INTERNATIONAL CONFERENCE ON

INTERASIAN CONNECTIONS VI: HANOI

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WELCOME AND ACKNOWLEDGEMENTS

We are delighted to welcome you to the conference on InterAsian Connections VI: Hanoi. This is the sixth conference in the series (Dubai 2008, Singapore 2010, Hong Kong 2012, Istanbul 2013, and Seoul 2016), which has become an exciting venue enabling the intersection of research agendas and the networking of researchers to develop important and new paradigms on Asian pasts, presents, futures and global connections.

The conference is the product of an active collaboration with a growing set of international partners, or hubs. Since 2009, the National University of Singapore Asia Research Institute, the Hong Kong Institute for the Humanities and Social Sciences at the University of Hong Kong, and the Social Science Research Council have worked in partnership to promote InterAsia as a research site, support the development of innovative comparisons, and help build interdisciplinary and international scholars' networks. These partners have since been joined by Yale University, Goettingen University, Duke University and Seoul National University Asia Center. Our host institution, the Vietnam Academy of Social Sciences, is a long-time collaborator of the SSRC Vietnam Program, working since the mid-1980s to strengthen social science research capacity in Vietnam, as well as an integral collaborator on the substance and logistics of this conference.

The InterAsia partnership has consistently expanded the modalities and channels through which it works, thus over the years the biennial conference was augmented by an SSRC program offering junior scholar fellowships for transregional research focusing on "InterAsian Contexts and Connections" (with funding from the Andrew W. Mellon Foundation), multiple post-doctoral positions have been made available at Yale University (funded by the Carnegie Corporation of New York and The Whitney and Betty MacMillan Center for International and Area Studies) and a Transregional Virtual Research Initiative (TVRI) focusing on "Media, Activism and the New Political" (funded by the Carnegie Corporation of New York) was launched in 2013. All of these partnership activities have been complemented by myriad activities at each of the hub institutions. Looking ahead, we will continue to link research, and promote collaboration in training and teaching on InterAsian themes. This will include an intensive two-week InterAsia Academy, which will focus on training junior scholars, and that we also hope to offer on a biennial basis beginning in 2019.

Through the exciting themes presented at this sixth conference in Hanoi we continue exploring new dimensions of the varied connections and continuums that crisscross the Asian expanse, connecting its many parts with one another and with the globe. We thank the Workshop Directors for their hard work in conceptualizing their themes and helping us attract a wide variety of excellent paper contributions and we thank the participants for their enthusiastic response to our call for papers. We are also delighted to welcome important scholars who will help us frame our discussions through the plenary presentations and the keynote lecture, delivered by Alondra Nelson (President, SSRC).

A large number of institutions and individuals have made this conference possible.

Prasenjit Duara would like to thank Duke University's Vice Provost for Global Strategy and Programs for supporting Duke's participation in the InterAsian Connections partnership. The Global Asia Initiative, which is Duke's hub for the InterAsia program with a special interest in the Environmental Humanities, is very pleased to see its concerns reflected in this conference, IAVI in Hanoi.

Srirupa Roy would like to thank her colleagues at the University of Goettingen's Transregional and Global Studies Platform who have made this collaboration possible, especially Professors Dominic Sachsenmaier and Rupa Viswanath for their encouragement of transregional research initiatives at Goettingen. The crucial organizational support provided by Dr. Michael Dickhardt, Mr. Matthew Fennessy, and Dr. Karin Klenke is gratefully acknowledged as well.

Angela Ki Che Leung would like to thank Helen Siu, the then Honorary Director of the Hong Kong Institute for the Humanities and Social Sciences, for her invaluable support of and advice on this initiative. She also thanks the President and Vice-Chancellor of the University of Hong Kong, Zhang Xiang, the Provost and Deputy Vice-Chancellor, Paul Tam, Vice President and Pro-Vice Chancellor for Research, Andy Hor, and the University's senior management for their unstinting support to the Institute. She is most grateful to the Institute's Executive Committee, Advisory Board, donors, colleagues and friends for appreciating our unconventional academic agenda and for providing institutional guidance. Special thanks to the Institute's staff for their thoughtful planning and hard work.

Jonathan Rigg and Engseng Ho would like to thank their colleagues and staff at the Asia Research Institute and the Middle East Institute respectively for their assistance and support. Importantly, the National University of Singapore has committed to funding engagement with the InterAsia Connections initiative since 2009, first through the Office of the Deputy President of Research and more latterly through ARI.

SooJin Park would like to thank his colleagues at the Seoul National University Asia Center for their intellectual advice and institutional support for the InterAsia Program, including Prof. Bae-Gyoon Park and Dr. Jong-Cheol Kim. He would also like to acknowledge the administrative support given by Hwasik Yoon, Juliana Lee, and Sunjoo Cheong.

Seteney Shami would like to thank SSRC President Alondra Nelson for her support as well as Senior Vice President for Strategic Learning and Special Initiatives, Mary McDonnell for her advice and guidance throughout the life of the project. A special acknowledgement is due to Holly Danzeisen, Associate Director of the SSRC InterAsia program for organizational and substantive support.

Helen Siu and Shivi Sivaramakrishnan would like to thank Ian Shapiro, Director of the MacMillan Center, for funds and support to the Inter-Asia Program at Yale since 2008. They offer a special word of thanks to the business office staff of the MacMillan Center. They are also grateful to Jing Tsu, chair of the Council on East Asian Studies, and Mushfiq Mobarak, Chair of the South Asian Studies Council, for their generous funding on nodal activities at Yale. They appreciate the hard work of the councils' staff, Amy Greenberg, Kasturi Gupta, and

Yukiko Tonoike, and the support of the multi-year Carnegie Corporation grant for the Inter-Asia Program at Yale. Over the years, we have enjoyed the advice and participation of our faculty colleagues, Erik Harms and William Kelly. And we would like to thank our Inter-Asia Postdoc fellows at Yale, and the dedicated Inter-Asia Graduate Students Group who have put together a stimulating and creative set of speakers, workshops, conferences, and student-led discussions on campus over the years at Yale.

So, welcome to Hanoi, and to the Vietnam Academy of Social Sciences. We hope that you will enjoy and benefit from all the activities of the conference.

Prasenjit Duara
Duke University

Engseng Ho
Duke University &
National University of Singapore

Angela Leung
Hong Kong Institute for the Humanities and
Social Sciences (HKIHSS), The University of
Hong Kong

SooJin Park
Seoul National University Asia Center

Jonathan Rigg
National University of Singapore

Srirupa Roy
University of Goettingen

Seteney Shami
Social Science Research Council

Helen Siu
Yale University

K. Sivaramakrishnan
Yale University

ORGANIZING PARTNERS

GLOBAL ASIA INITIATIVE AT DUKE UNIVERSITY

Website: *https://igs.duke.edu/units/global-asia-initiative-0*

The Global Asia Initiative (GAI) at Duke University launched in 2015 to support research on trans-Asia topics that are collaborative and interdisciplinary in nature. The initiative explores the connections between Asian nations, cultures and ecosystems, particularly these nations' shared challenges related to politics, security, and environmental pollution and climate change.

By working closely with the Social Science Research Council's InterAsia Program and drawing on the resources of Duke and the Triangle area, the Global Asia Initiative hopes to become an important hub for the study of these issues and the discussion of other trans-Asia themes. In particular, GAI seeks to develop Environmental Humanities in Asia as a way of raising consciousness and provoke new ways of thinking about the human-nature relationship in Asian societies and its impact and connections with the rest of the world.

PRASENJIT DUARA is the Oscar Tang Chair of East Asian Studies at Duke University. He was born and educated in India and received his PhD in Chinese history from Harvard University. He was previously Professor and Chair of the Department of History and Chair of the Committee on Chinese Studies at the University of Chicago (1991-2008). Subsequently, he became Raffles Professor of Humanities and Director, Asia Research Institute at National University of Singapore (2008-2015). In 1988, he published Culture, Power and the State: Rural North China, 1900-1942 (Stanford Univ Press) which won the Fairbank Prize of the AHA and the Levenson Prize of the AAS, USA. Among his other books are Rescuing History from the Nation (U Chicago 1995), Sovereignty and Authenticity: Manchukuo and the East Asian Modern (Rowman 2003) and most recently, The Crisis of Global Modernity: Asian Traditions and a Sustainable Future (Cambridge 2014). His work has been widely translated into Chinese, Japanese, Korean and the European languages.

HONG KONG INSTITUTE FOR THE HUMANITIES AND SOCIAL SCIENCES

Website: *http://www.hkihss.hku.hk*

The Hong Kong Institute for the Humanities and Social Sciences was established in 2001 at the University of Hong Kong. It aims at promoting innovative, multi-disciplinary, and inter-institutional research and teaching in the humanities and social sciences related to China in the world, and inter-Asian connections. Its emerging core programs include humanities in medicine, technology and science, Asian urbanity, hubs and mobilities, comparative religious traditions, charities and civil society. It creates multi-layered platforms for a critical community of scholars to share experiences across the globe. Its outreach programs and commissioned projects connect with policy and business professionals.

A key mission is to nurture young scholars in the humanities and social sciences by providing global exposure and mentoring. The Institute has developed a postgraduate program on China in the world, focusing on medicine, science and technology, Asian urbanity, and religions.

The Institute is blessed by the commitment and hard work of students, staff and colleagues, and the generous support of public and private funds. It promises to provide an ever robust platform for Inter-Asian studies, well connected at The University of Hong Kong and with global academic partners.

THE UNIVERSITY OF HONG KONG

Website: *http://www.hku.hk*

The University of Hong Kong (HKU) was established in 1911 with a mission to attract and nurture outstanding scholars from around the world through excellence and innovation in learning and teaching, research and knowledge exchange, contributing to the advancement of society and the development of leaders through a global presence, regional significance and engagement with the rest of China. It has faculties in Arts, Architecture, Law, Social Sciences, Business and Economics, Science, Education, Medical Sciences and Engineering. In 2015, there were 27,933 students (16,187 undergraduates, 11,746 postgraduates), among which 35% were international students. There were 1,107 professoriate staff members with over 60% recruited overseas. As a comprehensive university, HKU is able to support a diverse range of research interests. The quality of its work enables it to attract more research funding than any other university in Hong Kong.

ANGELA KI CHE LEUNG is Chair professor of History, Joseph Needham-Philip Mao Professor in Chinese History, Science and Civilization, and Director of the Hong Kong Institute for the Humanities and Social Sciences, The University of Hong Kong. She received her B.A. in history at the University of Hong Kong and her doctoral degree (History) at the École des Hautes Études en Sciences Sociales, Paris. She was research fellow at the Academia Sinica of Taipei and has taught in the History Department of the National Taiwan University until 2008 when she became the Chair Professor of the History Department of the Chinese University of Hong Kong. She took up the present position in HKU in January 2011. She was the Vice-President of the Chiang Ching-kuo Foundation for International Scholarly Exchange (2004-2008), and a Panel Member of the European Research Council, Advisor of the Cluster of Excellence "Asia-Europe" of Heidelberg University, and of the Réseaux Français des Instituts D'Etudes Avancées, and a trustee of the D. Kim Foundation of the History of Science and Technology in East Asia. In July 2010, she was elected Academician of the Academia Sinica. She has published books and articles on charitable organizations in the Ming-Qing period and on the history of medicine and diseases in China. Her recent publications include *Leprosy in China: A History* (Columbia University Press, 2009) and *Health and Hygiene in East Asia: Policies and Publics in the Long Twentieth Century* (co-editor: Charlotte Furth) (Duke University Press, 2010). She is currently working on medical culture in modern Canton, and editing two book volumes on gender and health in East Asia and on "moral foods" in Asia.

ASIA RESEARCH INSTITUTE (ARI), NATIONAL UNIVERSITY OF SINGAPORE (NUS)

Website: *http://www.ari.nus.edu.sg*

ARI was established as a university-level institute in July 2001 as one of the strategic initiatives of the National University of Singapore (NUS). It aims to provide a world-class focus and resource for research on the Asian region, located at one of its communication hubs. ARI engages the social sciences broadly defined, and especially interdisciplinary frontiers between and beyond disciplines. Through frequent provision of short-term research appointments it seeks to be a place of encounters

between the region and the world. Within NUS it works particularly with the Faculties of Arts and Social Sciences, Business, Law and Design, the Lee Kuan Yew School of Public Policy and the other Asia research institutes to support conferences, lectures, and graduate study at the highest level.

