore the divergent cultural stance in the promotion resulted in the non-acceptance effect from customers.

D2.S2.16 (SASA Panel) - Bombay Cinema and Globalisation

Chair: Professor Marika Vicziany, MAI, Monash University, Australia

- The Bombay Talkies: An Early Example of Globalisation in Indian Cinema

Lady Kishwar Desai, Independent Author, United Kingdom/India

The Bombay Talkies founded by Himansu Rai and Devika Rani in 1932 was the first film studio in India listed on the stockmarket. Rai had begun filming in Germany in the 1920s and collaborated with German technicians all his life. His early films *The Light of Asia*, *The Throw of the Dice*, and *Karma* were examples of showcasing the East as a land of mystery and religion. *The Bombay Talkies* continued the tradition of making films for the global market but with the arrival of sound, films became language bound and Rai chose to make his films in Hindi. My paper situates the Bombay Talkies within the overall context of Hindi cinema in the 1930s when globalisation was not an unknown phenomenon.

- Sirens, Coquettes and Vamps: The Sexualized and Eroticised Representation of Women in the 'Bigg Boss' Reality Series

Dr Vikrant Kishore, University of Newcastle, Australia

In this Paper I will discuss the representation of folk dance forms in Bollywood cinema through a case study of Yash Raj Films in the post 1990s. I will delve into the aspects of globalization, specifically in the context of the cultural flows, which were impacting on the making of song and dance sequences. I will not just look at the song and dance sequence for the elements of folk forms, and the changes that it underwent, but also how the global culture has affected these dance forms. Utilising Arjun Appadurai's work on global cultural flow to substantiate my arguments on the hybridization of the folk dance forms, I will do a close analysis of song and dance sequences from four of Yash Raj Films: *Lamhe*, *Dilwale Dulhania Le Jayenge*, *Veer Zaara*, and *Tashan* to bring out the various dimensions of song and dance sequences, specifically to analyse and understand the semantic of how the Bollywood films structure their song and dance sequences, and what elements play an important role in their formation. Furthermore, I will analyse how Bollywood song and dance sequences are indigenized, and how the Indian folk dance forms mixed with other dance forms take on a new avatar in the form of the hybrid dance form now popularly known as 'Bollywood dance'.

- Is there a Muslim on the Screen? Bollywood in the time of Hindutva

Dr. Mridula Nath Chakraborty, W&SRC, University of Western Sydney, Australia

This paper considers the changing representation of the Muslim figure in Bombay cinema in the last decade. Since its inception, Bombay cinema has counted 'Muslim' artists within every aspect of its production: direction, scriptwriting, music, acting and 'extras' like costume design, make-up and so on. However, the representation of the Muslim has traditionally been as an Other within the cinematic imaginary, a fact complicated by the foundational event of Partition in the

nation-state. At the moment, Bombay cinema celebrates the primacy of four Khan heroes in its star system: Aamir, Saif, Salman and Shah Rukh. This time, the 1990s, has been marked by two developments, one in the larger national arena, and the other within the Bombay film industry. Within an economy of rising Hindu fundamentalism, the Hindi film industry has seen the emergence of Bollywood as a globalised mode of circulation. All four Khans have essayed roles in Bollywood which privilege the figure of the non-resident Indian (the NRI) as the via media for entry into a transnational space. Domestically and transnationally, there have been a number of films that have readdressed the 'Muslim' question. This paper will analyse four films, *Main Hoon Na* (2004), *Veer Zara* (2004), *Chak De! India* (2007) and *My Name is Khan* (2010) to assess how these interpretations of the Muslim question marks a new moment in Bollywood and Bombay cinema. These mainstream films, all with Shah Rukh in the lead role will address the reception and meaning of these roles in domestic/nationalist and inter/trans-national spaces

13:00 – 14:30 | Day 2 – Session 3: Concurrent Panels

D2.S3.01 (Individual Papers) - From Language to Literacy

Chair: Ms Bettina Roesler, ICS, University of Western Sydney, Australia

- Is Knowledge Really What Counts? Exploring 'Asia capability' and 'Asia literacy' in Australian Workplaces

Ms Tamerlaine Beasley, Beasley Intercultural Pty Ltd, Australia

Building 'Asia literacy' and an 'Asia capable workforce' are commonly cited aims of government, business and education sector leaders. Yet what 'Asia literacy' or 'Asia capability' is, and how it relates to effectiveness in the workplace is rarely articulated or examined. This paper aims to articulate the skills gap being identified in terms of 'Asia literacy and capability' and highlight some of the common assumptions being made. Approaches and pedagogy for building Asia literacy and capability will be explored with a focus on cross-cultural/intercultural training and coaching. Research findings from a national review of the quality of cross-cultural training in Australia will be summarised, and themes emerging in the qualitative and quantitative evaluations completed by more than 2000 participants in 'Intercultural Effectiveness' training analysed.

- Knowing Asia: The Political Economy of Australia's 'Asia Literacy'

Ms Kirilee Hughes, Australian National University, Australia

This paper explores the notion of 'Asia literacy', as a government-sponsored attempt to increase Australian students' linguistic competency in Asian languages and their knowledge of Asian cultures and societies. Through a close reading of 'official' literature (government reports, statements and other publicly-released documents focusing on Australia's Asia literacy) between 1971 and 1994 and interviews with the main authors, I examine 'Asia literacy' in terms of the ways in which it has been defined and measured in Australia. This paper begins by focusing on questions of definition, and importantly, also considers negative definitions; identifying Asia literacy in terms of what it is not. Through negative definitions, and by employing a critical spatial perspective, this paper argues that Asia literacy operates as a policy of exclusion, with limited participation from those Asian countries it prioritises. I also interrogate how Asia literacy has been quantified and argue that the conventional means of measuring Asia literacy produce a very specific type of literacy amongst a very specific population in Australia. This in turn both reflects and conditions the sites in which Asia literacy is delivered and consumed, and conceals latent Asia literacy within the Australian population.

D2.S3.02 (Individual Papers) - Settling in the West

Chair: Dr James Arvanitakis, SoHCA/ICS, University of Western Sydney, Australia

- Sociology of Migration: From Student to Migrant

Dr Sansanee Chanarnupap, Thaksin University, Thailand

The flow of international students seeking permanent residency outside their homeland has been part of the much-discussed crisis of migration around the world. Over the decades the majority of new arrivals from Thailand in Australia have continued to be students, but recently Thailand became the fourth most significant source country for overseas students in Australia. Since the 1980s Australia's General Skilled Migration (GSM) visa categories have been designed to attract young, highly skilled people, with a good level of English language ability and skills in particular occupations that are required in Australia. After a new range of onshore GSM visa categories were established, international students are able to apply for and be granted permanent residence following the completion of their studies without the need to leave Australia. Consequently, applying for Australian permanent residence has become a major talking point among international students. Many international students have not been content to simply return to their home countries but have become part of a global movement of labour, skills, capital, and knowledge. The possibility of Australian permanent residency has inspired many overseas Thai students to stay in Australia after graduating and the Thai community in Australia has been increasing significantly. This paper highlights the transition period during which Thai overseas students become skilled migrants, as well as the way that they adjust themselves to Australian society. I focus on Thai skilled migrants in Melbourne who initially came to Australia for further study and then applied for Australian permanent residence after graduating.

- Subjective Meaning of Citizenship among Japanese Migrants in Australia: Identity, Belonging, and Home

Dr Atsushi Takeda, University of the Sunshine Coast, Australia

This paper examines subjective aspects of citizenship focusing on the experience of Japanese migrants drawn from interview data collected in Australia. The paper discusses what citizenship implies to Japanese migrants beyond legal and political perspectives focusing on their subjective understanding and the implications of citizenship. Japanese migrants are often forced to select either their Japanese citizenship or the citizenship of their host society because the Japanese government does not allow dual citizenship. In response to an interview question of Australian naturalization, most participants in my research insisted upon not giving up their Japanese passport. Some of those interviewed mentioned that there was no reason for them to acquire Australian citizenship while renouncing Japanese citizenship. This is because the Australian permanent resident visa allows these participants to stay legally in Australia without any

issues. They further point out that gaining Australian citizenship has no substantive advantages other than suffrage. Consequently, there are no practical reasons for them to abandon Japanese citizenship and take Australian citizenship. Nevertheless, some participants insisted that their Japanese passport is not just a piece of paper, but also it denotes deeper significance for them such as their cultural as well as national identity, and belonging to Japan. This subjective notion of citizenship draws attention to the intangible meaning assigned to citizenship from the standpoint of citizenship bearers. The account of this paper advances our understanding of the subjective notion of citizenship in the context of Japanese migrants in Australia.

- **Knowing You, Knowing Me: A British Bangladeshi Aphorism**

Ms Nilu Ahmed, Swansea University, United Kingdom

This paper draws on findings from a qualitative longitudinal study examining the lives of first generation Bangladeshi women who migrated to the UK for family reunification in the 1970s and 1980s. Interviews were conducted with over 100 first generation migrant women in 2001, of whom twenty were subsequently followed up in 2011. The recent growth in interest in the 'feminisation of migration' (Castles and Miller 2003) has tended to focus on female economic migrants, ignoring the experiences of family reunifiers. This is unfortunate as women are often viewed as the bearers of culture and tradition (Dwyer 2000). They influence the cultural and religious understanding and development of subsequent generations, and it is impossible to comprehend the second-generations place in society without attempting to make sense of the motivations and beliefs of the first generation. Bangladeshi women have largely been absent from the literature as they are viewed as a 'hard to reach' community (Crozier and Davies 2007) and accessing them has become an accepted truth. The author refutes this. Holding insider-outsider status as both Bangladeshi and British-born/educated the author straddles both worlds to access the lives of this hidden group. However the process of interviewing uncovered unexpected dynamics of power with the interviewer becoming the interviewed as processes of rapport building became processes of personal disclosure. This paper will be in two parts, the first will set the scene of this little known group and discuss the changing nature of belonging for first generation women as they age in the UK with reference to transnational links and generational influences; and the second will argue that the community is not hard to reach if appropriate methods are used and discuss the reflexive position of the researcher as insider-outsider.

- **When Holidays Cannot Be Work: Discourses of Self-searching, Trans-Pacific Migrants from Japan to Canada and Australia**

Professor Etsuko Kato, International Christian University, Japan

Since the early 1990s, Japanese Working Holiday makers and students in their late 20s and above (most of whom are studying English as a Second Language) have been constantly visible in major cities of Canada and Australia. Pushed by domestic economic recession, neo-liberalist discourses that emphasize 'self', and the increasing uncertainty of the life path, they fly over to these cities not only to enjoy the holiday experiences of learning English, temporary work and a stay overseas, but also in serious quest of personal fulfillment. Searching for the ideal work that allows them to use English and live abroad, as they do on holidays, they prolong their sojourning to their late 30s or 40s, often to apply for permanent resident status. In most cases, however, host countries maintain their temporary residents' status, giving them only the illusion of career development. The migrants themselves sometimes (con-)fuse holiday and work, blending and swinging between going to school and working, or majoring I half-hobby, half-occupational subjects at school. Based on interview data of these self-searching migrants in Canada and Australia, this paper examines how the ideals and realities of transnational work-self are blended in the migrants' discourses. It pays special attention to such phrases as 'What I want to do' (*yaritai koto*), 'What I like to do' (*suki na koto*), 'What I can do' (*dekiru koto*) or 'What seems easy to do' (*yariyasui koto*), as indicators of the migrants' negotiation with these realities.

D2.S3.03 (Individual Papers) - Trajectories of Development

Chair: Mr Kearrin Sims, ICS, University of Western Sydney, Australia

- **Mind the Gap: A Comparative Perspective of India and China's Economic Development**

Dr Rashmi Arora, Griffith University, Australia

Recent years are increasingly labelled as those belonging to Asia and the current century is often referred as the Asian century, a term used to describe the transition in demographic features and economic growth. However, can we really call it an Asian century? Are these a homogeneous group of countries? As is well known, Asia comprises diverse group of countries, which differ geographically, economically, socially, linguistically, and politically both within and across the countries. Comparison is made between India and China, the two major countries in Asia in terms of size and growth rates. However, India lags considerably behind China not only economically in terms of per capita GDP, trade and FDI but also in terms of social indicators. In this study we examine the gap in terms of selected economic indicators, particularly their state of financial development. We also build a financial development index of the two countries to look closer at their level of financial development.

- **The Comparative Political Economy of China's Relations with Two Developing-World Regions: Relative Costs and the Flow-On Effects of State-Led Development**

Dr Ben Reid, Monash University, Australia

The contrasting implications of China's emergence for two developing-world regions – Africa and Southeast Asia – are explored using a relative costs analysis to examine macro-scale data. The paper examines China's emergence as a high-growth developing economy is explained in terms of its hybrid mode of production and state-managed process of development that allowed it to circumvent the disadvantages experienced by most developing economies. One of the main implications of the associated capture of value – combined with the 'peaceful rise' foreign-policy—has been an advantageous expansion of economic relations with the developing economies. The two contrasting case studies, however, demonstrate how these impacts have varied. While Africa has benefited from overall growth in demand for exports, its trade has become heavily-focused on resource extraction. Southeast Asia, in contrast, has not experienced substantial de-industrialisation, as China has become a major source of exports of manufactured goods. China has some way to go in ensuring its relations with the developing economies allow its experiences of economic success to be replicated.

- Transnational Influence on the Development of the Lao Health Sector, 1955-2000

Ms Kathryn Sweet, National University of Singapore, Lao People's Democratic Republic

The paper addresses the history of transnational influence on the Lao health sector within the framework of international development assistance. The 'modern' nation of Laos and its government services developed during the twentieth century in an environment of heavy foreign influence. The Indochina wars, communist victory and the subsequent opening up of the economy in the late 1980s brought successive waves of influence from Asian neighbours, as well as more distant nations. The paper deals with the role of foreign nations and international development agencies in the development of the Lao health sector, the training of health personnel and the implementation of health programs, and the ways in which Lao health professionals developed intercultural and technical skills which could adapt to the fluidity of such transnational influences. Particular attention is given to the influence of and response to key international donors, eg: France, USA, the former Soviet Union, and the multilateral agencies, and the language of operation used by each donor. Archival data from Laos and the USA, and in-depth, qualitative interviews with current and former health workers living in Laos and the Philippines inform the paper. The paper concludes that the heavy, but incredibly varied, long-term influence of foreign nations and international development agencies in the Lao health sector has resulted in intermittent and under-funded approaches to addressing the health needs of the Lao population, and that the multiple languages used in the Lao health sector have impacted on its unity of approach.

- Development and the Changing Uses of Movement (*Gerakan*) In Indonesia

Dr Robbie Peters, University Of Sydney, Australia

This paper argues that the mobility of people rather than the mobilisation of people has become the basis for Indonesia's economic development (*pembangunan*). Through an historical comparison of the contrasting notions of newcomer (*pendatang*) and kampung citizen (*warga kampung*), it shows how the idea of the mobilisation of people—that once underpinned the New Order's slum improvement projects—has been superseded by the idea of the mobility of people—that now underpins the Master Plan to 2025. This shift has brought with it a new citizen: one who generates economic growth through his/her ability to move in and between cities rather than stay in one place and build community. The idea of mobilisation survives, however, through community programs aimed at identifying newcomers to increase security and beautifying space to attract investment. More neoliberal than previous such programs, they highlight a contemporary dilemma in Indonesia around reconciling the realities of mobility with those of mobilisation. Both old realities in the post-colonial Indonesian context, mobilisation and mobility are different to how they appeared in the past. These shifts will be investigated with reference to Indonesia's second largest city, Surabaya.

D2.S3.04 (Panel) - Same, Same but Different: Problematising Heritage and Its Conservation

Chair: Dr Tim Winter, ICS, University of Western Sydney, Australia

'Same same but different'. A common expression in Asia. Initially perplexing, its simultaneous embrace of contradiction and similarity is a powerful statement. This simple phrase of four words conveys an acceptance of and tolerance for contradictions, differences, and variations within an understanding of the similarities which link and unite. In recent decades, there has been a growing unease in Asia about the philosophies and practicalities of how the region's culture should be conserved and passed forward to future generations. The applicability of international 'standards' or notions of 'best practice' are increasingly being called into question by those that claim Asia requires a different set of concepts and practices for cultural conservation. To this end we have seen a recent proliferation of regional conferences, charters and proclamations on Asian heritage. But if we are to interrogate such developments more closely, upon what conceptual and/or empirical foundations can claims of cultural 'difference' be made? Or are we just witnessing tactical negotiations by those attempting to address the geographical imbalances (read Eurocentric), in the global governance of heritage? To address such themes this panel investigates heritage and its conservation in relation to histories of colonialism, nation-state formation, current international policy structures, and the encounter between 'Orientalist' and 'indigenous' approaches to landscape and material culture.

- Restoring Sacred Space: Knowledge Production and Heritage Management in Laos

Dr Anna Karlström, University of Queensland, Australia

The contemporary cultural heritage discourse is to a large extent framed by practical and theoretical approaches developed elsewhere than in Asia. These are approaches, which aspire to be global and universal. However, they are in many ways too general and not very well adapted to specific contexts. Concurrently with the increasing interest and research in and about Asia, the demand and need for broadened and alternative approaches to cultural heritage grow. This paper explores how Buddhism and popular religion in Southeast Asia, and specifically Laos, can have a role in challenging current heritage preservation discussions and practice. In Laos, Buddhism dominates as religious practice. In this context, the notion of material impermanence also governs the perception of reality. Approaches to materiality in Buddhism are related to the general ideas that things are important from a contemporary perspective and primarily as containers for spiritual values, that the spiritual values carry the connection to the past, and that heritage is primarily spiritual in nature and has little to do with physical structure, form and fabric. In this presentation I will, based on fieldwork in Laos, explore the concepts of restoration, destruction and consumption and argue that preservation and restoration are active processes of materialisation and that destruction and decay are necessary for the appreciation of certain heritage expressions. By doing so, the contemporary cultural heritage discourse with its fundamental ideology of preservationism is challenged, and the aim is to open up for alternative approaches to cultural heritage that develop from and within Asia itself.

- **Immaterial Matters: Heritage Preservation in Asia**

Ms Kecia Fong, ICS, University of Western Sydney, Australia

In the past twenty years there have been multiple claims of an inherent difference regarding how Asians relate to, perceive, and as a consequence, conserve their heritage. These differences revolve around relationship networks communities have to a site or object and where the heart or essence of heritage is located. Is the heritage found in the acts that are anchored to the tangible components? Is it in the material fabric itself and if so, in what condition? This paper will investigate what the parameters of tolerance for change are whereby the essence of or the heritage itself remains intact and will reveal how these parameters coincide or conflict with international guidelines and standards of best practice. These questions take on particular import given the accelerated pace at which Asia has recently proposed and successfully inscribed sites for World Heritage listing. What has ensued is a struggle between the desire to populate the global list and a dissatisfaction with conforming to the governing rules of the list. This tension is emblematic of the larger looming conflicts and repositioning of authority on the global stage. As Asia advances into a role of greater prominence it is using heritage as a lever of power to legitimize its authority, to govern at national, regional and international levels, and to spur economic development. How it is doing this is the crux of the Asia specific/international standards heritage conservation debate. The outcome of this debate is yet to emerge but could potentially result in a reconceptualization of the cultural heritage conservation narrative.

- **The Politics of Difference in the Conservation of Asia's Culture**

Dr Tim Winter, ICS, University of Western Sydney, Australia

In recent decades there has been a growing unease in Asia about the applicability of philosophies and practices of cultural conservation imported from the West. A discourse of difference has emerged, where Asia is claimed to be materially, culturally and historically different to the West; most pointedly Europe, the global birthplace of the modern conservation movement. Indeed, the organic decay of material (wood/thatch) has been linked to philosophical traditions of impermanence, renewal and rebirth to assert fundamental cultural differences between east and west. Asia, it is also claimed, is less material centric, and thus places less emphasis on the 'authenticity' of material fabric in the conservation process. Such ideas have filtered across the Asian heritage sector, taking on different spatial scales from the city to the region. Not surprisingly, attempts to identify national traits have become popular, with Japanese, Thai, and Indian approaches being the subject of intense debate. Christian, Buddhist, and Islamic approaches have been set against each other, often in essentialist ways. Such ideas have become institutionalised, underpinning a series of charters and declarations designed to recalibrate the international field of heritage governance. The Nara Declaration, Hoi An Protocols or Indonesia Charter are among those initiatives that have sought to address the perceived inadequacies of documents underpinning today's global conservation movement, such as the 1968 Venice Charter. But as Venice has come to stand as a metonym for a 'Western' conservation approach, intriguing questions arise concerning what is driving these assertions of geographic, national or civilisational difference. Accordingly, this paper moves between a number of explanatory frameworks. It argues that declarations about Asia's culture, its landscapes, and its inherited pasts are, in fact, the combined manifestations of post-colonial subjectivities, a desire for prestige on the global stage of cultural heritage governance, and the realities of everyday material transformation under the conditions of modernity and rapid socio-economic change.

D2.S3.05 (Panel) - Counting on the Margins: Population Registration in Early Modern/Modern Japan

Chair: Professor Tessa Morris-Suzuki, Australian National University, Australia

Population registration has historically been an apparatus of states used to govern populations to ensure stable rule. Population registration in Japan based on a comprehension of the *ko* is rooted in an older East Asian model. Over the *longue durée*, however, East Asian societies such as Japan have significantly diverged from each other in terms of beliefs and practices about how best to count and control populations. This panel introduces numerous examples of the ways population registration was used in early modern and modern Japan in relation to people on the social and geographical margins of society. The three papers examine forms of registration practices in Osaka, Edo/Tokyo, and the Ogasawara islands that reveal different conceptualizations of governance in relation to outcaste and mixed-heritage communities in the early modern and modern periods rooted in local conditions and concerns about status and ethnicity. They also show the ways modern forms of population control altered these earlier conceptions and practices in an era where the Japanese state attempted to standardize registration practices.

- ***Hinin* Population Registration in Early Modern Osaka**

Professor Takashi Tsukada, Osaka City University, Japan

Hinin were beggars located in the lowest strata of early modern Japanese status society and in urban Osaka they lived in four closed communities. The *hinin* community at Tennōji was located on Tennōji village land and contained numerous 'fallen Christians' (*korobi kirishitan*). Tennōji Village officials assumed the responsibility for monitoring this resident *hinin* population and from 1688 they began to record population changes and the residential arrangements of the descendants of former Christians onto 'kin registers.' The register for 1698, recorded by Tennōji Village officials, still remains and provides insight into the group structure of the *hinin* community. It also reveals a peasant consciousness rooted in the idea that it was their duty to guard the kin of former Christians and that was why they were monitoring the *hinin* population. This is despite the fact that in reality they were responsible for the construction of population registers for the *hinin* community because the latter community resided in their territory. Although 'kin registers' and 'population registers' were originally different entities, it is clear through this record that peasant officials began to treat them as conceptual equivalents. This paper attempts to rethink the problem of population control and the documentary and institutional character of population registers in early modern Osaka. Through an analysis of the 1698 register it recreates the internal structure of the *hinin* communities of the late 17th century and problematizes the ways others came to understand the characteristic features of their origins and historical development.

- Outcaste Governance and Population Registration in 19th Century Edo

Dr. Timothy Amos, National University of Singapore, Singapore

Outcaste historians seldom refer to early modern historical practices when narrating the story of Japan's ineffective '1871 Emancipation Edict' (*mibun kaihōrei*) and prejudiced '1872 Census' (*jinshin koseki*). Many suggest that these laws contained a hidden agenda: the Meiji oligarchy never really intended to emancipate members of former outcaste groups and embrace them as commoners but merely sought after a more homogenous and accountable citizenry capable of being mobilized for the sake of nation-building. Other commentators simply point out the ineffectiveness of these successive pieces of legislation: noble intentions were betrayed by ill-conceived policy that eventually went on to have the opposite effect. This paper argues, however, that the root cause of the failure of these laws was a mixture of ignorance and ambivalence by early Meiji elites concerning the complexity of early modern systems of status group governance. Early modern society was a relatively decentralized system in which status groups maintained a strong degree of autonomy over their own practices of local rule including population registration which became a self-administered responsibility. Outcaste communities, such as those under Danzaemon in eastern Japan, came to employ unique registration practices to ensure stability in their own systems of localized governance. The 1871/72 legislation aimed to facilitate the breakdown of such practices of rule. Modern statesmen and bureaucrats, however, failed to grasp the full meaning and effects of these shared cultures of local significance which had developed around bodies of people bound by a unique status.

- Managing 'Strangers': Population Registration and Management in Meiji Japan.

David Chapman, University of South Australia, Australia

Japan's transition from a loose conglomerate of feudal domains to an internationally recognized nation-state took place over 31 years from 1868 to 1899. Japan's signing of the extraterritoriality treaties with the United States and Britain in 1899 marked the recognition of its nationhood by the West. Over this relatively short period Japan turned domains into prefectures and created a national structure and system of laws. One of the first laws to be created was the Family Registration Law (*kosekihō*) promulgated in 1871. The Grand State Council's (*Dajōkan*, 1871) preamble to this law clearly declares the intentions of the state in introducing this and later legislation. The keeping of accurate records of families and individuals, firstly allowed the state to 'attend to its primary duty of extending protection to its subjects' and secondly, brought order to the perceived 'disorder' of the previous era. The development of bureaucracy, rules, social control and categorization that the Family Registration (*koseki*) facilitated, I argue, created various communities of what Zygmunt Bauman (1989; 1991) calls 'undecidables', 'unmanagables' and 'strangers' within the developing state. In this presentation I focus on the '*ōbeikei*' inhabitants of the Ogasawara Islands to reveal how the practices of population registration and management were adjusted and adapted in attempts to deal with these 'strangers'

D2.S3.06 (Panel) - The Everyday Agency of Women in Asia (1)

Chair: Associate Professor Laura Dales, University of Western Australia, Australia

This panel addresses agency in relation to women in Asia. Ahearn (2001) posited that agency is culturally mediated, and this panel will examine the concept of agency in non-Western cultural environments. This position raises many theoretical challenges, such as ideas of personhood cross-culturally, different understandings of the value of personal autonomy, and the meaning of family. These are significant themes not just because they demand re-thinking of the subject, her personhood and profile, but also because of movements in the social and political landscape. Asian societies are undergoing rapid social change, which includes phenomena such as shifts from arranged to love marriages, decline/ delay in marriage in some countries, and the emergence of new forms of intimacy, and as well as new patterns of work and mobility that impact on women's lives. This panel provides an opportunity to explore the ramifications of such transformations and to assess their significance for women.

- Problematic Conjugations: Women's Agency, Marriage and Domestic Violence in Indonesia

Dr Siti Aisyah, UNI Makassar, Indonesia and Professor Lyn Parker, University of Western Australia, Australia

This paper examines women's experience of domestic violence within marriage in Makassar, South Sulawesi. It analyses the meaning of marriage for men and women, the roles of men and women within marriage, shifts in marriage practices – particularly the shift from arranged to 'love' marriage – and unequal gender positions within marriage. We discuss some salient issues in the 'margins of marriage' in Indonesia: polygyny and constructions of masculinity that condone the practice of polygyny/affairs, and attitudes towards divorce, particularly for women. We then examine women's perception of the causes and triggers of domestic violence as revealed through fieldwork data, using the lens of women's agency. Our findings are that women perceive that their expressions of agency – for instance in challenging men's authority, moral righteousness and adequacy as breadwinners – are the most common triggers for male violence within marriage. Finally, we discuss the difficulty for women of escaping domestic violence, thereby getting some purchase on the relative capacity of women to resist, deflect or deal with the violence. The paper is a cautionary tale, warning feminists of a too facile positive interpretation of the expression of women's agency.

- Left-Behind and Vulnerable? Conceptualizing Development and Older Women's Agency in Rural China

Dr Tamara Jacka, Australian National University, Australia

Concern has been growing recently in China about the well-being of children, women and the elderly 'left behind' on the farm when family members migrate out of the village in search of waged work. Increasingly, the left-behind are portrayed in academic and policy discourse as a 'vulnerable group' of passive dependants, sidelined by modernization and abandoned by their families. This paper challenges this discourse, arguing that while attention to the well-being of the left-behind is vital, there is an urgent need for a shift in focus from their vulnerability to their agency. The paper focuses on the agency of left-behind women between the ages of 50 and 80. It aims, first of all, to point the way toward an empirically richer understanding of the social construction of older women's agency and well-being. The second aim of the paper is to suggest how different conceptualizations of 'agency' and 'older women' might contribute to more ethical and politically effective strategies for development and the improvement of women's well-being. To further these two aims, the paper draws on fieldwork conducted in rural Ningxia, northwestern China, and on critiques of the 'capability approach' to development expounded by Amartya Sen and Martha Nussbaum.

- 'Northern Girls': Diverse Politics of Sexual Agency in South China's Migrant Literature

Professor Wanning Sun, University of Technology Sydney, Australia

This paper is concerned with the cultural politics of agency, and explores the relationship between cultural form, migrant experience, and social change. It traces the emergence of a range of literary forms in south China, and how these new cultural forms provide hitherto unavailable space to contest the state and market-driven narratives, which tend to link *dagongmei*'s (rural migrant women) sexuality with inexperience and vulnerability on the one hand, and criminality, immorality, and incivility on the other. The paper suggests that these newly emerging cultural forms present alternative perspectives on the practical circumstances, moral rationalities, and emotional consequences which condition and shape migrant women's sexual experience, and for this reason, they constitute important points of intervention.

D2.S3.07 (Individual Papers) - Language Teaching in a Globalised Australia

Chair: Mr Tetsushi Ohara, University of New South Wales, Australia

- Who am I? Bilingual Names and Self-Identities

Dr Ruying Qi, SoHCA, University of Western Sydney, Australia

A person's name is the most important element of their identification, including self-identity. While English names and self-identities have been studied in L2 adult learners (Giddens, 1991; Guo, 2004; Liang, 2006 and others), 2 BFLA bilingual children's self-names and self-identities, and their relationship to their two languages' development, have not received similar attention. It is well-known that bilingual 2L1 children often have one language weaker than the other (De Houwer, 2005; Lanza, 1997; Schlyter, 1993 and others). Children of immigrant families in particular manifest this pattern through primary exposure to one language at home and a different language (mainstream language) outside the family domain. This study examines the developmental changes of two unbalanced BFLA Mandarin-English bilingual children in self-naming, self-identification and their relationship to their matrix language turnover and cultural contact. The purpose of this study is to address 1) the child's self-naming through various bilingual inputs; 2) how children identify themselves with these names in a one-language-one-environment bilingual context; 3) changes in the process of self-naming and self-identities; and 4) the relationship between naming, self-identities and matrix language turnover and cultural contact. These questions were considered by investigating naming development in two Mandarin-English bilingual children J1 (1;07;0 – 17:00) and J2 (1;03;21-7;0;03). Longitudinal naturalistic speech data, parental documentation and childcare teachers' reports were collected. Li Wei's Moment Analysis was used. Preliminary findings suggest that multi-naming and multi-identities only occur in one language in the children's early speech production although the children show sensitivity to two sets of names in their two-language environment. With the increasing use of self-name in the weaker language, matrix language turnover occurs: the weaker language becomes the stronger. The dynamic process of constructing bilingual names and self-identities sheds some light on the impact the weaker language has on the stronger language (the home language in this case) prior to its being stable. It unfolds the evolving nature of cultural contact in the children.

- Evaluation of a Video Module Implemented for Teaching *Kanji*: Students' Attributes and Instruction Design

Ms Naomi Aoki, University of Adelaide, Australia

Due to the increase in the number of international students, many Japanese courses in Australian universities have Chinese international students who have significantly higher prior knowledge of Chinese characters than local students. Academic staff are now challenged by their responsibility for satisfying the learning experiences of the mixed groups of students. For the purpose of improving the instruction for a course in which the students' attributes have changed, a video instruction module was developed in order to implement learner-centred approach in the area of teaching *kanji*. This paper presents the findings of a formative evaluation on the module. The module was implemented as an instructional medium over two years in 2010 and 2011 in two different instructional methods. The conventional lectures were replaced by the module in the first year, and the module was used as an optional study tool to be used outside class in the following year. Access records, test results and user comments were collected each year and the variables were analysed to investigate if the module is an appropriate instructional medium. In the first year, the module proved successful for Chinese international students, however, it did not enhance local students' learning as prosperously. In 2011, the access rate of Chinese international students dropped dramatically while, in contrast, that of local students rose. The learning outcomes of each group differed from 2010. Results showed that the effectiveness of multimedia teaching materials i.e., learner interests, continuing motivation and achievement, was influenced not only by students' attributes but also by the implementation. This paper also includes discussion of methods of improving instruction design to enhance the learning of students with diverse backgrounds.