The Inter-Asia Engagements cluster at ARI views Asia as a non-monolithic construct, referencing the region to spaces outside Asia as well as in terms of the connectivities and complex relationships, historical and contemporary, that bind and shape the region itself. Focusing on transnational, transregional and intra-regional connectivities, the cluster pays attention to the links between Southeast Asia and the Arabian Peninsula, South Asia and the Indian Ocean, Central Asia, and East Asia and the South China Sea. The Muhammad Alagil Arabia Asia Studies Chair programme at ARI conducts and promotes research on Arabia and its relations with the various regions of Asia. The Arabia-Asia cluster at the Middle East Institute collaborates with the Alagil Chair and the Inter-Asia Engagements cluster. The current research agenda of the Inter-Asia Engagements cluster uses these circuits, connections and interdependencies to explore empirical and conceptual issues relating to a range of related themes, including: regional and locality challenges to contemporary global capitalism, dilemmas of environment-society relations, dynamics of Arabian-Indian-Chinese diasporas, circulatory and transnational flows in the reframing of sovereignty and nationalism, as well as reconfigurations of contact zones and frontier assemblages.

Home to a strong team of full-time researchers, the ARI provides support for doctoral and postdoctoral research, conferences, workshops, seminars, and study groups. It welcomes visiting scholars who wish to conduct their research on Asia in Singapore, and encourages collaboration with other Asian research institutes worldwide.

ENGSENG HO is Director of the Middle East Institute, and Muhammad Alagil Distinguished Visiting Professor of Arabia Asia Studies at the Asia Research Institute, National University of Singapore. At Duke University, he is Professor of Anthropology and Professor of History. He is a leading scholar of transnational anthropology, history and Muslim societies, Arab diasporas, and the Indian Ocean. His research expertise is in Arabia, coastal South Asia and maritime Southeast Asia, and he maintains active collaborations with scholars in these regions. He serves on the editorial boards of journals such as American Anthropologist, Comparative Studies in Society and History, Comparative Studies of South Asia, Africa and the Middle East, History and Anthropology, Modern Asian Studies. He is co-editor of the Asian Connections book series at Cambridge University Press. He has previously worked as Professor of Anthropology, Harvard University; Senior Scholar, Harvard Academy for International and Area Studies; Country and Profile Writer, the Economist Group; International Economist, Government of Singapore Investment Corporation/Monetary Authority of Singapore. He was educated at the Penang Free School, Stanford University, and the University of Chicago.

JONATHAN RIGG is Director of the Asia Research Institute and Professor of Geography at the National University of Singapore. He completed a PhD at the School of Oriental & African Studies, University of London and then moved to the Department of Geography at Durham University in the UK, before joining NUS in 2013. Jonathan's work focuses on agrarian change in the Southeast and South Asian regions where he has been undertaking fieldwork since the early 1980s. He is the author of eight books, including *Challenging development in Southeast Asia: the shadows of success* (Routledge, 2016), *Unplanned development: tracking change in South East Asia* (Zed Books, 2012) and *Living with transition in Laos: market integration in Southeast Asia* (Routledge Curzon 2005). *More than rural: textures of Thailand's agrarian transformation* will be published by Hawaii University Press in early 2019.

SEOUL NATIONAL UNIVERSITY ASIA CENTER (SNUAC)

Web site: *http://snuac.snu.ac.kr/eng/*

The Seoul National University Asia Center (SNUAC) is a research and international exchange institute based in Seoul, South Korea. The SNUAC's most distinctive feature is its cooperative approach in fostering research projects and international exchange program through close interactions between regional and thematic research programs about Asia and the world.

SNUAC was officially launched in February 2009 in the backdrop of Asian Era that requires enhanced understanding of various Asian countries and the production of new knowledge on them. To pursue its mission to become a hub of Asian Studies, SNUAC research teams are divided by different regions and themes. As of 2016, SNUAC has three regional research centers, seven thematic research programs, and a social science data archive. Regional research centers focus on three regions in Asia covering Northeast Asia, Southeast Asia, and Central Asia, and thematic research programs include US-China Relations, Democracy and Economic Development, Popular Culture, Civil Society and NGOs, Asia-Global Economic Order, Environmental Cooperation, and East Asian Cities. In addition, social science data archive is working to collect empirical data across Asian countries. These research centers and programs are closely integrated, providing a solid foundation for deeper analysis of Asian society.

SNUAC has also laid a strong foundation for its mission through a wide range of supporting activities. In addition to promoting excellence in research, it supports various academic events, including special lectures, workshops, and national and international conferences. It is also fully engaged in building a network of Asian scholars, nurturing next-generation academics.

SOOJIN PARK is Director of Seoul National University Asia Center, Seoul, Korea. He is also Professor at Department of Geography, Seoul National University. His main research interests include environmental issues in developing countries, modeling of land use and cover changes employing multi-agent systems, and mapping of natural hazard and social vulnerability. After receiving his doctorate from Oxford University, he has worked as a geographer both in academic and public policy fields. Before joining the Seoul National University, he worked at the Center for Development Research (ZEF, Bonn), International Fertilizer Development Center (IFDC), International Food Policy Research Institute (IFPRI), and Department of Soil Science, Madison, Wisconsin. He has been involved in various scientific activities for international, national, and local government organizations, including UNCCD and CBD.

SOCIAL SCIENCE RESEARCH COUNCIL

Website: *http://www.ssrc.org/*

The Social Science Research Council (SSRC) is an independent, international, nonprofit organization founded in 1923. It fosters innovative research, nurtures new generations of social scientists, deepens how inquiry is practiced within and across disciplines, and mobilizes necessary knowledge for the public good.

The SSRC pursues its mission by working with practitioners, policymakers, and academic researchers in the social sciences, related professions, and the humanities and natural sciences. With partners around the world, we build interdisciplinary and international networks, link research to practice and

policy, strengthen individual and institutional capacities for learning, and enhance public access to information. We award fellowships and grants, convene workshops and conferences, conduct research and participate in research consortia, sponsor scholarly exchanges, and produce print and online publications.

The Council's roster of programs and activities is flexible and responsive to changes in the world. Topics past and present include academia and the public sphere, American human development, digital knowledge, media & data, the environment and health, international migration, media reform, the privatization of risk, religion and international affairs, and peace, conflict & security. We also offer a number of prestigious fellowships for researchers doing promising work in the social sciences and related disciplines. Our largest fellowship program, the International Dissertation Research Fellowship (IDRF), funds graduate students for research across the globe, while the Transregional Research Junior Scholar Fellowship provides support to junior scholars conducting innovative transregional research with the aim of developing new approaches, practices, and opportunities in international, regional, and area studies.

The SSRC is guided by the belief that justice, prosperity, and democracy all require better understanding of complex social, cultural, economic, and political processes and committed to the idea that social science can produce necessary knowledge—necessary for citizens to understand their societies and necessary for policymakers to decide on crucial questions.

SETENEY SHAMI is Program Director at the Social Science Research Council for InterAsia and is also Founding Director of the Arab Council for the Social Sciences, based in Beirut. Originally from Jordan, she is an anthropologist with degrees from the American University in Beirut (B.A.) and the University of California, Berkeley (M.A., Ph.D.). After teaching at Yarmouk University in Jordan and establishing the first graduate department of anthropology in Jordan, she moved in 1996 to the regional office of the Population Council in Cairo as director of the Middle East Awards in Population and the Social Sciences (MEAwards). She joined the SSRC in 1999. Her research interests center around issues of identity, nationalism and globalization as well as urban cultures and politics. Recent publications include *Middle East Studies for a New Millennium: Infrastructures of Knowledge* (co-edited with Cynthia Miller-Idriss, New York University Press 2016) and *Seeing the World: How U.S. Universities make Knowledge in a Global Era* (co-authored with Mitchell Stevens and Cynthia Miller-Idriss, Princeton University Press 2018).

HOLLY DANZEISEN is associate director of the InterAsia Program. Since joining the Council, she has worked on a number of projects focused on international and area studies, including multiple fellowship programs designed to support international and transregional research, and a research project focused on the globalization of higher education and the relationships between American universities and the study of particular world regions. She is currently working on the development of transregional collaborative research initiatives, the first of which was focused on media, social movements, and accountability. She holds a BA in political science from Wellesley College.

THE UNIVERSITY OF GÖTTINGEN

Website: *http://www.uni-goettingen.de; https://www.gts-goettingen.de/*

Founded in 1737, Georg-August-Universität Göttingen is a research university of international renown with strong focus on research-led teaching. The University is distinguished by the rich diversity of its subject spectrum particularly in the humanities. Approximately 26,300 young people currently study

here, some eleven per cent of whom are from abroad – a clear demonstration of the pull that the University has long exerted internationally. The range of degree courses on offer provides extraordinary subject diversity in the humanities and social sciences, a choice found at only a small number of universities in Germany. In its constantly expanding range of Master's and Ph.D. programmes, the University promotes systematic internationalisation and proximity to research. Study programmes run in English, bi-national degrees and compulsory periods spent abroad prepare graduates for the international job market. The university particularly stands out by a concentration of vibrant area studies centres, especially in Asian studies, and benefits from close proximity to the research capacity of the Goettingen-based Max Planck Institute for the Study of Religious and Ethnic Diversity. The InterAsian Connections Conference is linked to the University through the activities of the Transregional and Global Studies Platform, which hosts several transnational research projects on themes ranging from global history to InterAsian Studies.

SRIRUPA ROY is Professor of Political Science and the "State and Democracy" Chair at the University of Göttingen's Centre for Modern Indian Studies (CeMIS). Prior to joining the Centre in September 2011 Roy was associate professor of political science at the University of Massachusetts-Amherst, and has also held postdoctoral and visiting positions at New York University and Yale University. She has been Senior Advisor for International Collaboration at the Social Science Research Council (New York), and she currently serves on the steering committee/advisory board of the Inter-Asia Program at the SSRC, and the editorial boards of *Critical Asian Studies* and *Contemporary South Asia.* Srirupa Roy is author of *Beyond Belief: India and the Politics of Postcolonial Nationalism* (Duke University Press, 2007) and co-editor of *Violence and Democracy in India* (Seagull Books, 2006) and *Visualizing Secularism: Egypt, Lebanon, Turkey, India* (University of Michigan Press, 2012). She has published in *Comparative Studies in Society and History*; *Media, Culture & Society*; *Journal of Asian Studies*; *Journal of Commonwealth and Comparative Politics*; *Theory & Event; Perspectives on Politics; Identities; Television and New Media; South Asia*; *Contributions to Indian Sociology; Economic and Political Weekly* and in several edited volumes. She is currently the director of the Merian-Tagore International Centre for Advanced Studies, "Metamorphoses of the Political" (ICAS:MP) an academic research initiative of the German federal Ministry of Higher Education (BMBF).

YALE UNIVERSITY

Website: *http://www.yale.edu/*

Founded in 1701, Yale University consists of three major components: Yale College, the four-year undergraduate school; the Yale Graduate School of Arts and Sciences; and thirteen professional schools. Yale College, the heart of the University, provides instruction in the liberal arts and sciences, and offers a curriculum of remarkable breadth and depth. While Yale is located in historic New Haven, Connecticut, a port city just outside of New York City, the University's engagement goes beyond the United States dating from the earliest years of the nineteenth century, when faculty members first pursued study and research abroad. Among Yale's 11,900 students, there are more than 2,000 international students (18%) from 118 different countries. Today, Yale has become a truly global university – educating leaders and advancing the frontiers of knowledge not simply for the United States, but for the entire world.

The Whitney and Betty MacMillan Center for International and Area Studies at Yale is the University's focal point for encouraging and coordinating teaching and research on global affairs, regions, and cultures around the world. From science and engineering to arts and humanities, the Center's area councils provide vigorous environments for faculty and students to undertake study, research and

discussion about regional and global issues. It received a grant of US$500,000 from the Carnegie Corporation of New York to support an "Inter-Asia Initiative" in partnership with SSRC in 2012 and this grant was renewed with an award of another $500,000 in 2014. The grant is scheduled to run through December 2018. The PIs are Helen Siu and K. Sivaramakrishnan, professors of anthropology.