- Incorporating Team-Based Learning Strategies into a Large First Year Language Course

Ms Kayoko Enomoto, University of Adelaide, Australia

A recent dramatic increase in both local and international student enrolments in a first year Japanese course at the University of Adelaide has called for a review of teaching approaches, encouraging new pedagogical initiatives to meet the learning needs of the large student cohort (n=220). This study discusses how a range of team-based learning (TBL) strategies were adapted to suit the language learning and teaching context, and incorporated effectively to enhance student learning, engagement and integration in this large course. TBL is a teaching approach specifically designed for teaching large classes and utilizes groups of students as teams to promote students' active learning and their accountability for learning. In this study, a lecturer team-taught with an assistant language tutor and both played roles of expert advisor and facilitator, making feedback and support available to students in a lecture theatre. Students engaged with new key concepts/structures, as they problem-solved as a team through such activities as authentic role plays and TBL-style multiple-choice questions, using colour-coded cards. Such in-class activities are carefully developed to show students' immediate application and real use of the learned structure and vocabulary in communication, and to test the level of their newly learned knowledge with immediate feedback. It is concluded that TBL strategies can be effectively adapted and incorporated in a language learning and teaching context to promote student engagement and integration, without compromising the quality of student learning, provided that the TBL activities and tasks are well-designed, and that large lecture classes are subsequently followed by small tutorial classes. Both the results of the formal student course surveys and comparisons of retention rates show that the combination of small tutorial classes and well-structured large TBL lecture classes can achieve active quality learning in a large language course.

D2.S3.08 (Individual Papers)—Diplomatic Practices

Chair: Dr David Walton, SoHCA, University of Western Sydney, Australia

- **Cultural Diplomacy and Cultural Policy in Military Contexts**

Mr Issares Surachestpong, Defence Force School of Languages, Australia

The recognition of the importance of cultural diplomacy and cultural policy in military contexts can be traced to the Japanese occupation of Southeast Asia and its aftermath. Australia's involvement in the Southeast Asia conflict began in 1962, the year President John F. Kennedy of the USA introduced Peace Corps Volunteers to the world. With this, cultural diplomacy became an integral part of the world's social interaction, tactical interaction, operations, peace and strategic engagement (STOPS). Since that time, wartime and peacetime military linguists with intercultural awareness have been an integral part of the Commonwealth government's approach. As outlined in the 2009 White Papers, the Defence Languages other than English (LOTE) capability is a premier vision of engaging cultural diplomacy and cultural policy in military contexts. This paper discusses the significance of LOTE capability in light of cultural diplomacy and cultural policy in four main domains of the Australian military context: social, tactical, operations, peace, and strategic engagement (STOPS).

- **Inside Japan's Cold War: The Origins of the Japanese-U.S. Alliance**

Dr Peter Mauch, SoHCA, University of Western Sydney, Australia

Following its calamitous defeat in World War II, Japan was battered, bloodied, and confused. It was also under foreign occupation for the first time in its long history. It entered the occupation as an implacable enemy of the United States; six short years later, it emerged from the occupation in a deep strategic embrace with the United States. This paper examines that transformation in Japanese-U.S. relations. In contrast to the existing literature, this paper focuses particularly on the security imperatives that drove the move toward a Japanese-U.S. alliance. It draws on recently-discovered papers (now stored in Japan's National Diet Library) to examine the mindset of those Japanese who sought both an alliance with the United States as well as Japanese rearmament.

- **The role of ASEAN in conflict management and dispute resolution in the South China Sea**

Dr Lowell Bautista, University of Wollongong, Australia

The enduring dispute over the South China Sea is a major source of regional instability and potential violent conflict in Southeast Asia. Several states have competing sovereignty claims over the South China Sea not only because of its natural resources such as potential hydrocarbon deposits and fisheries, but also because of its strategic value as a critical route for commercial shipping in the region. The recent escalation of tension in the South China Sea highlights the imperative to find a solution to this issue. A regional approach seems to be a nuanced solution, among several possible dispute settlement options. This paper will examine the role of ASEAN in managing the conflict and resolving the dispute in the South China Sea. In order to appreciate the role of ASEAN, the paper will first, briefly discuss the dispute itself, succinctly explaining the competing claims of the claimant states. Second, it will analyse and evaluate the various mechanisms, venues and opportunities within the framework of ASEAN which have been used to address the issue of the South China Sea such as the ASEAN Regional Forum, the South China Sea Workshop Process, and the 2002 Declaration on the Conduct of a Parties in South China Sea, among others, including the challenges and limitations faced by ASEAN. Lastly, this paper will conclude with some suggestions on how ASEAN can play an increasing role in providing leadership and vision, and promoting peace in the region by taking an active part in resolving the South China Sea dispute.

D2.S3.09 (Individual Papers) - Asian Colonialisms

Chair: Associate Professor Judith Snodgrass, SoHCA, University of Western Sydney, Australia

- **India's Pan-Asianist Perspective of Colonial Korea**

Professor Pankaj Mohan, Academy of Korean Studies, Republic of Korea

The aim of the project is to situate Korea-related Indian writings within the dominant cultural discourse of 'pan-Asianism' that was shaped by the dynamics of Indian history under the British rule and the rise of Gandhi on the political horizon of India. Based on a careful reading of a diverse range of Indian writings on Korea the study will examine the ways in which pan-Asian rhetoric was deployed to achieve mutually dichotomous objectives. Indian accounts of Korea are remarkable in that they are self-conscious records of the impressions of existing social conditions and political developments of colonial Korea. These texts are also important, because unlike some Western writings of the period which are the product of the unequal hegemonic relationship, they are reflections on comparing Korea and India, and are influenced by pan-Asianism, the dominant discourse of colonial India in the early twentieth century. I will also take up images of Korea in Indian literature in the early twentieth century as one of my major themes. Shiva Prasad Gupta who wrote a detailed account of his experiences in Korea in 1925, and Rahul Sankrityana who visited Korea in the 1930s as a Buddhist monk, are available. Their depictions of Korea served as a bridge that linked Indian interest to the destiny of the Koreans. Their experiences in Korea made them engage in the questions of Indianness and reflect on the common destiny of the Korean and Indian people and the broader question of rejuvenating the ancient bond between these two countries. These issues have not been addressed in English language scholarship. The topic is also of contemporary relevance because one of its major concerns is the question of how the Indian rhetoric of pan-Asian Buddhist solidarity bears upon India's relations with other Asian countries in the so-called 'Asian Century'.

- **Power Construction through Visual Symbolism: Images of Manchukuo Emperor Pu Yi |**

Mr Mo Tian, Australian National University, Australia

Being a part of political discourse, visual images mirror the ideologies of a given society. This paper, using an iconographical approach, examines representations of Pu Yi, the last emperor of the Qing dynasty, dethroned because of the Xinhai Revolution and then enthroned again as the nominal head of the Manchukuo state (1932-45) created by the Japanese in North East China. The paper argues that an iconographical analysis helps to understand how the Japanese colonial power and ideology were constructed in Manchuria. Contrary to more usual representations of state leaders as heroic, superhuman and triumphal, Pu Yi was depicted as weak, even 'fragile,' though somewhat Westernized. This may be interpreted as the expression of his complicated history, on

the one hand, but also as his dependency upon the Japanese authorities. At the same time his representations are adorned with numerous Chinese traditional symbols that conveying the imperial ideals of fecundity and prosperity. The paper suggests that the use of such symbols served to accommodate the ideology of Manchukuo, now often regarded as a 'puppet state,' to the consciousness of the local population in order to make the Japanese rule more acceptable.

- Manchuria in the Travel Writings of Russian and Japanese Authors (from Yosano Akiko to Nikolay Baikov)

Ms Aida Suleymenova, Far Eastern Federal University, Russian Federation

Manchuria in the 1920-1930s, an ephemeral and complicated marionette state, developed on the ruins of the Russian empire, giving birth to a distinctive culture which combined several coexisting sub-cultures—the cultures of Russian ethnics (the White émigré groups and the Soviet citizens), Japanese colonists, Han Chinese and aboriginal Manchurians. The Manchurian state developed and then vanished under the attacks of the Chinese communist movement. In this paper the character of this unusual symbiotic organism is examined through the travel writings of Japanese authors Yosano Tekkan (1872-1935) and Yosano Akiko (1878-1942), and of Russian orientalists, among whom the most prominent was Nikolay Baikov (1872-1958). It is interesting to compare the writings of these very different authors as sources of either a biased or non-prejudiced look at Manchuria and its people. The Russian writer described the Manchurian inhabitants—Russians, Chinese, Manchurians and Japanese—as a conglomerate of people facing reality from his perspective. The Japanese authors, the Yosano family, travelled over Manchuria in 1928 for propagandist purposes at the invitation of the Southern Manchurian Railway. The travel diaries they wrote were composed in the form of *Notes from Paris (Pari yori, 1912)* and *Travel notes from Manchuria and Inner Mongolia (Manko yuki, 1928-1929)*. Yosano Akiko travelled across the Manchurian state twice, once in 1912 and again in 1928, offering the possibility of carrying out a diachronic study of her changing attitude to circumstances in Manchurian. Using thNikolay Ryorich's *Fairy Tales* and the Esperanto collection written by Vassily Eroshenko, the prospective view of vanished Asian culture from different narrators may also be extended to other countries like India and Tibet.

- Murakami Haruki's *The Wind-up Bird Chronicle*: Inscribing Historical Time Through Metaphors

Ms Naomi Chiku, University of Auckland, New Zealand

This paper examines how Murakami's Haruki's *The Wind-up Bird Chronicle* (1994-1996) engages with history and is inscribed with a range of concepts of time. Murakami Haruki is one of Japan's leading writers, his works widely read and studied in Japan, the United States and several other countries. The novel begins with a claim that it is a narrative about time with different measures of narrative time—clocks, lunar time, calendar time, chance and wind-up bird time—intersecting one another. While the mechanical aspect of clock time is emphasised in the opening, elsewhere attempts are made to humanise time, as well as to introduce a historical dimension to it by referring to or alluding to real historical events, such as the Japanese Army's pursuit of the Nomonhan war, or its occupation of Manchukuo. Japan's war experiences, both as perpetrator and victim, are seen as traumatic, and consequently have undergone a state of amnesia since the end of the war. This paper will illustrate how Japan's war time is inscribed in *The Wind-up Bird Chronicle*, as well as situate the novel in a larger picture of the politics of the past in Japan. It hypothesises that the novel attempts to revive what had been lost by evoking buried voices and constructing them as living memory, as is indeed metaphorically expressed in one of the chapters in the novel.

D2.S3.10 (SASA Panel) - The Devi (Goddess) in South Asia

Chair: Dr Greg Bailey, La Trobe University, Australia

- The Appropriation of the Goddess into the Purāṇic Narrative

Dr Greg Bailey, La Trobe University, Australia

It has long been assumed, rather than argued, that tribal and non-Sanskritic deities, especially goddesses have been taken into the Sanskrit tradition by their incorporation into the *Purāṇas*. In part this assumption rests on another assumption that the Purāṇic tradition is essential an instrument of cultural integration and that it continues to perform this function up until the present day. Such integration would involve the bringing together of sectarian groupings, but also the inclusion and Sanskritization of localized folk and tribal deities. I intend to use the *Vāmana Purāṇa* as a case study of the concept of 'appropriation' of the goddess. Time permitting I will investigate whether such appropriation is also evident in *sthala-* and *jātipurāṇas*, especially those composed in vernacular languages.

- Bengali Durgā Pūjā

Mr Pratish Bandopadhyay, SOPHIS, Monash University, Australia

Durgā pūjā during the lunar month of *Āśvina* (September-October) is the biggest social, religious, cultural and family festival in the Bengali calendar. From the sixth day to the tenth day of the lunar month, *Durgā* is worshiped as *Mahīśāsuramardīnī* (destroyer of demon *Mahīśāsura*). In Bengal *Durgā pūjā* has multidimensional aspects. The form of *Durgā* worshiping in Bengal has changed to become the center of various community activities over a one week period. The history of *Durgā pūjā* in Bengal shows that it has been appropriated as a tool for political and social ends, specifically the promotion of nationalism, in addition to serving as a platform for cultural creativity. Originally she was worshipped in the homes of affluent families and later it became a community religious function. The paper will highlight the changes to the perception of *Durgā* in Bengal over time and how she has been used as effective tools in social, political and commercial fronts.

D2.S3.11 (SASA Panel) - Labour in South Asia

Chair: Dr Doug Hill, University of Otago, New Zealand

- Scripted Out: Production Networks, Regional Economic Development and Geographies of Labour in Tamil Nadu

Associate Professor Michael Gillan, University of Western Australia, Australia

The concept of 'Global production networks' (GPN) has been developed by economic geographers to address the limitations of 'global value chain' and 'global commodity chain' analysis by adopting a network-based approach that incorporates a broader range of social relations and actors than traditional firm-centred approaches. Scholars have also utilised a GPN perspective to analyse the relationship between production networks and regional patterns of social and economic development. However, and as noted by Cumbers et al. (2008, p.370), in many accounts of economic transformation and production networks it is 'capital and state actors that are largely seen as the key players in the making of the global economy' while in contrast 'labour is largely written out of the script'. In doing so, such perspectives neglect the role of labour in also shaping the landscapes of capitalism, the complex question of labour agency, and the potential for space and spatial relations to serve as sources of power and a locus of struggle. Scholars such as Silver (2003: 39) have also highlighted the implications for workers' movements of the 'the successive geographical relocation of capital' by pointing out that 'while labor has been weakened in the locations from which productive capital emigrated, new working classes have been created and strengthened in the favoured new sites of investment' (Silver 2003: 5). This paper takes up these questions within the regional context of Tamil Nadu where the growth of production network clusters has indeed created new working classes and where labour has been crucial to the trajectory of regional economic geography. Despite the dominance of both state and capital in structuring the supply, control and regulation of labour there has been a notable increase in industrial conflict and worker association in several of the new production networks (automobile, electronics manufacturing) in the state. While these conflicts provide evidence, as per 'labour geography' scholarship, of worker agency and resistance, their resolution also points to the powerful effect of existing legal-institutional structures and spatially 'embedded' social and political actors.

- Port Reform, Donor Involvement and the Transformation of Labour in Chittagong, Bangladesh

Dr Doug Hill, University of Otago, New Zealand

In 2007, as part of a broader military coup, the Bangladesh army acted as strike breakers at Chittagong Port to remove obstinate union members and several prominent former government members were arrested in connection with irregularities associated with the tendering of contracts for a new container berth. Prior to the military intervention, critics had consistently highlighted the large number of dock workers and the influence of rent-seeking intermediaries as reducing competitiveness and slowing the passage of goods clearing the docks, both of which are seen to be as at odds with the capital-intensive, streamlined operations of ports world-wide. In critically analyzing the restructuring that has taken place since the military take-over, this paper situates the changing labour regime of Chittagong dockworkers within the historical trajectory of Bangladesh's industrial relations legislation as well as the global orthodoxy of port reform as it applies to the rationalization of labour.

Reform of the port sector is a frequent objective of neo-liberal policy because ports facilitate the space-time compression that underlies the circulation of global trade. In analysing how this process has unfolded in Bangladesh, the paper argues that there are significant questions surrounding the scale of donor involvement in Chittagong Port, particularly the role of the Asian Development Bank and the World Bank, the erosion in the rights of organised labour that has occurred during the period of their involvement in the port, and the model of port reform that prioritises the needs of global capital above all else. For those who support the ideology of neo-liberal port reform in Chittagong, a key question becomes how labour reform can be achieved in an environment characterised by multiple stakeholders, including political parties, labour unions and rent-seeking intermediaries. For those who do not subscribe to this approach in Chittagong, the question must be about which elements of the reform process are laudatory, or at least acceptable, and which should be condemned as coercive and undemocratic.

- Tribal Labour and Denationalised Urban Space: Economic Inclusion and Social Exclusion in Neo Liberal Delhi

Dr Duncan McDuie-Ra, University of New South Wales, Australia

The drive to transform Delhi into a global city has been critiqued for enclosing urban spaces leading to exclusion. One of the neglected aspects of this focus is the ways in which Delhi's transformation enables inclusion for some marginal groups. In this article I analyse the impacts of Delhi's urban transformation on labour markets for tribal migrants from India's northeast frontier. The desire for tribal labour in the denationalised and de-Indianised neoliberal spaces of the global city is fuelling a rapid increase in migration from the Northeast, the very limit of India's geographic and territorial imaginary. Economic inclusion is possible in spaces that are stripped of nationality: shopping malls, spas, restaurants, and call centres. Outside these spaces of economic inclusion tribals continue to live as exceptional citizens and experience racism, discrimination, harassment, and violence. I argue that the case of tribal migrants disrupts the 'exclusionary city' narrative and reveals more intricate dynamics.

D2.S3.12 (Panel) - 'Post-migration' Issues in Contemporary Japan: Exploring a Global Society in the Asia-Pacific Region

Chair: Mario Ivan Lopez, Kyoto University, Japan

Globalization has brought about immense transformations on present day Asian societies. One of these has been international migration from the 1970s onwards which has led to the subsequent growth of multicultural communities and increasing academic interest in their social, cultural and political contours. In the Asian Pacific region Japan has been no exception as immigrant communities continue to form. Periodical domestic labor shortages and population decline have acted as triggers in creating the conditions for the rise of socially and culturally diverse communities in the country. This has led to intense debate on Japan's present and future constitution. This panel focuses on 'post migration' issues in contemporary Japanese society and highlights the different ways in which migrants and Japanese actors have and continue to shape their interactions with each other. Through each presentation, this session aims to stimulate discussion on alternative analytical approaches to 'post-migration' in Japan. By discussing urgent yet still unknown facets of everyday migrant life, all presenters develop ways of articulating local issues within broader global concerns relevant to any discussion in the Asian Pacific region.

- **Progressive Entanglements: Religious Intimacy in Japanese-Filipino Marriages**

Mr Mario Ivan Lopez, Kyoto University, Japan

Research on transnational and international marriage has often reflected concerns that focused on how gender, sexuality, race and ethnicity are constructed through the migration process. Yet, the influence of religion as one articulator in migrant's lives and its influence on the family tends to sit on the fringes of such research. Through ethnographic examples, this paper traces the religious intimacy within the lives of Japanese-Filipino couples and argues that the actors' faith must be an integral part of research agendas. Through fieldwork conducted with married couples in Central and Northern Kyushu, I highlight not just the transnational mobility of migrants, but also the importance of considering the movement of their faith and the post-migration impact it can have in re-organizing intimate relations within migrant homes and communities.

- **Building Community Engagements between Migrant Youth and Local Community in Japan through Digital Media Production**

Mr Shinsuke Funaki, Fukui Prefectural University, Japan

Since the 1990s, the number of migrants residing in Japan has rapidly increased. Fukui prefecture, a regional yet important area of Japan for its textile and mechanical industries, has increasingly become home to mainly Japanese Brazilian workers and technical intern trainees from China. As a result of the increase in migrants in the region, second generation migrant youth have also increased through the settlement of permanent residents and through international marriage. Digital media can play a valuable role as a tool to help migrants and their children acclimatize to new environments. This presentation focuses on the introduction of Information Communication Technology (ICT) and digital media which enables a greater variety of creative expression beyond conventional production in community engagement projects. First, this paper examines how digital media can be employed for community engagement between migrant youth and the local community and how it can help them achieve cultural citizenship. Second, it examines how local Japanese participants perceive their change in attitude in real encounters with migrants in Fukui through the use of digital media.

- **Migrant Women's Structural Differences: Reconsidering International Parental Child Abduction**

Dr Takeshi Hamano, Kyoto University, Japan

The failure of cross-national marriages sometimes gives rise to cases of international parental child abduction whereby children are forcibly taken from one country to another country by one of the parents. This abduction by Japanese nationals has recently been highlighted through high profile cases in the Western media. Particularly, many Japanese women of cross-national marriage are alleged to flee to Japan with the child after divorce. They are denounced to neglect the rights of joint custody. The Japanese government has been blamed by both international media and several countries, for being insufficiently concerned with this issue caused by its own nationals. However, in recent debates on international parental child abduction by Japanese women, few refer to the reasons why these Japanese migrant women return to Japan after divorce or inquire into why women flee to their country of origin with their children, even though they acknowledge it contravenes the law in the country of residence. In this presentation, I ask questions that focus on the social status of migrant women after marriage migration. Based on my research, I propose that a particular set of social circumstances may sometimes lead to international parental child abduction after divorce.

D2.S3.13 (Panel) - 'Irregular' Migrants in Indonesia: the Stepping Stone to Australia?

Chair: Dr Antje Missbach, University of Melbourne, Australia

The extent of human migration within and across borders inside Asia is exceptional. While a number of conflict-ridden and poverty-stricken countries are known to be sending countries, many countries are receiving asylum seekers, refugees, and economic migrants both temporarily and permanently. Although some migrants rely on passports and initially make use of visas on arrival, their stay soon becomes 'illegal' once they have overstayed their permission to stay. To a great extent onward migration to Australia takes place 'irregularly' thus creating a diverse range of local, national and international problems. This panel focuses in particular on the 'irregular' border-crossing between different coastal Indonesian provinces and Australia. It attempts to compare the perspective of different stakeholders involved in 'irregular' migration issues, such as (inter)national/local security authorities, the 'irregular' migrants, but also the Indonesian and Middle Eastern providers of 'irregular' border-crossings ('people smugglers'). It aims at compiling a more nuanced analysis of the consequences and implications of 'irregular' migration in one of the closest Asian corridors to Australia. In addition, it seeks to contribute to a more holistic understanding of human mobility within the social sciences by emphasising qualitative approaches. For this reason, we invite researchers who have conducted in-depth fieldwork in one of the areas that are known to be gateways for 'irregular' migrants to participate.

- **Transit Migration in Indonesia: People Smuggling, Border Crossing and the State**

Dr Antje Missbach, University of Melbourne, Australia

Indonesia has become a popular transit place for people aiming to migrate 'irregularly' to Australia. Despite increased border surveillance to counter people smuggling, Indonesia's borders remain porous. Local authorities on the ground often react ambiguously when having to deal with 'irregulars', not only due a lack of regulation, but also due shortages in funding, technical capacities and human resources. Although the International Organisation of Migration (IOM) has spent large amounts on training local immigration staff, police and other related authorities over the last years, improvements proceed only slowly while the number of transit migrants coming into Indonesia keeps increasing. One of the many problems is what to do with those 'irregular' migrants after they have been arrested. Even though 'irregular' migrants can be detained up to 10 years in migration detention centres (under certain circumstances), long-term detention is not an appropriate solution. So far, Indonesia has no intention of allowing their integration into local society, yet at the same time Indonesia mostly refrains from deportation. Given that annual resettlement rates to safe third countries are rather low and voluntary repatriation is often no safe option at all, many transit migrants remain stuck in Indonesia. Only a few can (continue to) afford the services of people smugglers to attempt to cross over to Australia. The paper retraces a number of current political and legal changes in order to demonstrate how Indonesia is responding to the multi-dimensional dilemma of 'irregular' migration in Indonesia. Special attention is directed at the interaction between the state and the transit migrants on the ground.

- **Indonesian Migrant Labour in the Australian Fishing Industry: A 'Development-Friendly' Response to Australia's Maritime Border Issues**

Dr Marshall Clark, Australian National University Australia

In Australia, increasing numbers of overseas workers are being granted temporary visas to undertake short term or seasonal work, particularly in health care, construction and the mineral resources sector. Australia's commercial fishing industry, however, does not attract a significant take-up of overseas workers. Yet according to media reports many fisheries are operating under capacity, partly due to labour shortages since the onset of the Australian mining boom. This opens the door to the establishment of a temporary labour migration program similar to New Zealand's Recognised Seasonal Employer (RSE) scheme and Australia's Pacific Seasonal Worker Pilot Scheme (PSWPS), which allow Pacific Islanders to fill seasonal shortages in the horticulture industry. Could Indonesian fishers, many of whom are very skilful and deeply knowledgeable of the waters between Australia and Indonesia, fill the gap in the labour supply to Australia's fishing industry? This study examines 1) whether a seasonal worker program involving Indonesian labour in Australian fisheries could contribute to economic development in Indonesia through employment experience, remittances and training; and 2) whether there are benefits to private operators in the Australian fishing industry who are struggling to retain and source local labour. In addressing these questions, this study explores the pros and cons of establishing a pilot labour scheme involving a cohort of Indonesian fishers holding temporary 457 visas in a small yet lucrative fishery, the Northern Territory *bêche-de-mer* fishery. Ultimately, this study will help ascertain the viability of what could be loosely classed as a 'development-friendly' response to Australia's various maritime border issues, most notably refugees and asylum seekers arrivals, travelling by boat from Indonesia. On both sides of the political fence, Australia's long-term response to asylum seekers has been reduced to a technical matter of finding ways to 'stop the boats coming'. Could Indonesian fishers, legally employed on Australian fishing vessels, assist in this aim?

- **Foreign Policy and Jurisdictional Diversity in Indonesia: Lessons from the Oceanic Viking case**

Associate Professor Michele Ford and Mr Wayne Palmer, University of Sydney, Australia

In October 2009 an Australian customs boat, the Oceanic Viking, sat in the Indonesian port town of Tanjung Pinang for three weeks waiting for a decision to be made about the fate of 78 Sri Lankan asylum seekers on board. The Australian Prime Minister had requested, and the Indonesian President had agreed, that they would be processed in Indonesia. Neither side had anticipated the response of local authorities, who refused to facilitate the arrangement, accusing their own and the Australian governments of using their province as a dumping ground. This development added an extra level of complexity to an already complicated situation in which some national level officials had also opposed the agreement's implementation and the asylum seekers had refused to disembark. Using the case of the Oceanic Viking as an exemplar, this paper analyses the influence of sub-national levels of government in the implementation of foreign policy in post-authoritarian Indonesia. The paper begins by outlining the division of labour between national and regional institutions when making and implementing policy on people smuggling and other irregular migration flows. It then teases out what these links mean in practice through the lens of the Oceanic Viking case. The paper argues that the negotiations and compromises that followed the Indonesian President's decision to process the asylum seekers on board the Oceanic Viking demonstrate the extent to which the central government relies on the cooperation of provincial and even local level governments in the implementation of foreign policy agreements on people smuggling.

D2.S3.14 (Individual Papers) - Constructing Identities through Literature

Chair: Dr Mridula Nath Chakraborty, W&SRC, University of Western Sydney, Australia

- **Creating East Kalimantan Identity through Literary Anthology**

Dr Tiffany Tsao, University of Newcastle, Australia

Writers in the Indonesian province of East Kalimantan are experiencing an upsurge of awareness about their collective identity as producers of local literature. Nationally renowned literary figure Korrie Layun Rampan has done much to encourage and publicize regional literary production since his return to the province in 2001. There now exist many formal and informal literary groups, who foster a sense of community among poets and fiction-writers, the regional government has begun encouraging and providing funds for local literary production, and there have been many anthologies published specifically to showcase 'East Kalimantan literature' present and past, even as writers featured in these anthologies acknowledge uncertainty about exactly what makes a text or an author specifically 'East Kalimantan'. This paper will discuss several of these anthologies and the roles they play in creating this relatively new entity called 'East Kalimantan literature'. In particular, I will discuss two collections of women's writing, two collections on cities in East Kalimantan, and three collections aimed at showcasing East Kalimantan writers in general from the 1930s to the present.

- **Translating and Exploring the Universal Approach in Contemporary Pakistani Literature and Culture.**

Dr Muhammad Kamran, University of the Punjab, Pakistan

With the critical advent of new knowledge day by day and escalating versatility in literature all around the world, a greater spotlight is being cast over contemporary Pakistani literature and its creators. Does it stand out? Does it have a universal approach? And more importantly, are the voices of contemporary Pakistani writers being delivered across the world, the writers who take the audience on an improvisational adventure through literature of modern world, delivering divergent perspectives on the art of writing? The answers and visions are explored and given a voice in the subsequent article, with suggestive mind to spread the literature and literati world over. Urdu literature covers a wide range of topics accompanied by variety of thoughts. A society's literature represents its culture and history, likewise, Pakistani literature is an expression of the Pakistani culture and history. Pakistani literature is an amalgamation of diversity with dynamic potential to reach its readers on a broader term. But how we determine its universality in the first place? And what factors can contribute towards making universal approach in contemporary Pakistani Literature reach others minds of the world? It's the question of the day. The article while discussing the universal approach in modern Pakistani literature also touches upon the selected translation of Urdu literature as well as contemporary political, economical and ethical situation of the Pakistani society. And in conclusion, keeping in mind the globalized demands of the times, it strongly advocates that Literature whether old or contemporary, deserves the right to be celebrated over time. That is how languages and cultures survive through millenniums. Because almost all of the themes existing in human world are inter linked with problems and solutions both being universal in nature.

- **What Maketh the Man: Religion and Lin Yutang**

(Roslyn) Joy Ricci, Adelaide University, Australia

Being raised in a Christian home and educated by Western Christian missionaries made Christianity a lasting foundational belief and a challenge to many significant emotional events throughout Lin Yutang's life. The effect of these early childhood experiences combined with the deprivation of his cultural folk-lore because of these Christian values cannot be underestimated in evaluating why Lin chose to dedicate his life to certain goals, such as philosophical writing. Lin's father, Lin Zhizheng, was impressed by the modernisation goals of Emperor Guangxu: they made such a lasting impression on him that he fostered an admiration for Western modernity, education, and scientific principles in his children, especially Lin. Lin Zhizheng sent his children to local missionary schools, with the boys going on to attend secondary boarding schools in Gulangyu island, Xiamen, from the age of ten. He tutored all of his children at home during the summer school vacations. Guangxu's views on education were the most influential political force affecting Lin through his education during his childhood and youth. Ultimately this influence affected the way that Lin viewed the world—through Western coloured glasses—and what he wrote. He became one of the more influential, transcultural writers of his time. This paper explores how religion affected Lin Yutang from his cradle to his grave.

D2.S3.15 (Panel) - The Politics of Visual Culture in Asia

Chair: Professor Vera Mackie, University of Wollongong, Australia

In this panel we explore the use of visual representations in various forms of political advocacy in Asia. We consider the efficacy of the use of photographs for political purposes and ask questions about the ethics of display. Amanda Anderson analyses the figure of the 'revolutionary woman' in a magazine produced by the government of the People's Democratic Republic of Korea in English for an international audience. The text of the magazine, *Women of Korea*, presented an official view of equality between the sexes. Photographs and other illustrations, however, presented a clearly gendered view of the roles of men and women. Vera Mackie considers the use of photography in documenting the survivors of historical trauma. She focuses on a series of documentary photographs of Indonesian survivors of the wartime military prostitution system perpetrated by the Japanese military. She asks questions concerning the ethics of display and the efficacy of photographs in political advocacy. Carolyn Stevens takes up representations of catastrophe in an exhibit of photographs taken during and immediately after the 11 March triple disaster. Stevens analyses the photographic series as a highly emotive expression of collective identity in Japan, and compares this exhibition to other recent emotive visual representations of victimhood in Japan.

- **Revolutionary Heroines: The Visual Representation of Gender in the DPRK's *Women of Korea* Magazine**

Ms Amanda Anderson, University of Wollongong, Australia

The government of the Democratic People's Republic of Korea (DPRK, North Korea) produces English-language magazines for the international readership. One such magazine, *Women of Korea*, publishes articles and visual images about the situation of North Korean women in various occupations within the workforce and the home. The magazine presents a history in both articles and visual imagery of women fighting during the revolution against foreign invaders and for their own liberation from the home. Women are also presented as supporting the revolution in other ways such as mothers, educators, and in cooking and sewing. Despite the official rhetoric of gender equality, women in the DPRK are represented in the magazines in clearly gendered roles with an emphasis on childrearing, homemaking and feminised occupations. In this paper I will analyse these gendered representations in the magazines, with a particular focus on visual representations of women as revolutionary heroines.

- **Past Wrongs, Present Spectators and the Politics of Photography**

Professor Vera Mackie, University of Wollongong, Australia

Dutch photographer Jan Banning and journalist and anthropologist Hilde Janssen travelled around Indonesia from 2007 to 2009 to document the elderly Indonesian survivors of the wartime enforced military prostitution/sexual slavery system carried out by the Japanese army. These photographs were displayed in an exhibition in Rotterdam in 2010 and collected in a large-format book, alongside brief biographies of the survivors. The photographs are portrait-style with each woman looking directly at the camera and thus at the viewer. In the exhibition, they were displayed slightly larger than life-size. In a preface to the book, Jan Banning and Hilde Janssen express the hope that 'this book can contribute to the prevention of future atrocities like the ones they experienced'. In this paper, I will explore the ethics and politics of display in this exhibition and book, and consider how the gallery viewer and reader are being positioned through this display. Can photographs of past wrongs really contribute to the prevention of future wrongs, and if so, what is the relationship between past wrongs, present spectatorship, and future political action?

- **Victimhood, Collective Identity and Nationhood in Japan**

Professor Carolyn Stevens, Monash University, Australia

While the magnitude 9 earthquake, tsunami and nuclear disaster of 11 March 2011 was unprecedented in Japanese modern history, some observers proclaimed that through its experience of disasters such as the Great Kanto Earthquake, the Tokyo air raids, the Hiroshima and Nagasaki bombings, the Sarin Gas Attack and the Great Hanshin Earthquake, Japanese society was better placed than any other collective in the developed world to overcome these catastrophes. 'Resilience' was a word used repeatedly with admiration to describe the Japanese people's responses to the events, yet this was not the first time the Japanese had been praised by foreigners in their response to disaster and hardship. This paper explores how suffering and resilience are expressed in victim photography, comparing an exhibit of over 100 photographs by 20 different Japanese and foreign photographers taken in the immediate aftermath of 3/11 with other iconic images of Japanese victims, such as the *hibakusha* of Nagasaki and Hiroshima, and Minamata disease patients. In particular, I hope to shed insight on how suffering is expressed to create a compassionate collective identity, and to ask what implications this has on the concept of nationhood.

D2.S3.16 (Individual Papers) - Media in Indonesia

Chair: Associate Professor Ariel Heryanto, Australian National University, Australia

- Finding Islam in Cinema: The Construction of Identity of Indonesian Muslim Youths

Mr Hariyadi Hariyadi, University of Western Australia, Australia

My paper discusses Islamic movies that have been a phenomenon in Indonesia since 2008 when *Ayat-Ayat Cinta* (Verses of Love) broke a new record for ticket sales, surpassing any other movies, including Hollywood box offices productions. It is reported that Islamic movies have been consciously produced to propagate Islamic lessons to Muslim youths. The paper challenges the notion that young adults are passive recipients as proposed by some popular culture theorists. They did not merely become object of ideologies injected by film-makers, and their responses were not an unquestioning acceptance. I interviewed and observed Indonesian Muslim young adults to examine how they perceived Islamic movies, and how they make use of them to construct their identity. I found that some Muslim youths have been ambiguous toward the emergence of Islamic movies; they saw Islamic movies as no different to non-religious movies; they were merely entertainment with a different style to Hollywood and Bollywood. Others praise the bravery of the directors since few Islamic movies address controversial issues such as polygamous marriage, pluralism, and the position of women in Islam. I also discovered that Indonesian for Muslim youths watching movies is an important way to construct identity, and they feel that there is a sense of religious ritual involved in film viewing, especially with Islamic messages. I argue that Islamic movies help Indonesian young people to develop their own distinctive identity, being new sources of authority apart from parents, formal education and friends. In this regard, my paper explores the emergence of a new identity among Indonesian Muslim youths, as they want to be both modern and pious at the same. The paper also endeavours to address the shortfall in scholarly accounts of Islamic pop culture within Indonesian studies.

- Weapon of Words: Is the Media a Useful Tool in Indonesia's Fight against Corruption?

Ms Elisabeth Kramer, University of Sydney, Australia

In the wake of post-Suharto Indonesia, media freedoms have reached new heights. Previously curtailed by the authoritarian regime of the New Order, a broad spectrum of media outlets now report relatively openly on a range of political issues, one of which is corruption. Several anti-corruption watchdogs have identified the media as a key player in the 'war' against corruption in Indonesia, using it as a vehicle for informing broader society of the problems at hand and keeping those in power in check. Based on interviews conducted in 2011-2012, this paper explores the positive and negative impacts of this keen media focus, and particularly its influence in promoting an embedded anti-corruption sentiment within Indonesia society. How do people respond to the barrage of stories about corruption that constantly seem to be breaking within Indonesia's political sphere? The awareness raising potential is significant, as the general knowledge of corruption issues, the figures involved and the circumstances surrounding high-profile cases have increased dramatically since 1998. However, the form of media reporting, which often tends to capitalise on corruption scandals as a dramatic means to generate interest and boost readership, has the potential to overwhelm, or even desensitise the general public to the problem. Such reporting may also contribute to a growing sense of hopelessness as new cases continue to break and but old cases seem never to end, making the war against corruption appear increasingly difficult to win.

- Women and Travel Represented in Internationally Licensed Women's Magazines Published in Australia and Indonesia

Mrs Angelika Riyandari, University of Western Australia, Australia

This presentation explores the way women and travel are represented in *Cosmopolitan*, *Cleo*, and *Marie Claire* magazines published in Indonesia and Australia in 2010 and 2011. It is part of a comparative study that is interested in the ways Indonesian and Australian women are interpolated into the global economy through internationally licensed women's magazines. Travel sections appear regularly in Indonesian editions of the women's magazines in the forms of travel writing and advertorial, offering dreams and fantasy for 'ordinary' Indonesian women to aspire to. Positioning travel as something to desire, these sections bypass the reality of Indonesian context where women's travel for leisure is highly restricted by class, religion and culture. For example, Muslim women should be accompanied by male relatives when they travel, and it is very expensive. In Australia, however, travel sections are not regularly featured in the same women's magazines. Rather, these magazines feature travel destinations as a backdrop to advertisements, often through the images of women Fiona Jordan describes as the 'beach body'. The beach body usually wears only a bikini in an exotic location, emphasising and reproducing apparent naturalness of women's sexualised bodies and beauty as part of a landscape for selling products. This media imagery then becomes the standard of how women should look as tourists. While the Indonesian editions display women more liberally dressed than usual, these are rarely Indonesian women, and usually white models. The differences between the representations of women and travel suggest that travel is aspirational in Indonesia while it forms the background to selling products in Australia, however, both travel sections fantasise travel as inextricably linked to women's desires.

D2.S4.01 (Individual Papers) - Nation States, Citizenship and the Politics of Governance*Chair: Jacqueline Willis, ICS, University of Western Sydney, Australia***Catholics in China and the Struggle for Religious Freedom***Dr Andrew Lynch, University of Sydney, Australia*

The aim of this paper is to examine freedom of religion in China for Chinese Catholics. In particular, the contextual focus of this paper will be on examining the diplomatic consequences that are occurring between Beijing and the Vatican over the rights of Chinese Catholics to practice their faith freely, and the desire by Chinese authorities to regulate Catholic worship. There is emerging evidence of increasing strain between Beijing and the Vatican over freedom of religion in China, especially over issues such as the appointment of Chinese Catholic bishops and the ability of Catholics to practice their faith without surveillance or sanctions. This paper will analyse the conflicting views of religious freedom that are held by the Vatican and the Chinese government. As the paper will seek to make clear, the different definitions of religious freedom that are expressed in the Catholic Church's documents of the Second Vatican Council (1962-1965), on the one hand, and the interpretation of religious freedom put forward in the Chinese Constitution, on the other, are important points of provenance for much of the current tension between the two parties. Furthermore, these differences of view and their consequences are more than textual. The Catholic Church has a strong tradition, especially since the Second Vatican Council, of supporting freedom of religion, and has been closely involved in developments in China where religious freedoms have been curtailed. How China and the Vatican interact over the status of Chinese Catholics will be indicative, this paper will seek to show, for how China interacts with other states as it continues to exert its influence.

- **Sites of Contention: Xinjiang and East Turkistan in Cyber-Space**

Dr Anna Hayes, University of Southern Queensland, Australia

In July 2009, the Urumqi race riots in Xinjiang, China, raised attention to and greater public awareness of unsettled Han-Uyghur relations. Cyber-space debate and news reports about these issues in the days following the incident demonstrated both ethno-political activism by the Uyghur exile community and reactionary hyper-Han Chinese nationalism. Much of the post-riot cyber discussion was centred on protestations by Uyghurs that Xinjiang has been 'occupied' by the Chinese since 1949 and they expressed their desire for a return to their former East Turkistan statehood. For the Uyghurs, and for historians alike, there is considerable evidence to support these claims. East Turkistan was an independently functioning republic from 1933-34 and again from 1944 until it was 'liberated' by the Chinese Communist Party (CCP) in 1949. Prior to that time, present-day Xinjiang was a contested area that experienced different political rulers throughout its history, as well as continued Chinese attempts to control the region. For the Chinese, the 1949 'liberation'-cum-annexation was simply the CCP re-taking control of a region that had long been a part of China. This paper examines the cyber-space discourse, locating it in a wider discussion of Han-Uyghur relations and the history of the region.

- **Xinjiang from the 'Outside-in' and the 'Inside-out': Exploring the 'Imagined' Geopolitics of a Contested Region**

Dr Michael Clarke, Griffith University, Australia

This paper seeks to explore the dominant 'geopolitical' narratives of Xinjiang that have been deployed by important state and non-state actors. Ultimately such narratives, whether elucidated by prominent policy-makers, scholars or non-government organizations, can be characterised as predominantly 'outside-in' approaches to Xinjiang which often attempt to incorporate or subsume the identity politics of the Uyghur and Xinjiang into the predominant discourse/narrative of the external observer. The paper argues that the deployment of such narratives makes Xinjiang and the Uyghur the 'subject' of the politics of representation by external actors. Such representation embeds Xinjiang within wider international relations discourses which reduce the complexity of the region in favour of readings that conform to the dominant political discourse of the actors concerned. Moreover these dominant 'outside-in' geopolitical narratives either ignore or purposefully obscure the existence of what might be termed 'inside-out' perspectives on Xinjiang and its place in this contested environment.

D2.S4.02 (Panel) - Political and Economic Dimensions of Cultural Production in Thailand*Chair: Professor Peter Jackson, Australian National University, Australia*

Thailand's dramatic modern political history of repeated military coups and halting steps towards democracy, and the economic vicissitudes of 1990s boom and bust, have left indelible impressions on all domains of cultural production. While political events and economic ups and downs may not be referred to directly in literature, cinema and other cultural domains, these broader social forces nonetheless provide the background and context against which Thailand's authors, directors, as well as state culture managers all work. This panel will present a range of analyses of the intersection of political and economic factors in children's literature, cinema, and other cultural domains in 20th and 21st century Thailand.

- **The Construction of Community Relations in Award-winning Thai Children's Picture Books 1987-2006**

Mr Todsapon Suranukkarin, Australian National University, Australia

Decades of research (e.g. Hofstede 1980, 1997, 2001, 2010) has established that Thailand is a strong collectivism-oriented society. Filial devotion, mutual harmony, sociability, and a willingness to put aside personal needs for the good of one's social group have been emphasized in Thai society. Through a combined analysis of the linguistic and visual structures of texts, this paper examines the extent to which this notion of collectivism has been constructed in national award-winning Thai children's literature published between 1987 and 2006. This paper analyses the ways in which authors present the relationship between the individual (i.e. children) and the community. The analysis shows that the image of Thai community represented in children's picture books is dominated by discourses of social integration and harmony, which aim to produce and reproduce an idealised image of community where all members know their proper role, support one another, and live together happily in peace and harmony. Yet some slight changes can also be detected in the way that perspectives on social integration and social harmony are constructed at certain periods. These changes indicate the strong connection between the discourse of children's books and the political climate at the time they were written.

- Clubs (*Samosorn*) and the Change of Siamese Urban Leisure at the Beginning of the Twentieth Century

Mr Preedee Hongson, Australian National University, Australia

An expansion of colonialism from the middle of the nineteenth century made Siam, like other Southeast Asian states, restructure itself to be a part of the new world order led by Britain. This geopolitical change was not only a political and economic one, but also a cultural and intellectual project that affected Siamese life and society. One of the important results of this process was the reconfiguration of the spatial and temporal realities of work and non-work into categorically separated domains. By the beginning of the twentieth century, numerous clubs emerged throughout Siam. These clubs varied along a number of lines: foreign/Siamese clubs, official/private clubs, Bangkok/Provinces clubs, etc. But all these new clubs had one thing in common: the club was a domain where recreational, non-work activities were pursued. This paper seeks to explain how the non-work sphere of Siamese cultural life emerged as a new category as part of the country's experience of modernity, and how the activities pursued in Siamese clubs reflected the socio-political transition of Siam with the end of the absolute monarchy in 1932.

- Thai Urban Legends on Screen: Alternative Narratives of Ghosts and Economic Crisis in the 2011 Film *Laddaland*

Mr Pasoot Lasuka, Australian National University, Australia

Because of its distinctive urban characteristics and geography, relative lack of congestion, and 'cool' atmosphere, Chiang Mai in northern Thailand has often been used as a setting in recent Thai films in order to create a sense of fresh alternatives for romantic love stories. Yet, in 2011 the film *Laddaland*, an adaptation of urban legends of hauntings in the city, offered cinemagoers a totally opposite filmic experience of Chiang Mai as a haunted, supernatural, and economically and socially collapsed city. Prior to filming, director Sophon Sakdaphisit researched urban legends about Laddaland, a closed-down recreation park in Chiang Mai, and found two different narratives. One narrative, which circulated among modern residents, was of a haunted, cursed, and abandoned housing development in the heart of the city. The other narrative, known among an older generation of city residents, was of a bankrupt recreation park closed down by economic crisis. This paper explores the negotiation between these two different narratives about Laddaland, one which seems spiritual and the other rational, in the adaptation process of the film *Laddaland*. I show how these two narratives are interwoven to create a fresh and innovative horror film about the city of Chiang Mai

D2.S4.03 (Individual Papers) - Urban Cultures - PANEL CANCELLED

Chair: Dr James Arvanitakis, SoHCA/ICS, University of Western Sydney, Australia

D2.S4.04 (Panel) - Memory, Community and Development in Asian Cities

Chair: Dr Mark Harrison, University of Tasmania, Australia

- Refashioning the Vestiges of Cosmopolitanism: Contemporary Yangon, Myanmar

Dr Jayde Lin Roberts, University of Tasmania, Australia

Residents of Yangon, also known as Rangoon, often say with equal measures of embarrassment and nostalgia that Yangon once housed the best international airport in Southeast Asia and was known as the Garden City of Asia. From 1962 to 1988, isolationist rule under the government of Ne Win that espoused a Burmese Way to Socialism effectively turned the once thriving port city into a little-visited backwater. Since 1988, so-called liberalization under the military government of General Than Shwe has opened up the country in fits and starts but opaque and inconsistent policies have generally discouraged international trade and travel. The establishment of the newly elected government in November 2010 seems to portend unprecedented changes in the politics and economy of Myanmar with Yangon poised to regain its former status as a regional metropolis. This paper will analyze how contemporary Yangon residents remember the city as a cosmopolitan port that once surpassed Bangkok and Singapore and how they are endeavoring to recreate a metropolis that will elevate their status in Southeast Asia. Their desire to be modern, though largely unexamined and based on representations in Western and Asian media, has stimulated piecemeal changes that are refashioning Yangon's urban fabric. Their efforts are laudable because the post-1988 government has done little to update the infrastructure of the city or make it more livable. Although the Than Shwe government made an initial and much publicized effort to modernize Yangon, their plans were outdated and ineffective. Through creative maneuvering between the cracks in the official policies, Yangon residents have introduced some so-called modern conveniences and reconnected themselves to the Southeast Asian network of cities and urban culture.

- In the Name of 'Beauty': Colonialism, Globalisation and Urban Transformation in China

Professor Maurizio Marinelli, CRC, University of Technology Sydney, Australia

In December 2010 the GDP of the Binhai New Area, on the eastern seaboard of Tianjin, effectively outpaced Shanghai's Pudong. In the last few years, the city of Tianjin has also become the stage for important international events, such as the 2010 Summer Davos, which was held in Tianjin on 13-15 September 2010, with a special focus on 'sustainable growth'. On the cultural front, important events have been held in Tianjin, such as the Second International Conference on Cultural Heritage Preservation and Urban Sustainability (20-22 September 2010). A preliminary research on Tianjin's transfiguring cityscape has unveiled multiple layers of spatialities and temporalities, and ultimately thrown into relief processes of power operating in this urban experiment under the aegis of 'beautification'. This paper will demonstrate how the analysis of internal and external mechanisms of power and signification requires a reformulation of common definitions, as well as new conceptual models and methodological approaches. The aim is to understand how Tianjin's 'beautification' is the crucial component of a strategy-making process, which is informed, simultaneously, by the ambitious tasks of achieving 'world-class-ness' and 'China-class-ness'. This paper investigates the nature of this strategy-making process, focusing on the transformative processes of Tianjin's cityscape during the last 150 years in the name of 'beauty'. The interconnected historical approach that I will use derives from the necessity to contextualise and historicise the interweaving global nodes of Tianjin today, by tracing them back to the international connections established in the city during the hyper-colonial period (1860-1945). This methodology will shed light on the progressive interiorization of a specific discourse of 'colonial modernity', which was originally negotiated in the interstices of power of foreign-foreign and foreign-indigenous relations.

- Making Place in Taipei in Architecture and the Everyday.

Dr Mark Harrison, University of Tasmania, Australia

This paper explores place-making in Taipei, using artefacts, architecture and fragments of the social experience to draw out the tension between the place-making as a set of policy and planning formulations, delivering corporatized and globalized visions for the city and place-making as a set of experiences, practices and memories at the level of the everyday. The paper argues that place-making at the governmental level in Taipei has a logic of monumentalism, expressed most clearly in Taipei 101, that uses architecture to mediate the lived experience of the everyday. It contrasts this with the museum space of Sisi Nancun, using the notion of deterritorialization, expressing the intersection of the material, political and signification in vectors of Taiwan's transformation. The experience of development in Taipei subverts its own mediation, using tactics of cooption, redeployment and resistance to reassert the meaning of the city as place of history, memory and practice.

- Anxious Dreams of Imperial Might in the City of Changchun

Dr Barbara Hartley, University of Tasmania, Australia

Established as the capital of the puppet state of Manchukuo and operated under the auspices of an administration obsessed with creating a model modern city that would convey the brilliance of the Japanese Imperial project to friend and foe alike, the north-eastern Chinese city of Changchun was the site of an intensive building program between late 1932 and the Japanese defeat in 1945. Japanese discourse on the puppet state and its capital—both utopic and dystopic—repeatedly invokes tropes of 'dream' and 'fantasy.' Drawing on Freud's *Interpretation of Dreams*, this paper will 'read' the architecture of the Japanese administrative buildings of Changchun as an attempt to give 'wish fulfilment' to an imperial longing for ascendancy and also as a mark of Japan's deep anxieties regarding its place as the 'Other' in the global order. Particular emphasis will be given to the so-called 'Eight Great Buildings,' the often chaotic architectural styles of which speak to a paradoxical alignment in the imperial space of the heterotopic and the hegemonic.

D2.S4.05 (Panel) - Representations of East Asian Masculinities in Spaces of Consumption and Popular Culture

Chair: Dr Romit Dasgupta, University of Western Australia, Australia

The papers in this panel reflect on the intersections between spaces of consumption and popular culture and articulations of masculinity in East Asia. Socio-culturally dominant discourses of masculinity in the region may have emerged from shared cultural traditions, but post-industrial contexts and the transnational flows of popular culture have given rise to different forms of construction, representation, and performance of masculinities. This panel intends to present the diversified picture of East Asian masculinities by looking into the different spaces of consumption and popular culture in Japan, Korea and Hong Kong. These different representations mediated through spaces of consumption culture provide the means to challenge and subvert conventional yet hegemonic notions of masculine subjectivity.

- Men, Cakes, and Kitchens: Interrogating Heteronormative Hegemonic Masculinity in East Asian Visual Culture

Dr Romit Dasgupta, University of Western Australia, Australia

The past decade has seen growing academic discussion of an emergent consumption and popular culture mediated regional identity in East Asia. The inter-textual and inter-cultural flows and transferences in this regional popular culture have been influential in the styles and practices of masculinities across East Asia. This is particularly so in relation to what writers like Sun Jung refer to as East Asian 'soft' masculinity. This paper discusses the articulations of this 'soft' masculinity with reference to two specific texts by the Japanese manga author Yoshinaga Fumi: the award-winning *Seiyō kottō yōgashi-ten* (*Western Antique Cakeshop*) adapted across multiple genres, including the 2008 South Korean film adaptation; and the 2008 manga, *Kinō nani tabeta?* (*What Did You Eat Yesterday?*). My paper looks at how, through the incorporation of aspects of 'soft' masculinity, such as men cooking and baking, both texts subvert and interrogate conventional heteronormative hegemonic masculinity in East Asia.

- Consuming Pretty Boys against Eurocentric Heteronormativity: The Bishōnenization of Christianity in Boys' Love Manga.

Dr Rebecca Suter, University of Sydney, Australia

Boys' Love manga, girl comics that portray romances between young men, are often accused of reifying gay male identity for reader consumption, and for exoticising fictional European settings. However, the male and/or Western Other represented in the comics is more than just an object of exoticising consumption. The fantasy space the comics create through the representation of pretty boys in foreign lands allows girl readers to critique the gender and cultural norms of both Japanese and Western society. Particularly intriguing is their representation of Christian religion, which subverts another long-standing cliché of Eurocentric heteronormativity, namely the association of science and rationality with Western masculinity, and of spirituality and emotionality with 'Asian' femininity. In my paper, I will investigate these issues through a close reading of three comics, Hagio Moto's *Thoma's Heart* (1976), Takemiya Keiko's *A Song of Wind and Trees* (1976-84), and Toba Shōko's *Dance With The Devil* (1993-4).

- The Evolution of Cooking Men in Japan: The 'Herbivores' and Haruki Murakami's Protagonists

Ms Chikako Nihei, University of Sydney, Australia

Since the late-2000s, the media has focused on *sōshoku-kei danshi*, 'herbivores', as the dominant style of Japanese contemporary young men, referring to their character that refuses traditional models of masculinity. With the term's growing popularity, a subcategory *ryōri-danshi* (cooking men) emerged and has contributed to the rise of *ryōri-danshi* industries. While the protagonists of Japanese contemporary writer, Haruki Murakami, are often compared with the 'herbivores' by his readers in terms of their passive and 'non-political' attitude, there are more similarities between his characters and the *ryōri-danshi*, considering that cooking constitutes one of the characteristic and popular ingredients of the author's work. Both types of men approach cooking in a different way from the conventional idea of 'cooking men' in Japan. In this paper, analysing the public representation of *ryōri-danshi* and Murakami's treatment of food in his work, I will discuss how they suggest a new relationship between cooking and masculinity.

- **Walking a Tightrope: Performing Chinese Young Masculinities in Hong Kong**

Dr Chan Ching Mario Liong, Umeå University, Sweden and Dr Lih Shing Alex Chan, City University of Hong Kong

Young men growing up in Hong Kong are caught in the socio-cultural dynamics that problematise their sense of masculinity. The constitution of Chinese masculinity tends to harness the Confucian discourse of self-control, which values containment and even suppression of sexual desire. While such notion of masculinity is also located within heterosexual identification, Chinese men are expected to compartmentalise relational contexts in dealt with their sexual expression. Nonetheless, the objectification of sexuality driven by consumerist urban culture and the commercial media has rapidly pushed the boundary of sexual expression; more than before, Chinese young men are compelled to respond to sexual identification regardless of social settings. By using the data collected from male college students, this paper argues that young men adopt different strategies in performing masculinity while evading certain gendered labels. This paper also proposes that these strategies are to be understood in Bourdieu's theoretical framework.

D2.S4.06 (Panel) - The Everyday Agency of Women in Asia (2)

Chair: Professor Lyn Parker, University of Western Australia, Australia

- **Theorising Women's Agency and Power in Sendang Biru, East Java**

Ms Brooke Nolan, University of Western Australia, Australia

This paper examines local understandings of how women exercise agency and power in Sendang Biru, a fishing village on the south coast of East Java. The development of the fishing industry in Sendang Biru has brought about improved standards of living for many women, both locals and migrants. These changes have meant a corresponding shift in how agency is enacted in women's everyday lives. My analysis will examine how the exercising of power and agency are related to changes in the surrounding socioeconomic environment. Furthermore, ideas of public vs. private displays of power and agency will be problematized. Another component of this paper is the linkages between agency, power and status. This paper is based on several months of fieldwork carried out in Sendang Biru in 2010.

- **Singlehood and Agency in Japan**

Associate Professor Laura Dales, University of Western Australia, Australia

Postwar Japanese society has experienced significant demographic shifts. Of particular note are trends in marriage delay, increased divorce, increased rates of lifelong singlehood and an increased proportion of life spent unmarried. In this context, singlehood is experience increasingly shared by women, for at least some period in their adult lives. Nonetheless, while greater numbers of Japanese are living as singles for a greater portion of their lives, marriage and childbearing remain key markers of contemporary Japanese womanhood. Living outside marriage—as a single, divorced or widowed person—suggests divergence from the ideal, temporary or otherwise. This paper explores singlehood as a contested space of ideals and practices, and presents the notion of *ohitorisama* as one model of contemporary female singlehood. My aim here is twofold: firstly, to clarify how discourses of singlehood contribute to an understanding of Japanese femininity and its contemporary realities. More broadly, I examine the relationship between women's singlehood and agency. Drawing on interviews conducted during recent fieldwork in Japan, I argue that experiences of singlehood vary significantly according to family support, financial capacity and individuals' health, and that single women's agency is therefore subject to broad socio-economic factors.

- **Trends in Indian women's education, labour market participation and marriage market outcomes**

Mrs Mary Hoover, AUT University, New Zealand

The Indian economy has undergone significant changes over the last 20 years. It has registered an annual growth rate of 8.8 percent in 2010 compared to a mere 1.45 percent in 1991 (World dataBank, 2012). Economic growth is indispensable for a developing economy such as India. However, the economic gains from this growth have not been felt evenly across all populations. A priori we would expect that as literacy rates rise for the female sub-population, and general rates of educational attainment improve for this group, there would be a corresponding increase in female labour market participation, and a possible decrease in the rate of marriage (Kishor & Gupta, 2009). The paper will examine trends in education, the labour market participation and the marriage market for Indian women using the three rounds of the National Family Health Survey (International Institute for Population). It is noticed that the female literacy rate during the period 1991-2011 increased by 26%. The percentage of women in employment over roughly the same period has increased by only 5.8%. By education level, the participation rate of females (graduate and above) in the urban sector is 35% as against 86% of males. However, the marriage rate has been stable and is still universal, only 1% of women and 3% of men fall within the category of never married adults by the age of 40, as noted by 2001 census (Registrar General of India, 2001). This paper aims to take the first step in understanding the complex associations across the markets for education, labour and marriage, for women in India.

D2.S4.07 (Individual Papers) - Being Women and Citizens

Chair: Professor Heather Goodall, University of Technology Sydney, Australia

- Gender Imbalance in Viet Nam: Causes and Concerns.

Dr Ann McMillan, RMIT University, Viet Nam

This paper explores whether valuing females for reproduction over production leads to a gender imbalance within that society. It argues that if this is the case, it is not only detrimental to the economic and social development of a country, it also has the propensity to lead to social instability not only within that country but also within the region. The society to be focussed on in this instance is Viet Nam, which, if the current gender imbalance is not addressed could simply be following in the footsteps of two of its larger neighbours—China and India. The problems being experienced in China presently and which may occur in India in the not too distant future could be to the advantage of Viet Nam if the problems they are encountering because of gender imbalance are assessed for comparability and gauged for risk assessment to Viet Nam's own potential situation, and appropriate actions are put in place. These actions may go some way towards ameliorating the situation before Viet Nam finds itself in the danger zone. This research is exploratory. The paper aims to raise consciousness about this potentially destabilising situation.

- The Educated Citizen: Cultural and Gender Capital in the Schooling of Latin American Children in Japan

Dr Genaro Castro-Vazquez, Nanyang Technological University, Singapore

An ethnographic study on a Japanese language tutoring programme for foreign children was conducted from 2003 to 2006. The investigation attempted to shed light on issues of language acquisition among Latin American children who attended three public primary schools in Japan. This paper combines extensive participant observation and in-depth group/individual semi-structured interviews with nine education personnel, three Latin American families living in Japan and thirty Japanese mothers. The participants provided their insights on language acquisition and the schooling of foreign children at Japanese public schools. The analysis of interviews and observations suggested that 'the educated citizen' was a construct that could help cast light on issues concerning the education of foreign children in Japan. In addition, the educated citizen seemed to have two basic components—cultural and gender capital—entwined in the children's academic achievement.

- The Performance of Indonesian Women Legislators in the Aftermath of 'Affirmative Action': A Case Study of Cirebon, West Java

Dr Mudiati Rahmatunnisa, Padjadjaran University, Indonesia

The presence and the performance of Indonesian women legislators in both national and local legislatures continues to be a matter of major attention for many parties. Following the accommodation of affirmative action policy within the Law No. 31/2002 on Political Party and Law No. 12/2003 for the 2004 General Election, which resulted in a slight increase in the representation of women, attention has been particularly focused on whether or not the presence of those women legislators has meaningfully contributed to legislative decision-making processes and to the birth of various gender-responsive policies. A number of studies confirm that women still have limited voice in and contribution to such processes. How can this situation happen? What sort of resistance do they face in actualizing their role as representatives? What factors would have the potential to strengthen their presence and performance? This study tries to answer these questions by specifically discussing the performance of women legislators at both District and City of Cirebon Local Parliaments (DPRD Kabupaten and DPRD Kota Cirebon). These two district level parliament offer an interesting case due to the fact that the number of women representatives has been among the lowest in Indonesia. A no less important reason is that Cirebon is notable for its Islamic tradition which presumably has strong influence on its people's political attitude and preferences. Hence, Cirebon becomes a strategic research locus amidst contentious debate regarding the view that Islam is among the determinant factors of women subordination in politics.

D2.S4.08 (Individual Papers) - Transnational Languages in an Asian Century

Chair: Professor Chihiro Kinoshita Thomson, University of New South Wales, Australia

- Chinese in a Global World: Prospects and Obstacles to Global Language Status

Dr Jeffrey Gil, Flinders University, Australia

Languages become important because they are associated with various forms of power and influence. Such links prompt its acquisition and adoption for various purposes by individuals, governments and organisations, a process known as macroacquisition (McKay 2002). Numerous people around the world are attempting to learn Chinese, and many countries have decided to either implement or expand Chinese language education, indicating that a significant process of macroacquisition of Chinese is taking place. This raises two important questions: firstly, what is driving the macroacquisition of Chinese?, and secondly, could this process of macroacquisition lead Chinese to become a global language? In order to answer these questions, this paper analyses the macroacquisition of Chinese using a modified version of Xu's (2007) notion of 'language comprehensive competitiveness' (*yuyan zonghe jingzheng li*), consisting of seven components, each representing an important source of power and influence: political competitiveness, cultural competitiveness, economic competitiveness, population competitiveness, script competitiveness, scientific/technological competitiveness and educational competitiveness. It concludes that currently the strongest drivers of the macroacquisition of Chinese are economic competitiveness, population competitiveness and political competitiveness, while the others are relatively weak. However, these weaknesses will not necessarily prevent Chinese from becoming a global language.

- 'Asian' Students, English, and Media Studies at Australian Universities: Rethinking Purposes and Strategies of Media Education in Internationalised Contexts

Ms Lauren Gorfinkel, University of New South Wales, Australia

This paper reports on a study conducted at the University of New South Wales on the issue of English language support and international students (with a majority from China) enrolled in master degree programs in communication, public relations, advertising and journalism. Students and staff were surveyed about their language use in the classroom and practices for dealing with linguistic and cultural issues in the context of media and communication studies. Drawing on

the findings, the paper raises questions about linguistic and cultural equity and discrimination, and offers suggestions for building greater inclusiveness and cooperation in the class/society between students and teachers from 'Asian' and 'non-Asian', monolingual English and multilingual backgrounds, as well as particular approaches for internationalizing the Australian media studies curriculum for the benefit of students and teachers from all language backgrounds.

- **Linguistic Practices of Urban Youth Culture in Mongolia**

Mrs Sender Dovchin, University of Technology Sydney, Australia

Drawing on contemporary transgressive theoretical approaches, this paper examines how modern urban youth populations perform new identities by manipulating 'global/local' cultural and linguistic resources available to them such as popular culture flows. In its search for a post-Socialist identity, after the collapse of the Soviet Union in 1990, urban settings in Mongolia have been largely caught between the emerging transcultural flows. Young urban Mongolians have been participating in these current dynamic global interactions in multiple ways, while locating and styling their new identities within fluid spaces such as popular music. The linguistic practice of popular music in this regard is the main site for the exploration of the new identities performed by the urban youth population both as producers and consumers. It is the most dynamic and expressive space for urban youth to play, perform and negotiate within their identities.

D2.S4.09 (Individual Papers) - Cultures in Translation

Chair: Chair: Ms Bettina Roesler, ICS, University of Western Sydney, Australia

- **The Translation of Culture-Bound Legal Terms from Arabic into English and Vice Versa**

Associate Professor Abdulfatah Bostanji, Umm Al-Qura University, Saudi Arabia

This paper investigates the difficulties involved in the translation of culture-bound legal terms from Arabic into English and vice versa. In legal translation, there are rarely any exact functional equivalents. The question arises; how near does a target language (TL) referent have to be to the source language (SL) referent to be acceptable as a translation of the SL? If we look at the Arabic legal term *Haq Alshfaa* (when a property such as land or a house is to be sold in the market, the immediate neighbour to that property shall have a priority right over others to purchase it), any attempt by the translator to find an English equivalent for such term would be a waste of time. In this case the translator has no option but to use one of the appropriate methods of translation, and that shall be the method of borrowing (adopting by transcribing).