HELEN SIU, Ph.D. Stanford, is a professor of anthropology, and former chair of the Council on East Asian Studies at Yale University. Since the 1970s, she has conducted fieldwork in South China, exploring the nature of the socialist state, the refashioning of identities through rituals, festivals and commerce. Lately, she explores the rural-urban divide in China, cross-border dynamics in Hong Kong, historical and contemporary Asian connections. She has served on numerous research grants committees in Hong Kong, Singapore and the United States. She joined the International Advisory Board of the Alexander von Humboldt Foundation in Germany in 2012 and has been IAB's chair since 2015. She established the Hong Kong Institute for the Humanities and Social Sciences at the University of Hong Kong in 2001, and was honorary director until end of 2010. She remains chairperson of its Executive Committee. Her recent publications include two inter-disciplinary volumes by Harvard University Press in 2015, entitled *Asia inside Out: Changing Times,* and *Asia Inside Out: Connected Places* (co-editors Eric Tagliacozzo and Peter Perdue). Her home page and publications can be found at *http://campuspress.yale.edu/helensiu/.*

K. (SHIVI) SIVARAMAKRISHNAN (PhD Yale, 1996) is Dinakar Singh Professor of India and South Asian Studies, Professor of Anthropology, Professor of Forestry & Environmental Studies, Professor of International & Area Studies, Co-Director of the Program in Agrarian Studies, and Chair of the South Asian Studies Council at Yale University, New Haven, Connecticut. Sivaramakrishnan's 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. Sivaramakrishnan is the author or co-editor of several books, including *Modern Forests* (Stanford, 1999 & 2002), *Agrarian Environments* (Duke, 2000), *Regional Modernities* (Stanford, 2003), *Ecological Nationalisms* (University of Washington Press, 2006), *The State in India After Liberalization* (Routledge, 2010), *India's Environmental History* (Permanent Black, 2011 & 2012), *Ecologies of Urbanism* (Hong Kong University Press, 2013), *Shifting Ground* (Oxford 2014), and *Cities, Towns and the Places of Nature* (Hong Kong University Press, 2017). His articles have been published in *American Anthropologist*, *American Ethnologist, Annals of the Association of American Geographers*, *Comparative Studies in Society and History*, *Contributions to Indian Sociology*, *Development and Change*, *Environment and History*, *Indian Economic and Social History Review*, *Journal of Asian Studies*, *Journal of Historical Sociology*, *Journal of Peasant Studies*, *Modern Asian* Studies, and *Social Anthropology,* as well as other journals and edited collections. Sivaramakrishnan is currently working on several projects including urban ecology in India and other parts of Asia, and research on law, civil society, and environmental sustainability in India, with case studies from the National Capital Territory of Dellhi.

HOST INSTITUTION

VIETNAM ACADEMY OF SOCIAL SCIENCES

Website: *http://www.vass.gov.vn*

The Vietnam Academy of Social Sciences (VASS) is a research institution established in 1953 under the Government of Vietnam. Experiencing 65 years of development, the Academy has included 32 member institutes of three groups: Social Sciences, Humanities, Regional and International Studies. It has also the Graduate Academy of Social Sciences, the Vietnam Social Science Review, the Social Science Publishing House and the Vietnam Museum of Ethnology. VASS currently employs more than 2,000 staff, of whom nearly half are professors, associate professors and/or holding doctoral and master's degrees in the social sciences and humanities. Most of the Academy's affiliated institutions are located in Hanoi, while the Southern Institute of Social Sciences is in Ho Chi Minh City, the Institute of Social Sciences of the Central Highlands is in Buon Ma Thuot and the Institute of Social Sciences of the Central Region is in Da Nang.

Being the leading research institution in social sciences and humanities in Vietnam, VASS is trusted with the main functions including: (i) to study fundamental issues of social sciences and humanities; (ii) to provide scientific base in formulating strategies, plans and policies for fast and sustainable development; (iii) to carry out policy consultancy and assessment to meet the needs for national development; (iv) to provide high-quality post-graduate training in social sciences and humanities as regulated by laws. To fulfill these important functions, VASS has been building the capacity in social sciences and promoting partnership and expanding international networks with global institutions for research and training on social sciences and humanities.

ACKNOWLEDGEMENTS

VASS would like to thank its President Nguyen Quang Thuan for his generous support and Vice President Dang Nguyen Anh for his important guidance and encouragement throughout the course of preparing for this conference. Special thanks are for the staff at the International Cooperation Department and Administration Office of VASS for their hard working and excellent contributions for the success of the event.

DANG NGUYEN ANH is Professor and Vice-President of the Vietnam Academy of Social Sciences (VASS). He is also Vice Chairman of the Vietnam National Commission for UNESCO, Chairman of the UNESCO Sub-Committee on Social Sciences, and Vice President cum General Secretary of Vietnam Sociological Association. Professor Dang's expertise include (i) human migration and resettlement; population and climate/environmental change; (ii) youth health and adolescent development; and (iii) social inclusion and protection. He has been the principle investigator of many studies funded by international organizations such as the Welcome Trust, European Union, World Bank, United Nations as well as the Government's Ministries/Departments. Over the last twenty years, he has linked and extended professional networks to other countries in East and Southeast Asia. He is a guest lecturer at the National University of Hanoi, the University of Jakarta, Kyoto University, Tshinghua University and Moscow State University. His list of publications embraces several journal articles, books and

working papers. His work has appeared in *Asian and Pacific Population Journal, Population Research and Policy Review, International Migration Review, Asia-Pacific Migration Journal, International Journal for Family Planning, World Development*. Professor Dang holds a PhD degree in sociology from Brown University.

VAN THI THANH BINH is the Deputy Director General of the International Cooperation Department at Vietnam Academy of Social Sciences. With the AusAid Scholarship, she got the Bachelor of Laws from the University of Tasmania, Australia in 1999. After that, she worked at InvestConsult Group for one year then started the job at Vietnam Academy of Social Sciences and keeps it until now. In 2007, she got the scholarship from the CapitaLand (Singapore) and pursued the Master of Public Administration at the Lee Kuan Yew School of Public Policy (NUS). With more than 15 years at VASS, she is experienced in working with international partners in big international conferences, international projects and scholar exchanges.

A SPECIAL THANKS TO OUR FUNDERS

CONFERENCE AGENDA

TUESDAY, 4 DECEMBER 2018

Vietnam Academy of Social Sciences
Grand Hall, 2nd floor, Building A | No.1 Lieu Giai Street, Ba Dinh District, Hanoi

8:30–9:00	**WELCOME & OPENING REMARKS**
	Prof. Dr. Nguyen Quang Thuan, President, Vietnam Academy of Social Sciences (VASS) &
	Dr. Mary McDonnell, Senior Vice President for Strategic Learning and Special Initiatives, Social Science Research Council (SSRC)
9:00–9:30	**THE METHOD OF INTERASIA**
	Dr. Seteney Shami, InterAsia Program Director, SSRC
9:30–10:30	**VIETNAM: RENOVATIONS FOR SUSTAINABLE DEVELOPMENT**
	Moderator:
	Prof. Dr. Dang Nguyen Anh, Vice President, VASS
	Key-speakers:
	Prof. Dr. Nguyen Quang Thai, Director, Vietnam Development Research Institute
	Prof. Dr. Truong Quang Hoc, Director, Ecological Community Development Center
	Prof. Dr. Dang Canh Khanh, Director, Institute of Tradition and Development Studies
10:30–11:00	*Coffee Break*
11:00–12:00	**SOCIAL KNOWLEDGE AND BOUNDARY CROSSING**
	Dr. Alondra Nelson, President, SSRC
	In conversation with:
	Prof. Dr. Dang Nguyen Anh, Vice President, VASS &
	Prof. Prasenjit Duara, Oscar L. Tang Family Professor of East Asian Studies, Duke University
12:00–13:00	*Lunch*
13:30	*Free Afternoon & Evening*
	Optional tours (see Local Information Section)
19:00	Buses depart from Daewoo Hotel for *Emeralda Ninh Binh*

WEDNESDAY, 5 DECEMBER 2018

MORNING WORKSHOP SESSION
Emeralda Ninh Binh

8:30–11:30
9:30-10:00   *Coffee/Tea*

Room 1	Beyond the New Media: Deep Time of Networks and Infrastructural Memory in Asia
Room 2	China's OBOR Initiative and Its Impacts for Asian Countries
Room 3	Divine/Transcendent Rulers of Imagined Communities: The Rise and Fall of Royal Nationhood in Asia
Room 4	Eurasia's Islamic Socialist Ecumene
Room 5	Sacred Forests and Political Ecology: Cosmological Properties and Environmentality
Room 6	Sport Mega-Events as Hubs for InterAsian Interactions
Room 7	States of Fortification: Connecting Asia through Technologies of Food and Health
Room 8	The Netware of the New Asian Economy under the Industrial Revolution 4.0

11:30–13:00   *Lunch at Sen Restaurant*

AFTERNOON WORKSHOP SESSION

13:00–17:00
15:00-15:30   *Coffee/Tea*

Room 1	Beyond the New Media: Deep Time of Networks and Infrastructural Memory in Asia
Room 2	China's OBOR Initiative and Its Impacts for Asian Countries
Room 3	Divine/Transcendent Rulers of Imagined Communities: The Rise and Fall of Royal Nationhood in Asia
Room 4	Eurasia's Islamic Socialist Ecumene
Room 5	Sacred Forests and Political Ecology: Cosmological Properties and Environmentality
Room 6	Sport Mega-Events as Hubs for InterAsian Interactions
Room 7	States of Fortification: Connecting Asia through Technologies of Food and Health
Room 8	The Netware of the New Asian Economy under the Industrial Revolution 4.0

18:00   *Group Dinner*

THURSDAY, 6 DECEMBER 2018

MORNING WORKSHOP SESSION
Emeralda Ninh Binh

8:30–11:30

9:30-10:00   *Coffee/Tea*

Room 1	Beyond the New Media: Deep Time of Networks and Infrastructural Memory in Asia	
Room 2	China's OBOR Initiative and Its Impacts for Asian Countries	
Room 3	Divine/Transcendent Rulers of Imagined Communities: The Rise and Fall of Royal Nationhood in Asia	
Room 4	Eurasia's Islamic Socialist Ecumene	
Room 5	Sacred Forests and Political Ecology: Cosmological Properties and Environmentality	
Room 6	Sport Mega-Events as Hubs for InterAsian Interactions	
Room 7	States of Fortification: Connecting Asia through Technologies of Food and Health	
Room 8	The Netware of the New Asian Economy under the Industrial Revolution 4.0	

11:30–13:00   ***Lunch at Sen Restaurant***

AFTERNOON WORKSHOP SESSION

13:00–15:00

Room 1	Beyond the New Media: Deep Time of Networks and Infrastructural Memory in Asia	
Room 2	China's OBOR Initiative and Its Impacts for Asian Countries	
Room 3	Divine/Transcendent Rulers of Imagined Communities: The Rise and Fall of Royal Nationhood in Asia	
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Room 6	Sport Mega-Events as Hubs for InterAsian Interactions	
Room 7	States of Fortification: Connecting Asia through Technologies of Food and Health	
Room 8	The Netware of the New Asian Economy under the Industrial Revolution 4.0	

15:00–15:30   *Coffee/Tea Break*

15:30-16:30   **Open Session I**

16:30-17:30   **Open Session II**

18:00   ***Group Dinner***

FRIDAY, 7 DECEMBER 2018

FINAL WORKSHOP SESSION
Emeralda Ninh Binh

8:30-11:30

Room 1	Beyond the New Media: Deep Time of Networks and Infrastructural Memory in Asia
Room 2	China's OBOR Initiative and Its Impacts for Asian Countries
Room 3	Divine/Transcendent Rulers of Imagined Communities: The Rise and Fall of Royal Nationhood in Asia
Room 4	Eurasia's Islamic Socialist Ecumene
Room 5	Sacred Forests and Political Ecology: Cosmological Properties and Environmentality
Room 6	Sport Mega-Events as Hubs for InterAsian Interactions
Room 7	States of Fortification: Connecting Asia through Technologies of Food and Health
Room 8	The Netware of the New Asian Economy under the Industrial Revolution 4.0

11:30-13:00 **Lunch & Closing Remarks**

Free Afternoon

13:30 *Optional Tour*

Shuttles will run to central Hanoi and the airport in the afternoon on December 7 and throughout the day on December 8. Please see the Local Information Section for a detailed list of shuttle times.

WELCOME AND OPENING REMARKS

Vietnam Academy of Social Sciences
1 Lieu Giai, Ba Dinh, Hanoi
December 4, 8:30 – 9:00

Welcome

PROF. DR. NGUYEN QUANG THUAN is the President of Vietnam Academy of Social Sciences since 2016. He is also the Vice Chairman of Theoretical Council of the Central Committee of the Communist Party of Vietnam and a member of Economic Advisory Group to the Prime Minister of Vietnam. He earned his PhD degree in Economics at the Institute of International Political and Economic Studies, Russian Academy of Sciences in 1992 and became full professor in 2010. Before holding the current position, Professor Thuan was the Vice President of Vietnam Academy of Social Sciences (2010-2016), the Director General of the Institute for European Studies (2004-2010). The primary academic interests of Professor Thuan are on international relations, international economics, and European studies, therefore, he has been supervising a great number of PhD and Master candidates, as well as publishing many papers, books, and book chapters in these fields at both national and international publications.

DR. MARY MCDONNELL is Senior Vice President for Strategic Learning and Special Initiatives of the Social Science Research Council, and she leads the Council's capacity-strengthening, fellowships, and Asia-focused work. McDonnell received her PhD in history from Columbia University with a focus on transregional connections between the Arab Middle East and Southeast Asia, particularly through Islam. She has master's degrees in both international affairs and journalism, also from Columbia, and worked as a journalist covering Asian and Middle Eastern affairs before joining the Council full time in 1986, where she became founding director of the Abe Fellowship and Vietnam Programs. In 2015, she coedited the *SAGE Handbook of Research Management*, and earlier she contributed a case study of injury prevention in Vietnam to *Structural Approaches in Public Health*, edited by Marni Sommer and Richard Parker (Routledge, May 2013), providing a lens on creating achievable policy and behavioral change and offering lessons for other public health interventions while demonstrating the power of evaluation as a tool for strategic learning. Her current work includes a decade-long, qualitative and quantitative assessment of population health in rural Vietnam; and she recently secured a series of grants from the Atlantic Philanthropies. McDonnell is leading learning and evaluation (LEP) efforts for four of the Atlantic Fellows programs: International Inequalities Institute, Racial Equity, The Equity Initiative, and the Global Brain Health Initiative. She also coordinates across all Atlantic Fellows LEP efforts. McDonnell serves on the Expert Working Group of the Ford Foundation International Fellowships Program, on the advisory boards of the Social Sciences and Humanities Research Council of Canada, and the British Council for Mobilising the Humanities. She chairs the Board of Trustees of the School for Social Development and Public Policy at Beijing Normal University and is a founding member of the board of a new NGO, Resources for Health Equity.

The Method of Inter Asia

DR. SETENEY SHAMI, InterAsia Program Director, Social Science Research Council (see Organizing Partners for full bio).

PLENARY

VIETNAM: RENOVATIONS FOR SUSTAINABLE DEVELOPMENT

Vietnam Academy of Social Sciences
1 Lieu Giai, Ba Dinh, Hanoi
December 4, 2018 9:30 – 10:30

Vietnam has been implementing her comprehensive *Doi Moi* (Renovations) policy since 1986. The process has proved to be an important historical stage in the country's development and brought about proudly significant achievements towards the utmost important objectives of "Rich People-Strong Nation-Equitable, Democratic and Civilized Society". With three experts in Economics, Sociology and Enviornment, this session will introduce Vietnam's renovation achievements in different spheres as well as identify current challenges, then discuss effective solutions. It is expected that the session shall provide a full story of the reform process in economy, society and environment in Vietnam from the past, at the present and vision to the future.

Moderator

PROF. DR. DANG NGUYEN ANH, Vice President, VASS

Key Speakers

PROF. DR. NGUYEN QUANG THAI, Director, Vietnam Development Research Institute

PROF. DR. TRUONG QUANG HOC, Director, Ecological Community Development Center

PROF. DR. DANG CANH KHANH, Director, Institute of Tradition and Development Studies

KEYNOTE ADDRESS

SOCIAL KNOWLEDGE AND BOUNDARY CROSSING

Vietnam Academy of Social Sciences
1 Lieu Giai, Ba Dinh, Hanoi
December 4, 2018 11:00 – 12:00

How do we ensure that the social science research collected and analyzed both within and beyond academia serves the public good? In her keynote address, Dr. Alondra Nelson proposes two types of boundary crossing—institutional and temporal—as possible avenues for rethinking the ethical responsibility of the social sciences in today's world, as it embarks on and engages with a variety of key stakeholders. In addition to traversing institutional, disciplinary, and regional silos, her talk explores the question of *time* to consider how reframing our initial questions about our relationship with emergent technologies enacts an anticipatory approach, crossing the boundary of what the future will look like. Drawing on her award-winning research on the social meaning and political mobilization of genetic testing, as well as on path-breaking research partnerships underway at the Social Science Research Council, Dr. Nelson offers a new ethics of research collaboration, one that ensures that researchers practice equitable processes for knowledge production without stifling the potential dynamism of future world-making.

Keynote Speaker

DR. ALONDRA NELSON is the fourteenth president of the Social Science Research Council, an independent, international, nonprofit organization that fosters innovative research, nurtures new generations of social scientists, deepens how inquiry is practiced, and mobilizes necessary knowledge on important public issues. She is also professor of sociology at Columbia University, where she served as the inaugural Dean of Social Science. An award-winning scholar of science, medicine, and social inequality, her recent books include The Social Life of DNA: Race, Reparations, and Reconciliation after the Genome; Genetics and the Unsettled Past: The Collision of DNA, Race, and History; and Body and Soul: The Black Panther Party and the Fight Against Medical Discrimination. Dr. Nelson has contributed to national policy discussions on inequality, and about the social implications of new technologies, including artificial intelligence, big data, direct-to-consumer genetics, and human gene-editing. She serves on the Board of Directors of the Data & Society Research Institute and the Center for Research Libraries. Dr. Nelson is chair of the American Sociological Association Section on Science, Knowledge, and Technology and is an elected member of the Sociological Research Association.

Speakers

PROF. DR. DANG NGUYEN ANH, Vice President, VASS

PROF. PRASENJIT DUARA, Oscar L. Tang Family Professor of East Asian Studies, Duke University

CONFERENCE WORKSHOPS

I.   BEYOND THE NEW MEDIA: DEEP TIME OF NETWORKS AND INFRASTRUCTURAL MEMORY IN ASIA
Workshop Directors: Xiao Liu (McGill University) and Shuang Shen (Pennsylvania State University)

II.   CHINA'S OBOR INITIATIVE AND ITS IMPACTS FOR ASIAN COUNTRIES
Workshop Directors: Dang Nguyen Anh (Vietnam Academy of Social Sciences) and Wenfei Winnie Wang (University of Bristol)

III.   DIVINE/TRANSCENDENT RULERS OF IMAGINED COMMUNITIES: THE RISE AND FALL OF ROYAL NATIONHOOD IN ASIA
Workshop Directors: Michael K. Connors (Xi'an Jiotong-Liverpool University) and Wasana Wongsurawat (Chulalongkorn University)

IV.   EURASIA'S ISLAMIC SOCIALIST ECUMENE
Workshop Directors: Eren Tasar (University of North Carolina at Chapel Hill) and Mustafa Tuna (Duke University)

V.   SACRED FORESTS AND POLITICAL ECOLOGY: COSMOLOGICAL PROPERTIES AND ENVIRONMENTALITY
Workshop Directors: Bixia Chen (University of the Ryukyus) and Christopher Coggins (Bard College at Simon's Rock)

VI.   SPORT MEGA-EVENTS AS HUBS FOR INTERASIAN INTERACTIONS
Workshop Directors: Susan Brownell (University of Missouri-St. Louis) and Gwang Ok (Chungbuk National University)

VII.   STATES OF FORTIFICATION: CONNECTING ASIA THROUGH TECHNOLOGIES OF FOOD AND HEALTH
Workshop Directors: Melissa L. Caldwell (University of California, Santa Cruz) and Izumi Nakayama (The University of Hong Kong)

VIII.   THE NETWARE OF THE NEW ASIAN ECONOMY UNDER THE INDUSTRIAL REVOLUTION 4.0
Workshop Directors: Salvatore Babones (University of Sydney) and Nguyen Duc Vinh (Institute of Sociology, Vietnam Academy of Social Sciences)

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WORKSHOP ABSTRACTS & BIOGRAPHIES

BEYOND THE NEW MEDIA: DEEP TIME OF NETWORKS AND INFRASTRUCTURAL MEMORY IN ASIA

DIRECTORS:

XIAO LIU

Assistant Professor, East Asian Studies, McGill University

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SHUANG SHEN

Associate Professor, Comparative Literature Department & Asian Studies Department, Pennsylvania State University

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WORKSHOP ABSTRACT

It is said that we are now living in a "network society," in which digital social media such as Twitter and Wechat, or information and communication technologies from smart mobile phones to portable minicomputers, form nodes and edges that knit everyone into interconnected networks. While digital and information technologies have indeed transformed the ways in which people interact with each other, the fetish of the "new" media and information technologies in this understanding of the "network society" obscures historical forms of connectivity and the materiality of networks. A historical understanding of network would enable to us to gain a better understanding of the past and future of inter-Asia connections.

Although Asia has never been unified, there have been multifarious socio-political formations and cultural imaginaries aimed at bridging the gaps between disparate localities or nations-states in Asia. Whether we are talking about the spread of certain universalist philosophies and worldviews or the political alliances created in defiance against the domination of Superpowers, inter-Asian connections have persisted throughout Asia's historical passage from the era of empire and colonialism to the decades of nationalism and globalization. How can current discussions of "network society" come to terms with inter-Asian connectivity as histories of contact, contest, and negotiation in Asia? How do "new" media co-exist and intersect with networks and infrastructure that have facilitated the flows of goods, people, or ideas and allowed for their exchange over space and continuously reshaped geopolitical imaginations of Asia?

This panel foregrounds the deep time of network and adopts an interdisciplinary perspective to connectivity and infrastructure. As we probe into the conjunction between historical and present forms of connectivity as well as the intersection between "new" and "old" media in an inter-Asian context, we intend to move beyond the narrow understanding of "media" as merely content carrier or the means for representing existing things. Rather, we want to draw attention to the infrastructural aspect of the media in enabling the circulation of knowledge and things and producing new relations and connections. Asia is one of the fastest growing areas for new media and digital technology. Yet this fervor for the new media barely paints over an uneven space and discrepant histories of modernization and development. Only by viewing networks from historical and materialist perspectives, and only through examining media or cultural networks in conjunction with networks of resource, labor, and commerce, can we hope to gain a better understanding of contemporary Asia and inter-Asian connectivity in the era of globalization.

We invite a wide range of explorations into cultural and social networks and infrastructures that address the following questions: How do existing infrastructural networks, from railway to historically evolved telecommunication networks, to undersea cable systems, indicate layers of historical powers and connectivity, and thus, the palimpsestic nature of networks? How does infrastructure register the presence and legacy of imperial and colonial power or symbolize the strategic alliance across sovereign, linguistic, ethnic, and religious borders? How have different regions, societies, localities in Asia responded to the advent of the so-called "information age"? How do they make strategic uses of historical networks and cultural memories of connectivity to construct new information infrastructures and networks? How do local and regional flows of labor, resources, and knowledge suggest innovative forms of inter-Asian relationality that challenge historical or emergent geopolitical patterns, such as the polarized divides of the Cold War?

XIAO LIU is an assistant professor in the Department of East Asian Studies at McGill University. Her research focuses on cybernetics, information technologies and digital media, Chinese cinemas, science fiction and fantasy, and (post-) socialist culture and critique. Her essays have appeared in venues such as Grey Room, Differences: A Journal of Feminist Cultural Studies, Social Identities, Journal of Chinese Cinemas, Frontier of Literary Studies in China, and others. Her research has been supported by American Council of Learned Societies, Social Sciences and Humanities Research Council and other institutes. Her monograph, Information Fantasies: Precarious Mediation in Postsocialist China is forthcoming in Spring 2019 from the University of Minnesota Press.

SHUANG SHEN is an Associate Professor of Comparative Literature and Asian Studies at Penn State University. She is the author of C*osmopolitan Publics: Anglophone Print Culture in Semicolonial Shanghai* (Rutgers, 2009) and co-editor of a special issue of *Social Text* on "China and the Human" (2011 and 2012) and a special issue of Verge on "Asian Urbanisms" (2015). She has published articles and essays in *Comparative Literature*, *Modern Language Quarterly*, *Modern China*, *Modern Chinese Literature and Culture*, *PMLA*, *Xinmin Weekly* (in Chinese) and *Wanxiang* (in Chinese). She was the recipient of a Fulbright U.S. Scholar grant and a Chiang Ching-Kuo Foundation Scholar Grant in 2015-2016. She also a Senior Research Fellow at the Asia Research Institute in the National University of Singapore in 2015. She is currently working on a book project that studies trans-Pacific circulation of Sinophone literature during the Cold War period.

The Social Life of Non-Latin Scripts: From the Typewriter to Unicode

RAJA ADAL
Assistant Professor of History, University of Pittsburgh
raja.adal@gmail.com

Within a few years of the first working version of the Unicode standard in 1993, the scripts of all national languages in the world had been registered. With this, it became possible to type any of the world's national languages, along with many other regional languages, defunct historical languages, and special characters like Braille. About a century earlier, the infrastructure that made it possible to type the world's scripts consisted primarily of typewriters. Most of the dozens of scripts that were candidates for typewriting were in Asia, from the Arabic script in West Asia to the Devanagari script in South Asia, to the Chinese script in East Asia. In Turkey, Vietnam, and elsewhere, on the other hand, the Latin script replaced Arabic, Chinese, and other scripts. The typewriter was important for both bringing symbolic benefits - a typewritten script was considered modern - and enabling some of the practices of documentary production, consumption and reproduction - such as the creation of conform copies using carbon paper - that were becoming increasingly important for the paperwork of twentieth century bureaucratic organizations. Much like Unicode today, typewriters helped make a script viable.

This paper will use the largest existing database of world languages, the SIL Ethnologue Global Dataset, to map the global transformation of world scripts today. It will then work in reverse chronological order, exploring the discourses surrounding scripts that declined, grew, died, or were newly invented. Throughout this process, it will ask about the difference between a world in which the ability to typewrite non-Latin scripts took decades to become a reality and was often expensive, slow, and tiering, and a world in which a registration authority can almost instantly create a Unicode standard for any imaginable script, making it usable for anyone with a computing device.