- **The Future of Arabic Translation Studies in Australia**

Associate Professor Muahmmad Gamal, University of Canberra, Australia

The Arab Spring of 2011 ushered in a new age that requires extensive examination and deeper understanding. One aspect of the Spring is its digital format which contributed to the euphoric rise of young people against authority in several Arab communities. In Australia this phenomenon has attracted very little attention particularly from DFAT and its international organ, AusAid, which continues to 'do business' the old way: the world will come to us. Despite the strength of the Australian dollar (at the moment) and the relative strength of the higher education sector, Australia has not capitalized on its relations with the Arab world, particularly the eastern Asian part: from Iraq to Oman. The paper focuses on the state of Arabic studies in Australia and concludes that such departments play a minuscule part in Australia's relations with the Arab world. This is partly because of the segmentation of these studies and partly because of a lack of vision. Despite the political rhetoric, the official objective of linking Australia with the Arab world is seriously lacking. This naturally has political, social and community reasons. The research, based on translation and interpreting in the diplomatic field for almost two decades, will argue that Arabic translation and interpreting studies in Australia have now a greater opportunity to engage with the Arab world in ways that far exceed the traditional activity of exporting raw material.

- **Asian Language Community Interpreters' Perceptions of Their Role**

Mrs Sophia Ra, Macquarie University, Australia

With increased numbers of migrants worldwide and a substantial need for community interpreting services, the role of the community interpreter has been a critical issue in interpreting research. As Australia is a multicultural country and a leading country for community interpreting services, and a large portion of immigrants come from Asian countries, this paper examines the perspectives of Asian language community interpreters working in Australia on the role they play and the cultural conflicts they can face. Based on an online survey and telephone interviews with National Accreditation Authority for Translators and Interpreters in Australia (NAATI) accredited Asian language community interpreters, this paper investigates their accreditation levels, educational backgrounds and their perceptions of the Asian language community interpreter's role. The key finding of the study is that Asian language community interpreters believed that Asian language community interpreting was different from interpreting between two Western or Indo-European languages, and training or any other types of professional development was necessary for them to improve the quality of interpretation by overcoming the ethical or cultural challenges they faced. The paper concludes with implications of findings for training or education on intercultural communication.

D2.S4.10 (Individual Papers) - The Politics of Race and Multiculturalism

Chair: Distinguished Professor Ien Ang, ICS, University of Western Sydney, Australia

- Global Multiculturalism in Local Contexts: Managing Ethnocultural Diversity in Japan and Singapore

Mr Hardeep Aiden, University of Bristol, United Kingdom

While forms of 'multiculturalism' have been exported to all parts of the globe, there is still a tendency among scholars to focus on multiculturalism as it is manifested in European and Anglophone contexts. It is therefore timely to explore some of the varied ways that issues of ethnocultural diversity are conceptualized elsewhere, especially in Asia. Japan and Singapore provide two interesting cases for comparison. In contrast to Singapore's high ethnic, religious and linguistic diversity, foreign residents account for less than two percent of the relatively homogeneous Japanese population, and both countries have followed very different sociopolitical trajectories in the postwar period. Indeed, Japan and Singapore have developed particular approaches for managing cultural diversity issues under the guise of 'multicultural coexistence' and 'multiracialism' respectively. In this paper we chart the evolution of these policy approaches with reference to the political institutions and citizenship regimes which underpin them. Adopting a comparative perspective, we aim to explore how the global concept of multiculturalism is being negotiated 'locally' in non-Western contexts.

- Incivility and Incipient Racism in Everyday Singapore

Dr Selvaraj Velayutham, Macquarie University, Australia

The recent decade has seen a sharp increase in the number of arrivals of new immigrants from China, India, the Philippines and Myanmar to Singapore —many of whom have taken up permanent residency and citizenship. With the island's population passing 5 million in 2010, the Singapore Census data reveals that one in every four Singaporean was born overseas. This sudden influx and presence of new immigrants has generated a great deal of anxiety and resentment among Singaporeans. They feel threatened as they perceive that they are competing with new immigrants for jobs, housing, schooling and other resources. Moreover, national cultural differences and habitus between new immigrants and Singaporeans have further created dissonance between the two groups. This paper critically examines the changing discourse of immigration to Singapore and the responses of Singaporeans towards new immigrants. It argues that the presence of new immigrants has not only contributed to a rise in racist and anti-immigrant sentiments but also a form of paranoid nationalism among Singaporeans.

D2.S4.11 (Panel) - Intersections of Southeast Asian Area, Cultural and Media Studies

Chair: Dr Julian Millie, Monash University, Australia

The intersections panel will not consist of contributors united behind shared thematic or disciplinary foci. It brings together scholars from diverse disciplines interested in reflecting on common horizons for understanding contemporary Southeast Asian cultural and social realities. Embracing a diversity of methodological and disciplinary positions, we hope to create an inclusive and fruitful conversation about common frames including: processes of globalisation and responses to them; the significances of convergence and technological change in media; the shifting backgrounds of authoritarianism and post-authoritarianism; the salience of markets, cultural, and social realities; an awareness of ways in which political, religious, ethnic and cultural selves are refigured; methodological reflexivity

- The Intimacies of Cultural and Area Studies: The case of Southeast Asia

Associate Professor Ariel Heryanto, Australian National University, Australia

References to area studies occasionally appear in cultural studies discourses, and vice versa, but most of them consist of terse comments made in passing. This presentation attempts a more substantive enquiry into a possible convergence of cultural and area studies, with specific reference to Southeast Asia. It argues that one promising scenario for studies of the region will take the form of cultural studies, with the Inter-Asia Cultural Studies project as one model. The issue will be examined in the context of two related developments: the initial attempts to build a locally-based studies about the region, and the internationalisation of cultural studies.

- Oratory's Meanings: Constructing Ideal Muslim Subjects in Indonesia

Dr Julian Millie, Monash University, Australia

Dispositions towards Islamic oratory tell us much about the traditionalist/modernist dichotomy that is so prominent in Indonesia's public Islamic sphere. This paper traces an ideal listening subject in Nahdlatul Ulama doctrine, and contrasts this with the 'post-oratorical' subjects cultivated in modernist discourse. The latter is characterised by emancipation from sensory modes of engagement with oratorical mediations, as well as the hierarchies they imply.

- Tradition and Modernity: Negotiating Powerful Binaries in Recent Indonesian Popular Novels and Films

Ms Meg Downes, Australian National University, Australia

Contemporary Indonesia is a plural and dynamic context: media-saturated, increasingly consumerist, increasingly Islamic and increasingly rife with contradictions. On the one hand, notions of the 'traditional', 'the local' and 'the community' are valorized, while on the other hand, the 'modern' and 'the global' remain key markers of success. Yet commonly used words such as 'tradition' and 'modernity' are highly contested, closely entwined, and politically loaded terms, products of a very specific historical moment, and subject to complex processes of reinvention. This paper engages critically with the powerful and interdependent tradition/modernity binary, tracing the ways it has been used in both academic and general discourses. This, in turn, provides a background for examining the construction, deployment, and competing perceptions of 'tradition' and 'modernity' in contemporary Indonesia, particularly as imagined and manipulated in popular Indonesian novels and films. Are there different kinds of traditions and modernities being imagined in these texts? In what ways do the languages used, the appearances constructed, the gender roles performed, and so on, act as key markers in defining these traditions and modernities? Furthermore, as they pass into the realm of popular culture and become sites of public discussion and debate, what aspects of these texts resonate with audiences and why? How are such texts influenced by (and how do they impact upon) public discourses about contemporary Indonesian identity? Why do some

narratives achieve legitimacy while others are silenced? By engaging with such questions, this paper aims to help develop greater understanding of the emerging voices/agendas competing for legitimacy and authority (both formal and informal) in contemporary Indonesia, as well as contributing to ongoing scholarly attempts to work meaningfully at the intersection of cultural studies and area studies.

- **Public Interaction, Street Art and Enviro/Social Inclusion in Indonesia**

Dr Max M. Richter, Monash University, Australia

Commercial districts and neighborhood laneways across Indonesia form social arenas where millions of people 'hang out', gossip, build alliances and pursue business. Street music, graffiti and related expression found in these settings are very often vessels through which actors formulate, negotiate and mobilize particular positions on social inequality, environmental damage and other topical issues. The street arts and their surrounding discourses in turn offer insights into factors underpinning the resolution, exacerbation or prevention of inter-group tensions and rivalries based on ethnicity, religion and other identity categories, and into patterns of social networks and exchange more generally. This paper focuses on Jakarta, Indonesia's burgeoning capital city, a major centre of economic and political power and also home to serious social and environmental concerns. Social divisions in Jakarta are strenuously maintained, but in sometimes surprising ways are also being challenged through reclamations of public commons in parks, cafes and outdoor events, often accompanied by street art and with a renewed emphasis on the importance of nature and sustainability. Through ethnographic observations and analysis of WaPress music centre, Benny & Mice comics and other cases, the paper will posit a number of viewpoints regarding the extent to which activities associated with 'the street' can be seen as socially inclusive, environmentally conscious, and able to facilitate the appreciation (or at least acceptance) of cultural difference. To do so, it will compare informal street activities and art forms with pre-planned, formal knowledge forums, particularly in light of the contrasting social interactions and 'output measurements' that tend to characterize the latter. On another axis, the paper will also begin to identify commonalities and differences across related formal and informal urban activities as they are enacted in a number of Indonesia's newly autonomous regions.

D2.S4.12 (Individual Papers) – History, Diplomacy and Sovereignty

Chair: Dr Peter Mauch, SoHCA, University of Western Sydney, Australia

- **'History Wars': The Bangsamoro as the 'First Nation' in the Philippines**

Mr Charles Donnelly, Monash University, Australia

The Philippines' Muslim South is best known for its kidnap-for-ransom syndicates, grisly massacres and its connection to global terrorist organisations. Just as adversarial as the shooting wars that periodically flare-up in the jungles of Muslim Mindanao has been its history wars. In this paper, I explore the development of historiography on the Muslim inhabitants of the southern Philippines—the so-called 'Bangsamoro' or 'Moro.' Starting with the establishment of Moro historiography in the English language during the US colonial era (1899-1941, 1945-46), I then examine its bifurcation into nationalist and modernist interpretations in the post-colonial setting (1946-present). Has Moro resistance towards foreign encroachment been occurring since time immemorial or is it a more recent elitist invention? Nationalist and modernists schools diverge in response to this question. On one hand, nationalists believe the Moro character was first etched through the conversion of their ancestors to Islam (c. 1300) and it subsequently developed through centuries of resistance to outsiders. On the other, modernists maintain that the 'Moro Wars' were a series of isolated skirmishes during Spanish colonialism (1565-1899) and widespread acceptance of the Moro identity only began in the late 1960s with the elite-generated mobilisation of the Bangsamoro Rebellion. In terms of the present-day Mindanao peace process, the Moro intelligentsia assert that they are 'First Nation' in a country named after a distant Spanish King. Aligning myself to modernist interpretation, I suggest that the primordialist nationalist narrative is a discursive tool designed to both repudiate Manila and legitimise the would-be Bangsamoro Republik. Furthermore, I submit that through understanding the historiographical debate we can distil the essence of a conflict that is as much rooted in myth as it is in fact.

- **The Diplomatic History of Indo-American Relations: Turning Points**

Dr Sarah Graham, SoHCA, University of Western Sydney, Australia

The history of Indo-American relations presents one of the most interesting analytical puzzles of post-war U.S. foreign relations. During the Cold War, India was generally a rather low priority on the U.S. foreign policy agenda, but when it was not it was often on the agenda as a source of confusion and frustration for U.S. leaders and foreign policy-makers. This paper examines the diffident dynamics of Indo-American relations from the perspective of U.S. decision-making: what were determinants of the outputs of the policy-making process, and are there continuities in the patterns of U.S. decision-making in relation to India over time? The paper presents findings from the period 1942-1963.

- **Sovereignty and Intervention in India's Foreign Policy**

Dr Priya Chacko, University of Adelaide, Australia

While there is a large body of scholarly work on humanitarian intervention, the Responsibility To Protect (R2P) doctrine and the emerging norm of sovereignty as responsibility, with a few exceptions, insufficient attention has been paid to the engagement of non-Western states with these ideas and practices. This paper argues that as a leading and long-term participant in UN peace operations, India has already grappled with important aspects of R2P, that it has a (precolonial, anticolonial and postcolonial) history of engagement with the idea of sovereignty as responsibility, and that in the past, it has used humanitarian reasons to justify military interventions. The paper explores India's historical engagement with humanitarian intervention and the idea of sovereignty as responsibility in order to place its current engagement with these ideas and practices in its proper historical context. In revealing this complex history, the paper seeks to refute the claim that India's history of colonialism produced a leadership that believed unequivocally in absolute state sovereignty, and the argument that the ideas underpinning R2P have mainly European antecedents.

D2.S4.13 (Individual Papers) - China and the Region

Chair: Dr Emilian Kavalski, SoHCA, University of Western Sydney, Australia

- **The Accelerated Expansion of Sino-Turkish Relationship: A Prudent Hedging or an Irreversible Shift?**

Mr Atul Kumar, Monash University, Australia

The Sino-Turkish bilateral relationship has experienced an accelerated growth over the last two decades. The enormous growth in their trade and economic relationship, coupled with the growing political cooperation contrasts with their antagonistic relationship during most of the 20th Century. In fact, even after the establishment of diplomatic relations in 1971, their bilateral engagements remained dormant and did not grow in a conventional fashion, until the end of the Cold War. The end of the Cold War and subsequent American actions in the Middle East have triggered a new realignment in the Sino-Turkish partnership. Turkey has become increasingly aware of its crucial geopolitical and geocultural location. Its tendency to identify itself with the Western Bloc has been wearing off and it has gradually distanced itself from the foreign policy of America. In addition, Turkey has initiated a repositioning of its foreign policy towards the east and strived to bring about a balance in its foreign policy. The current leadership's emphasis on the policy of 'strategic depth' and 'zero problems with neighbours' has produced significant changes in its relationship with China. Similarly, China has become increasingly mindful of the vital role of Turkey in its foreign policy, serving trade, energy and other interests, besides being a major logistical gateway to Europe, the Middle East and Africa. As a result, the bilateral relationship has experienced an accelerated growth. This study strives to achieve a comprehensive assessment of this relationship, with a special emphasis on its political, foreign and economic aspects.

- **A Chinese Community of Practice: The Shanghai Cooperation Organisation and Beijing's Normative Power in Central Asia**

Dr Emilian Kavalski, SoHCA, University of Western Sydney, Australia

This paper interrogates the strategies advanced by China in world affairs, by analysing Beijing's agency in Central Asia. The claim is that the external agency of China attests to its distinct normative power. The lodestone for China's normative power is its idiosyncratic 'logic of relationships'. Thus, in contrast to the dominant 'logic of appropriateness' and 'logic of consequence' practiced by Western normative powers, China's normative foreign policy agency is characterised by (i) the deliberate practice of interaction, (ii) respect for the partner of interaction; and (iii) Beijing's willingness to change to accommodate its partner's interests. These dynamics not only construct socializing effects, but also nascent communities of practice. The paper engages with the susceptibility of Central Asian states to China's normative power. In particular, the establishment of the Shanghai Cooperation Organization (SCO) offers one of the most conspicuous indications of a Chinese-led community of practice. The contention is that such a conceptualization of Beijing's conditioning propensity offers a unique opportunity to reflect upon China's emerging international role(s) not only in Central Asia, but also in global politics. In this setting, the emergence of the SCO offers unique insights into China's international roles. The paper argues that this development is indicative of a peculiar post-Cold War phenomenon. After the crumbling of the Berlin Wall, commentators were pondering how far Western ideas can and will spread. Yet, today, twenty years later, the debate seems to be how far Chinese ideas and influence will spread.

D2.S4.14 (Individual Papers) - The Politics of Borders and Borderzone

Chair: Dr Steven Drakeley, CSCMS, University of Western Sydney, Australia

- **Forcing Politics on Geography: Rhetoric and Reality of Indonesia's Re-Engagement with its Border Regions**

Mr Misael Racines, Australian National University, Australia

The loss of two islands to Malaysia through international arbitration in 2002 prompted Indonesia to take a closer look at its border regions and introduce a new paradigm, the 'prosperity approach', as a guidepost to all state-led initiatives in these areas. Since then, there have been massive flows of infrastructural and financial support to border regions and this was capped recently by the establishment of a government ministry devoted to the management and development of these peripheral areas. Drawing from the life-histories and everyday experiences of small-scale traders and local communities in the area of Indonesia's border with the Philippines in North Sulawesi, the paper deconstructs this new approach to Indonesia's engagement with its border regions. While largely promoted as a developmental tool, it is an approach that serves more the state's territorial and security interests and ignores the complex dynamics of border communities and their transnational lives. Prosperity is defined more in terms of strengthening linkages and dependence with Jakarta, than of harnessing the historical and enduring socio-economic relations of border communities in North Sulawesi with Southern Philippines. Formulated mainly from the centres of power in Jakarta, the new approach is replete with fantasies of growth and progress through infrastructural and edifice building and misses the myriad needs of communities in the margins. Moreover, while Indonesia has been active in promoting greater regional integration and people-to-people relations within ASEAN, the country's policies and practices in its border region under study belie these initiatives.

- **Onward Movements and the Securitisation of Borders: The Case of the Rohingya Refugees**

Ms Risa Tokunaga, Australian National University, Australia

My presentation sheds light on recent trends in onward border crossing of the Rohingya refugees in the Asia-Pacific countries and its implication for the refugee protection regime against the trend of the securitisation of borders in the region. Firstly, I will explain why the onward movements of the Rohingya refugees have taken place. The majority of Rohingyas who took shelter in Malaysia are from Burma-Bangladesh borders. They hoped Malaysia could provide refugee protection but they have been stranded in a protracted refugee situation where Malaysia has not ratified the 1951 Refugee Convention. Based on my fieldwork, I will explain the background of the situation by analysing difficulties of the Rohingya refugee communities in urban settings. Secondly, I will explore how the patterns of onward movements of the Rohingya refugees have developed; how some Rohingyas in Malaysia have found a way to Australia via Indonesia, risking their lives in the voyage by sea. My paper suggests that while Malaysia has been situated as a country of asylum, the protracted refugee situation adds a new aspect to Malaysia as a transit asylum country. Thirdly, I will illustrate the processes of onward movements of the Rohingya refugees during which they have been faced by increasing phenomena of the securitization of borders. I will discuss a specific case in Australia which controversially has devised the

D2.S4.15 (Panel) - Crossing Borders for Work

Chair: Professor Amarjit Kaur, University of New England, Australia

International migration in Southeast Asia and Asia since the 1970s is notable because it has involved the movement of workers to countries that do not have large land resources. Nor are migrants primarily channeled into plantations or mining enterprises. Migrant workers move primarily for economic reasons to fill labour market gaps in destination countries in a variety of sectors, including agriculture, manufacturing, construction and domestic work. While host countries regulate employment, labour intermediaries or labour agencies carry out recruitment, travel and placement. The largest migration flows are to the Middle East and the more developed Asian nations. A distinctive feature of Asian labour mobility is the increased involvement of women who mainly travel as documented migrants. Migrant workers are generally hired as temporary guest workers and face greater levels of socio-economic disadvantage compared to national workers. Women domestic workers, for example, are not covered by the employment legislation in host countries. This panel explores labour mobility in Asia since the 1980s, focusing on the migration experiences of individuals and their labour rights in host countries. It also examines the complex relations between migration and gender relations in Asia.

- **Migrant Workers and the Agricultural Sector in Malaysia: The New Bonded Labour?**

Professor Amarjit Kaur, University of New England, Australia

In contrast to the situation in most Southeast Asian countries, agriculture continues to play a significant role in the Malaysian economy. In 1956 the Malayan government established the Federal Land Development Authority (FELDA), to open up and manage many new-planted areas, initially under rubber, and later under oil palm. These areas were allocated to landless rural dwellers, and the state provided central processing services and supervision. By the 1980s, many settlers had left the farms and were replaced by Indonesian migrant workers. The sector was also diversified and the new crops included cocoa, teak and other forest species. In 2005 the government encouraged the opening up of 'niche' horticultural farms requiring less than 50 workers. This move necessitated a 'new' labour recruitment system utilizing outsourcing or labour hire firms. The outsourcing system is in effect a brokerage system and these firms function as de facto employers. Though legally obliged to provide specific jobs for the workers they bring in, they nevertheless operate as speculative labour contractors, moving workers around to get the best deal for themselves. Consequently, migrant workers work under bonded labour conditions.

- **A comparison of Indonesia and the Philippines Labour Deployment Policies and Programs**

Dr. Zifirdaus Adnan, University of New England, Australia

There is no doubt that many domestic workers around the world suffer from various kinds of inhumane treatment such as abuse and exploitation (Human Rights Watch 2006). Indonesian and Filipino migrant workers are no exception, although not to the same degree as other workers. Therefore, both countries have made effort to persuade the host (destination) countries to develop bilateral agreements mostly known as memoranda of understanding (MOUs) to provide protection for their workers. However, these MOUs have not been able to prevent corrupt practices. Instead, they may have facilitated human trafficking. This paper compares the MOUs established by these two countries with their respective destination countries. The question is to what extent the MOUs protect the workers. MOUs of which country needs more revision to better protect migrant workers? To what extent do they facilitate labor trafficking?

- **Crossing Borders for Work: A Comparative Study of Indonesian Domestic Workers in Malaysia and Singapore**

Cakti Indra Gunawan, University of New England, Australia

Indonesia is the second largest labour exporter in Southeast Asia. It has also become a labour brokerage state, mobilizing Indonesians for employment abroad; regulating and facilitating migration; and marketing Indonesians for the international labour market through bilateral agreements and MOUs. Women form the largest group of migrant workers because of their poor economic status and unequal economic opportunities in Indonesia. They migrate as domestic workers and face many problems relating to their employment and absence of labour protections in Malaysia and Singapore. They are not covered under either countries' labour laws; they encounter many problems in Indonesia in recruitment processes and pre departure arrangements and treatment by labour intermediaries. This paper assesses the migration experiences of Indonesian domestic workers in Malaysia and Singapore through the lens of inequality. It also reviews the Indonesian government's attempts to improve Indonesian women workers' labour conditions in the context of widespread condemnation by Indonesian NGOs, International NGOs and other Human Rights organizations.

- **Migrant Domestic Workers in Macau**

Pao Sio Iu, University of New England, Australia

Macau has experienced rapid economic growth and rising income levels in recent decades. This has led to an increased demand for migrant domestic workers (MDWs). These MDWs currently comprise 20.8 % of the total migrant labour population. The government utilizes the temporary guest worker program (GWP) to fill labour market gaps. Generally, these programs and restrictive employment conditions in destination countries have led to debates on the protections and rights of migrant workers in destination states. MDWs are considered especially vulnerable due to various forms of discrimination and mistreatment at the workplace. The government's most recent foreign labour legislation enhances protections for MDWs. However, restrictions on foreign workers and weak enforcement of legislation resulted in a chaotic MDW market, and pervasive inequality for this migrant category. This has raised public concern about the human rights and inequality for MDWs and the management of MDWs. This paper examines the growth of labour migration from 2001 to 2010, and the increased demand for MDWs. It then reviews the Macau government's governance of migration and the problems faced by MDWs. Finally, the paper explores migration challenges in Macau.

D2.S4.16 (SASA Panel) - Energy Security in Asia, Central Asia and Australia

Chair: Professor Marika Vicziany, MAI, Monash University, Australia

- **India's Energy Dilemma with Iran**

Professor P R Kumaraswamy, Jawaharlal Nehru University (JNU), India

Iran being a major player in the hydrocarbon sector is both an opportunity and a challenge for India. At one level, Iranian hydrocarbons could partly address India's growing appetite for oil and natural gas and thus contribute to its energy security. Geographic proximity, resource diversity and political dividends are additional advantages for India. Iran could have emerged a pivotal actor in India's search for energy security. The January 2003 visit of President Mohammed Khatami, when both identified hydrocarbon as their principal area of cooperation, was a step in that direction. A few situations have since become complicated. Some of the energy deals are stuck over price disputes and technology difficulties while others have come under international pressures and scrutiny. India's willingness to transform energy ties with Iran beyond commercial transactions coincided with its desire to negotiate the civil nuclear deal with the US. This has brought India within the ambit of the US-Iran tensions. Iran's suspected nuclear ambitions have complicated the matter further. While expressing its opposition to a nuclear weapons Iran, New Delhi supports Iran's right to peaceful use of nuclear energy. While international sanctions against Iran undermine India's ability to pursue its energy ties with Iran, maintaining the status quo has some economic and political advantages. Hence, India is not yet ready to abandon Iran for the US.

- **A New Era or the Same Old Politics? Chinese Investment in the Hydropower Sector in South Asia**

Dr Doug Hill, University of Otago, New Zealand

A recent and potentially broad-reaching change in the political economy of infrastructure in South Asia has been the increased presence of Chinese investment. In Pakistan and Nepal, the construction of large-scale hydropower projects that might substantially contribute to energy security in the region has often been financed or underwritten by Chinese corporations. In the case of both countries, while the rise of China as an investment partner has potentially changed their development equation substantially, it has been far from uncontroversial or unproblematic. Indeed, the development of large-scale projects in Nepal and Pakistan is complicated by both domestic politics and with each country's relationship with India. This paper examines these issues with particular reference to the recent political controversies surrounding the construction of hydro-power projects that involve trans-boundary water sharing issues.

- **Competing Energy Security Scenarios: The Economic and Strategic Importance of the Ports of Gwadar in Pakistan and Chabahar in Iran**

Professor Marika Vicziany, MAI, Monash University, Australia

The Straits of Hormuz have been again at the centre of international relations in recent months in the cat and mouse game being played out in the Gulf region between the USA and Iran. Sitting about 180 nautical miles from the entrance to the Straits of Hormuz is the new Pakistani port of Gwadar. This paper analyses the economic and strategic rationale behind the development of the Port of Gwadar. Are the investments by Pakistan and China likely to meet expectations? Second, how does the development of Gwadar sit relative to the economic and strategic engagement by India and Iran in the development of the Iranian port of Chabahar, located some 70 kilometers closer to the Straits of Hormuz than Gwadar? In both cases, the ports of Gwadar and Chabahar involve other regional partners in a complex web of competing energy security scenarios that are addressed in this paper.

16:30 – 17:30 | Day 2 – Session 5: CSCMS Invited Speaker

Chair: Professor Julia Howell, CSCMS, University of Western Sydney, Australia

Dynamics of Sufism in Indonesian Islam: Islamic Spirituality in the Age of Secularism

Professor Azyumardi Azra, Syarif Hidayatullah State Islamic University, Jakarta, Indonesia

We gratefully acknowledge the UWS Centre for the Study of Contemporary Muslim Societies for this session.

Sufism no doubt played an instrumental role in the historical course of Indonesian Islam, not only in the spread of Islam in the archipelago from the late 12th and early 13th centuries onwards, but also in the consolidation and intensification of Islam among many Indonesian Muslims. Sufi peripatetic teachers came from one place to another in the archipelago, initially preaching Islam in an accommodative way, creating some kinds of syncretism between Islam and local belief and practices. The spread of the Sufistic brand of Islam in the archipelago was not without challenges; opposition to Sufism can be found in any period of Islam in the archipelago. Before long, however, internal renewal and reform brought Sufism in Indonesia closer and closer to orthodoxy. The rise of Islamic modernism or reformism since the early 20th century brought a new challenge to Sufism particularly the one practiced collectively in the *tarekat* (Arabic, *tariqah*). Sufi teachers and their deputies (*murshids*, *khalifahs*) and *murids* (disciples) became convenient targets of Muslim modernists or reformists. Despite some retreat, Sufism survived in the ever increasing modernist opposition and influence. In post-independent Indonesia, particularly during the era of economic development launched by President Soeharto from the early 1970s onwards, Sufism and *tarekats* were again in a very defensive position. The era of modernization that to some extent also brought about secularization—if not secularism—gave a very limited room for Sufism and *tarekats*, simply because they were considered incompatible with economic, social, and political development. This paper will discuss the dynamics of Sufism in Indonesian Islam with a particular attention paid to transformation of Sufism in the course of history of Indonesian Islam. Far from being vanished in the age of Islamic modernism, economic development, secularization, and globalization, Sufism and *tarekats* continue to attract many Muslims from almost all walks of life; in fact the recent years have seen the rise of some new expression of Sufism.

D2.S6.01 (Panel) - Australia-China Relations and the Law

Chair: Dr Alice de Jong, Monash University, Australia

- Australia's China: Customer or Partner?

Dr Alice de Jong, Monash University, Australia

The paper will question whether or not Australia is really interested in China as an international partner—in business, culture and global politics—or whether Australia is only interested in China as a customer ever-hungry for the fruits of Australian soil. What is the true state of Australian FDI in China? What about the true state of Australia's investment in Chinese language, literature and education? Australia says that it is interested in forging strategic partnerships with China, in the name of regional and world peace, but how much has Australia actually invested in making this possible? The aim of this paper is to highlight both areas of strength and areas of weakness, vulnerability and missed opportunity in the Australia-China relationship. Where is more work needed, and how might the huge potential in the Australia-China relationship be more fully realised?

- Facing the Anti-Money Laundering Challenges Together: Australia and China

Ms Lishan Ai, Monash University, Australia

During the past ten years, Australia and China have made continuous efforts to stamp out money laundering. The Australian government has expressed new requirements in the *Anti-Money Laundering and Counter-Terrorism Financing Act 2006 (AML/CTF Act)*, and now is approaching the second tranche which extends this regulation to non-financial designated business and professions (NFDBP). China enacted the *Chinese Anti-Money Laundering Law* in 2007, and currently is performing its *Anti-Money Laundering National Strategy* to apply a risk-based approach (RBA) to financial sectors and non-financial business. At the moment, Australia is one of the 'best practice countries' in anti-money laundering area, but like China also has some shortcomings. This paper compares the AML programs of these two countries to see what they could learn from each other about combating money laundering.

- Chinese Foreign Investment: Is Australia Truly Welcoming?

Ms Rebecca Mendelsohn, Monash University, Australia

Some Chinese and Australian sources have claimed that Australia's foreign investment regime discriminates against Chinese capital. This paper looks at the debates in Australia about Chinese foreign investment and the Government's response to that investment as a way of examining whether Australia's approach to foreign investment is indeed discriminatory. The focus is on 2009, when a series of proposed investments by Chinese state owned enterprises (SOEs) in the Australian resources sector ignited controversy among the Australian public and in political circles. The most controversial of these proposals was, of course, Rio Tinto's US\$19.5 billion agreement with Chinalco, under which the Chinese SOE was to acquire a substantial interest in the mining company with large scale Australian operations. This paper examines: whether Chinese concerns about discrimination are valid; why Treasurer Wayne Swan approved various Chinese investment proposals subject to relatively onerous special conditions; the role that Australian parliamentarians played in debates on Chinese foreign investment.

D2.S6.02 (Individual Papers) – Absorbing the Foreign into Japan

Chair: Mr David Kelly, ICS, University of Western Sydney, Australia

- We Are Not Alone: Portrayals of Fantastic Creatures in Early Modern Japan and Their Asian Antecedents

Dr Lawrence Marceau, University of Auckland, New Zealand

It has become increasingly clear that early modern (Edo/Tokugawa) Japanese writers and artists, as well as their readers and audiences, found tales and visual depictions of strange occurrences and fantastic creatures extremely compelling. Many hundreds, if not thousands, of tales of the strange appeared in print between 1630 and 1770, while book illustrations, hand-scrolls, and hanging scrolls or standing screens also appeared in great numbers during this period. As I have argued elsewhere, a turning point in this situation arrived with the appearance in a series of woodblock-printed books compiled by the artist and print designer, Toriyama Sekien. These books contain portraits of over two hundred named creatures, for most of which Sekien has also provided brief captions (1776-84). The appearance of this 'illustrated encyclopaedia of the unknown' allowed for the first time readers and viewers to interact with these creatures from a position of knowledge, and therefore, power. In this presentation I wish to examine the cultural origins of the various creatures represented in this collection. Many, such as the *kappa*, a type of water sprite, are well known to Japanese today, but actually bear continental Asian origins that have been forgotten or transformed in the process of adaptation to the Japanese environment. Employing theoretical perspectives relating to cross-cultural transmission and the role of 'cultural colonialism' in this process, I argue that Sekien and his readers collaborated in a process of cultural appropriation, the result of which allowed many creatures to assume new identities in their adopted environment.

- Mitsukuri Genpo (1799-1863) and Japan's First Journal of Western Medicine *Taisei Mei-i-ikō*

Dr Ellen Nakamura, University of Auckland, New Zealand

This paper is a study of Japan's first medical journal, *Taisei meii ikō* (*A Compendium of Articles by Renowned Western Doctors*) published as a three-part series between 1836 and 1842 by the *rangaku* (Dutch learning) scholar, Mitsukuri Genpo (1799-1863). The publication of *Taisei* represented a distinct departure from previous Japanese translation projects. Mitsukuri Genpo was consciously adopting a new genre of medical writing: the serial publication of short articles which 'gather together the excellent new cures that have been recorded in short publications by doctors over many days and years, and bring these small works into the world as useful publications.' The translated articles would represent the latest medical ideas and therapies being discussed in Europe, and *Taisei* would make this information available to Japanese physicians. By tracing the origins and periodicity of these writings we can determine just how up-to-date the imported medical information published in *Taisei* actually was.

D2.S6.03 (SASA Panel) - Modern Tibetan Culture/Buddhism

Chair: Dr David Templeman, SOPHIS, Monash University, Australia

- Factors of Change in Tibetan Buddhism: Foreign Pressures and Local Results.

Dr David Templeman, SOPHIS, Monash University, Australia

The paper examines the many changes which have been exerted on Tibetan Buddhism through the involvement of non-Tibetans. I track these sorts of changes as they occurred between 1959 and the present day. My basic interest here is that Tibetan Buddhism has always been subject to new ideas throughout history due to the involvement of non-Tibetans and for the most part has managed to adopt and adapt them. However, I suggest that since 1959 those changes have come from a bewildering range of sources, some of them quite unexpected, and the once reasonably unified edifice of Tibetan Buddhism is now experiencing inputs which it is finding more difficult to adapt to. These include the input of overseas money into major projects, the increasing number of non-Tibetan speaking monastics, the perceived 'purity' of newer versions of Buddhism and the decay of older forms such as the marginalization of so-called non-celibate 'village tantrists' in the face of educated, well-funded and 'organized' monks from 'head office.' The final point to be made is the awkward question, 'What shapes might a 21st century Tibetan Buddhism adopt and will it still be any more of relevance to Tibetans?'

- Pain-Free Mothers, Mindful Babies: the Birth Stories of Tibetan Buddhism's First *Tulkus*, the Karmapas.

Ms Ruth Gamble, Australian National University, Australia

The tradition of recognising children as reincarnations of Buddhist teachers is a cornerstone of Tibetan Buddhist praxis. This system of recognition and enthronement, developed and expanded upon for seven hundred years, has helped establish a conservative religious system in Tibet that privileges convention—through lifetimes of repetition—over innovation. As these lineages are predominately male as well as conservative, there has also been little or no opportunity for women to establish themselves in positions of power within the position. It has even been argued that this system not only excluded women from these positions of power, but as the young reincarnates are taken away from their mothers and raised in all male situations, it also effectively excised them from their traditional roles as mothers. While this may be true, there are elements of the tradition's narratives that highlight women and children's experiences in ways that are rarely privileged or recorded in religious traditions. This is because the narrative of reincarnation, based as it is around the birth of specific individuals, necessarily has to include stories about child-birth and children. This means that despite the fact that the stories were ostensibly written and re-told in order to establish patriarchal authority, by paying particular attention to the experiences of women and children in these stories, it is possible to glean insights into their experiences. This paper will look at developments in the birthing and childhood stories of the oldest lineage of reincarnated teachers in Tibet, the Karmapas. It will show how the birth and childhood stories of this lineage combine both the paradigmatic 'pain-free' birth and mindful childhood of the historical Buddha, with the cultural and biological details of birth and childhood through the centuries in Tibet.

D2.S6.04 (Individual Papers) - Gay Places and Desire

Chair: Dr Romit Dasgupta, University of Western Australia, Australia

- Global Gayness and Asian Homosexualities

Dr Geir Henning Presterudstuen, SoSSP, University of Western Sydney, Australia

Since being coined by Dennis Altman in 1997, the terms 'global gay' or 'global queering' have been widely used to analyse the perceived globalisation of European/American gay cultures and their presence in a great number of geographical contexts. A basic premise of these discussions is often that the propagation of Western gay culture to other cultural contexts is introducing liberal ideologies about sexual identification to less developed cultures and liberating sexual minorities across the globe. I will argue that this implicit glamorization of Western gay culture serves to blur our understanding of the many local forms of homosexuality and gender liminality that exist outside the West and how they relate to 'modern homosexuality' in many complex ways. The paper will draw upon case studies from across the Asian continent to critique the prominence of 'global gay' in understanding queer identities outside the west and argue that what is often simplified as transmission of 'global gay' identities and practices is in fact a complex process of negotiation between local, traditional forms of homosexuality and modern, Western influences.

- Like (a) Boy: Representations of Female Masculinity in Japanese FTM zines

Ms Shu Min Yuen, University of Melbourne, Australia

This paper explores the portrayals of Female-To-Male transgenders (FTM) in two Japanese FTM *mini-komi* (zines), *Like* (renamed *Like Boy*) and *Laph*. Branding themselves as 'life[style] magazine' and 'trendy magazine' for the FTM, these zines are not interested in either delving into the political and legal aspects of sexual minority issues like their predecessor *FTM Nihon* (*FTM Japan*) or flooding their pages with erotic or pornographic images like some of its gay and lesbian counterparts. Rather, real and ordinary FTM lives are depicted in both zines as it is, through photographs, articles, interviews, surveys and comics. Often featuring themes such as coming-out, employment, lifestyle and relationships, these FTM magazines inform (and assure) their FTM readers about the existences of other people 'like them'—something not easily attainable (if at all) from the mainstream media. To better understand the role of such magazines in shaping the imagination of the 'FTM' in contemporary Japan (by both FTM and non-FTM readers), this paper will examine the zines' representations of the FTM through a textual analysis of the back issues (2004-present) of *Like/Like Boy* and *Laph*. In particular, I consider how the figure of the 'FTM' in the magazines is being defined and constructed by their female-born yet non-female-identifying editors, and what messages are being elicited through such portrayals. Filled with images of cheerful boy-next-door FTM, articles on successful FTM professionals and interviews with FTM with happy families and/or blissful marriages, these FTM zines, no matter how limited their circulation may be, complicate the monolithic representation of transsexuals in the mass media as necessarily 'sick' and suffering, and bring into awareness the varied possibilities of living trans-lives in present-day Japan.

D2.S6.05 (Individual Papers) - Transport and Trade

Chair: Professor Robert Lee, SoHCA, University of Western Sydney, Australia

- **Tramways and Urban Development in Bombay, 1874-1964**

Professor Frank F. Conlon, University of Washington, United States of America

Historical study of urban growth and development in Europe and North America has emphasized the important contribution of tramways to urban growth and the extension of suburbs which, in turn, served to decongest densely settled districts of the older central cities. The transfer of tramway technology to India—in the case under study, to Bombay—reflected such a technology transfer and introduced a new element of mobility to what had previously been primarily a pedestrian city. The initial limits of horse-drawn trams' technologies, did not stimulate extensive urban growth, but the assumed potential of tramways, particularly after the introduction of electric traction, as an agent of suburbanization and decongestion of the overcrowded slums of Bombay, was anticipated in several exercises of urban planning. In the event, however, sociological, economic and geographical trends limited the impact of tramways in the city, and by the 1940s, new Indian aspirations for 'modern' transport doomed the tramway system to an inexorable decline until final abandonment in 1964. This paper will be concerned to explore the historical relations of urban growth and urban transport in a colonial city during the 'high noon' of British rule.

- **The place of Australia in the Asia-Pacific and the World: The Impact of the Post-WW2 Poor Performance of New South Wales and What is Needed to Improve its Performance and that of Australia Generally**

Mr Peter Egan, Independent Scholar, Australia

This paper describes the place of Australia in the Asia-Pacific and the world and how transport shaped its development. It presents evidence of the poor performance of the mother state, New South Wales, relative to the rest of Australia since World War Two, and what is necessary for the state to lift its performance and thereby lift Australia's performance as a supplier of commodities and services to the world. There are 40,000 years between the first and second major phases of settlement of Australia despite the many opportunities for the peoples of the Asia-Pacific and even continental Europe to settle Australia before the 'empire of the seas', the United Kingdom, decided to settle people here. On the strength of international and coastal shipping and riverboats the European population of Australia reached 1.1 million by 1860 supported by export oriented agricultural and mining industries. By 1860 Australia had few made roads and only 300 km of railways—an inland transport technology being rapidly developed by the United Kingdom.

By the time the Sydney Harbour Bridge was completed in 1932 we find Australia had 6.6 million people, roads were generally paved, trams were a popular means of transport, the railways dominated internal trade, and the agriculture and mining industries greatly expanded. New South Wales alone had built over 10,000 km of railways and was electrifying its suburban trains. The NSW share of the Australian population rose from just under 30% post the 1850's gold rushes to nearly 40% in 1930 and it would stay at 40% to 1950. By 2010, it had declined to 32.3% and on present trends will decline to less than 30% by 2030. The similarities between the Australian states enables investment in transport infrastructure, particularly in railways and motorways linking major cities to their hinterlands, to be identified as the reason for the rise and fall of the NSW population share. Specific projects are identified that would assist NSW to stop and possibly reverse its decline.

- **James Scott, Country Trader in the Malay Archipelago**

Ms Jan-Maree Herivel, Charles Darwin University/University of Western Sydney, Australia

Country traders served a valuable purpose as intermediaries in the Eastern Archipelago regional trade networks during the eighteenth and early nineteenth century, but little research has been undertaken on the activities of individuals. James Scott, a country trader, contributed to the acquisition and development of the early trade in Penang. Scott and Francis Light, the first superintendent of Penang, served together as midshipmen in the Royal Navy and later developed reputations as country traders with tremendous influence in the archipelago. Scott had taken the initiative in putting forward Phuket, the east side of the Bay of Bengal and Penang as suitable locations for a settlement to carry out mercantile activities under the protection of the East India Company (EIC). In 1786, Light secured the island of Penang and the EIC rewarded him with the post of Superintendent of Penang. During the early days of the settlement, Scott continued his close relationship with Light. This duopoly resulted in Scott monopolizing trade and was a limiting factor in the colony's early commercial expansion. After the death of Light in 1794, Scott remained an influential member of the small European community despite his 'native' lifestyle. The historiography of early Penang has tended to diminish Scott's role in the establishment of the settlement, focussing instead on Light and subsequent governors. When Scott died in 1808, Penang's future had been secured and he had laid the foundation for a commercial entity that would form a vital part of the trading life of Penang until recent times.

D2.S6.06 (Individual Papers) - Lifestyle Media in Asia

Chair: Professor Yiyan Wang, Victoria University of Wellington, New Zealand

- I Saw It on Television So It Must Be Right: Knowledge Production on Chinese Lifestyle Television

Professor Wanning Sun, University of Technology Sydney, Australia

Lifestyle television programs provide quotidian advice and knowledge—medical, economic, legal, technical, philosophical, and moral—on a wide range of matters, including healthy diet, body care, and home economics. This paper is an analysis of the role of lifestyle television programs on local, metropolitan and national television in China. It is particularly concerned with the question of how an echelon of expertise is structured to lend credibility, authority, legitimacy to the advice and knowledge given on television. The paper shows that lifestyle television participates in a new mode of knowledge production. Furthermore, it demonstrates that this body of advice and knowledge is crucial to the individuals' survival in a de-regulated society, and in doing so, fill the gap left by the retreat of the post-socialist state from the care of its citizens, the commodification of education, and privatization of the health care system. At the same time, the analysis also suggests that although life advice on television represents a new mode of knowledge production in the Chinese context, its relationship to the party-state and its system of ideological and moral indoctrination is by no means oppositional.

- 'From Sparrow to Phoenix': Imaginative Individualisation in Taiwanese Women's Variety TV

Dr Fran Martin, University of Melbourne, Australia

Through analysis of the fashion-and-beauty variety program 女人我最大 (English title *Queen*), launched in 2003 by Taiwan cable channel TVBS-G and now spreading in syndicated adaptations in China, this paper examines the pop-cultural consolidation of a new category of feminine identity: the 輕熟女 (*qingshounü*, lit. 'lightly mature woman'). Drawing on interviews conducted in Taipei in 2011, the paper analyses TVBS's planning and production of *Queen*, audience responses to the program, and the specificities of the program's genre, format and mode of address. Adopting this multi-faceted approach, it is argued that *Queen* both reflects and (re)constructs a popular understanding of *qingshounü* as a new, transitional stage in the life-cycle of femininity in urban, late-modern commodity culture. Positioned between 'girl (student)' (女生) and 'respectable (married) woman' (婦女) or 'mama' (媽媽), the *qingshounü* is defined by her spending power, her relative independence from the burdens of reproductive and domestic labour, and her focus on personal pleasure and individual satisfaction. I propose that by demarcating a woman's freedom to 'live for herself' and (re)make herself within a temporary life phase, the *qingshounü* category marks an accommodation between, on the one hand, a conception of 'malleable selves' comparable to that underscored in the sociological scholarship on neoliberal selfhood and, on the other hand, the persistence of older-style familial categories of female subject-position. The uneasy coexistence of these competing frameworks marks a point of tension and negotiation between historically distinct technologies of feminine selfhood in Taiwan today.

- Translated Self-Help Books in China's Early Reform Era

Dr Shih-Wen Chen, Australian National University, Australia

China experienced an unprecedented explosion in the production of print media in the decade before the June Fourth Incident at Tiananmen Square in 1989. This period of relatively unregulated publishing reveals a widespread craving for knowledge in post-Cultural Revolution China, leading to new forms of literature being consumed by the general public. In particular, translations of bestselling English-language self-help books by authors such as Dale Carnegie, Maxwell Maltz, and Julius Fast proliferated in the market, mostly in the form of abridged pocket-sized editions. According to a report in *Kanke* magazine (2011), an estimated 81.3% of Chinese readers have read books categorised in the *chenggong xue* ('success-ology') self-help genre. While much has been written about American self-help books in relation to issues such as moral discourse, definitions of the ideal self, and the American tradition of self-education, relatively little scholarly work has been published on self-help books in China. This paper first examines the possible reasons for the emergence of self-help books in the 1980s by considering the socio-economic changes that affected the lives of the Chinese reading public and the transformation of the publishing industry that occurred during this decade. It then compares abridged Chinese translations of Maltz's *Psycho-Cybernetics and Self-Fulfillment* and Fast's *Body Language* with their original texts as a case study to analyse how American self-help culture was interpreted and adapted for Chinese readers in the early reform period.

DAY 3: Friday 13 July

09:00—10:00 | Day 3 – Session 1: Keynote Address

Chair: Distinguished Professor Ian Ang, ICS, University of Western Sydney, Australia

Victimhood Nationalism, History Reconciliation and Transnational Asia

Professor Jie-Hyun Lim, Hanyang University, Republic of Korea

'Victimhood nationalism' is a working hypothesis to explicate competing memories of victimhood in the postwar *Vergangenheitsbewältigung* in the transnational space of Asia and Europe. A growing sense of global connectivity and global human-rights politics brought a profound change to the memory landscape. That has not necessarily meant a de-nationalization of memory. The global public sphere of memory is tense and unstable, marked by competition between de-territorializing and re-territorializing memories. I will explore the dialectical interplay of the global and national memory by reviewing critically the dichotomy of perpetrators and victims, collective guilt and innocence, national and cosmopolitan memory, actors and objects, over- and de-contextualization, historical conformism and presentism. The historical space in this consideration is not an individual nation, but the intersection of memory *loci* of entangled history. Entangled memories of victimhood demand more than a pile of victimhood nationalisms surveyed separately within the framework of national history. As victims without perpetrators are unthinkable, contested memories of victimhood nationalism cannot be understood outside a global frame of reference. Indeed, memories of victimhood have become more contested with the emergence of new transnational memory communities that appeal to border-crossing connections and shared pasts. The transnationality of victimhood nationalism demands a *histoire croisée* approach to excavate the multi-layered past. By drawing on the entangled pasts of the political production, consumption and distribution of the victimhood representations between Korea and Japan, and between Poland, Germany, and Israel, I want to highlight the transnational history of victimhood nationalism. Arguably, plural, crossed and parallel comparisons would contribute to deconstructing victimhood nationalism by doubting the national division of the victimizers and the victimized. The reconciliation of history is crucial to a transnational Asia; overcoming victimhood nationalism is a key to this.

10:00 – 11:30 | Day 3 – Session 2: Plenary Panel

Chair: Professor Krishna Sen FAHA, University of Western Australia

Australia in the Asian Century: Reflections on the Australian Government White Paper

Speaker: Dr Ken Henry AC

Discussants: Dr Richard C Smith AO PSM; John Menadue AO

Late last year Prime Minister Gillard appointed Dr Ken Henry, one of the most experienced civil servants in the country, to chair a high level advisory panel to 'provide a national blueprint for Australia at a time of transformative economic growth and change in Asia' (PM's press release 12 October 2011). The idea of the Asian century has fascinated the Australian media, political and business leaders since the start of this millennium. The re-emergence of China and India as global powers, some would argue after a relative brief hiatus of just 300 years or so, has generated both fear and hope in the Anglophone world including Australia: fear that the stable world order dominated by the United States might be at an end, setting in motion changes that are too hard to contemplate, and hope that Asian growth may generate an unprecedented period of prosperity for all of us.

The job of the review committee is not just to interpret and predict the current and future economic and political directions of the particular Asian nations within its terms of reference, that is China, India, Indonesia and other 'key ASEAN nations', Japan and Korea. The more difficult part of its work will be to navigate through the anxieties and aspirations of Australians expressed in the over 200 submissions and masses of other input to the committee.

We are honoured to have Dr Henry lead this plenary panel so soon after the release of the White Paper, accompanied by senior diplomats and public servants who have represented Australia around Asia. It provides an opportunity for Asian studies scholars to engage in the important work of connecting Australian and Asian futures.

D3.S3.01 (Individual Papers) - Australia-Asia Relations through Art, Music and Literature

Chair: Distinguished Professor Ien Ang, ICS, University of Western Sydney, Australia

- Australian Artists Experiencing Asia(s): Multiplicities of Cultural Exchange

Ms Bettina Roesler, ICS, University of Western Sydney, Australia

This paper emerges from my PhD research, which in part is investigating various sites, moments and 'types' of cultural diplomacy in practice, based around Asialink's Arts Residency Program. This Melbourne-based organisation has been enabling Australian artists to spend between three and five months in Asia to stay and work at various art organisations, universities, theatres and cultural events – more than 500 performance and visual artists, writers and arts managers have been supported since the program was established in 1991. As part of my research I have been conducting interviews with former and current residents in Australia and abroad together with additional data collection through an online survey. More than 120 former residents have taken the survey and when I visited writers, artists and their hosts in Indonesia, Vietnam, India, Hong Kong and Japan on my seven week journey last spring it became increasingly evident that the experiences residents have in different countries, in addition with other factors can alter the nature of the exchange greatly. In an attempt to identify and map these manifold experiences, moments and sites, that are too often neglected in economic measurement and outcome oriented policy-making practices, I intend to add substance to a rather limited definition and understanding of cultural diplomacy.

- Asian Interpretations and Connections with an Anglo-Australian Juxtapositional Structure

Miss Holly Harrison, SoHCA, University of Western Sydney, Australia

In 2011 I was fortunate enough to travel to Taiwan as the Australian representative to participate in a Young Composers' Competition which formed part of the 29th Asian Composers' League Festival and Conference. This paper reflects on the workshop process of my composition, *Take Care of the Sense, and the Sounds Will Take Care of Themselves* (2011), focussing on how a Taiwanese university ensemble interpreted and found connections with an Anglo-Australian juxtapositional structure. My piece is inspired by the literature of Lewis Carroll and embraces nonsense as a metaphor for the coexistence of musical oppositions through the reorganisation of structure; the 'logic of nonsense'. Snippets of text from Carroll's Alice Books are performed by the musicians throughout the piece, forging a relationship between music and text which is integral to the work making 'sense', and highlighting the theatrical nature of oppositional sounds. This paper looks at the obstacles faced during the workshop process and how an open dialogue with the musicians worked towards finding a solution. Although the ensemble originally had difficulty performing the text in English and interpreting its meaning, with guidance their intuitive understanding of the music's juxtapositional humour began to shape their vocal delivery. By drawing comparisons to the wild humour of Peking Opera, spending time with the musicians socially, and after outrageous demonstrations by my supervisor and I, a greater understanding was shared. In turn, this new-found attitude fed back into their musical understanding, generating a gritty and punchy performance which strengthened the relationship between each of the stylistic collisions and expressed a uniquely Asian interpretation of nonsense structures. Collaborating with the ensemble was a great learning experience and has encouraged me to review the importance of having a strong rapport between composer and performer, essential in achieving the same musical goals.

- Creative Writing in an Asian Language - An Indonesian Language Case Study

Mr Ian Campbell, Macquarie University, Australia

In January 2012 the major Jakarta newspaper/internet publication, 'KOMPAS', published two of the author's most recent Indonesian language poems in one of its weekly 'Seni/Arts' segments. Whilst there has been a gradual increase over recent years in interest shown by Australian literary scholars and authors in exploring Asian perspectives and themes, as well as the emergence of new writing by Asian-Australians, it is still relatively rare for Australians of non-Asian backgrounds/heritages to undertake creative writing in an Asian language. This paper reflects on, and contextualises, some of the author's own experiences in writing Indonesian language poetry, with publications over the years 2002-2012 in Jakarta and Bandung, West Java mass media and literary publications. The paper also alludes to the reception and responses in Indonesia to the series of readings and literature exchanges undertaken by the author in Jakarta, West Java and Bali locations (2004, 2007, 2009 and 2011).

- Daoistic Flow of Video and Sound Collaboration as Cross-Cultural Dialogue

Mr Daniel Portelli, SoHCA, University of Western Sydney, Australia

My personal creative journey through compositional processes moves towards neutralising musical opposites and creating musical fluidity as an expression of a spiritual process and cross-cultural dialogue. In this creative language, different cultural roots and their identities can be nourished by a floating world that embraces opposition. This process was about identifying these oppositions in sound and visual, as a way of neutralising and negotiating between these entities as a kind of flow. These flows were conceived by using metaphors of water that were applied to single contrasts between mediums, towards integration. Building on these contrasts, more polarities were explored, resulting in flows between multiple polarities that relate to the personal artistic identities of the Chinese-Australian filmmaker Donna Chang and Western-European composer Daniel Portelli. Jungian-Daoist perspectives informed the fluidity of improvisations and visual collaborations that were utilised in the development of the Western art music compositions. There are three main types of 'flow' identified in my compositions and collaborations with film. These are: flow as 'singular', found in *Allegory of Nature* (2010); flow as 'polarities', in *Antibiosis* (2011); and flow as a 'multi-polaristic expression of self', in *Finding Kensho* (2012). This paper will look at *Finding Kensho* as the latest collaboration between the composer and filmmaker (World Premiere, 2012, Melbourne Symphony Orchestra.)

D3.S3.02 (ASAA Masterclass) – Should we still be writing books and, if so, how?

Chair: Professor Howard Dick, Melbourne University and Newcastle University, Australia

Books are no longer self-evidently the epitome of knowledge. More books are being published than ever before but libraries are cutting back acquisitions, books no longer appear on student reading lists, academics are no longer buying as many books, and the criteria for academic appointment and promotion discriminate against scholars who write them. Is this an inexorable trend or is there still a good case for writing (and buying) books, and if so what kind of books? This panel will be a masterclass with scholarly publisher Paul Kratoska (NUS Press) and Editor of the ASAA Southeast Asia Series Howard Dick. The topics to be covered include why books still matter, whether the academic publishing model is still viable, what makes a good scholarly book in the field of Asian Studies and, as a practical matter, how young scholars might best go about framing a proposal and writing a manuscript that will stand out and be accepted for publication.

Paul H. Kratoska NUS Press, National University of Singapore, Singapore

In 2012 the academic demand for information remains strong and, contrary to expectations, university students continue to show a preference for printed rather than electronic versions of study materials. The promise of paperless publishing, and of radical new forms of online publication remains unfulfilled. It would be foolhardy to predict how the situation will evolve, but aspects of the prevailing publishing model are untenable. Prices charged for monographs by some commercial academic presses are stretching library resources and are beyond the means of individual purchasers, though realistic in view of production costs. Journal prices have reached even higher levels and have triggered academic boycotts, but alternative models, such as open access publishing, have yet to prove their worth. This masterclass panel will focus first on the future and viability of academic publishing models, second on what editors look for and how to prepare a proposal and a manuscript that has a good chance of surviving the initial screening process and being sent through to referees.

D3.S3.03 (Individual Papers) - Urban Transformations

Chair: Karen Entwistle, SoHCA, University of Western Sydney, Australia

- A Small Dragon in Asia? Popular and Political Geographies of Modernity in Phnom Penh, Cambodia

Mr Willem Paling, ICS, University of Western Sydney, Australia

In June 2010, Cambodian Prime Minister Hun Sen, lauded Phnom Penh's modernisation, pointing to new buildings and infrastructure in the city as representing the enhanced status of the nation claiming that Cambodia was becoming 'a small dragon in Asia'. This Asian-oriented framing of the country's rising status is supported by political and economic engagements which are now focused within Asia. In this inter-connected Asian context, what does it mean for Phnom Penh to increase Cambodia's national status, and against what references is this status cast? This paper links national status to geographies of modernity in popular and political imaginaries. It explores how the city and its residents are seen to be modernising—most visibly in the transformation of the built environment—but also in other areas such as popular culture, consumption, travel, education and occupational attainment. All these areas contribute to a loose understanding of 'modern' status—and they correspond to multiple international geographies of core and periphery, in which Asian cities are increasingly significant. The paper adds to existing challenges to the Eurocentrism of modernity, but also recognises the West as a key imagined site of modernity—though often unlinked to Western ideological modernity. Phnom Penh's relationship to these imaginaries is both improving and declining. Popular imaginaries often reflect Hun Sen's observations: the city is widely seen to be modernising, and improvements in income, education and life expectancy confirm the improving status of individuals. These improvements are particularly meaningful when cast against the violence of the recent past, and Cambodia's still widespread poverty. At the same time the city's intersection with mobilities of images, objects, ideas and people, contributes to increasing awareness of places beyond Cambodia's borders. Cast against many of these places, residents' perceptions of Phnom Penh's modern status is reduced.

- City Park and the Production of Urban Lifestyle in Contemporary Indonesia: The Case of Taman Bungkul Surabaya

Mr Linggar Rama Dian Putra, Gadjah Mada University, Indonesia

This paper takes as its starting point the urban landscape changes in Post New Order regime Indonesia. After the fall of Soeharto and the delegitimization of centralized power, the city no longer functions as the mock-up of the state in its deliberate show of power as in the past. Instead, it shifts to become a center for the formation of an urban lifestyle. Supported by technology and communication systems, as well as the development of a variety of lifestyles and shopping centers, cities in Indonesia have been developed in the frame of urban life aestheticization. In Surabaya, which is the second biggest city in Indonesia, the development in the post-Soeharto era shows that this city has nearly transformed into a mega urban centre, marked by an extension of its area, rise of its density, emergence of edifices, and also an increase in city parks. One of the municipal projects is the city park called Taman Bungkul, which was worked in the mid 2000s. Previously, Taman Bungkul was only a tomb of an Islamic saint which was frequently visited by Muslim pilgrims to carry out their worship. However, having been renewed, Taman Bungkul now not only functions as a tomb, but also as a park which is used for sport, education, and entertainment purposes. This is the new face of Taman Bungkul. By using an anthropological investigation and analysis of the dynamics of changes in urban spaces, this paper demonstrates the cultural transformation processes of urban society in Surabaya in order to form an urban lifestyle and to contest it with the previous values in the city park, as well as Islamic religious activities.

- Growth and Decline. Architecture and Contemporary Urbanism in the Asia Pacific Region: The Case of Tokyo.

Dr Marco Pompili, University of New South Wales, Australia

The significant scale of economic, political, social and cultural transformations that have taken place in Asia in the past few decades, to which the conference themes make reference, is reflected in a significant series of urban phenomena. In contrast to a process of contraction characterizing most cities in the West, Asian cities have demonstrably developed in the early 21st century. This, however, cannot be generalized and extended to all industrialized or industrializing countries in Asia. For example, in countries such as China and Japan urban change has shown different tendencies. While China has experienced unprecedented urbanization resulting in remarkable urban expansion and transformation, in Japan dynamics that have characterized major cities since the mid

1990s seem to align with those happening in Europe because of a peculiar phenomenon of urban 'shrinkage' (P. Oswalt, 2006; H. Ohno, 2008). This depicts an ambivalent scenario encompassing the two extreme conditions of growth and decline characterizing cities in the Asia Pacific Region. As part of a project aiming to explore the response of urbanism and architecture to these conditions in the context of the cities of the Asia Pacific Region, this paper will discuss the instance of Tokyo, a city that shrinks and grows at the same time. In particular, the discussion will highlight the scale and the forms of urban change caused by the process of re-urbanization of the city's central districts.

D3.S3.04 (Individual Papers) - Sex and the State

Chair: Professor Vera Mackie, University of Wollongong, Australia

- A State Reliant on Pornography: Japan in the Twenty-First Century

Dr Caroline Norma, RMIT University, Australia

It will be argued in this presentation that Japan's child pornography problems occur within the context of a state that permits the organisation of women and girls for pornography consumption in order to bolster its political viability. The economic malaise that has beset Japan since the 1990s has caused the increasing destabilisation of its male workforce, but this threat to the state remains placated as long as the sexual 'comfort' on offer to Japanese men continues to progress in its diversity and extremity. The Japanese government attracts international criticism for failing to act against child pornography, continues to legally allow the individual possession of child pornography, and does not regulate the production of manga images of child sexual abuse. Other research shows that globalisation has elevated Japanese men's technological and financial advantage over women in the region, and this has facilitated their overseas sex tourism and the demand for foreign trafficked women. This paper will additionally account for their commercial sexual victimisation of Japanese women and girls since the onset of *Heisei fukyō*.

- Human Rights of Asian Women in Australia Trafficked for Sexual Servitude: Becoming 'Slaves' Under Law?

Ms Anna Song, University of Melbourne, Australia

The Australian Parliamentary Joint Committee on the Australian Crime Commission stated that sex-trafficking into Australia is a 'significant problem that needs to be taken seriously' (2004). It is estimated that over 1,000 women, mostly from Thailand, Korea and China, are in sexual slavery in Australia at any given time (Kathleen Maltzahn). The women are forced into a debt bondage ranging from AUD \$30,000 to AUD \$50,000. This translates to rape by up to 10 men a day, most often 6 days a week, until this 'debt' is deemed paid off. In a number of efforts by the Australian government to combat this issue, *Slavery and Sexual Slavery Act (Cth)* came into affect in 1999. The first case under this law was *R v Tang* regarding trafficked Thai women which delivered its verdict in 2008. In the three years since this landmark case, three more cases, all regarding Thai women, have convicted their traffickers in Australia, namely: *Director of Public Prosecutions (DPP) (Cth) v Kam Tin Ho* (2009), *Ho v R* (2011) and *R v Dobie* (2011). But do these convictions deliver human rights outcomes to the trafficked women? In this paper, I investigate the three different constructions of Asian women trafficked under Australian law: 1) as 'slaves' or as under 'effective ownership' of the traffickers as illustrated in the *R v Tang*; 2) as a particular social group, such as 'Thai women, young Thai women, or Thai women without male protection' illustrated in *VXAJ v MIMIA* against the Refugee Review Tribunal; and 3) as 'rights bearers' or victims with rights to compensation in the case of Ning in the NSW Compensation Tribunal 2007. I argue that to uphold the human rights of Asian women trafficked in Australia, the third construction as 'rights bears' need to be augmented in policy discussions.

- US Politics in the Philippines: Responses to the 1933 League of Nations Inquiry into the Traffic in Women and Children.

Dr Julia Martinez, University of Wollongong, Australia

In 1933 the League of Nations published a lengthy investigation into the traffic in women and children 'in the East'. A number of countries in Asia were discussed in the report, with the movement of Chinese and Japanese women being of particular concern. Within this report, however, the Philippines warranted only a few lines. Michael Salman has noted the reluctance of U.S. and Filipino leaders to discuss questions of alleged slavery in the Philippines in the 1930s. The debate had been highly politicized since 1913 with the arrival of Governor General Harrison. This paper considers the nature of US politics on this issue in the context of the broader aims of the League of Nations report, comparing their stance with that of the other colonial powers in Southeast Asia, such as the distinct approaches taken by the Dutch and the French in the Dutch East Indies and Indochina (Limoncelli 2010).

D3.S3.05 (Individual Papers) - Gender and Social Change

Chair: Dr Sonja van Wichelen, ICS, University of Western Sydney, Australia

- Mothering a New Malay Muslim Identity

Ms Dahlia Martin, Flinders University, Australia

During his 23-year premiership, Mahathir attempted to banish the 'lazy native' imagery which had dominated Malay Muslim identity discourse, and replace it with the *Melayu Baru* concept—literally a new, modern, global Malay, whose Islamic faith laid the foundation for their worldliness. As has occurred in many other traditions, women quickly became the symbol for this new society. Popular Malay female imagery began to reflect an increasingly Islamic tone, particularly as Malaysia began to position itself as a role model for the Islamic world. Due to the family unit being seen as being a key factor to the success of nation-building, women continued to be regarded mainly in terms of their reproductive abilities. Mothers, therefore, became an integral part of the nation-building discourse, and the articulation of the *Melayu Baru* and *Islam Hadhari* ideals inevitably specified a few extra and unique responsibilities for Malay Muslim mothering. This paper will trace the developments in Malay Muslim identity in relation to the imagery and expectations of Malay women and mothering and will also look at responses from Malay Muslim mothers to local identity politics, indicating to what degree attempts by the Malaysian political elite to remodel and reclaim Malay Muslim identity have been successful.