RAJA ADAL is an assistant professor of history at the University of Pittsburgh with a Ph.D. from Harvard University. His publications include *Beauty in the Age of Empire: Japan, Egypt, and the Global History of Aesthetic Education* (forthcoming, Columbia University Press), "Aesthetics and the End of the Mimetic Moment: The Introduction of Art Education in Japanese and Egyptian Schools" (*Comparative Studies in Society and History*) and "Japan's Bifurcated Modernity: Writing and Calligraphy in Japanese Public Schools, 1872-1943" (*Theory, Culture, and Society*). He is currently working on a global history of writing in the twentieth century with a focus on non-Latin typewriters in Asia.

The National Fiber Optic Network: Internet Infrastructure and Subjectivity in India

RAMNATH BHAT
PhD Candidate, London School of Economics and Political Science
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The central government of India is undertaking a national optical fiber network to 'wire up' more than 200,000 villages. This large-scale internet infrastructure is both a material and discursive category, a vantage point from which one can theorise the intersection of two contradictory phenomena – the neoliberalisation in the economic domain and rigid Hindutva based nationalism in the cultural and political domains. This paper attempts to historically situate the emergence of internet infrastructure through an investigation of deep time in infrastructure. I argue that the history of (internet) infrastructure can be narrated as palimpsetic inscriptions in terms of relations with both the State and shaping subjectivity. I focus on key moments in pre and post-colonial India to highlight how media and communication infrastructures have played a role in processes of subjectivity and governmentality. I begin with centralisation and control of telegraph infrastructure and the formation of the national subject in the late 19th and early 20th century, the liberalisation of television and broadcast and the formation of a neoliberal subjectivity in the late 20th century, and finally examine the institutionalisation of internet infrastructure and the rise of a subjectivity based on Hindutva, nationalism, masculine and upper caste in character in the last two decades. In this paper, my theoretical position will be to emphasise dialectical relationships between media and communication infrastructures and broader political, economic and cultural spheres without privileging or attributing causal power to any one aspect of social relations. Instead, this archaeological approach to history seeks to throw light on the role played by infrastructure in the oppressive and productive flows of power and the processes of subjectivity in India.

RAMNATH BHAT is a doctoral student at the Media and Communications Department at the London School of Economics and Political Science. He has completed his MSc in Media, Communication and Development, also at the LSE in 2014-15. He is the co-founder of Maraa, a media and arts collective in India. He is currently serving as the President of the World Association of Community Radio Broadcasters (AMARC), Asia Pacific region and has more than a decade of experience in media and communication for development across policy advocacy, training, research and evaluation.

Transnational Labor Market Fields in the Global Economy: Stratification of Gender and Occupation in Indonesia's Migration Infrastructure

ANDY SCOTT CHANG
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This paper explores how brokers and states produce global hierarchies of gender, occupation, and nationality in guest worker programs by comparing the migration infrastructure for domestic and factory workers from Indonesia to Asia's newly industrial countries. Although employers make advance payments to sponsor women domestics' migration, migrant men expend substantial upfront fees to recruiters for factory placement. While both categories of migrant labor face salary deductions to cover paperwork and other expenses incurred in origin communities, the high financial barriers erected by brokers have effectively circumscribed working-class men's mobility aspirations. I offer a theory of transnational labor market fields to demonstrate how the global economy's stratification of migrant value is mediated by networks of actors on the supply and demand ends of international labor markets. For domestic workers, the dominant logic of the field is that of "selling a resume," in which labor suppliers in Indonesia pass on the costs of recruitment to owners of capital who become buyers of migrant resumes. In that field, employers of multiple nationalities compete for a limited supply of domestic workers. For factory workers, the logic of "buying a job" induces prospective migrants to remunerate recruiters before working abroad, due to rivalry with migrants from other countries for a scarcity of jobs. By demonstrating how migrant labor's bargaining position is mediated by the interplay of global demand and supply, I argue that migrant domestic workers are not always superexploited victims of global capitalism, nor are migrant factory workers inherently its beneficiaries.

ANDY SCOTT CHANG is a Ph.D. Candidate in the Department of Sociology at the University of California, Berkeley. His research interests lie at the intersection between gender, work, and migration, with an emphasis on the development of Indonesia's migration industry and how women's international migration affects rural livelihoods and the construction of masculinities for left-behind men. His work is forthcoming in *Pacific Affairs*.

In the Mood for Texture: Hong Kong, Bangkok and Shanghai's Urban and Media Revivals of Chinese Colonial Modernity

ARNIKA FUHRMANN
Assistant Professor of Asian Studies, Cornell University
aif32@cornell.edu

This paper explores two concomitant occurrences: the prominent contemporary phenomenon of the superimposition of three cities in East Asia and Southeast Asia onto one another and the revival of the aesthetics of 'Chinese colonial modernity.' Examining the doubling of Hong Kong, Bangkok, and Shanghai across the cinemas and hospitality industries of East and Southeast Asia, I gauge the valences of a transregional Chineseness that is both virtual as well as anchored in material structures. I analyze contemporary cinematic texts and material sites to investigate how a historical transnational formation—that of Chinese colonial modernity—continues to inform the present.

As film directors (e.g., Wong Kar-wai) as well as hotels, bars, and clubs revive 1930s Shanghai and 1960s Hong Kong modernities—as well as exploit the Chinese past of Bangkok's old European trading quarters—the colonial is emerging as a primary signifier of the good life. I ask how invocations of twentieth century translocal Chinese modernity point to enduring regional imaginaries that diverge from those of One Belt One Road and similar policies. How do a Shanghai-themed club in Bangkok ("Maggie Choo's"), or Hong Kong cinema's use of Bangkok as a filming location, rely on referencing a Chinese modernity that emerged under, but also exceeded, conditions of colonial governance? How does this relate to contemporary re-regionalization?

Combining ethnographic and archival investigation of the revivification of Chinese modernity with cultural studies analysis, my investigation focuses especially on texture, or the features of the built environment and the feminine sartorial styles highlighted both in the cinematic materials and exploited in Bangkok's hospitality industry. Engaging scholarship on Chinese history, semi-coloniality, urban studies, critical regional and area studies, and media studies, the talk sheds light on the current conjuncture of historical imagination, re-regionalization, and the transformation of cities and the role of media in Asia.

ARNIKA FUHRMANN is an interdisciplinary scholar of Southeast Asia, working at the intersections of the region's aesthetic, religious, and political modernities. Her work seeks to model an approach to the study of Southeast Asia that is informed by affect, gender, urban, and media theory and anchored in thorough cultural, linguistic, and historical knowledge of the region. It stresses a translocal focus that manifests in both geographically and theoretically comparative frameworks. Her book *Ghostly Desires: Queer Sexuality and Vernacular Buddhism in Contemporary Thai Cinema* (Duke University Press, 2016) examines how Buddhist-coded anachronisms of haunting figure struggles over sexuality, personhood, and notions of collectivity in contemporary Thai cinema and political rhetoric. In her current research project, *Digital Futures: South/east Asian Media Temporalities and the Expansion of the Sphere of Politics*, Fuhrmann focuses on new media and how the study of the digital allows for a perspective on the political public sphere that transcends commonplace distinctions between liberalism and illiberalism. This project intersects with her interests in the transformation of cities in contemporary Southeast and East Asia. Fuhrmann's recent writing has appeared in *Diogenes, positions: Asia critique, Discourse: Journal for Theoretical Studies in Media and Culture*, and *Oriens Extremus.* Complementing her academic work, she also engages in cultural programming and works in the curatorial team of the Asian Film Festival Berlin (*www.asianfilmfestivalberlin.de*).

ASEAN Cultural Logistics: Geographic Imaginaries of Urban Renewal and Transnational Cooperation in the Belt and Road Era

ELMO GONZAGA

Assistant Professor of Cultural Studies, The Chinese University of Hong Kong
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Studies of Singapore as a creative or communicative city typically focus on its Renaissance City Plan to refashion its urban environment into a domain with "cultural vibrancy", which would draw foreign capital and talent to fuel innovation. Looking at the global circulation of cultural and financial flows amid the shift of the world economy to Asia, this paper examines Singapore's expanding sphere of influence in the burgeoning Association for Southeast Asian Nations, whose aggregate GDP is already the fifth largest. Echoing the tenor of the PRC's Belt and Road Initiative, economists have called for greater investment in infrastructure to stimulate growth within the region. While infrastructure conventionally denotes physical structures, which facilitate the mobility and efficiency of systems of energy and transportation, it could likewise be understood to designate symbolic frameworks that enhance the scope and impact of processes of communication and information. The geographic imaginary could be defined as a "spatial consciousness" that visualizes the complex linkages and interactions among seemingly unrelated flows and processes across disparate locations. Consolidating its geopolitical position in Southeast Asia, Singapore aims to transform itself into a leading hub for knowledge production and technical assistance by disseminating geographic imaginaries of urban renewal and transnational cooperation that highlight and leverage the exceptionality of its order and prosperity. On the one hand, the state-owned consultancy firm Surbana Jurong designs master plans for emerging metropolitan areas in Vietnam, Myanmar, and the Philippines using templates for Special Economic Zones and Smart Cities based on the Singapore Model of development. On the other hand, the state-run cultural institutions National Gallery Singapore and Singapore Art Museum stage international exhibitions on Modernism, Impressionism, Minimalism, and Conceptualism that reframe Southeast Asian art history by promoting new narratives and networks of intraregional creative practice with Singapore at the vanguard.

ELMO GONZAGA is Assistant Professor of Cultural Studies at the Chinese University of Hong Kong. He obtained his PhD at the University of California, Berkeley specializing in the Visual and Spatial Cultures of Southeast Asia and the Global South. His book-in-progress, *Monsoon Marketplace*, aims to trace the entangled genealogies of consumer capitalism, urban modernity, and media spectatorship in visual and literary representations of Singapore and Manila's popular commercial streets, night markets, amusement parks, movie theaters, and shopping malls during colonial occupation in the 1930s, national development in the 1960s, and neoliberal globalization in the 2000s. His research has been or will be published in *Cinema Journal*, *Cultural Studies*, *South East Asia Research*, and the *Journal of Asian Studies*.

Networking the Empire: The extent and limitations of global networks of postal communication; India, c. 1800-1920s

DEVYANI GUPTA
Leverhulme Early Career Fellow in History, University of Leeds
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An instrument of colonial control and imperial expansion, the hitherto unexplored history of the Post Office of India highlights processes of imperial standardisation in the nineteenth century, which would help prop up the edifice of the British Empire not just within the Indian subcontinent, but also abroad. This marks the cataclysmic juncture of linkage between networks of communication of British India, and its colonial ambitions in East Asia, Central Asia, and the Middle East.

It was through the imperial postal service — with its ever-expanding networks of both overland and maritime transport — that India came to be linked ever more tightly to the wider political and information networks of the global British Empire. The development of communication networks was interlinked with Britain's consolidation of its military, political and commercial domination in widespread locations across the globe, *viz*. Burma, Singapore, Hong Kong and Shanghai in the east, and Aden, Baghdad, Bushire and Zanzibar in the west. The subsequent assertion of India's primacy within the global colonial order of the British Empire necessitated new techniques of political control, which came to be shaped through the postal networks radiating out of India.

This novel story of the spread of India's postal networks from Bombay and Calcutta to the colonial outposts of the eastern hemisphere, chosen because of their importance as stations of British imperialism spanning South Asia, South-east Asia, Australasia, the Persian Gulf and the Middle East, East Africa, Turkish Arabia and even the Ottoman Empire, throws light on the development of related networks of knowledge transmission and commercial exchange, emerging from various points such as Singapore, Rangoon, Hong Kong, Aden, Mocha, Damascus, and so on. Drawing from the spread of these networks, this paper will attempt to reconstruct the larger global story of connected histories in the inter-Asian region, by highlighting the centrality of the physical networks of communication and exchange, their material history, and their ability to penetrate and restructure not just the political economy of the region, but also its everyday social.

DEVYANI GUPTA was appointed the Leverhulme Early Career Fellow in History at the University of Leeds in 2017. Her current research focuses on the domestic and global history of British Indian opium in the 19th and early 20th centuries. She is also working on her book manuscript on networks of postal communication in British India. This project is the culmination of her research for the degree of Doctor of Philosophy at the University of Cambridge, which was awarded in 2016 for the thesis, 'The Postal System of British India, c. 1830-1920'. She was also the Global History Fellow at the Centre for Modern Indian Studies–the Global and Transregional Studies Platform at Georg-August-Universitat, Gottingen in 2017. She is part of the editorial team of The Journal of Transport. Selected publications include '"Black Mail": Networks of Opium in Nineteenth-Century India' (*Literature and History Journal*, SAGE, *forthcoming 2019*) and "Stamping Empire: Postal Standardization in Nineteenth-Century India", in Patrick Manning and Daniel Rood, eds., *Global Scientific Practice in an Age of Revolution*.