- **Poverty and Social Exclusion: The Experiences of Single Mothers in Urban Settings in Malaysia**

Mrs Noresma Jahya, University of Western Australia, Australia

This paper describes the experience of poverty among single mothers living in urban areas in Malaysia. Not only are they excluded from participating in income-generating activities and social activities, they are also stigmatized by the society for being a divorcee or *janda*. This paper is based on qualitative fieldwork (mainly in-depth interviews) conducted in two cities in Malaysia in 2010 and 2011. The main concerns for most of these women are the provision of healthy food on the table, better education for the children, and a better quality of life. The paper illustrates how their capacity to purchase goods and services is reduced because of low income relative to need. Women are expected to care for children and the sick or elderly, and these responsibilities are underpinned by the gender ideology that influences these women's participation in economically and socially valued activities. The stigma of being a *janda* excludes these women from emotional support from families, friends, and communities. The community stereotypes them as a threat, especially a threat to other women. These women have no choice but to exclude themselves from interacting socially in the community in order to avoid unnecessary conflicts.

D3.S3.06 (Individual Papers) - English in Transnational Asia

Chair: Professor Jie-Hyun Lim, Hanyang University, Korea

- **From Zomia to Cosmopolitanism: A Quantitative and Ethnographic Analysis of the Growth of English-Medium Schools in the Semi-Remote Himalayan Town of Almora.**

Mr Mark Jones, Australian National University, Australia

India is rapidly transforming, and as one of the authors of globalisation and the 2nd modernity, is responding to the growing interpenetration and interdependence of different parts of the world by adapting its educational and language systems. One of the most prominent aspects of this response has been the recent rapid growth of private English-medium schools. Previously the preserve of the elite, these schools now dominate even in some of the most remote communities. I will report on a recently conducted census of schools in the semi-remote Himalayan town of Almora, a place deep in Willem van Schendel's Zomia. The census shows that a slight majority of children in the town now attend private English-medium schools, that this phenomenon is very recent and that it is accelerating. I will also report on an ethnographic language and literacy mapping of the small village of Paparsalli on the outskirts of Almora. The mapping demonstrates that the growth of private English-medium schools is neither a rejection of the local language Kumaoni nor the national language Hindi, but rather, is the acquisition of a skill seen to be essential to prospering in today's global India.

- **Global Literacy, Local Know-How: The Paradox of Non-Japanese Graduate Employment in Japan**

Dr Jeremy Broaden, Monash University, Australia

Non-Japanese graduates of Japanese tertiary institutions are becoming a key part of HR strategy in globalising Japanese firms. They are praised by many employers for possessing exactly the kinds of qualities seen as lacking in their Japanese counterparts—intercultural communication skills, self-confidence and a competitive spirit. To succeed in the workplace, however, non-Japanese are also required to master Japanese norms of interaction with co-workers and clients. Training programs offered by university career centres and employers tend to focus on bringing non-Japanese job-hunters and recruits closer to the hackneyed model of the Japanese 'salaryman' (and the gender specification is deliberate). A workplace populated by internationalised domestic workers and foreigners with domestic know-how at first sounds like a happy convergence of skill sets. This paper will suggest, however, that the binary construction of 'domestic' and 'foreign' attributes, so common in graduate recruitment and training in Japan today, in fact limits employers' capacity to develop useful 'global human capital'. The experiences of several non-Japanese workers in the job market and at work will be introduced and used to highlight the need to develop a more complex and multi-directional conception of what constitutes the ideal 'global' worker. Attention will also be given to how the discussion of global literacy in Japan mirrors the Asia literacy debate currently taking place in Australia.

- **The Construction of 'Native Speakers' in Japan's Educational Policies for TEFL**

Dr Kayoko Hashimoto, University of Queensland, Australia

In English language education worldwide, the use of the 'native-speaker' model has privileged 'native speaker of English (NSE)', giving rise to accusations of linguistic imperialism (Phillipson, 1992). While the World Englishes model (Kachru, 1985) rejects the native-speaker model, the criteria for defining 'native-speakerness' is unclear and controversial, and has been reported as a source of employment discrimination on both native speakers and non-native speakers of English (NNSEs). In Japanese government publications, the term 'native speaker' usually takes the form of the loanword rather than the Japanese equivalent, which literally means 'mother tongue speaker'. The crucial difference between the two terms is that the loanword is often used based on the assumption that it refers to foreigners who speak English, while the Japanese word does not specify the language or the speaker's background. This view that a NSE is a foreigner has played a crucial role in the Japanese education system, and has contributed to restrictions on the functions of NSEs within the system. Holliday (2005) proposes a term 'native-speakerism' that is defined as 'an established belief that "native-speaker" teachers represent a "Western culture" from which spring the ideals both of the English language and of English language teaching methodology'. In Japan, however, the native/non-native dichotomy has impacted on NSE and NNSE teachers in a different way. This paper will examine how NSE is described, defined and discussed in educational curricula and policy documents in Japan, and will argue that 'native speaker' is a political construction that seeks to utilise NSE in the Japanese education system for the purpose of teaching English as a foreign language (TEFL).

D3.S3.07 (Panel) - Multiculturalism beyond Culture: Discourse and Social Practice in Indonesia

Chair: Professor Lyn Parker, University of Western Australia, Australia

This panel aims to address discourses and practices surrounding multiculturalism and diversity in Asian countries. In particular, we are interested in going beyond the usual preoccupation with ethnic minorities and migration policies, and what is often an essentialised version of culture. We are interested in intersections of identities – of gender, class, religions, ethnicity and cultures –, of flows and instabilities, and cross-cutting social relations. Global population mobility, the ‘war on terror’ (sic), the growing economic importance of some Asian nations and, simultaneously, the financial crisis in other economies, massive environmental problems and the increasing significance of religious identity characterise our time. We welcome contributions that consider these conditions in relation to living together harmoniously with difference.

- How Can We Theorise ‘Experience’? Minority Girls’ Experience of Diversity in Indonesia

Professor Lyn Parker, University of Western Australia, Australia

This paper argues for the usefulness of personal experience as an analytical tool in the study of diversity in Indonesia. In particular, the study of experience is useful in attending to minority groups whose voices are not commonly heard. However, the paper acknowledges the difficulty presented by personal experience: as each experience is unique, it is difficult for the researcher to draw significant conclusions about social relations, historical change, policy ramifications, and so forth. Apart from ventriloquizing the multiple voices of minorities to publicize their concerns, how can the study of ‘experience’ help the researcher say anything useful about gender and multiculturalism? The paper begins with ethnographic work on schoolgirls’ experiences of their minority status in schools in Indonesia. As is commonly the case in Indonesia, ‘minority status’ refers to both religious and ethnic minorities, and sometimes these coincide. Data are drawn mainly from female senior high school students in Bali and West Sumatra, where the dominant majority are Hindu Balinese and modernist Muslim Minangkabau respectively. However, it is necessary to keep both genders in view. Using this data, I show how gender ideologies shape young women’s experience of their minority status—particularly of their religious minority status—such that minority status is experienced differently by boys and girls. However, even that is not monolithic: sometimes ethnicity cuts across gender and religious identity. This attempt must be prefaced by making explicit the ways exterior discourses and external objective conditions (such as gender ideologies and school regulations) shape subjectivity, and hence experience. The paper shows that starting with experience can be fruitful, both in accessing otherwise unobtainable data and in capturing the complexity of the gendered experience of everyday multiculturalism.

- ‘Putting Religion into Multiculturalism’: Discourses and Practices of Multiculturalism in Indonesia

Assistant Professor Chang-Yau Hoon, Singapore Management University, Singapore

‘Unity but not uniformity; oneness but not sameness’, declared the Indonesian President Susilo Bambang Yudhoyono in June 2009 when addressing the nation’s ethnic Chinese at the 10th anniversary concert of the Chinese Indonesian Association in Jakarta. The theme of the event, ‘To experience diversity; to strengthen unity’, was consistent with Indonesia’s national motto: *Bhinneka Tunggal Ika* (Unity in Diversity). Indeed with a population of 230 million and hundreds of ethnic and sub-ethnic groups, Indonesia is synonymous with diversity. The aim of the paper is to examine the ways in which multiculturalism as a policy, discourse and practice has been conceptualized, implemented and applied in Indonesia. It aims to investigate the ways in which Indonesia’s democratization process allows new space for the expressions of previously oppressed identities using the framework of multiculturalism, in contrast to assimilation in the Suharto regime. While literature on multiculturalism focuses mainly on ethnic and racial difference, this paper attempts to broaden the scope of the term to include religious difference, and evaluate the possibility for ‘religious multiculturalism’. Drawing from interviews with religious scholars and activists in Indonesia in 2011, this paper will address the following questions: How is multiculturalism understood and implemented in Indonesia? What does the term ‘multiculturalism’ (multikulturalisme) mean in Indonesia? How is it different from Indonesian discourses of *kebhinnekaan/ kemajemukan* (diversity), *keberagaman* (heterogeneity) and *Bhinneka Tunggal Ika* (Unity in Diversity)? And lastly, how can we expand the concept of multiculturalism to accommodate multi-religiosity?

- An Imagined Society: Students’ Idea of an Ideal Indonesian Society

Dr Raihani Raihani, Universitas Islam Negeri, Indonesia

Indonesia is a country with a diverse population in terms of ethnicity, culture and religion. Since the fall of the authoritarian Suharto regime, democratization has flourished. The education system, as a pivotal means to this process, has been reformed accordingly, to incorporate the teaching of democratic and multicultural citizenship. This paper is one aspect of my larger team-based project on the evaluation of multicultural education in Indonesia funded by the Australia Research Council 2009-11. In this paper, I will present students’ perspectives on the ideal Indonesian society. This theme warrants discussion and analysis because it shows how cultural and religious diversity is understood by students, their expectations of people they want to live with or without, and the forces they think can bind the ideal society living in harmony. To pursue this objective, from 2009 to 2010 I collected data through interviews and Focus Group Discussions with over 100 students from six different schools in two different provinces, Yogyakarta and Central Kalimantan. I also used discourse analysis of the writings students produced upon request. Some of the schools enrolled students from different ethnic and religious backgrounds, but some others (*madrassah* and *pesantren*) are confined to Muslim students. With specific hypothetical questions, I explored students’ imagination of an ideal construction of society. I found that a diverse, but harmonious, society is the Indonesia most often imagined by the students. While ethnic and cultural pluralism does not bother most students, religious pluralism, which can lead to religious relativism, is avoided. A minority of students imagined a society with mono-ethno/religious composition. Factors such as personal experiences of having exposure to differences, the sophisticated nature of multicultural society, home and school education are influential in shaping their perspective and imagination.

D3.S3.08 (Individual Papers) - Chinese Ethnicities

Chair: Adjunct Associate Professor David Schak, Griffith University, Australia

- **Bai (白) People and Their Ancestors in Yunnan, China: A Critical Study on the 'Ethnic History' in the PRC**

Dr Myeon Jeong, Hanyang University, Republic of Korea

This study critically examines the paradigm of 'ethnic history,' the dominant nationalist framework that the PRC used to explain the ethno-genesis of minority people. The focus of this study is on the making of Yunnan ethnicities. Modern China and Thai have constantly competed to incorporate the border region of Yunnan within the boundary of their respective 'national histories.' China 'officially' consists of 56 ethnicities: the Han majority and the 55 'official' ethnic minorities. The 'Ethnic Identification Work' (民族識別工作) of the PRC has made non-Han people integral members of the larger 'Chinese nationality.' The discourse of the 'ethnic history' has granted non-Han peoples a legitimate place in Chinese history, discovered the origin (源) and development (流) of the official ethnic groups, and built a historical narrative of each ethnic group. This study focuses on the formation of 'the history of *Baizu* (白族史),' that is, the 'official' historical account of *Bai* ethnicity, one of the 26 official ethnic groups in Yunnan. According to 'the history of *Baizu*,' the present-day *Baizu* was originated from *Xicuan Baiman* (西爨白蠻), the ancient people that lived in the Yunnan-Guizhou Plateau during the Tang period (608-907). It is, however, questionable to identify the *Baiman* as the ancestors of *Bai* people today. The official ethnic history of *Baizu* does not reflect the way in which *Bai* people have identified themselves. This study offers a critical examination of the making of 'the history of *Baizu*' and *Baiman*, exposes a Chinese-centrism in the Chinese paradigm of 'ethnic history,' and reveals that the formation of ethnic minorities in modern China was a complicated, multi-layered, and often discontinuous process.

- **Uncle Kurban, Brother Alimujiang and More: Uyghur Representations in Chinese Public Media**

Dr Yangbin Chen, La Trobe University, Australia

While being Chinese may be a matter of 'nature' for the majority Han people nowadays, the Chinese nation building still poses as an undergoing challenge and fresh lesson for minority groups like Uyghurs. This paper examines four typical cases of Uyghur representations in Chinese media. In the state controlled media, Uncle Kurban, a Uyghur peasant from Hotan, Xinjiang in 1958, was a popular image in newspaper for extolling minority's indebtedness to Chairman Mao. Brother Alimujiang in 2011, a Uyghur kebab peddler in Guizhou, was praised as a 'moral hero' for his constant philanthropic deeds in donating his meagre income to help poverty stricken Han university students. However the images of Uyghur are often nowadays sharply different in less state controlled online media, where Uyghurs in China proper have always been stereotyped as 'thieves' or 'terrorists' by Chinese Han netizens. The paper argues that the contradiction in the representations of this minority group between the state and folk media reveals the predicament of Uyghurs' national identity and Chinese nation building in the current situation and very possibly for the uncertain future.

- **Manufactured against Spontaneous Nationalism: The Chinese in Singapore before and after 1990**

Dr Jason Lim, University of Wollongong, Australia

When Singapore achieved self-government from the British in 1959, the newly-elected People's Action Party (PAP) government of Lee Kuan Yew had an enormous task ahead of them: the maintenance of racial harmony in a city-state where the ethnic Chinese constituted an overwhelming majority. The government constantly raised fears of Chinese 'communalists' in Singapore. The Internal Security Act and detention without trial were used against known individuals, including opposition politicians, by Lee. By the time Lee resigned as Prime Minister in 1990, China had opened its doors to the outside world. The new governments in Singapore under Goh Chok Tong and Lee Hsien Loong encouraged the Chinese in Singapore to remain conscious of their Singapore identity and citizenship but ironically, they also promoted 'bilingualism' and 'bi-culturalism' in a bid to get the Singapore Chinese to take advantage of the rise of China. This state-sponsored nationalism, however, fails to take into consideration that the Chinese in Singapore had accepted the presence of non-Chinese peoples in the city-state and that there is a certain level of discomfort with the presence of mainland Chinese in the country. Matters came to a head between 2010 and 2011 when reports began to filter through websites critical of the PAP government of the behaviour of mainland Chinese in Singapore towards Singaporeans. The PAP also faced an angry electorate in the General Elections of May 2011 due to a perception that the government had bent over backwards to accommodate the mainland Chinese in order to keep the ethnic Chinese at 75 per cent of the national population. My presentation will look at the problems with integrating mainland Chinese in Singapore and the spontaneous nationalism among the Singapore Chinese that targets mainland Chinese.

D3.S3.09 (SASA Panel) - The Political Evolution of South Asia

Chair: TBC

- China and Pakistan: Relationship of Equality or Patronage? The Pakistani Media Perspective

Ms Negah Rahmani, Department of Foreign Affairs and Trade, Australia.

The China-Pakistan relationship has puzzled academics, analysts and journalists over the past six decades, given its strength and resilience in the midst of regional and global political dimensions. The recent escalation of reporting on the bilateral relationship in the international arena often portrays the relationship as unequal, with China acting as Pakistan's patron. However, this trend begs the question, how is the relationship perceived in the Pakistani media, and public opinion? This research paper sets to investigate through a discourse analysis of major Pakistani press resources the Pakistani perception on the bilateral alliance. The data will be analysed according to various criteria including the implied solidarity between China and Pakistan, as well as indicators of the implied equality of the relationship and favourability towards China within the Pakistani media. Since media in general, and in Pakistan in particular, has a strong role in shaping and influencing public opinion, the analysis will also highlight Pakistani public opinion on China, the Chinese relationship and their position within the alliance. Although the military governance of Pakistan has placed stringent control over the media, press media has remained a credible and widely used source of information.

- The Crisis of Hindu Nationalism in Post-Partition India: Hindu Mahasabha and Its 'Reorientation' Debate, 1947-52

Professor Sekhar Bandyopadhyay, Victoria University of Wellington, New Zealand

The All India Hindu Mahasabha, since its revival in the 1920s, sought to position itself against its projected 'threatening Others', the Muslims. But the Muslims were no longer 'threatening' in a post-Partition India, where the Hindus became an overwhelming majority. In view of the altered demographic realities of postcolonial India, the Mahasabha needed to redefine its ideological position. So on 28 December 1947 the Working Committee of the Mahasabha decided to initiate an internal debate to 'reorient' its ideological position. A Special Committee was appointed to collect and collate opinion on an internal discussion document on the 'reorientation of the Mahasabha policy and programme ... in the light of the altered circumstances of the country'. In the end the debate did not result in any major reorientation of the Mahasabha policies, as the conservative section staunchly held its ground against the modernists, and the debate was somewhat derailed by the political fallout of the assassination of Mahatma Gandhi. Historians have concluded that this inability to change resulted in the eventual demise of the Mahasabha as a political party. But no one has looked at the debate, which is important in itself, as it raised serious questions about modernity, citizenship and the role of religion in postcolonial India. It also brings out the pluralism within a major Hindu nationalist group and shows that the Hindu right was never a political monolith. And the lines of demarcation that separated them from the rest of the political society were often quite imprecise. This paper critically looks at this internal debate and its aftermath as an attempt to understand the state of Hindu nationalist politics in India in the wake of partition and decolonization.

D3.S3.10 (Individual Papers) - Diplomacy and Power

PANEL CANCELLED

D3.S3.11 (SASA Panel) - The Debate about India: Is It Going Forward or Backwards?

Chair: Professor Marika Vicziany, MAI, Monash University, Australia

- Dialogue with Professor Lord Meghnad Desai, London School of Economics.

This panel will take the form of a dialogue between Lord Meghnad Desai (House of Lords/London School of Economics) and the panel audience, chaired by Prof Marika Vicziany (President of South Asian Studies Association). The discussions will focus on an assessment of economic reform in India, or what Lord Desai asks: *Can the elephant run any longer?* We will be considering the nature of support and opposition to Indian economic reform including the Naxalite movement, farmer suicides, opposition to wind farms, the debate about the Indian Budget 2012, the growth of Indian multinationals and the growing presence of foreign companies in an increasing range of industries.

D3.S3.12 (Panel) - The Making and Unmaking of Indonesian Terrorists

Chair: Dr Zifirdaus (Zi) Adnan, University of New England, Australia

Although large scale terrorist attacks have subsided after the death of Noordin M. Top, it doesn't mean that terrorism has died down in Indonesia. Sporadic attacks such as the bombing of a mosque in Cirebon, the so called 'book bomb' attack which injured a policeman, and the bombing of church in Solo recently, are indications of the fact that terrorists are still active and will continue to be so. Nevertheless, some have left terrorism behind. Using the process approach (Horgan 2005) the study focuses on the process of engagement, radicalization, and disengagement of Indonesian individual terrorists. The data is based on the life stories of 50 individuals most of whom have been jailed for varying lengths of time for their involvement; some have been released. They were members of different groups including JI, JAT, KOMPAK, and NII. They were interviewed in different places in Jakarta, Central and East Java, both inside and outside jails. The main questions asked are: How were the terrorists recruited and radicalized? How did they leave terrorism? What strategies do they have for the future, and how could the radicals become terrorists? Deradicalization and 'counter-deradicalization' will also be discussed.

- **How Indonesia's Militant Islamists Become Terrorists**

Dr Ian Chalmers, Curtin University, Australia

This paper explores the process by which militant Islamists in Indonesia have become engaged in religiously-motivated terrorist activities. Clearly, there is no one reason why radicals move from a general militant disposition to one where they are prepared to attack civilians. Based on interviews conducted with convicted Islamist militants in Indonesia, I propose four different 'pathways' that jihadists have followed in their journey from radical theology to engagement in terrorist activity. Some were clearly 'committed jihadists' long before they undertook particular actions; others experienced a process of 'progressive radicalisation' leading them to eventually join a militant terrorist organisation. A third category consists of those 'recruited through family ties', such that their involvement in violent jihad can be considered the continuation of a family tradition. The final category is made up of those who happened to get caught up in events, 'accidental terrorists' who, through a series of events in their immediate community, were propelled from general support for radicalism to active engagement in acts of violence. The paper ends with a discussion of the efficacy of Indonesian government policies aimed at severing the link between religion and terrorist activities.

- **How Indonesian Terrorists 'Left' Terrorism, and Current Thoughts for the Future**

Dr Zifirdaus Adnan, University of New England, Australia

This paper examines the psychological process by which Indonesian terrorists decided to 'leave' terrorism. First it will review the problematic definitions of 'terrorists', and 'leaving' or 'disengagement' from terrorism. It then discusses several reasons for leaving terrorism including change of priority as a result of an assessment of previous events, disillusionment with individuals' attitudes and behaviors within the groups, desperate family situations, hardships (before, during and even after detention), and results of re-interpretation of the scripture. Many of the informants disengaged due to a combination of two, three or more of these reasons. The level of understanding and appreciation of the jihadist ideology may also play a role. The paper will conclude with the issues of 'conditional' disengagement, disengagement vs deradicalization and deradicalization vs counter deradicalization.

- **Moving from Counter Terrorism to Countering Violent Extremism: What We Can Learn from the Indonesian Experience**

Professor Greg Barton, PSI, Monash University, Australia

Over the past decade, violent extremism in Indonesia, and our understanding of it, have evolved substantially. Capacity for counter-terrorism in Indonesia has seen remarkable growth but the resilient threat presented by terrorist movements and violent militia demands the development of an approach to countering violent extremism (CVE) that broadly engages the whole of government and society. The detention of over 700 individuals involved with violent extremism means that we now have a substantial base of empirical data to draw upon in developing a more complete understanding of the ways individuals and groups engage with, and disengage from, violent extremism. Drawing on this material this paper will identify the principle elements of a CVE model for Indonesia and the related challenges that lie ahead.

D3.S3.13 (Individual Papers) - Modernity and Reenchantment

Chair: Associate Professor Judith Snodgrass, SoHCA, University of Western Sydney, Australia

- Chinese Spirit-Medium Worship: New Ideas for an Ancient Religion

Associate Professor Margaret Chan, Singapore Management University, Singapore

Modernity is on display in the practice of Chinese spirit-medium worship in Southeast Asia. Spirit-mediums in south Thailand, West Kalimantan and Singapore, pierce themselves using bizarre instruments such as a bicycle (the crossbar driven through the cheek), and light tubes lit up by batteries. These extreme acts are offered as proof of the medium's superhuman nature, or they are explained as penance performed on behalf of the community. Both ideas represent modern-day notions; inviolability argues a rational logic, and *bodhicitta* [working for the good of others] is a Buddhist, not Daoist concept. The theological reason—that swords and skewers inserted into the body transmit spirit-power to the mediums—has largely been forgotten. Young spirit-mediums in Singapore communicate on social networks using English, so that their discussions are informed by western religious concepts. Through the Internet and data storage devices such as DVDs, knowledge transfers freely. Chinese spirit-medium worship is practiced in clusters formed about charismatic leaders. The worship has no dogma or canon; so arguably, any foreign ideas adopted by devotees become an intrinsic part of the worship practice of the individuals. In this way, the worship is constantly changing so that it may be argued as truly a practice of the times.

- Thailand's Magical Stamps of Approval: Reading the Rise of Commodified Supernaturalism Among Thai Political Elites from Stamps

Professor Peter Jackson, Australian National University, Australia

Since Thailand's economic boom decade of 1987-1997, a wide range of new supernatural movements have become highly visible additions to the country's spiritual landscape and religious marketplace. Seeking supernatural intervention to achieve success, wealth and prosperity in Thailand's new urban economy, these movements are often only tangentially related to orthodox Theravada Buddhist teachings and practice. They have continued to grow in popularity despite the economic setback of the 1997 Asian economic crisis and the political conflicts that have destabilized Thai society over the past decade. In this paper I discuss the legitimization of non-Buddhist, success-oriented and highly commodified forms of supernaturalist practice in early 21st century Thailand. I argue that the large number of colourful special issues of Thai postage stamps devoted to supernatural cults of prosperity and success since the turn of the new century indicates the mainstreaming of non-Buddhist magic within Thailand's political, economic and cultural elites.

- Burmese Nationalist Movement and the Theosophical Society: An Aspect of the Acceptance of Modernity in Colonial Burma from 1900 to 1930

Ms Yuri Takahashi, University of Sydney, Australia

Studies of the history of Burmese nationalism have put more emphasis on the period from 1930, the rise of *Dobama Asiayone* (Our Burmese Association) because this movement, led by Aung San, eventually brought independence from British power to the country and established the basis of the national history of the new, independent state. However, to understand the acceptance of modernity and its ideology by the Burmese, it is important to trace the history of their nationalist movement before 1930, especially the first three decades of the last century, the era symbolized by 'YMBA' (Young Men's Buddhist Association) and 'GCBA' (The General Council of Burmese Association), plus a representative newspaper at the time *Thuriya* (*The Sun*). This was also the time the Theosophical Society most strongly influenced the Burmese nationalist movement. The Theosophical Society, an Eastern influenced Western institution, played a key role in the introduction of Buddhism and Hinduism to the modern Western world. They also, at one time, wielded much influence among intellectuals in many former colonial countries often supporting their nationalist movements. In Sri Lanka and India the society inspired the local intellectuals to look into their religions through new interpretations, which reinforced their nationalist discourse. I argue that the society made an important contribution to the development of Burmese nationalism in the period before 1930. For this study, I examine the socio-political narratives of Burmese intellectuals, together with contemporary cultural trends in literature and music, to discuss how they accepted modernity and developed their modern Burmese identity under the influence of Theosophist ideas.

D3.S3.14 (Individual Papers) - Media, Technology and Society

Chair: Dr Huong Ha, University of Newcastle, Singapore

- Technology and Society: E-Commerce and Women's Roles and Rights

Dr Huong Ha, University of Newcastle, Singapore

Recently, the rapid development of e-commerce has created more opportunities for women to participate in social, economic and political activities. Importantly, the cross-border nature of e-commerce enables women to obtain information and to reach the bigger world beyond their original places in the traditional context, especially in developing countries where women are still considered 'second class' citizens. This paper aims to (i) review the development of e-commerce as an instrument of social change; and (ii) examine the impact of e-commerce on the roles and the rights of women as citizens and consumers, using Vietnam as a case study. It asks how they can be free from traditional limitations to fully develop their potential. In short, this paper will contribute to the understanding of the influences of e-commerce on the daily life of women. It may help relevant authorities, policy makers and researchers in shaping e-commerce policies, taking into account gender in order to liberalise women from some traditional roles and protect their rights so that they can have more opportunities to contribute to society.

- The Global Meets the Local: Televangelism in India

Dr Jonathan James, Edith Cowan University, Australia

Since the 1990s, the media and cultural landscape of India have been rapidly changing with the introduction of satellite television. In contemporary India there is increasing availability and space for home-grown Hindu, Buddhist and Islamic televangelism, following the introduction of Christian televangelism. Christian televangelism, which is currently flourishing in India, can be identified in three distinct varieties—global, local and 'glocal' (James, 2010). In this paper the local variations of Christian and Hindu televangelism are analyzed in terms of how they are being produced, shaped and consumed. The methodology used for the study consists of content analysis of selected programs supplemented with ethnographic research of Christian and Hindu community leaders from Mumbai, Hyderabad and Chennai. Through these means, local Christian and Hindu televangelism are analyzed from three levels: context, text and subtext. The research will show that any measure of success in local Christian programs seems to make local producers open to the pressures of commercialization; political alliances and at times appropriation and absorption by the larger project of global Christian televangelism. In the same vein, the exposure to Christian TV has influenced the producers of Hindu televangelism, which is mainly funded by Indians in the diaspora, to use the marketing techniques and commercialized messages of Christian televangelism.

D3.S3.15 (Individual Papers) - News Media and Propaganda

Chair: Professor Michael Atherton, W&SRC, University of Western Sydney, Australia

- The Malaysian Press Freedom Movement: A Failure or a Work in Progress?

Dr Ross Tapsell, Australian National University, Australia

This paper will explain the nature of the Malaysian press freedom movement from 1997 to today. It suggests that despite the attempts of activists, journalists and NGOs, the Malaysian press freedom movement has, for the most part, failed. This failure was due to intense pressure from the ruling power, Barisan Nasional, but also due to a general lack of support from the mainstream media. This paper will assess the possibilities of a new movement for press freedom pushed through social media, and argue that the difficulties encountered by advocates for press freedom during *reformasi* continue to exist today. There is much excitement amongst some scholars and journalists about the democratising force of the 'new media', but will the same hindrances which defeated press freedom advocates in Malaysia fifteen years earlier once again defeat this movement for change today?

- Chinese and Asian News in Hindi Newspapers

Dr Peter Friedlander, La Trobe University, Australia

This paper looks at coverage of Chinese and Asian news stories in Hindi newspapers and contrasts it with coverage in the English language press in India. The question posed was, in its coverage of international news in India, does the Indian English language press focus on stories which reflect policy issues, and the Hindi press focus on stories that centre on personal issues? I argue that multiple linguistic public spheres in India hold distinct, and highly diverse, views on how India relates to Asia. Fieldwork consisted of interviews in 2011 with six editors of significant publications, such as *Hindustan* and *Nav Bharat Times*, and journalists from a range of publications. The views expressed in these interviews were then compared with the variations in the coverage of stories in the Hindi and English press. The provisional findings indicate that there are a number of factors influencing Indian press coverage of Asian news and in particular differences between the coverage of Southeast Asian and East Asian news. These included issues such as security, trade, development, news from the Indian Diaspora and the role of coverage of celebrity news. I then examined how these factors impact on Indian press coverage of Chinese and Japanese news in comparison with news about other Asian countries. The conclusion is that Hindi press coverage of stories of Asian news has to be seen in relation to the existence of multiple linguistic public spheres in India which leads Hindi newspapers to cover Asian news in ways which are very different from the Indian English language press.

- Frontiers in a Shanghai Newspaper, 1872-1894

Ms Haruka Nomura, Australian National University, Australia

Whether and in what sense the Qing (1636-1911) was an empire analogous to other major empires is a major topic in the recent scholarship of Qing history. This paper explores how the Chinese elites based in Shanghai wrote about places in Africa, the Pacific and the Americas coming under a growing Western influence in the late nineteenth century, and in doing so, how they saw Qing China. The paper focuses on a Shanghai-based commercial newspaper as a new forum within which foreign places were narrated and discussed by the rising social stratum of Chinese elites in the commercialised coastal city. Located at this new node of intersecting local and world information networks, the newspaper reflected how the visions of new frontiers converged and diverged among these elites, the Qing dynasty, and foreign imperial subjects reaching Shanghai in an age of empire.

- **Joining the World Public: China's Treaty-Port Press and the Nanjing Government's Foreign Propaganda System in the 1930s**

Ms Shuge Wei, Australian National University, Australia

The English-language treaty-port press in China was a unique historical phenomenon in world media history. Operated in the foreign settlements and concessions in the nineteenth and the first half of the twentieth century, the newspapers were regarded by audiences in metropolitan cities as the most credible sources on Chinese issues. The Chinese involvement in this important medium, however, has largely escaped scholarly scrutiny. This paper explores the Chinese bilingual elites' efforts in presenting China's case to the world during the Sino-Japanese crisis in the 1930s, their cooperation and rivalry in the press, their relationship with the Nanjing government and the way in which they created networks with foreign journalists in China. I argue that the English-language treaty-port press played an important role in shaping the development of the Guomindang government's foreign propaganda system. The Chinese-operated English-language papers provided the Nationalist government with a channel to voice its position years before a centralized foreign propaganda institution was established in 1937. The newspapers also created a platform to develop journalistic skills of the Chinese bilingual elites who joined the Government's foreign propaganda institutions after the outbreak of the Sino-Japanese war. This paper challenges the perceived passivity of Chinese reactions to the Anglophone media in the cosmopolitan treaty ports. It also breaks the conventional nationalist bias that the English-language public sphere has little to offer to the study of Chinese media as a discipline. Given the striking similarity between the transnational media environment in China's treaty ports in the 1930s and today's globalized context, the Chinese bilingual elites' activities in the English-language press could provide important points of reference and comparison for contemporary scholars to assess China's current efforts to expand its soft power through the English-language media.

14:30 – 16:00 | Day 3 – Session 4: Concurrent Panels

D3.S4.01 (Individual Papers) - Local and Global Perspectives in Media and Popular Culture

Chair: Ms Kecia Fong, ICS, University of Western Sydney, Australia

- **Scrutinising Segyehwa: South Korean Globalisation as an Embodiment of 'East meets West'**

Miss Jacqueline Willis, ICS, University of Western Sydney, Australia

This paper reflects part of a doctoral project concerning divided Korea and the nexus between policy and culture. Addressing the conference themes of cross-border interactions and transnational connections in an era of increasing globalisation, it focuses primarily on the South Korean case. In contrast to North Korea, which resists globalisation as a tool of US imperialism, South Korea maintains a recognisably indigenous 'glocalised' culture. This paper thus examines how South Korea's *Segyehwa* (Koreanisation) policy, forwarded by the Kim Young-sam administration (1993-1998), sought to rework and Koreanise 'global' influences to reflect a sense of 'South Koreanness.' Seeking to contextualise South Korean globalisation within the wider economic, political, cultural and social transformations of the State, discussions of *Segyehwa* are positioned within the broader frame of South Korean democratisation. They are also analysed from within the broader context of the globalisation debate. A long-time topic of contestation, much discord surrounds whether globalisation is a fixed process of 'homogenisation,' 'Americanisation,' or imperialism; or 'hybridisation' and 'indigenisation,' whereby foreign influences can be resisted and appropriated. Aligning with the latter side of the debate, cultural hybridity is purported as an observable product of globalisation in South Korea. Working to demonstrate and empirically ground this apparent process of cultural hybridisation, this paper draws on the example of South Korean music and how it can be seen to reflect the 'Koreanisation' objectives of the *Segyehwa* policy by embodying a synthesis of East and West. Considering the wider implications of globalisation as a process of intercultural mixing and exchange, the paper also ponders what the case of South Korea reveals about nations and their boundaries in today's global age; the increasing permeability of boundaries between Asia, or in this case, Korea and the West.

- **Emotion as Power: Constructing *Dama* and *Damdang* Dimensions of Emotion in Philippine TV Ads**

Assistant Professor Jayson de Guzman Petras, University of the Philippines Diliman, Philippines

Filipinos have a long history of communal experience that leads to a wide and complex range of interpersonal relations. Psychologists Enriquez and Santiago identified eight levels of interaction – from the relatively uninvolved civility to the total sense of identification. All these are part of the conceptualization of *kapwa*, the recognition of shared identity or the inner self shared with others, as a core value. This is the reason why Filipinos can be said to have the sensitivity to their fellows, especially in the emotional aspect. It is not surprising, therefore, that in the age of popular culture, advertisers use an emotional campaign strategy as a tool to connect to the public. This paper considers the way that emotion is employed by Philippine television advertisers as a powerful tool in appealing to Filipino consumers to adopt the services and/or goods being publicized. It examines the elements of some sample ads to highlight concrete manifestations of different emotions. Using the literature of Filipino indigenous psychology, it makes use of *dama* and *damdang*, the inner and outer dimensions of emotions respectively, as a framework of study. Through this, the paper aims to understand the emotions deeply embedded in Philippine culture and society as a contribution to the universal body of knowledge.

- **Imaging and Imagining the Philippines through Virtual Tourism**

Assistant Professor Elyrah Salanga-Torralba, University of the Philippines Diliman, Philippines

For the past years, the Philippine Government has been consistent in their promotion of the country's tourism through a series of programs and campaigns. From 'Wow Philippines' to the recent 'It's more Fun in the Philippines,' these campaigns have garnered mixed reception from the people. This paper poses the question: how do Filipinos define themselves? Bases for analysis are the variety of interpretations of the Department of Tourism's most recent campaign through the social networking site, Facebook. What were the strategies and initiatives that the State had enforced to promote virtual tourism? How do the people perceive and view the Philippines as a country? What were the themes and aspects present in the network threads? Through technology, the virtual community

serves as a mediated space of ideologies and identity for the consumption of a wider audience. The Filipino community assumes the task of communal authorship by weaving together narratives of being Filipinos through their interpretations of the campaigns. Thus, they acquire multiple roles as consumers, observers, critics and participants. As multi-cultural participants, disjunctures occur in their narratives of 'It's more Fun in the Philippines' therefore, what is fun and who is the Filipino in virtual tourism are created relatively.

D3.S4.02 (Panel) - Reconciliation of Australia and Japan since the Asia-Pacific War

Chair: Dr Yasuko Claremont, The University of Sydney, Australia

Sixty-seven years have now passed since the end of the Asia-Pacific War, in which Japan and Australia were enemies. This panel will explore the multiple actions taken by both countries to build up and maintain an enduring relationship of friendship and peace. Leading aspects to be discussed are: (1) political: the Basic Treaty of Friendship and Co-operation, 1976; (2) cultural at a national level: the arts, cultural and educational programs instituted by the Japan Foundation; (3) cultural at a civic level: sister cities, travel, sporting exchanges; (4) educational: student exchange programs; (5) memorials: the Peace Memorial Park and museum on the site of an old POW camp in Naoetsu; the Japanese War Cemetery at Cowra in NSW. Furthermore, the legacy of the Asia-Pacific war in terms of reconciliation and war remembrance is gradually replaced by dramatic changes in the global landscape.

- **Debunking Myths: The Self-Portrait of an Imperial Japanese Army Soldier**

Dr Victoria Eaves-Young, University of Tasmania, Australia

The renewed fervour with which Anzac celebrations are undertaken in Australia has given rise to a tendency towards the image of the Australian soldier as 'untainted hero' within Australian patriotic opinion. Originating with the commemoration of the failed landing of Australian soldiers at Gallipoli in the First World War, a more recent focus has centred on the extreme hardships suffered in the Kokoda Campaign of the Pacific War. Rather than providing a catalyst for a deeper examination of the role of soldiers who fought against us in these battles, this trend towards the championing of our involvement in war has further demonised the function of the 'enemy' soldier. Accounts of the war-time experiences of Imperial Japanese Army soldiers include the works of *sengoha* (post war) writers. Written by defeated returnees, this material exhibits the 'survivor syndrome' characteristics of Japanese servicemen who returned alive from the war and fail to facilitate a deeper understanding of the common soldier engaged in this conflict. My focus in this paper is on the rarely heard real-time voice of the Japanese soldier in the combat-zone. By analysing the diary of Tamura Yoshikazu, this paper will probe, and problematise, commonly held understandings relating to the Japanese soldier.

- **Cowra: The 'Spiritual Home of Australia-Japan Relations'**

Dr Elizabeth Rezniewski, University of Sydney, Australia

Cowra in Central West New South Wales, a town of fewer than 10,000 people, has acquired renown as a community that has moved so far along the path of reconciliation that then Ambassador of Japan, Atsushi Hatakenaka, described it in 2001 as the 'spiritual home of Australia-Japan relations'. Prime Minister Paul Keating in 1994 said: 'At a time when many other Australians were not ready to do so, the people of Cowra chose to pursue reconciliation and healing' (CG 3 Aug 1994:2). The people of Cowra not only pursued reconciliation with Japan but assumed the responsibility of campaigning in the cause of international peace. Over the years they have established many symbolic and material signs of reconciliation: sites of commemoration; cultural events; school exchanges.... It became a 'privileged' space, within which it was possible to conceive and realize projects that were far in advance of what was possible elsewhere in the nation. This paper traces the steps that Cowra took towards reconciliation, identifies the prime movers and the significance of their initiatives and actions, and the role of government. Its principal aim is to explore the reasons that made it possible for the community to assume its role in reconciliation and peace-making.

- **The Emergence of the Spirit of Reconciliation**

Dr Yasuko Claremont, University of Sydney, Australia

My paper focuses on exploring why, and at what point of time, the need for reconciliation arose among people who contributed to reconciliation movements between Australia and Japan after the end of the Asia-Pacific War. My resources include soldiers' memoirs, records of the POW experience at Cowra, Changi, and Naoetsu, in which cultural misunderstanding between the two sides is recognizable. Yet, the spirit of reconciliation and the desire to reach out to a better understanding have emerged from grassroots activities. For example, in 1988 a joint memorial service comprising Christian and Buddhist ceremonies was held on the site where the Naoetsu POW camp used to stand. It was organized by the Nara Japan-Australia Society, the Cowra Australia-Japan Society, and the Jōetsu City Council. A small peace memorial park initiated by eight local citizens of Naoetsu was created on the site for commemoration in 1995. Since then, peace and friendship relationships have continued to grow strongly by ways of correspondence and visits including those by school children. The purpose of my paper is first to clarify the roots of cultural misunderstanding, and, second, to recognize the importance of mutual links established between the two peoples, I would like to pinpoint where the need for reconciliation started.

- **Historical Reconciliation and Australia's 'New' National Cultural Policy in the Asian Century**

Roman Rosenbaum, University of Sydney, Australia

The Minister for the Arts, Simon Crean, announced earlier this year an independent review of the Australia Council for the Arts. As the federal government's arts funding and advisory body this review is supposed to lead to the development of a new National Cultural Policy—the first in nearly 20 years. This announcement comes within a paradigm change where the legacy of the Asia-Pacific war in terms of reconciliation and war remembrance is gradually replaced by dramatic changes in the global landscape and the proclamation of the Asian Century. Within the need to carve out a globally recognisable national cultural brand, Australia has much to learn from its former adversary Japan, as one of the leaders of successful cultural diplomacy, that linked the soft power potential of the arts with the cultural economics of a globalised consumer market. Against the backdrop of Australia's recent history wars and the contemporary ramifications of the White Australian policy, this paper will investigate the pros and cons of defining a distinct national Australian culture in relation to the changing perception of the Australian identity within the context of the Asian century. What are the implications and significance of Australia's planned New National cultural policy?

D3.S4.03 (Individual Papers) - Food and Cultures

Chair: Distinguished Professor Ien Ang, ICS, University of Western Sydney, Australia

- Custom or commodity? Chaoshan (China) Gongfu Tea in a Consumer Society

Dr Peter Dabbs, Menzies School of Health Research, Australia

Chaoshan *gongfu* tea is one of the oldest forms of Chinese tea culture, with some writers tracing its antecedents back to the Tang dynasty. Its most distinguishing characteristics are a high level of *jiangjiu*, or attention to detail, manifest in the use of small cups, teapots or lidded cups (*gaiwan*), and skilled gestures in preparing and serving the tea. In the Chaoshan region of eastern Guangdong province, however, *gongfu* tea is practised, not as an elegant tea art, but as an integral part of everyday life—as *xiguan*—in homes and workplaces as well as (even more than) in teahouses. However, the tempo of life in a modern consumer society poses challenges for the more leisurely, unhurried rhythms associated with *gongfu* tea. In this paper I draw on recent fieldwork to explore changes and continuities in Chaoshan *gongfu* tea brought about by economic changes and the growth of consumerism. As an everyday practice, sharing *gongfu* tea not only provides a refreshing beverage and a range of tastes and flavours, but affirms participants' sense of belonging to a network of relationships and a distinctive and ancient regional culture. At the same time, the commodification of *gongfu* tea culture opens up opportunities to market *gongfu* tea in ways more in keeping with a consumer society, and these, not surprisingly, are being pursued. I explore the relationship between Chaoshan *gongfu* tea as *xiguan* and as a contemporary consumer commodity and the implications of the presence of both.

- 'Tastes Like Home': Second Generation Asian-Australian TV Chefs and Culinary Journeys to the Ancestral 'Homeland'

Ms Charlotte Setijadi-Dunn, Macquarie University, Australia

Each week Australian audiences embark on a journey to exotic places like China, Vietnam, and Sri Lanka through the popular TV shows of second generation Asian-Australian 'celebrity' chefs Kylie Kwong, Luke Nguyen, and Peter Kuruvita. In the shows the chefs explore the flavours and aromas of their respective ancestral homelands. The chefs also share their experiences of growing up as children of Asian migrants where food played an important part in the maintenance of their cultural heritage. Indeed, as cultural mediators seen to possess an in-between status, these Asian-Australian chefs possess the credibility to speak of Asian foods and cultures in an authentic yet familiar tone. However, their popularity raises new questions about how Asia, Asian food and Asian Australians are constructed in the popular imagination. In this paper, I aim to examine this popular culture phenomenon by linking it to greater theoretical frameworks of nostalgia, diasporic narratives, and commercialisation.

- Is Japanese Governance Changing? Case Study of Regulations for Sustainability in Sashimi Tunas

Dr Kate Barclay, University of Technology Sydney, Australia

Sashimi tuna offers an interesting window into contemporary Japanese society. Rising to prominence as a delicacy in the 'bubble' years, after recession set in aquaculture was used to make it available for mass consumption at a less exorbitant price through high-end supermarkets and sushi restaurant chains. The highest prices for the first bluefin tuna sold at auction at Tsukiji in the new year make media headlines. While in recent years non-Japanese buyers have been buying this prized first fish, in 2012 a Japanese restaurant chain outbid everyone to pay a record high price, reportedly to help Japan 'liven up' out of its economic doldrums and the catastrophes of the tsunami and nuclear power accident in 2011. Because the main species of tuna used for sashimi are overfished, this topic highlights the way the environment is perceived within Japanese society and in government. In 2005 the Japanese fleet was exposed for catching far in excess of its internationally agreed quota for southern bluefin. In 2009 Japanese seafood traders came under scrutiny for importing improperly documented northern bluefin tuna from the Mediterranean. This paper, based on interviews conducted in Tokyo in 2011, explores the ways fishing industry organizations, traders, retailers and regulators have responded to these problems. The paper considers fisheries regulation in the light of broader changes in Japanese governance, particularly the concern with safety.

D3.S4.04 (Individual Papers) - Body Politics

Chair: Professor Vera Mackie, University of Wollongong, Australia

- Knowing the Asian Body: Somatic Technologies of Difference

Dr Sonja van Wichelen, ICS, University of Western Sydney, Australia

How do biomedical discourses affect knowledge practices about Asian bodies? My paper for the ASAA conference looks at the technologies of Western medicine's contemporary 'making up' of Asian bodies through the investigation of global adoption practices. It focuses on Adoption Medicine as a subject of scientific knowledge that increasingly defines the parameters of health in the world of international adoption. While this biomedical discourse alludes to the (physical and psychological) wellbeing of adoptee bodies, it also reproduces the imperative of normality and the negation of difference. Drawing on a discourse analysis of scientific texts in Adoption Medicine on the one hand, and ethnographic data from American and Dutch adoption agencies on the other, I describe the emergence of a new diagnostics on precocious puberty primarily found in young girls adopted from Asian countries. To alleviate adoptees from the stigma of early puberty and shorter body length, the dominant medical model supports hormonal treatments. I argue that such treatments can be regarded as a somatic technology that privileges sameness over difference. Moreover, these somatic technologies contribute to a broader biopolitics in which the desire to 'know' morphs into the containment of otherness.

- Illicit Sex/Criminal Gender: *Hijra* Resistance to the Regulation of Sexuality in Colonial North India

Ms Jessica Hinchy, Australian National University, Australia

A burgeoning movement for queer rights has emerged in India in the last decade, part of an ongoing legal case for decriminalisation of homosexuality, currently before the Supreme Court. The *hijra* community—a transgender group who are usually born of the male sex, identify as female or third gender, are (in the 'ideal case') emasculated and have a social-ritual role performing at the time of births and marriages—has become an icon of this movement in the Indian and

international media. This paper will examine the historical criminalisation of the *hijra* community and historical modes of *hijra* resistance, particularly focusing upon the late nineteenth century. In 1871, Part II of the Criminal Tribes Act provided for the registration, surveillance and control of 'eunuchs' who were considered 'habitual criminals' and 'habitual sodomites.' The purpose of the Act was to cause eunuchs to 'die out' through the prevention of emasculation and the removal of children from *hijra* households. In the short term, the CTA sought to erase *hijras* as a visible social category in public through the prohibition of their traditional occupation of performance and their appearance in public in women's dress. *Hijras* resisted and evaded the CTA in multiple ways: petitioning government; escaping from the territories where the CTA was enforced; devising strategies for the evasion of police surveillance; and simply breaking the law. However, I argue that 'everyday' assertions of alternative identity were equally important forms of resistance. I analyse the everyday retelling and enactment of *hijra* mythology, which asserted *hijra* identity as divinely sanctioned in the face of criminalisation and marginalisation. This is an important contribution to sexuality, gender and queer studies in colonial and post-colonial India, since the history of the *hijra* community and the historiographical and theoretical implications of 'everyday' *hijra* resistance are yet to receive scholarly analysis.

- **Massage (*àn mó*) and Related Services as Popular Culture: New Consumption and Fluid Gender Stereotypes in Contemporary China**

Dr Md. Nazrul Islam, United International College, China

With the boom of China's economy, what people can afford has risen significantly in recent years which boosts new forms of consumption such as massage. Today massage and related services have become one of the most popular consumption products available from five star hotels of mega cities to small townships, to cater for the needs of various social classes. This paper examines how massage and related services have become increasingly popular and how adults from both the sexes are ready consumers. Under this development, the mainstream gender stereotype has been reproduced where young females provide services and satisfy male clients, reinforcing a traditional gender role. At the same time, female clients are also engaged in this new consumption, receiving services from male providers, a break with the mainstream gender hierarchy. However, different gender groups receive different services. Male clients exclusively consume body massage, shoulder massage, etc. while female clients mostly consume hair care, face massage, etc. This paper concludes that massage and related services have become popular culture in China today, providing new consumption products, reinforcing and/or breaking mainstream gender stereotypes.

D3.S4.05 (Panel) - Narrating Against the Gender Grain: Representations of the Aged Woman in Modern Japan

Chair: Dr Barbara Hartley, University of Tasmania, Australia

The aging woman is an ever-present trope in modern Japanese narrative. This panel investigates representations of the aged woman in the work of two of Japan's most prolific post-war writers, Ariyoshi Sawako (1931-1984) and Nakagami Kenji (1946-1992), both of whom, coincidentally, come from Wakayama-ken. Tomoko Aoyama begins by examining Ariyoshi's little known early works that focus on the humour of the aging woman. Each work adopts a varied perspective to aging, gender and sexuality, although there is a persistent theme of the desire of the 'old woman' to affirm and participate in life. Machiko Ishikawa's presentation provides a close reading of the role of the old woman *kataribe* as she appears in the writing of Nakagami Kenji. Drawing particularly on Nakagami's writing on *monogatari*, Ishikawa reads the subaltern voice of the older woman through Spivak's theory of the native informant. Barbara Hartley concludes by returning to the work of Ariyoshi to provide a re-reading of the writer's early best-selling novel, *The River Kii*. In contrast to conventional readings of Ariyoshi, Hartley argues for the radical nature of this writer's work and her contestation of hegemonic gender norms.

- **Gender, Humour and Old Age in Early Works of Ariyoshi Sawako**

Dr Tomoko Aoyama, University of Queensland, Australia

This paper focuses on the early works of Ariyoshi Sawako that deal with gender, ageism and sexuality. Humour, irony, and satire are employed as powerful tools to subvert patriarchal and ageist assumptions. The short play *Warau Akaiko* (*The Laugh of Akaiko*, 1957) and the short story *Akaiko monogatari* are based on an episode found in both the *Kojiki* and the *Nihon shoki*. In the classical texts, having followed for eighty years the command of Emperor Yūryaku to wait for him, Akaiko cries when the Emperor declares that she is too old to marry. Instead of tears, however, Ariyoshi gives her Akaiko laughter, which can be compared to the laugh of the Medusa (*Cixous*) or *Yamanba* (*Ōba Minako*). The protagonist of *Utsui Anju-san* (*Pretty Nun*, 1958), is an ageing Buddhist abbess, who represents a more gentle kind of humour that nevertheless contains a critique of modern life. Even the seemingly bleak and bitter story, *Sanbaba* (*Three Crones/Hags*, 1961), of the warring old women—the wife, the mistress, and the younger sister, survivors of a wealthy man—has humorous scenes, and its ending may be interpreted as an insightful depiction of single/solitary (*ohitorisama*) women who form a commune despite their differences.

- **Note on Tradition of *Omina* (Old Women)'s Narrative by the Japanese Outcaste Writer Nakagami Kenji**

Ms Machiko Ishikawa, University of Tasmania, Australia

Nakagami Kenji (1946-1992) was the first recognised writer from Japan's outcaste *Burakumin* group. In his essay series, *Monogatari no keifu* (*Genealogy of Narratives*, 1979-1985), Nakagami mounted a critique of traditional Japanese written narratives (*monogatari*) which he regarded as scaffolding the exclusionist mainstream. The term, *monogatari*, is a compound of two words, *mono* (things) and *katar* (talk), and is closely tied to oral tradition. In Nakagami's view, *mono* is 'soul' and *katar* is 'not only the activity of telling but also the passing down of religious precepts and historical memories'. In his essay, Nakagami discusses the *omina* (old woman) who relates tales of a dead 'soul' and who affiliates with the socially 'marginalised'. Referring to the tradition of *monogatari* as female writing, Nakagami discusses Enchi Fumiko (1905-1986) as the sole legitimate *monogatari* writer in Japanese modern literature, interpreting her works as an embodiment of the primitive state of *monogatari* narrated by *omina*. I will read Nakagami's note on *omina*'s narrative from the perspective of post-colonial studies. Referring to Gayatri Chakravorty Spivak's discussion on 'native informant', I will discuss how Nakagami examines *omina*'s narrative as a trace of subalternity of the marginalised in Japan.

- **Gender, Sexuality and Generation in Ariyoshi Sawako's *Ki no Kawa***

Dr Barbara Hartley, University of Tasmania, Australia

Ariyoshi Sawako was a prolific writer in Japan in the 1960s and 1970s. Aging is a pervasive theme in Ariyoshi's corpus, with her first published narrative depicting the fraught relationship between a daughter and her elderly master samisen-player father. Ariyoshi was, furthermore, the author of *Kōkotsu no hito* (1972, *The Twilight Years*), the blockbuster account of a woman caring for a father-in-law stricken with dementia. This work forced post-war readers to confront aging as a function of the Japanese economic miracle. This presentation examines issues of gender and sexuality in Ariyoshi's first long novel, *Ki no kawa* (1959, *The River Ki*). Narrating the lives of three generations of women from Wakayama, *Ki no kawa* closely examines the relationships between grandmothers, mothers, daughters and granddaughters. Although received by the male-dominated literary community of the time as populist and lightweight, the novel, in fact, provides a complex and non-essentialist account of the diverse lives of aging women in modern Japan. Particular attention will be given to the multiplicity of Ariyoshi's representations of women of age in the novel and the manner in which, although strongly aware of the restrictions placed upon them, they quietly subvert hegemonic norms as opportunities arise.

D3.S4.06 (Individual Papers) - Contemporary Feminism in Islam

Chair: Dr Geir Henning Presterudstuen, SoSSP, University of Western Sydney, Australia

- The Islamisation of Feminism in Indonesia and Malaysia

Ms Yasmin Hassen, Monash University, Australia

Why is Islamic feminism considered a threat to Islamism in Indonesia and Malaysia? In light of recent geopolitical events there has been a growing interest in how Islam manifests itself politically and socio-culturally. Such interests have generated and facilitate a platform whereby interfaith forums and dialogues have become the norm. Despite the obvious benefits of interfaith dialogue the following research asserts that there is greater need for intra-faith dialogue and internal reform in Muslim majority nation-states. Of particular interest to this research is in deciphering whether or not the emergence and appeal of Islamic feminism in Malaysia and Indonesia poses a challenge to Islamism and to what extent can Islamic feminism be considered either a stabilizing or destabilizing force. Academic scholars draw their readership's attention to both the theological and ideological appeal of Islamic feminism they do not, however, synthesize how Islamic feminism can be conceived as either a limitation or a viable alternative in the socio-cultural and religio-political landscape of Muslim majority nation-states. What follows is a modest attempt to ascertain how Islamic feminism exhibits itself in the political and social landscape of these case study nation-states, and how Islamic feminism may be considered problematic for Islamism in Indonesia and Malaysia.

- Helpless or Exploited? Contemporary Media Portrayals of Afghan Women in an Orientalist Paradigm

Miss Negah Rahmani, Monash University, Australia

The international involvement and attention that has flowed into Afghanistan since the 2001 Coalition effort to topple the Taliban regime has also shed unprecedented light to the plight of Afghan women. Women's rights and their severe oppression under the Taliban regime was one of the key points of justification for the Coalition's involvement in Afghanistan, where improved rights and standards for women were a key promise. Therefore, images of Afghan women, sometimes unveiled but mostly *burqa*-clad, saturated media outlets around the world. However, did such images convey an Orientalist, or more precisely an imperial feminist discourse? Images from the Western news wire service Agence France-Press will be analysed and compared to images broadcast by China's Xinhua news agency. The comparison will be used to examine whether western media images were portraying Afghan women in an Orientalist manner. Indicators of imagery contact, distance, point of view, dress and behaviour will be used to analyse the layered meanings of the images. These indicators are closely linked to concepts of 'liberation', 'rescue' and 'otherness' which form the basis of Said's Orientalist theory.

- Muslim Women and Pre-Secularisation Ambiguity: Construction and Deconstruction of the Islamic Dress

Miss Rafidah Khalid, Auckland University of Technology, New Zealand

Since the beginning of the 1980s, the quest for Islamic resurgence had swept throughout Malaysia as part of the awareness of freedom from colonial influence. Since then the Islamic dress, the *Hijab*, has become an important selection of attire amongst the Malaysian Muslim women. Many terms for Islamic dress or *Hijab* appeared, and the identification of its meaning, form, and function reconstructed, primarily according to references in the *Al-Qur'an* and *Hadith*. However, at present, this dress and its meaning has shifted under the influence of global media and trends in fashion. This paper takes account of fashion as a system with commodity means that 'contaminates' and 'dilutes' the very meaning and identity of the Islamic dress. The notion of intrusion proposes that another 'Western' fashion gaze infiltrates cultural difference under the Western modes of emancipation. One can argue that the *Hijab*, as clothing that symbolizes Islamic practices, is without commoditisation. However, when *Hijab* enters into the fashion system it becomes a commodity exchange entity that may result in another reconstruction of dress or deconstruction of it into another meaning, form, and function. This paper discusses two periods of development: the reconstruction of *Hijab* in the Post-Colonial, Islamic Resurgence period; and the present deconstruction of *Hijab* through fashion commodity.

- The Burqa as Moral Panic: Analysis of the Australian Media Landscape pre-2010 Federal Election

Mr Teckwah Tan, Australian National University, Australia

The *burqa* was brought back into political discourse before the 2010 Australian Federal elections. It was as a moral panic over female Islamic dress that in Australia seems to submerge and re-emerge. Recurrent cultural anxieties that had hitherto been concerned with being Western in an Asian neighbourhood saw a shift towards the Muslim *Other*. Since moral panics do not exist in a vacuum, but rather form part of the broader discourse of the threat to society's values—or the idea of Australian-ness—this study provides understanding into *what* or *whose* values were seen to be under attack. This paper then seeks to answer how and in what ways was the *burqa* constructed as moral panic in Australian print media leading up to the 2010 federal election? This study employs discourse analysis on editorials, opinion pieces and letters, with their power to represent the bodies of veiled woman, to unpack already-existing Australian cultural anxieties. The analysis shows that Australian reporting of the *burqa* operates within two main discursive categories, of either relating to the private or the public space. The private relationship of woman and her *burqa* is constructed as a dualistic antagonism between familial, cultural forces and liberal construct of personal choice. The other category is between the *burqa* and the public, which sees the veil as a confrontation in the public space and also as a political challenge. The liminality of the veiled women represents a tension between the private and public and tests the boundaries of the private/public sphere in a

D3.S4.07 (Individual Papers) - Tradition and the Politics of Identity

Chair: Professor Brett Neilson, ICS, University of Western Sydney, Australia

- **Claiming Land; (Re)claiming Identity: Ādivāsi Gōtra Mahā Sabha and Indigenous Modernity in Highland Kēraḷa, Circa 2001-2003**

Mr Abhilash Thadathil, Jawaharlal Nehru University, India

This paper discusses the role Ādivāsi Gōtra Mahā Sabha (AGMS) (founded in 2001), as a home-grown tribal movement in (re)claiming the identity and land-rights of the Ādivāsis in the forest-clad highlands of contemporary Kēraḷa. Here, the blanket term 'Ādivāsi' denotes different/heterogeneous groups of tribal communities including settled agriculturalists, servile labourers and hunting-gathers who have been living on the fringes of the subcontinental socio-political hierarchy. Since the days of the colonial Modernization in the South, the traditional territorial rights enjoyed by the 'Ādivāsis' of Kēraḷa have been severely encroached upon by outsiders during state-sponsored migration/plantation drives—hailed as the epitome of Modernity—resulting in an abrupt expulsion and alienation of 'Ādivāsis' from their native environment. The crystallization of the land-rights movement under AGMS, as this paper argues, puts forth a fundamental critique, not only of the known equations of the national modernization under a post-colonial context, but also challenges the received/derived wisdoms of modernity in South Asia. This paper will further focus on the organisational form and ideological contents of AGMS and make an attempt to argue, in contrast to the highly generalised explanations, that land-rights movement of AGMS represented a process of collective identity articulation/assertion along with a systematised effort for democratic bargain. Agitation at Mutaṅga wild-life sanctuary —Nilgiri Biosphere Reserve—had symbolic as well as material implications. Firstly, it was an overt assertion of Ādivāsi indigeneity through their reconstituted/redefined traditional institutions such as Ūrukūṭṭam. Moreover, it was a physical enactment of their autonomy as citizens in a liberal democratic system. By invoking memories/memorials of a collective past, and welding them with concrete social action, AGMS had laid out crucial knots—though ephemeral—of an indigenous modernity.

- **In Search for the Special Province of Jogjakarta Indonesia between Javanese Monarchy and Modern Democracy**

Ms Hevi Kurnia Hardini, Flinders University, Australia

The global trend toward democracy is inevitable. It has resulted in the decline of the monarchy since the mid-1940s. Constitutional monarchy and a republic appear to have much better prospects. The Sultanate and Pakulaman of Jogjakarta are examples of surviving monarchies within the national framework of Indonesian Republic. These Javanese monarchies are preserved by transforming them into the Special Province of Jogjakarta. Jogjakarta was formally granted Special Status by the Indonesian government in 1950. Although the formulation of a republic stands strongly opposed to the hereditary power of the monarchy, the Special Status of Jogjakarta allows the hereditary succession of Jogjakarta governorship reserved for Hamengkubuwono and Pakulamans' descendants. In 2001, the implementation of decentralisation restored the existence of local identity which had been suppressed and made uniform under the previous authoritarian regime. However, decentralisation led to the revival of local feudalism which in turn led to the revival of the Sultanship not only as the icon of tradition but also as the icon of local politics. In 2004, the implementation of the direct presidential system brought with it the legal imperative to hold direct elections for the entire chief executive at the local level. Hence, the hereditary succession of Jogjakarta governorship has been brought into question. This issue has provoked the most debate during the long-awaited deliberation of reforming the Special Status of Jogjakarta Bill. The process of democratization has been viewed as a form of Javanisation, giving rise to conflicts and political debate about preserving cultural identity in the Special Province of Jogjakarta Indonesia.

- **Religion as A Way of Unifying Conflicting Ethnic Groups in Sri Lanka**

Mr Anton Piyarathne, Macquarie University, Australia

To many it is hard to imagine that conflicting ethnic groups in Sri Lanka actually unite in everyday interactions. In this presentation I will explain why and how this happens in a context where the essentialisation of ethnic and religious labels prevail and relations between groups are still tense following years of conflict. My recent fieldwork in the rural village of Panama shows that people belonging to three different ethnic groups, Sinhala, Tamil, and Muslim, tend to overcome their differences in the context of rituals that blend Hindu and popular Buddhist traditions. I will discuss the ways in which religion provides an environment for conflicting groups to unite building on Victor Turner's idea of communities (1969) as recently applied to the lived religion of pilgrimages (Hermkens, Willy Jansen, and Notermans 2009). In the Sri Lankan context communities are established through the power of rituals which unite people according to their concerns: security and safety. The two main religious performances are the yearly worshiping of the Hindu goddess Pattini and the annual pilgrimage to the shrine of the Hindu god Murugan (or Kataragama). Both rituals start with a three to six day walk of around 105 kilometres to the Murugan Temple located at Kataragama in the month of July, followed by rituals called *ankeliya* ('horn pulling') for paying respect to the goddess Pattini, in the following month. Sinhala and Tamil villagers join with the outsiders (*sami*) to walk through Panama and the Yala National Forest to undertake the pilgrimage. During *ankeliya* the entire village is divided into two: *udupila* ('upper side') and *yatipila* ('lower side'). Both the low caste and high caste Tamil people join hands with fellow Sinhala villagers according to a traditional belief system, which says that the festival will profit the whole community.