Untamed Media: Remediations of Colonial Infrastructure in Singapore

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In 1835, a tiger attacked George Coleman, the first Government Superintendent of Public Works and a group of Indian convict labourers conducting a road survey in the middle of the jungle. Heinrich Leutemann's 1865 print *Unterbrochene Straßenmessung auf Singapore (Interrupted Road Surveying in Singapore)*, which dramatizes this encounter, foregrounds the tiger springing for the theodolite, knocking the latter off its carefully positioned pedestal while Coleman and his team fled with sheer terror on their faces. The stripped beast, rumored in Malayan mythology to be a spirit medium, clashes head-on with the instrument of rationality and control used by surveyors to measure the terrestrial positions of points and the distances and angles between them for the laying of roads, canals, and rail. My paper discusses how Singapore artist Ho Tzu Nyen's 2018 film, *One or Several Tigers* reconstructs colonial infrastructure at this semi-mythical moment of its breakdown—how the "old" medium of the Malayan tiger exposes colonialism's extraction of wealth and natural resources made possible by convict labor. By remediating Leutemann's lithographic print using both ancient and contemporary cinematic techniques that include shadow puppetry, video, 3D scanning, motion capture, animation and automation, *One or Several Tigers* revive tigers, British surveyors, Indian convicts, migrant workers, and lived and natural environments in a mirrored box in the Singapore National Gallery through projections on two facing screens. The original *Unterbrochene Straßenmessung auf Singapore*, housed elsewhere in the Gallery, even appears at one point in the film. South Asian actors stand viewing the print, their figures framed by the classical architecture of the gallery space, while a voice-over reminds viewers of the continuing presence of migrant labor in Singapore's colonial and postcolonial infrastructure. I approach *One or Several Tigers* not as a work *about* infrastructure, media, and mediation, but one that embodies the relations between these three terms in its very form. How can media art represent infrastructure insofar as the politics, scale, and materiality of infrastructure are transformed through formal interpretations?

SHAOLING MA is Assistant Professor of Literature at Yale-NUS College, Singapore, where she works at the intersection of critical and literary theory, media studies, as well as Chinese and Sinophone literature, art, and cultural history. Her book manuscript, *The Stone and the Wireless: Media and Mediation in China, 1861-1911,* is a study of late-nineteenth and early-twentieth century Chinese media culture as well as a theoretical inquiry into mediation. She has published in *Angelaki*, *Theory and Event*, *Science Fiction Studies*, *Mediations: Journal of the Marxist Literary Group*, and *Configurations: A Journal of Literature, Science, and Technology*.

'This is China's Sputnik moment': The politics and poetics of artificial intelligence

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Inspired by sociologists who study the social and cultural shaping of technology, by anthropologists who interrogate the everyday production of meaning in relation to technologies and by Marxist scholars such Frederick Jameson who examine the relationship between Utopian desire and the social imaginary of science and technology, this paper endeavors to unpack the politics and poetics of artificial intelligence in the Chinese context. The empirical material comes from two main sources. Thematic analysis of news articles and commentary pieces on artificial intelligence published on the People's Daily from the beginning of China's Reform and Opening in the late 1970s to the present. Discourse analysis of interviews with technologists and entrepreneurs working in the AI industries. Based on these analyses, I make three main points about the ways in which an AI empowered digital future is constructed as well as the political implications of such construction. First, elite discourse on artificial intelligence is yet another manifestation of what Wang Hui calls 'depoliticized politics', which seeks technocratic solutions to deeply political problems. The second layer of AI fetishism is reminiscent of Marx's familiar critique of how commodity fetishism substitutes social relations between men with 'the fantastic form of a relation between things'. Third, AI, or the prefix of 'intelligent' is increasingly used to promote consumer products that conjure the spectacle of the future.

BINGCHUN MENG is an Associate Professor and Deputy Head of Department in the Department for Media and Communications at LSE. Her research interests include gender and the media, political economy of media industries, communication governance, and comparative media studies. She has published widely on these topic areas on leading international journals. Her book *The Politics of Chinese Media: Consensus and Contestation* was published by Palgrave in early 2018.

Durational Violence: Precarious Labour and the Necropolitics of Digital Waste Infrastructure

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This paper studies how circulatory networks today of waste in digital media place certain bodies at risk in its racialised logic in global labour.

Infrastructure in this paper pertains not only to media networks, but also to the circulatory flows of digital waste. Waste is both material and digital—on the one hand, areas in China, India, Pakistan have become electronic waste hinterlands, while on the other, digital workers in the Philippines and India take on the outsourced work of cleaning up unwanted "techno-trash" (Roberts 2016), images of pornographic, abusive, or violent nature on platforms like YouTube, Facebook, and Google. With disposed objects and content moderation work outsourced, Asia is a dumping ground and a processing plant of such trash both literally and metaphorically.

The sustenance of global signal traffic demands labour around material and digital waste networks, one which is particularly dependent on particular bodies who bear the grunt of toxic pollution, and post-traumatic stress due to durational exposure to violent content no one else on the web wants to see. This analysis of waste networks draws on research conducted on these at-risk populations, and in particular, the documentary "The Cleaners" (dir. Hans Block and Moritz Riesewieck, 2018), and uses concepts of 'slow violence' by Rob Nixon and 'slow death' by Lauren Berlant as a basis for critical intervention. I argue that attention must be directed to the necropolitical implications of what it means to 'make live and let die' (Foucault) alongside the deep time of our networks, through the slow violence of toxicity and environmental degradation, and slow death of dispossession.

PUI YIN (EVELYN) WAN recently received her doctoral degree at the Institute for Cultural Inquiry (ICON) at Utrecht University, The Netherlands. Her dissertation is entitled "Clocked!: Time and Biopower in the Age of Algorithms", and discusses the biopolitics of algorithmic governance from the perspective of temporalities. She holds a Research Masters in Media & Performance Studies and an MA in Gender Studies from Utrecht University. She is the founder of Performance Studies international's "Future Advisory Board", an international emerging scholars' collective which promotes trans-cultural, trans-generational, and decolonial perspectives in the field. Using her background in contemporary dance and physical theatre, she also works periodically on refugee theatre projects at the Dutch National Foundation for the Promotion of Happiness (de Vrolijkheid).

Asian Contemporary Art and the Question of Contemporary Asia

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The 1990s saw the appearance of notable art exhibitions and art biennial events staged by museums in East and Southeast Asia and Australia that attempted to represent modern and contemporary Asia, whatever the diverse complexities of Asia. These events entailed a query on how a more-globalized, post-Economic Miracle Asia might be conceptualized if it was to be represented in artistic-cultural terms. The question of representation was linked with regional fora discussing contemporary Asian art during the same period. A network of regional curators, art professionals, and academics from developed that addressed curation and representation from various perspectives influenced but not dictated by the advanced metropolitan centers. The Japan Foundation Asia Center (JFAC) was a significant facilitator of these debates. The symposia and the curatorial work associated with the problematic notion of Asia (and Japan's membership, or otherwise, within it) were framed regionally and intellectually. The JFAC symposia in 1997, 1999, and 2002 are the focus because of their contribution in creating a network sustaining discussions on Asian contemporary art and the inability to come up with a related discussion of how a contemporary Asia that generates such art might itself be conceived, no matter how disjunctive this entity might be. In 1999, the question of how Asia was configured under Western colonial dominance came to the fore. This question, along with Japan's struggle to become an equivalent great modern power, went into the 2002 symposium. That symposium, however, engaged with more historical notions of modern Asia. The American postwar agenda of fostering regional economic exchange driven by a revived Japanese economy that, arguably, enabled more debordered artistic-cultural exhibitions of inter-Asian cultural products transformed by burgeoning economic exchange relations and interdependency, in relation with the predispositions of globalizing capital, was not addressed. These discussions are indicative of how the regional contemporary, in spite of the increased confidence to curate and represent its own artistic culture in a globalized-regional context, perhaps cannot overcome older modernizing ideologies linked with the problematic idea of Asia, even while the JFAC symposia were indicators of what the new and postcolonial may be today.

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WORKSHOP II

CHINA'S OBOR INITIATIVE AND ITS IMPACTS FOR ASIAN COUNTRIES

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WORKSHOP ABSTRACT

In 2013, Chinese premier Xi Jinping announced a pair of new development and trade initiatives for China and the surrounding region: the "Silk Road Economic Belt" and the "Twenty-First- Century Maritime Silk Road," together known as "One Belt, One Road" (OBOR). Along with the Asian Infrastructure Investment Bank (AIIB), the OBOR policies represent an ambitious spatial expansion of Chinese state capitalism, driven by an excess of industrial production capacity, as well as by emerging financial capital interests.

Several "corridors" will link specific Chinese regions with countries throughout Asia. A massive "Silk Road Fund" will finance infrastructure projects, like deep water harbour construction, satellite towns and fast railroads. Financial and business circles are by and large enthusiastic about the OBOR project and expect high profits for banks and the construction industry. Massive investments are planned and construction has started on several mega projects such as deep water harbour construction, land traffic infrastructure projects and large scale urban development projects. The development plan also includes the building of a network of fast railway lines, connecting China with Central Asia, Southeast Asia, India and eventually Europe.

The increasing dominance of the Chinese economy throughout Asia and beyond is, however, clearly visible. As the Chinese Government has embarked on the new strategy of OBOR, there will be obvious commercial benefits to economies along the Southern Silk Road, but also geo-political effects like increasing political dependency due to Chinese capital investments and acquisition of property rights in ports and estates.

The Chinese government insists that the OBOR strategy is peaceful and directed at only one aim economic prosperity for all countries involved. China's leaders have stressed the shared benefits of "peaceful development and prosperity" brought about by the OBOR initiative, while many scholars and political scientists considered it as a tool for China to control the "pivot area" of Eurasia for benefits and geopolitical domination. There will be long-term predictable and un-predictable outcomes for Asia countries who critically need policy to deal with OBOR and China's influences. A different picture of Asia may emerge with OBOR's impact. Who is going to benefit in the long run; whether peaceful development is maintained in Asia will have to be seen.

This workshop concentrates on the present and future impacts of China's OBOR initiative. We invite contributions on all aspect of OBOR, particularly its present and future impacts on Asia and its integration. We welcome papers from authors coming from various disciplines, especially those who can bring intensive ideas and different perspectives to the workshop.

DANG NGUYEN ANH is Vice President of Vietnam Academy of Social Sciences. He is also Vice Chairman of the Vietnam National Commission for UNESCO, Chairman of the UNESCO Sub-Committee on Social Sciences, and Vice President cum General Secretary of Vietnam Sociological Association. He earned his Bachelor in Economics from Vietnam National Economic University in 1983, Master degree in 1994 and Doctoral degree in 1997 both in Sociology from Brown University, the US. And he became full professor of Sociology in 2018. Professor Dang's fields of expertise include (i) migration, urbanization, and human resettlement; (ii) environmental risks, climate change, and poverty alleviation; (iii) youth,

education, and adolescent development; and (iv) population, health and social protection. He has been the principle investigator of many studies funded by and provided consultancy services to international organizations such as Welcome Trust, International Organization for Migration, European Union, World Bank, UNDP as well as governmental bodies such as the Ministry of Natural Resources and Environment, Ministry of Planning and Investment. Professor Dang has also published hundreds of journal articles, book chapters, and books in both international and national publications, for instance, Sociology, Sociological Review, and Studies in Family Planning. He has been the advisor of many students pursuing master and doctoral degrees in sociology and social sciences.

WENFEI WINNIE WANG is a lecturer at the School of Geographical Sciences, University of Bristol. She had her BS and MS in geography from Beijing Normal University. After obtaining her Ph.D from UCLA, she worked as an Assistant Professor at University of South Alabama. She then moved to the UK and joined the spatial modelling group at the University of Bristol in 2008. Her research interests include migration studies in China, urban mobility, population and health geography, and quantitative methods in social sciences.

Fast-Tracking Pakistan's Grid Modernity: Exploring the Politics of Infrastructure Development in Asia's Hinterlands

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As China's Belt Road Initiative materializes across Asia's diverse and uneven landscape, what are the emerging impacts of infrastructure projects in countries like Pakistan, which is deeply ensconced in the construction of the $62 billion China-Pakistan Economic Corridor. Studies of infrastructure have demonstrated the ways in which these socio-technical systems offer potent spaces for thinking about networks of connectivity and as emerging sites of political discontent. Although these new infrastructural networks are premised on the creation of smooth networks of interconnection, studies suggest that close attention to the contestations on ground reveal the terms upon which new connections are being forged. Based on 15-months of fieldwork in Pakistan's hinterland regions of Thar and Cholistan deserts where certain CPEC 'fast track' fossil fuel and renewable energy projects are underway, I argue these projects constitute a vision of fast-tracking Pakistan's grid modernity, where the grid indexes a relationship to land, common property resources, human/non-humans and a politics of (dis)connectivity with struggles for entitlements, rights and recognition. The grid assigns specific meanings to spaces – fences, lines, boundaries - to control the human/nonhuman social and physical worlds, and this instigates localized understandings of economic and social uncertainty. Even though these infrastructure projects herald an alternative future of sustainable national energy self-sufficiency, they are also potent sites for a politics that incorporates the promise of progress amid anxieties of displacement, dispossession and ecological degradation.

NAUSHEEN H. ANWAR is Associate Professor City & Regional Planning, and Director Karachi Urban Lab (KUL), Department of Social Sciences & Liberal Arts (SSLA), Institute of Business Administration (IBA), Karachi. She received her PhD in City & Regional Planning from Columbia University, USA. Nausheen's work focuses on the role planning processes play in sustaining urban and regional inequality. She has authored a book: *Infrastructure Redux: Crisis, Progress in Industrial Pakistan & Beyond* (2015, Palgrave Macmillan), which explores, through detailed cases of Sialkot and Faisalabad in industrializing Punjab, the double-edged narratives of development that frame infrastructure in post-independence Pakistan. Fresh lines of enquiry concern new-fangled regimes of infrastructure planning and land acquisition/development and attended regional-urban transformations involving forms of enclosure, protests, and formal/non-formal pathways of redress. Nausheen is the recipient of several grants from DFID, IDRC, AHRC-ESRC, National University Singapore and Harvard University. Aspects of her work also appear in the journals *Antipode*, *EPW*, *Singapore Journal of Tropical Geography*, *South Asian History and Culture*, and *Environment & Planning A*.

AMIERA SAWAS has just joined Action Aid as a Senior Research and Policy Specialist. Amiera is a feminist researcher with a subject specialism in climate change and security. Amiera has a PhD in water governance (Human Geography). She is experienced in developing and promoting multi-disciplinary research - through natural science, social science and participatory research. Amiera completed her post-doc at the Grantham Institute for Climate Change, Imperial College London and remains affiliated to the institute. At Imperial, Amiera co-led a GCRF funded project on the linkages between climate change responses, legalisms and security in Pakistan. Before that, Amiera was based at King's College London Department of Geography.

China's "Belt and Road Initiative" Deploying in Southeast Asia: Opportunities and Challenges

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After becoming CPC's General Secretary, President Xi Jinping launched the "Silk Road Economic Belt" (SREB) (9/2013) and the "21st Century Maritime Silk Road" (MSR) (10/2013) or "Belt and Road Initiative (BRI)". BRI represents the significance mark of Xi Jinping in the China's national development strategy as well as foreign policy. This is also the way to consolidate and affirm China's position and influence in the region and in the world. Essentially, the BRI is a tool for China to implement its global strategy in the context of regional and international order changing after China became the world's second-largest economy. In order to implement BRI, China's goals are to promote linkages between China and other countries in five areas: policy coordination, facilities connectivity, unimpeded trade, financial integration and people-to-people exchanges. In the ASEAN region, China wishes to connect the above five areas through MSR with Southeast Asia's maritime countries and SREB with mainland countries as major economic corridors.

However, depending on the relationship between China and each ASEAN countries, the BRI is developing in different countries in different ways and each ASEAN countries supports, cooperate in varying degrees and in different areas. Looking at the whole, BRI is and will bring both opportunities and challenges in the economic, cultural and security cooperation and defense of ASEAN countries at various levels. For example, the opportunities include the promotion of bilateral trade and investment between China and ASEAN region, the increase of capital for infrastructure investment, the promotion of people's exchanges, etc. The challenges include, however, the low quality of investment, the feasibility of China to implement projects in ASEAN countries, cultural collides, illegal migration, security issues in the South China Sea, the reluctance of ASEAN countries with China, etc.

Therefore, through guidelines, policies of China related to BRI as well the public reaction of the ASEAN countries in the media and secondary data, the author will: i) study about the practical implementation of the BRI of China in the ASEAN region since it launched the BRI up to now; ii) indicate the opportunities offered by BRI to ASEAN countries; iii) point out the challenges that BRI poses to ASEAN countries.

Thus, the study contributes to better identify the feasibility of the BRI that China is has materialized in the ASEAN region, thereby enabling ASEAN countries to take advantage of the opportunities and avoid risks and challenges of cooperating with China in the current period.

HOANG THE ANH is Deputy Director General of the Institute of Chinese Studies at the Vietnam Academy of Social Sciences.

The Belt and Road Initiative and Central Asia: energy, security and geopolitical implications

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Following the launch of the Silk Road Economic Belt (SREB) geopolitical project in 2013, China has undertaken a concrete strategy to extend its influence in Central Asia. The SREB is the overland route of the wider Belt and Road Initiative (BRI) strategy which will cross Central Asia promoting the economic development and regional cooperation, even if one of the necessary precondition to achieve is to preserve security and socio-political stability. For Central Asian republics, the SREB initiative represents an attractive project benefiting of Chinese huge investments aimed to boost infrastructures and to develop national economies.

On the Chinese perspective, the BRI geopolitical projects aims to achieve a main strategic goal: the implementation of an alternative continental route for trade and energy imports reducing the dependence on maritime routes crossing Malacca and South China Sea. In the Belt and Road Initiative, Central Asia holds a strategic relevance because this region is crossed by two of the six main BRI corridor projects which will have an impact on their economic evolution as well as these will influence the regional geopolitical scenario. In addition to the east-west trade corridor, the development of a "reverse" west-east energy corridor - mainly fueled with Kazakh oil and Turkmen natural gas – has become strategic allowing China to diversify energy imports.

The main aim of the proposed paper is to analyse how the Belt and Road Initiative could influence foreign policy orientations of Central Asian countries as well as their economic evolution and security issues. The enhanced cooperation between China and Central Asian countries allow them to balance and contain Russian project of economic integration: even if Beijing denies to have political ambitions and highlights that BRI is only a global economic project, it is clear that Chinese involvement in the region will erode and marginalize Russia presence in the region. In spite of Chinese reiterated adhesion to the principles of non-interference in the internal affairs of other states, the size of the investments and the realization of huge infrastructural projects will entail a growing influence of China in the foreign policy's orientations and decision adopted by Central Asian republics.

FABIO INDEO holds a PhD in Geopolitics. Currently he is non-resident research fellow at Center for Energy Governance and Security (EGS South Korea) and analyst on Central Asia security at the NATO Defense College Foundation. Research interests: Geopolitics in Central Asia: the role of the external players (Russia, China, NATO, United States, EU) and their regional strategies (Belt and Road Initiative, Eurasian Economic Union); regional security; geopolitics of pipelines and energy security. He cooperated with relevant national and international think-tanks (Nato Defense College, ISPI, CeMiSS, Eucam) and published several papers and articles, among them: The impact of the Belt and Road Initiative on Central Asia: building new relations in a reshaped geopolitical scenario," (2018) in W. Zhang, I. Alon, C. Lattemann (eds.), "China's One Belt and One Road Initiative: the Changing Rule of Globalization", and "China's new energy sourcing: disrupting and competing or improving global energy security?" (2018) in A. Amighini (ed), "China: champion of (which) globalization?."

Re(b)ordering the world: imagining a Belt Road future on a Silk Road past

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This paper argues that the explicit references and representations of the ancient Silk Road, or what I refer to as Silk Road symbolism, are key to understanding the Belt and Road Initiative (BRI) as a grand strategy for an alternative world order. More than the infrastructure investments and bilateral agreements, it is the Silk Road symbolism that acts as a political and normative framework and legitimation mechanism for the BRI. At the same time, I argue that this symbolism opens up unique venues for both the localization and direct reinterpretation of the BRI-espoused norms. This is because neither the symbolism, nor the existing narratives and associations with the Silk Road, are singularly Chinese. Beyond the vision sculpted by the Chinese government BRI architects, alternative voices and representations could therefore create an allowance for more inclusive and diverse conceptualization of an alternative world order.

To develop these arguments, the paper first maps out the various linguistic narratives and visual representations that articulate the connection between the Belt Road and the Silk Road. The paper then outlines the central tenets of an espoused vision for alternative new order. Following, the paper uses select visual representations (maps and museum displays) in order to explore the possibilities for localization and (re)interpretation of such vision.

MARINA JOSE KANETI is an Assistant Professor in International Relations at the National University of Singapore. Her research focuses on questions of power and political agency, legitimacy and rights, mobility and governance. To explore such questions, she relies on multi-disciplinary methods drawing on political theory, history, ethnography, and visual studies. Marina is currently working on two research projects: The first one explores the prospects for an alternative world order linked to the Chinese Belt Road initiative. The second studies the intersections between blended finance, migration, and global governance. Marina has published extensively on questions of political agency, migration, and human rights; and is currently finalizing a book manuscript on the political agency of migrants.

Marina completed her BA in East Asian Studies and MS in Social Enterprise Administration at Columbia University. She holds a PhD in Political Science from the New School for Social Research. In 2016, her PhD dissertation was awarded the Hannah Arendt Dissertation Award. Prior to her academic career, Marina worked as a project manager at the United Nations and equity trader on Wall Street.

China's Neighbors Unsecured: The Impact of BRI on the Small Powers

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What makes small economies (China's neighbors in this paper) vulnerable to the coercion of a great power (China)? How do differences occur among the small powers in the degree of vulnerability? In answering the questions, this paper reconceptualizes the asymmetry-coercion linkage, originally presented by Albert Hirschman, and illustrates the following points: First, coercion is embedded in asymmetry, and asymmetry entails vulnerability to coercion. With this definition, the key question is what factors best demonstrate vulnerability, rather than how asymmetry causes coercion. Second, domestic politics, which has been underexplored, matters seriously in vulnerability. Domestic politics of the developing or underdeveloped small states is opaque and non-transparent, a situation that renders them susceptible to great power penetration. Third, bilateral aid, as well as trade, is an important channel of influence, where the great power may extend more control over the weak. Based on this, the paper explicates three factors – trade concentration, non-transparency, and bilateral aid – to shed light on vulnerability of China's neighbors to coercion. The combined effect of the three factors is that Cambodia, North Korea, and Pakistan are vulnerable to China's coercion, and Vietnam is the least vulnerable state among the seven states under investigation. The small states generally show higher trade concentration on China and non-transparency level and show greater vulnerability, in comparison to the developed countries

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SUNG CHULL KIM is Humanities Korea Professor at the Institute for Peace and Unification Studies at Seoul National University. Before holding this position, he served as a senior fellow at the Korea Institute for National Unification (1992-2003) and Professor at the Hiroshima Peace Institute—Hiroshima City University (2003-2012). Kim's recently published books are: *Partnership within Hierarchy: The Evolving East Asian Security Triangle* (State Univ. of New York Press, 2017, single authored) and *North Korea and Nuclear Weapons: Entering the New Era of Deterrence* (Georgetown Univ. Press, 2017, coedited with Michael Cohen). Also, he is the author of *North Korea under Kim Jong Il: From Consolidation to Systemic Dissonance* (State Univ. of New York Press, 2006). He edited several books including *Regional Cooperation and Its Enemies in Northeast Asia* (Routledge, 2006, with Edward Friedman), *Engagement with North Korea* (State Univ. of New York Press, 2009, with David Kang), *State Violence in East Asia* (Univ. Press of Kentucky, 2013, with N. Ganesan), *Hitotsu no Azia kyodotai o mezashite* (in Japanese) (Tokyo, Ochnomizu shobo, 2012, with Tae-Wook Kim), and *Disaster and Peace* (in Korean) (Seoul, Acanet, 2015). Also he has contributed articles to journals including *Systems Research and Behavioral Science* (formerly *Behavioral Science*), *Asian Studies Review*, *Pacific Review*, *Eastern European Politics*, and *Issues and Studies*. Kim is currently the editor of *Asian Journal of Peacebuilding*.

China's 'smart power' impact on the Asian countries

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The One Belt One Road project (OBOR, later known as the Belt and Road Initiative, BRI), initiated by Chinese President Xi Jinping, took shape in October 2013. It is envisaged to connect vibrant East Asia and developed Europe via the Silk Road Economic Belt, linking China with European countries through the 21st Century Maritime Silk Road. Its ultimate goal is to facilitate trade and investment in Eurasia and promote economic growth. The BRI triggered great discussion within and beyond China, with the intention of positioning China in an active role of global governance.

The main Asian countries on the map of China's maritime belt include Vietnam, Malaysia, Philippines, Indonesia, Singapore and Thailand. So far there has been no systematic research focusing on the socioeconomic impact of China's BRI particularly on the question of to what extent the BRI's smart power, that is the combination of hard power (economic and military) and soft power (cultural influence) on those countries. In this paper I will aim to compare and contrast Chinese investment on Vietnam and Malaysia.

The structure of the paper will be as following, the first section will be the discussion of smart power, the second section will be the empirical data of Chinese investment in selected countries of China's BRI: Vietnam, Malaysia and Singapore. The empirical data will be composed by qualitative interviews and also statistic data from the listed countries. The third section will be the analysis of 'effectiveness' of China's smart power by interpreting those countries responses towards Chinese investment in comparison of their responses towards China's position in South China Sea.