D3.S4.08 (Individual Papers) - Questioning Democracy

Chair: Professor Edmund Fung, SoHCA, University of Western Sydney, Australia *FRI*

- Closing the Regional Human Rights Gap in East Asia: The Future of the Asia Pacific Forum

Dr Silvia Croydon, Kyoto University, Japan

East Asia is uniquely not catered for by a regional human rights mechanism (RHRM). RHRMs (such as the European Commission of Human Rights, the Inter-American Commission on Human Rights, the Permanent Human Rights Commission within the Arab League, and the African Commission on Human and Peoples' Rights) form an important part of the institutional infrastructure supporting the international human rights regime. Acting at a level that is beyond the state but still local enough to be more accessible than the UN, RHRMs provide a precious next resort for individuals whose relief pleas have not received attention domestically. Furthermore, they shape national policies, helping to bring about more human rights-friendly practices, and also serve to prevent domestic processes from ratcheting back. Against this background, and given that there is much more that could be done to protect East Asians' rights, it comes as no surprise that the issue of the absence of an East Asian RHRM has attracted great attention. In the academic literature, this phenomenon has even been described as 'one of the most striking features of the global human rights regime'; the heterogeneity of the region, the rivalry between key regional players, and the existence of what is perceived as a distinctive political culture, all having been cited as factors accounting for it. Rather than assuming that the continual absence of a RHRM in East Asia is a foregone conclusion, this paper takes the fresh approach of examining the prospects for the rapidly expanding and maturing Asian Pacific Forum for National Human Rights Institutions—a structure within the broader Asia Pacific area which is one of its kind insofar as it is comprised of national-level human rights commissions established through but functioning independently of the state—to fill this regional gap.

- The Quest for Human Rights and Constitutional Democracy in China since 1989

Associate Professor Chongyi Feng, University of Technology, Sydney, Australia

After the collapse of most communist party-states in 1989-1991, China has become the leading autocracy which yields tremendous power to deter the global trend of democratisation. However, the Chinese quest for democracy has been heroic as ever. Major progress has been made for the project of democratic transformation in China since 1989. First, remarkable sophistication has been achieved in understanding the concept of democracy, reviving the pre-1949 concept of *xianzheng* (constitutional democracy) and categorically rejecting the distorted concepts such as 'proletarian democracy', 'socialist democracy' or 'people's democracy'. By invoking the concept of constitutional democracy, as shown in Charter 08 in particular, democracy is properly understood as a political system where the legitimacy of the government is ensured by free and fair elections, and government powers are limited by a constitution that guarantees fundamental human rights through a democratic legislature, an accountable executive and an impartial judiciary, hence making the rule of law and effective protection of human rights intrinsic parts of democracy. Second, the quest for democracy is no longer confined to the circles of intellectuals but extended to the mainstream of society, as demonstrated by the increasingly powerful rights defence movement (*weiquan yundong*) emerging in the 21st century. This paper will explore why the party-state since the 1990s has adopted a contradictory approach in promoting democracy and rule of law on the one hand and ruthlessly suppressing democratic activism on the other, and how the Chinese population has maintained its unyielding pursuit of democracy and human rights in response to challenges and opportunities.

- Singapore's Iconic Presidential Election 2011: Caught between Asian and Western Models of Democracy

Ms Enqi Weng, University of Melbourne, Australia

The 21st century witnessed changing faces of media technology. Within decades, there has been a shift in focus within mass media from broadcast to more individually-dependent social media such as Facebook and Twitter. This increasing interconnectedness has been a global trend, and this network has led to greater democracy through higher levels of digital participation (Castells, 2000). As a globally connected system, the Internet blurs the distinction between nation states, blending values and ideas. In Singapore, where traditional mainstream media still faces restriction from the government, media has come under attack and its reports have been undermined in recent years with the rise of alternative political news sites. The occurrences of social media uprisings such as Arab Spring 2011 had an impact on Singapore's General Election (GE)—which took place some months after—which later saw the dominant People's Action Party (PAP) losing substantial votes in a 'watershed' election (Adam and Lim, 2011). Subsequently, the pressure was on for PAP in the Presidential Election of 2011 where four candidates came forward to contest the position of President. Given that the President's role is more 'ceremonial in nature' than wielding executive power (Choy et. al, 2011), I argue that the collective of citizens' online voices is creating tension in the political hegemony of Singapore but question if citizens' discontent is aimed at the PAP's draconian yet economically effective rule, or represents a desire to align with a more Western model of democracy, and ask what effect this will have. This paper evaluates some Western concepts of democracy in the context of Singaporean politics and discusses the possibility of a political model for Singapore that represents a synthesis of East and West.

- National Salvation and the Making of a Champion of Democratisation in the Cold War Era: Yin Haiguang and His Political Behaviour (1945-1960)

Mr Kenneth Kai-chung Yung, University of Sydney, Australia

After the end of the Sino-Japanese War in 1945, Yin Haiguang, a young intellectual who had just graduated from the Southwestern Associated University, joined the Guomindang's *Central Daily* and became an editorial writer. Originally a supporter of Chiang Kai-shek, Yin was soon disillusioned with the Generalissimo because he thought that Chiang had betrayed the Guomindang's liberal-democratic ideals laid down by Sun Yat-sen. After his arrival in Taipei in early 1949, Yin decided to turn against Chiang who had maintained his authoritarian rule on Taiwan since 1949. Yin became one of the prominent liberals on Taiwan in the 1950s. This paper traces the origins of Yin Haiguang's opposition to Chiang in the late 1940s. It examines his responses to Chiang's rule in the 1950s. It analyses how he prioritised his pursuits of national salvation and liberal democracy through a study of his writings and relationship with other liberals on Taiwan. It argues that the idea of national salvation, the thirst for freedom and democracy and peer influence were the major factors that shaped Yin's political behaviour. When Communist invasion of Taiwan was likely in the early 1950s, many of Yin's associates advocated cooperation with the Nationalist government for the sake of saving Taiwan from Communist occupation. Yin's criticism of Chiang remained mild because of peer pressure. It was not until the mid-1950s that Yin's

criticism became harsh when his associates put more pressure on Chiang for democratisation. Yin began to urge for freedom and democracy in Taiwan first, followed by the recovery of the Chinese mainland from the Communists. This paper suggests that Yin Haiguang was a representative Taiwan-based Cold War émigré liberal, who perceived that the realisation of liberal democracy in Taiwan would provide a strong foundation for the Republic of China's possible counterattack on the Communists in the future.

D3.S4.09 (Panel) - Beyond Syncretism: Explaining Socioreligious Transformation

Chairs: Professors Julia Howell, University of Western Sydney, and Kathryn Robinson, Australian National University

'Syncretism' has been a popular motif for describing the interpenetration of religious and cultural systems. In recent years its explanatory value has been called into question. In particular it implies something pure that has been sullied, and in popular discourse it carries implications of 'inauthenticity'. In Indonesia, recent moves towards expressions of piety have thrown into relief the diversity of practices under the banner of Islam. This panel seeks to present alternative formulations for the kinds of religious practice and belief that are the product of cultural flows.

- **Below the Radar: The Commercial Environment as an Opportunity Space for Rebranding Religious Syncretism in Indonesia**

Professor Julia Howell CSCMS, UWS, Australia and Mr Ahmad Muttaqin, UIN Sunan Kalijaga, Indonesia

Indonesia's Constitutional Court has recently rejected an appeal to review laws existing since 1965 that prohibit the free appropriation of elements of different religious heritages by individuals and groups. It has thereby confirmed so-called 'blasphemy' laws that penalise syncretism. Under that body of law numerous cases have been brought to 'protect' the official Indonesian religions. Nonetheless, in the present commercial environment, products and practices fabricated from diverse sources (the official 'religions', indigenous religious cultures and the global growth movement) circulate relatively freely. This paper illustrates this phenomenon with three commercial or semi-commercial enterprises in Yogyakarta that rebrand what once would have been considered syncretic and occultist practices as forms of Sufi (and therefore properly Islamic) spiritual efficacy techniques.

- **Vernacular Expressions of Religious Distinction: Religious Authority and the Process of Islamisation in Eastern Indonesia.**

Professor Kathryn Robinson, Australian National University, Australia

This paper reports on an ongoing research project, Being Muslim in eastern Indonesia. Drawing on research from a number of sites in South and Southeast Sulawesi, Sumbawa and West Timor, it investigates the significance of differing forms of religious authority in the process of the spread of Islam. In particular it investigates two contrasting modes of religious authority: the formal incorporation of Islam into the ruling apparatus and ideology of traditional states, and the importance of village *imam* who often lack formal Islamic education, especially in areas distant from centres of power. These distinctive expressions of Islam are regarded by their religious subjects as having integrity, as authentic expressions of piety, and of Muslim identities, not as syncretic or synthetic religious formations. In some cases, they also incorporate self-conscious distinctions between Islam (understood as its local expressive form) and 'culture'. The paper explores what these eastern Indonesian examples contribute to our understanding of the process of the Islamisation of the Indonesia archipelago, and addresses the vernacular claims to distinctive Indonesian forms of Islam.

- **Tahlilan: Chanting for the Deceased and Preparing Self for the Death**

Ms Stella Hutagalung, Australian National University, Australia

This paper examines the ritual of *tahlilan* practiced by some elements within Muslims in Kupang, East Nusa Tenggara province of Indonesia. The *tahlilan* is performed during a certain period of mourning following the death of a family member. However, in Kupang, *tahlilan* is not only dedicated for the deceased and also is practiced on certain dates every year. Family members invite members of *majelis taklim* and their neighbors to participate. An Imam, ustad or an elderly person, leads the participants in reciting *tahlil*, *Surat Yassin*, and other short *surats* from the *Qur'an*. During a *tahlilan* ceremony, especially in the first seven days, the *ustad* will deliver a *khotbah*. The *khotbah* is addressed to those who are still alive and discusses things they should do in life preparing for death. The most important message would include instruction to perform *shalat* and do good deeds. The *ustad* also emphasizes the importance of chanting continuously for the deceased to lighten the suffering (*siksa kubur*). The study of *tahlilan* sheds light on how Islam is integrated into the practices of a particular place. This paper argues that many Muslims in Kupang take the commemoration of one's life passage as an important element, especially with regard to the event of death. Almost every mosque in Kupang has a group of *Mu'din* who among other things is responsible for washing the body before burial. It is ultimately important that a death body is cleaned when coming before Allah. Continuous recitation of *tahlil* is considered to be a means of connecting the worldly life and the death. This paper shows how *tahlilan* is an aspect of the ways in which Kupang Muslims are impermeable to accusations of syncretism and therefore inauthenticity.

- **Islamic Governance and Butonese Political Culture**

Dr Phil Winn, Australian National University, Australia

This paper explores the interrelation of Islam and traditional ideas of governance within an ethnic group in Southeast Sulawesi: the Butonese. The group presents an intriguing expression of ethnic identity in Indonesia, inhabiting a range of islands and using a variety of languages. The idea of an encompassing Butonese identity is rooted not in any claims of naturalistic cohesion but in an historical political entity, the Sultanate of Buton. In this sense, Butonese ethnicity is overtly political. Given the formal termination of the sultanate in the 1960s, what then is the continuing relevance of the idea of 'Butonese'? It rests in the fact that Butonese are generally all Muslims, and the historical sultanate is widely viewed not just as a political institution, but as a visionary form of Islamic governance. Its philosophical basis is understood in contemporary terms as rooted in the Buton sultanate's constitution, known as the '*martabat tujuh*'. This is a phrase also strongly associated with metaphysical teaching associated with Sufi orders. The paper explores local ideas concerning the relation of Islamic governance and Butonese political culture, past and present.

D3.S4.10 (Individual Papers) - International Relations and Economic Change in Southeast Asia

Chair: Ms Bettina Roesler, ICS, University of Western Sydney, Australia

- **Privatisation as a Precursor of Political Reforms in Myanmar**

Dr Htwe Htwe Thein, Curtin University, Australia

In recent years the Myanmar government privatized state-owned enterprises across a range of industry sectors including mining, transportation, dam construction, and manufacturing. The government has also relaxed its monopoly on importation, distribution and sales of fuel. In most cases, the buyers of state enterprises were predominantly indigenous Burmese private business owners or emerging business conglomerates with close connections with the ruling elite. Many of these firms are currently under international trade sanctions. In addition to privately owned indigenous conglomerates, privatized businesses have also been purchased by firms linked to the Directorate of Defence Procurement and retired military personnel. The lack of transparency in this privatization drive has been evident in the government's restricted tendering and subsequent lack of disclosure on decision making processes. The rush to privatize such a broad range of state-owned assets and relinquish the government's monopoly in certain industries, has also led to speculation about the motives, intentions and timing of these actions. Most especially, the bulk of the privatizations occurred prior to the 2010 election, causing speculation that the regime government expected some political change after the election and that privatization could be a means of securing economic power before possibly relinquishing political power. In addition to aiming to unpack a phenomenon that is largely unknown in its detailed implementation, this paper intends to analyse the lasting impact of the privatisation drive in Myanmar at three levels—economically, politically and socially. It argues that the broader implications of this privatization wave have been overlooked amidst the recent hype on the political and economic potential presented by Myanmar's awakening to the prospect of democratisation since early 2011.

- **'Ownership'. Whose is it? Exploring the Nature of ODA, Development and Assistance from Japan to Vietnam**

Mr Hop Q Dinh, University of Technology, Sydney, Australia

Vietnam continues to be one of the biggest recipients of Official Development Assistance worldwide. In fact, one of the distinctive features of Vietnam is said to be that it is not an aid-dependent country. As the 1980s and 90s structural adjustment loan experiences demonstrated, donor assistance alone cannot 'buy' reform and effective development process. Much debate in development assistance in recent years has been on the question of effective assistance, those recipients who exhibit 'ownership' characteristics being more likely to receive greater assistance (both in real aid quantities, as well as international interest). To date the question of 'ownership' is far from reaching any consensus. More problematic is that the definition, interpretation and implementation of 'ownership' exist in a 'grey zone', subject to interest-driven stakeholders. At the same time the Vietnamese narratives and experience conveys a contrasted view. This paper seeks to clarify conceptually the understanding of 'ownership', highlighting the multiple perspectives and layered usage by aids practitioner as opposed to the literature. At the same time, the understanding of or misunderstanding of 'ownership' is hindered by various definitions, operative mechanism, and process changes from ODA to development. In addition, the approach to ODA and development by various international aid institutions (World Bank/IMF/NGOs) dictates a contradictory usage of 'ownership'. The paper will attempt to shed light on these issues and at the same time offer Vietnam's experience as a sample of a successful development process.

- **Thai Foreign Affairs towards Southeast Asia Regionalism**

Miss Katsamaporn Rakson, Deakin University, Australia

Ideas of regionalism have been developing quickly in Southeast Asia, evidenced by the growing size and influence of ASEAN. The focus on a particular state has not been examined in detail, such as how Thailand has shaped the contours and content of regionalism in Southeast Asia. This paper seeks to examine Thailand's impact on regional affairs since the 1990s with a particular focus on the relationships between ideas and power. Both internal and external factors reveal some striking and surprising ideas about Thailand's involvement in ASEAN. The strong influence of internal factors – norms, rules, culture and domestic political power – assists Thailand in moving beyond the limits of narrow national interests into a shared sense of regional cooperation. Moreover, external powers, such as the relative increase in US domination, and the rise of China, have seriously influenced Thailand's perceptions of exercising power. This paper compares different features of Thai foreign policy before, during, and after the Thaksin government, exploring the formation and change of Thai foreign policy-making process. Thailand played significant roles throughout the region from the 1990s to the early 2000s. However, since 2006 Thailand still lacks unity and a stable foreign policy to move ahead towards the process of Southeast Asian regionalisation. Unless the decision-making process of Thai foreign policy is addressed, Thailand's role in regional affairs is likely to continue to be marginalised.

- **The Changing Nature of the Institutional Capacity of the Indonesian State Since 2002**

Ms Inge Diana Rismawanti, Curtin University, Australia

Much literature has perceived the Indonesian government as a patrimonial state, which has features such as cronyism, domination of the economy by patronage, particularistic policies, and a tendency to blur the boundaries between the public and the private realms. One of the ways to cope with the effects of patrimonialism is for the government to promote institutional change. Changes in development thinking show that institutional capacity continues to be regarded as an important issue, one which plays a pivotal role in the development process. This research is intended to focus on the changing nature of the institutional capacity of the Indonesian state, in terms of the capacity of public sector institutions to provide public goods and services, providing a path from patrimonial legacies. After Soeharto resigned in May 1998, Indonesia embarked on an extensive political and institutional reform program. However, there is no reform strategy that is safe from failure, as it is difficult to predict the time needed for any governance reform. In order to speed up the achievement of good governance, the Indonesian government is undertaking bureaucratic reform. In fact, bureaucratic reform has been given priority by the creation of the Grand Design of Bureaucratic Reform 2010-2025. This huge plan emphasises that in 2025 the Indonesian government wants to achieve a world class professional government of high integrity. This plan is not the first bureaucratic reform in Indonesia, as it has been in process for many years after Soeharto's resignation. The Ministry of Finance, as one of the key government organisations, pioneered the bureaucratic reform of the Indonesian government. This reform commenced in 2002 by choosing the Directorate General of Taxes (DGT) as a pilot project. The taxation reform, which began in 2002, is used as a starting point for this research. Data in this project is collected through interviews, focus group discussions and analysis of archival collections. I believe that this research will be crucial for finding models and practical strategies for public sector institutions, as the DGT has been the pilot project for far-reaching institutional reform in Indonesia, and accordingly will suggest other ways of developing stronger institutional capacity within the Indonesian state.

D3.S4.11 (SASA Panel) - Terrorism in South Asia

Chair: Professor Marika Vicziany, MAI, Monash University, Australia

- **Homeland Security Policy in India: Challenges to Public Private Partnership**

Kamala Kanta Dash, PSI, Monash University, Australia

This study is an attempt to understand the emerging policy discourse on homeland security in India and to critically analyse the perceptual and operational challenges that the Government of India and industry face in developing a sustainable public private partnership. As the threats from home grown terrorism and Maoism remain unchanged, India is under pressure to reform its policing and intelligence gathering infrastructure and processes. Development and procurement of new equipment and technology to counter internal security challenges will require effective participation from business and industry. India currently is the fourth largest country in Homeland Security expenditure, after the US, China and Saudi Arabia. But is this expenditure effective? In the absence of community engagement in policing, how much of a solution can technology provide?

- **The Role of Civil Society in Countering Terrorism: A Case Study of Bangladesh**

Mr Ifti Arman Rashid, PSI, Monash University, Australia

Bangladesh, the third largest Muslim majority country with a population of 160 million people, witnessed rising religious militancy in the last decade. From 2002 to 2005, Jamaatul Mujahideen Bangladesh (JMB) led by Bangla Bhai carried out a series of terrorist activities as part of an organized militancy campaign that eventually took the form of an insurgency campaign against the state. At one stage, Bangla Bhai took the law into his own hands and established a self-styled Islamic regime across numerous enclaves in the northern region of Bangladesh. JMB initially carried out its terrorist activities with considerable impunity from the law, as the group enjoyed the patronage of powerful political actors. However, the government eventually cracked down on the terrorist movement and the outfit's leaders were subsequently arrested, tried and executed. Successive governments continued the momentum for counter-terrorism, resulting in JMB and other terrorist outfits being considerably weakened by law enforcement and intelligence operations. This paper examines the role of the civil society, particularly intellectuals and media, in raising awareness about emerging terrorist trends and forcing the government to crack down on the terrorist movement that earned Bangladesh the dubious reputation of 'the next Afghanistan'.

- **Why Indian Counter-Terrorism Strategies are so Ineffective**

Professor Marika Vicziany, MAI, Monash University, Australia

Various assessments have concluded that India has the highest incidence of terrorism in the world. As such, it stands in strong contrast to the record of non-state actors perpetrating acts of terrorism in China. Why is there such a big difference between India and China on this point? Are Indian counter-terrorism strategies ineffective by design or because of the manner in which they are implemented? This paper identifies a range of problems that have made India so prone to terrorism and the subject of international criticism from, for example Israel, which has a much more effective intelligence infrastructure and process to counter violence by non-state actors.

D3.S4.12 (Individual Papers) - Minority Identities

Chair: Dr Gerry Groot, University of Adelaide, Australia

- **The Politics of Representing Tibet: Alai's Tibetan Native-Place Stories**

Professor Yiyang Wang, Victoria University of Wellington, New Zealand

Alai, the Tibetan writer from Abo, has to date produced dozens of short stories and essays and three major novels: *Red Poppies* (1999), *Empty Mountains* (2004-2009) and *King Gesar* (2009). His writings are invariably set in his native place Abo, featuring local ethnography and the history of Eastern Tibet. This essay explores Alai's narrative construction of local history and life in eastern Tibet in the context of the modern Chinese literary trope, the native place (*guxiang*), in order to probe the tension between ethnic writing, China's national literature and national imagining. It unravels the complexity of cultural politics in Alai's configuration of a Tibet located in the periphery of a Sino-Tibet border region. I argue Alai's writing should be understood in the historical context of the Tibetan cultural sphere and that his relocation of Tibet displays an alternative ethnography and historiography challenging the contemporary paradigm of understanding literature through the nation-state framework.

- **Cultural Life of Tatar People Living In China**

Associate Professor Eyup Saritas, Istanbul University, Turkey

Tatar people, one of the 55 minorities in China, live in the cities Yining, Tacheng and Urumchi located in Xinjiang Uyghur Autonomous Area. The word 'Tatar' is used at various times with many different meanings. For centuries Russians used the word for Muslim people of Turkish origin, living in the west part of Russia; Western writers and researchers used it for Turks living in Turkistan and in the North of the Blacksea Region, and starting from the 16th century, the Ottoman Empire used it for Northern Turks. According to the results of the population census of 1990, the Tatars, consisting of 4,873 people, are one of the minorities having the least population in China. After the disorder and oppression period in Russia in the 19th century, Tatar people settled down in the Northern part of Xinjiang Uyghur Autonomous Area, passing through Siberia and Kazakhstan. In this study of ours we shall briefly analyze the history of the Tatar people speaking a Turkish dialect from the Altai Language. We plan to analyze their history starting from their settling down in the territory they live in now. Then we shall also make an overall assessment in their religious beliefs, their clothing, their food and beverage culture, their marriage and burial traditions, their literature, art and language.

- The Formation of Hybrid Identities in Randa Abdel-Fattah's 'Does My Head Look Big in This?' and 'Ten Things I Hate about Me'.

Miss Amrah Abdul Majid, Monash University, Australia

Randa Abdel-Fattah's first two novels *Does My Head Look Big in This?* and *Ten Things I Hate About Me* are portrayals of the different ways that young Australian Muslim girls are increasingly identifying themselves as both Australian and Muslim. As second-generation Muslims, the protagonists in these novels undergo very different processes of self-identification, with one fully embracing her Muslim background by wearing the *hijab* regardless of the controversy it creates; while the other working hard to conceal her cultural affiliation by hiding her real name from her friends in school. Here, Abdel-Fattah first presents the protagonists as utilizing their Muslim and Arab background that provides them with a stable and continuous self-references as a source of resistance against any racist attacks. However, as diasporic identity is neither absolute nor static, the protagonists are also forced to undergo a process of identity formation, representative of Stuart Hall's (1990) theorization of identity as a positioning that may be rooted from somewhere but is also subjected to transformation. By using Homi Bhabha's (1994) theory of the Third Space, this paper contends that Abdel-Fattah portrays the processes of negotiation rather than the negation of differences in her effort to locate Muslim and Australian cultures as being complementary of one another. She presents the protagonists as using their Muslim identity not only as a tool of resistance, but also as a means for agency formation and the assertion of hybrid identity.

D3.S4.13 (Individual Papers) - Media and Islam

Chair: Dr Steven Drakeley, SoHCA/CSCMS, University of Western Sydney, Australia

- The Politics of Piety: Audience, Religious Soap Operas, and Performing Identity

Ms Inaya Rakhmani, Murdoch University, Australia

For decades during the Suharto regime, Indonesian television was used by the state as a tool for national integration (Kitley 2000, Sen and Hill 2000, Loven 2008), embedding in the minds of its viewers the concept of a nation that undermines religious and ethnic fragmentation in spite of the country's slogan *Bhinneka Tunggal Ika* (many and diverse, but one). As a consequence of the shift from a single, state broadcasting system (1965-1989) into a thriving commercial system, competition within the Indonesian television industry has led stations to incorporate Islamic content into their programmes to attract its larger Muslim audience. Homogenous Islam-themed programming continually undermines religious diversity. This shift raises the question of how market-oriented televised Islamic representation rearticulates the notion of Post Authoritarian Indonesian-ness. This paper explores the audiences' interpretation of religious soap operas, as the highest-rated programme by the country's only rating institution. By conducting audience research in four Nelsen cities, namely Jakarta, Banjarmasin, Makassar, and Denpasar, this paper becomes the first of its kind in both studying the reception end of Indonesia's television practices and in decentring the focus from 'Jakarta's' cultural dominance. I also examine the audiences' critical and referential reading (Liebes and Katz, 1990) in order to reveal the cultural practices and ideologies that shape the discourse of Islam and national identity in Indonesia today.

- 'Trial by the Press': An Exploration of the Relationship between Islamic Jurisprudence and Journalistic Law and Ethics in Indonesia and Malaysia

Ms Janet Steele, George Washington University, United States of America

In a 2009 text on journalism and Islam, Indonesian intellectual and journalism instructor Faris Khoirul Anam noted that reports of sexual impropriety may not be published until they have been proven in a court of law—even if a confession has been made in front of a journalist. The question of when a Muslim journalist can properly divulge something negative about someone else has implications for the popular understanding of libel and defamation. For example when Tempo magazine published an investigative report in January 2007 that accused palm-oil producer Asian Agri of tax evasion, the company sued for defamation. Despite the fact the story was defended by the Indonesian Press Council, judges in the lower court ruled that the magazine had damaged the company's reputation. Although the lower court's decision was overturned in 2009, the company's claim that it had been the victim of 'trial by the press' resonated with at least some of the Indonesian public. These views stand in sharp contrast to those of more Western-oriented journalists, who reject the notion that 'trial by the press' is in any way be related to the teachings of Islam, and argue instead that the concept was created by the Soeharto government to quell legitimate criticism of the regime. Yet what are the limits in Indonesia and Malaysia to reporting on charges that have not yet been proven in court? For example how do Malay Muslim journalists assess media coverage of the sodomy trial of former Malaysian Deputy Prime Minister Anwar Ibrahim? This paper explores the Islamic prohibition against reporting charges that have not yet been proven in court, and examines how it might be related both to politics and to popular understanding of laws affecting the press in Indonesia and Malaysia.

D3.S4.14 (Individual Papers) - Participation and New Media

Chair: Professor Ned Rossiter, SoHCA, University of Western Sydney, Australia

- New Media: An Avenue to Reach Out to Young Burmese Buddhists

Ms Mee Mee Zaw, University of Western Australia, Australia

Over recent years, the use of new media, especially social media, for religious purposes has been growing steadily among Theravada Buddhist groups in Burma and in the diaspora. Currently, the most popular social networking site, Facebook, has made some observable differences to the practice of contemporary Buddhism in Burma. The rise of social consciousness and the recent 'political thaw' (Wilson 2012) are having a compelling impact on how Theravada Buddhism is being understood and practised. This paper explores how the new media make a difference in contemporary Buddhism in Burma: what new messages can be sent and what new sorts of communication and relationships social networking sites can foster. I also examine the impact of the current and ongoing social and political changes on the topics of discussion and the relationship between monks and young Buddhists as observed online. Occasional heated arguments among Burmese Buddhist groups over some tenets of the Dhamma on social media sites indicate that while the essence of Buddhism has been well preserved in messages related to key Buddhist tenets, new ways of communicating, new topics and new relationships between monks and laity are gradually unfolding. The threat of losing young Buddhists and fear that local Buddhism is being left behind have motivated the reaching-out. The global reach

and anonymity of the social media networking sites contribute to the breadth of topics discussed online. Occasional miscommunication and blurring of hierarchical boundaries result in challenging learning experiences both for monks and laity.

- **Jihad Online and Competition of Identities in Islamic Online Media in Indonesia**

Mr Taufiqur Rahman, University of Western Australia, Australia / Universitas Muhammadiyah Yogyakarta, Indonesia

The debate on the interpretation of Jihad started to dominate Indonesian public spheres after the arrest of several actors behind the Bali bombing. The glorification of armed Jihad by violent Muslim groups and their supporters and the counterbalancing activities conducted by the government and moderate Muslim groups in Indonesia have created a war of ideas in representing the meaning of Jihad to the Indonesian population. The political usage of the term Jihad has also created competing identities within Muslim communities in Indonesia through the media including the internet as a fast growing medium. In the last decade, the internet is increasingly becoming the preferred medium in the production and reproduction of collective identities because the internet offers an opportunity to establish more interactive relations among the users. This paper will answer the question of how the concept of Jihad has been interpreted by Muslim groups in Indonesia through the internet. It will argue that the internet has facilitated Muslim groups in Indonesia to develop resistance, to legitimize and project identities based on their distinct interpretation of Jihad. The convivial and multimodal characteristics of the internet have played a significant role in the construction of these competing identities.

D3.S4.15 (Individual Papers) - Translating Chinese Culture

Chair: Professor Michael Atherton, W&SRC, University of Western Sydney, Australia

- **Translation, Catastrophe and Chinese Modernity at the Turn of the Twentieth Century**

Ms Whitney (Ruijuan) Hao, University of California, United States of America

In China, at the turn of the twentieth century, the construction of Chinese modernity was intricately intertwined with changes in fiction and the phenomenal increase of translated works. The status of fiction rose when it was discovered to be a potent means of edifying and informing the general population and sometimes to rouse the nation to action. On the other hand, the translated works of foreign fiction exceeded in number the original works of fiction. The eagerness to make a temporal divide between tradition and modernity was also displayed through the nationwide language reform movement that was closely related to the massive translation practice. The involuntary nature of Chinese modernity inevitably built its temporal rupture into the geopolitical configuration of the West as opposed to the rest of the world. The fragmented colonial structure complicated Chinese modernity with multiple imperialist presences in which 'modern Japan' emerged as the powerful mediating transmitter of Western culture. This paper explores the multifaceted relations between translation and the fictional modernization during the global and local catastrophic moments in the late nineteenth and early twentieth century of China. It also questions the discursive agency of two generations of Chinese intellectuals, who manipulated features of Western cultural discourse in their contest for local cultural prestige. The constant negotiations between China and the imperialist powers arouse controversy on Chinese Occidentalism and how it contributed to the constitution of the symbolic power of the West.

- **Asian-Pacific Creative Breath: Communicative Energy between Realms**

Dr Bruce Crossman, SoHCA, University of Western Sydney, Australia

This paper argues for a view that artistic practice of the Pacific region, especially my own musical composition and my father's painting, are types of gestural motion expressive of identity and spirit within a multi-art form influenced aesthetic. The Pacific roots of this multiple artistic approach I see as centred in the Chinese aesthetic where a conceptual law permeates across poetry, painting and music (Ho 1997). The Chinese concept of *qi* provides an aesthetic approach to creativity with its definition as air reverberation, or energy connecting across realms (Ho 1997). Central to this concept is the linking of art-forms to movement: calligraphy, performance of the Chinese *qin* instrument, and compositional gesture all require movement to articulate their ideas. This movement is a type of breath—a Taoist *dao* life-giving-motion (Chou 2004) or Judaic-Christian brooding spirit over the face of the earth. It manifests itself on three levels: the physical, identity and spirit. I believe that in my composition *Double Resonances* (2008) and in the pastel drawings of my father Wallace Crossman that there are Chinese *yin-yang* like manifestations in the physical product that speak of a Pacific identity and intrinsic ideas beyond the materials.

- **Translating Same-Sex Desires from Chinese History**

Dr Mark Stevenson, Victoria University, Australia

It is now well recognised that translation is a form of (often unwitting) activism and intervention. While this shift has taken place within a nascent poststructuralist translation study which advocates less unwitting and more visible intervention, it is still unclear that it has had broad impact on either translators or their reading publics. Translation is also a form of communication, and like other written genres it is a product of not just the writing but of the reader's reading. Indeed, it is only with reading that is not the translator's that it begins to enter the new language. What poststructuralism has provided translators is an added sense of responsibility in seeing our work in relation to power, as well as an added sense of the difficulties involved in facilitating reading across cultures. In this paper I address problems encountered translating old documents for a comprehensive anthology, *Homoeroticism in Imperial China: A Sourcebook*. The most intractable problems relate to the apparently seamless way in which customary usage, classical allusion, quotation, and much else about the language the historical authors use are tied up with China's gender ideology. At least that is how it looks for translators who have gender at the forefront of their minds, and of course this is to no small degree a function of translating writers who also had gender at the forefront of their minds, albeit in ways shaped by the concerns of their own time. Much of that writing is framed as a questioning, leaving bare at least a certain amount of uncertainty. Often it is language itself, or more accurately language as social discourse, that is the subject matter of the source texts.

The Future of Asian Studies

Invited Speakers: Professor Tessa-Morris Suzuki, Australian National University; Professor Maurizio Marinelli, University of Technology, Sydney; Emeritus Professor Anthony Reid, Australian National University

Invited Discussants: Professor Kalyanakrishnan Sivaramakrishnan, Yale University, USA and Emeritus Professor John Ingleson, University of Western Sydney/University of New South Wales.

This final session offers an opportunity to reflect on the future of studies of Asia in the light of the report on *Australia in the Asian Century*, the keynote addresses and the research presented in the papers over the previous 3 days. Members of the panel will speak briefly to the topic to stimulate a more general discussion and debate among delegates. Please come and share your views.