CHUN-YI LEE is an Associate Professor at the School of Politics and International Relations, as well as the director of Taiwan Studies Program at University of Nottingham. Chun-yi's current research project is on geopolitical implications of BRI. She has served as a visiting research fellow at East Asia Institute at National University of Singapore from May to June 2018.

Dr. Lee's past research included Chinese investment in Taiwan. This project investigated bilateral cross-Strait economic activities and their impact on the two societies. It is a two and a half year project from July 2014 to December 2016. Dr. Lee's previous research project was on Chinese labour within the global economy with Prof. Andreas Bieler at the School of Politics and International Relation. A three-year project that was completed in September 2014, it investigated the influence of different foreign investors on Chinese workers and labour rights.

OBOR: Will it Mainstream the Border Communities South Asia?

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Intercontinental development projects in past have both positive as well as negative consequences for states and its bordering communities. In certain incidences, these projects also helped in normalising the conflicting relation between hostile stakeholders. Trans Siberian railway network and Trans-Asian Highway offer good examples of such case intra-regional interests among the nation-state. In this context, the One Belt One Road initiative is an ambitious plan to interlink many Asian countries with the leadership of China.

This paper tries to examine the impact of OBOR on South Asian countries in general and India in particular with main focus on border communities. The communities living in borders are highly marginalized in the South Asian countries as they face continuous neglect, conflict from within and outside the state, due to the natural and geographical terrain. Based on sources from history and policy documents, this paper attempts to explore (1) Whether OBOR linking most of the boarder communities will bring structural changes in their economic, social and political life by mainstreaming them? (2) How does the South Asian countries engage in negotiation to reach out the solution for the OBOR? (3) Does the OBOR escalate further conflict?

The paper discusses two broad scenarios in which the border communities will be affected taking into account the complexities of South Asian countries and its history and the present-day political-economy. 1. Escalation of Conflict between two major powers such as India and China and hence further marginalization of the border communities. Scenario 2: Successful completion of OBOR project through negotiation and peaceful understanding resulting in mainstreaming the border communities. The emerging complex dynamics with regards to both the scenarios are discussed in the paper.

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Multiplier Effect and Financial Challenges: How Would China's "One Belt, One Road" Initiative Reshape the Regional Infrastructure, Trade and Development Strategies?

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This paper analyses the influences of China's Belt and Road Initiative (BRI) on Asian infrastructure, regional trade and economic grow paths from the perspective of law and development perspective. As the world's most dynamic region, Asian Development Bank (ADB) estimated that Asia's infrastructure needs from 2016 to 2030 would be $22.6 trillion (approximately 5.1% of the region's GDP). Generally, infrastructure facilitates trade and quality infrastructure improves productivity. Through promoting cross-border trade and regional trade, developing industrial parks, and social infrastructure (such as schools, hospitals, and healthcare), participant countries benefit from economic growth and actual profits.

However, the positive effects of infrastructure investments cannot be exaggerated, considering poorly managed construction projects have negative spill over effects on the economic development. Moreover, some counterparty developing countries may suffer from heavy debt burden and financial risks. For instance, the $15 billion China-Uzbekistan investment transaction accounts for around 25% of Uzbekistan's GDP. In another example, the $24 billion China-Bangladesh agreement signed in October 2016 is around 20% of Bangladesh's GDP. Recently, the China-centred BRI has encountered barriers in Malaysia, Sri Lanka, Thailand, Cambodia, Nepal, the Philippines, and Pakistan due to "debt trap".

Even in China, massive infrastructure investments have resulted in heavy debt load. There is an ongoing hot debate in China over the relationship between China's economic growth and its strategy of redoubling infrastructure investment. It is noted that China's financial market have accumulated internal financial risks. Mr. ZHOU Xiaochuan, China's former Central Bank Governor, has warned of China's potentially "sudden, contagious and hazardous" financial risks, and highlighted high leverage ratio, liquidity risk, credit risk, cross-sector and cross-market shadow banking. Further observations find that the BRI aims to export China's development model – trade surplus, excess investment and oversupply of currencies. This paper suggests to coordinate different development strategies with regional economic growth.

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Impacts of China's Cross-Border Linkages with the Mekong Region Countries

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China has been reaching out to its neighbours through political, economic and physical means with a view to improving relations in ways that meet its own long-term objectives. While some initiatives take a similar form in every country, in other cases there are unique configurations based on location-specific factors, such as the border special economic zones in Myanmar, the building of governmental institutions in Cambodia and accommodation with Jack Ma and others in Thailand's Eastern Economic Corridor. These interactions offer both opportunities and threats since there have been various warnings that some countries accepting loans for infrastructure development are at danger of becoming heavily indebted. This paper investigates the different kinds of cross-border interactions that Chinese organizations have had with neighbouring countries in the Mekong Region (Cambodia, Lao PDR, Myanmar, Thailand and Vietnam) with a view to identifying both positive and negative aspects of those interactions. The political, environmental and cultural contexts of these interactions, which have united China with the Mekong Region throughout recorded history, are all encompassed.

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WORKSHOP III

DIVINE/TRANSCENDENT RULERS OF IMAGINED COMMUNITIES:
THE RISE AND FALL OF ROYAL NATIONHOOD IN ASIA

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WORKSHOP ABSTRACT

The myth of the divine or virtuous ruler—the son of heaven, the Buddha reincarnated, the avatar of Vishnu, the descendant of the sun goddess, etc.—is just about as visceral and grounded in lived existence as the imagined community that is the modern nation-state, a form which has become dominant in the postcolonial era. And they largely shared the same technologies of propagation. Yet, these two imaginaries that have competed to organize national life have often been regarded in very different light—the nation-state, and the political projects it was to emulate, being considered the hallmark of an emerging modernity while the monarchy was perceived as an archaic remnant of ancient regimes antithetical to authentic national life. Dividing them, definitionally, is the 'horizontal comradeship' of nationalism against the hierarchal order of various royalisms. Nonetheless, in many parts of the Asian continent, there were dedicated attempts—with various degrees of success—to transform the monarchy into a symbolic structure and foundation for culturally conservative nation-states, but no less modern. In a few cases, the myths of the monarchy and the nation-state seemed to complement each other—the nation lending a façade of modernity to the monarchy while the monarchy provided a touch of spirituality to the modern nation—and the transitions were successful. In some other cases, the marriage of myth and modernity appeared unconvincing and the magic of royal nationhood failed to materialize in the long term.

It is important to take into consideration that, in the same way that the modular nation-state was a novel invention - a pastiche of past fragments and innovations within an expanding state apparatus - of the modern era, the monarchies that survived to rule these seemingly modernized regimes must also have been significantly transformed to meet the socio-political and cultural demands of the modern world. But where were the models? The recently published Transnational Histories of Royal Nationhood, examines significant institutional learning across dynasties, mostly within Europe. But if modern monarchies of Asia were also inventions of the 19th and 20th centuries, we must note that they were idiosyncratically framed to different notions of time and articulations of subjecthood/citizenship. And if Asian sovereigns were less entwined than their European counterparts, so perhaps was learning less shared, or was it?

The modern monarchies drew legitimacy from the historical and spiritual narrative of having predated the modern nation and being the essence of the to be produced cultural homogeneity that would be the nation-state fashioned in royal cloth; or legitimacy flowed from being the arbiter of cultural pluralism. In many cases it was the narrative of the archaic monarchy that provided a sense of history for the nation-state. It seemed as though there had always been a royal sovereign and therefore, it would have been more plausible that there had always been the nation-state waiting to mature under the sovereign's watch. While nationalists wanted a stilted birth forced, monarchists wanted ordered incubation and hatching. The strategies and processes of marrying these two inventions of the modern era to make convincing political entities that are both modern and archaic, both spiritual and scientific, both traditional and innovative at the same time, is undoubtedly much more than a bit intriguing.

Building on the pioneering work of Transnational Histories of Royal Nationhood, but focusing on the Asian histories of royal nationhood from a range of methodological starting points, this workshop seeks to explore the following questions: What were the reasons behind the seeming success of some regimes in the transition from archaic to modern of the royal nation? How was the question of the locus of sovereignty resolved in the face of popular claims? How could the apparent failures of other royalist regimes in Asia be understood in the context of the modern and contemporary eras and were those failures observed and applied as lessons by the survivors? Were there institutional borrowings that suggest a robust global history? How did the successful monarchies maneuver through turbulent

periods of external political influence—both the height of colonialism in the 19th century and the Cold War of the mid-to- late-20th century? Does the existence or prior existence of a monarchy impact a society's ability to liberally democratize or to revolutionize into the norms of the socialist bloc? What is the future for the modern monarchies that remain in this day and age, and what are the prospects for restoration?

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Sultanates and the Making of Nationhood in Indonesia and Malaysia: Colonial Legacies and Post-Colonial Dynamics

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This paper focuses to address the question of how did the Sultanate in Malaysia maintained authorities in the era of nation-State whereas more than 300s Sultanates and Kingdoms in Indonesia were all lost authorities and legitimacy, except for the Sultanate of Yogyakarta in Java. It proposes three answers to the question. First, it is underpinned by difference legacies of the British and Dutch colonialism in the respective countries. Second, following the independence, Indonesia and Malaysia adopted different State system of the Unitary Republic of Indonesia and the Federal State of Malaysia. It has resulted in the Sultanates to submit to the Central State in Indonesia, whereas in Malaysia the Federal State System allowed broader room for the Sultanate to exercise authorities within the (Federal) state. Third, the Sultanate of Malaysia has a double layered identity resulted from convergence between ethno-Malay identity and Islam that eventually strengthened Sultanate's authority and legitimacy in the eyes of the people and the federal State. In Indonesia, however, there was little evidence of convergence between ethno and religious identity that subsequently lessen the structure of opportunity for authority and power in comparison to Malaysia

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Monarchic Idioms in Modern Indian Thinking about Sovereignty: European Challenges, Asian Solidarities, and Subaltern Militancy

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This paper argues that the nexus between monarchy and nationalism has offered a privileged route to conceptualize the nation-state as a political form with a unitary centre of sovereignty – monarchy, 'the rule of one', as an order of meaning has provided a conceptual genealogy for the nation-state to be imagined as hinged a singular monistic apex – and that this conceptual relation has been, across the nineteenth and twentieth centuries, and often even when formal kingships have ended, a powerful and resilient global phenomenon. I will empirically substantiate this through examples of Indian actors who travelled to, dealt with, and reflected on, various European and (the more important focus of this paper) Asian monarchies from the 1870s to the second half of the twentieth century. Further, I will draw on a wider variety of early nineteenth to early twenty-first century examples – including from Britain, France, Germany, Italy, and Japan – showing the possibilities of comparison, and even more importantly, historical connection and conceptual itinerancy, through which different social actors generated kingship-embedded models of sovereignty by learning from other societies. In doing so, I will situate the royal nation – a convenient shorthand to describe this monarchy-nationalism nexus – as an immensely significant, if yet relatively neglected, phenomenon of global intellectual history.

Simultaneously, this paper questions to what extent paradigms of political theology can be re-thought by bringing them into conversation with the recent explosion of debates in the realm of global intellectual history. The paper demonstrates that the central insight of political theology – about the link between ideas of (monotheistic) divinity, concepts and practices of (frequently, sacralised) monarchy, and the birth of the model of unitary state sovereignty – can indeed be applied to the extra-European world. It shows how the globalization of formats of state sovereignty – through and against (among other factors) European colonialism – has been profoundly structured by the globalization of political-theological models with multi-sited (Christian and non-Christian, monotheistic and non-monotheistic) genealogies. However, in contrast to many standard (Europe-derived) discussions on political theology, this paper shall stress elements of subversive expropriation and revolutionary rupture as well. Anti-colonial and anti-elite political theologies of human and divine kingship have often generated novel notions of collective-democratic power which exceed unitary models of elite-authoritarian sovereign power and violence. This latter trajectory will also be exemplified through case studies drawn from India. In doing so, the paper will seek to bracket and provincialize European-origin, and especially Schmittian, frameworks of conceptualizing political theology.

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The Cold War and the Rise of King Bhumibol's Military Image and Military Role by Phibunsongkram's Policies

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In the reign of King Bhumibol, Thai monarch and Thai armed forces have a close relationship. All members of the royal family have important military role in the armed forces, especially Bhumibol. The king was heart to the army for which protecting the king was recognized as the most important duty of the soldiers who were ready to sacrifice their lives. According to the constitution, the king is a head of the armed forces even though he did not have real power in the armed forces. The law allows him to give suggestion to the armed forces but in reality, the soldiers take his suggestions as commands and always follow. The question is how Bhumibol becomes so powerful in the armed forces. The previous works by David A. Wilson, David K. Wyatt and Thak Chaloemtiarana discussed the relationship between Bhumibol and the armed forces. All of them have reached the conclusion that the restoration of the king's military power began when Sarit Thanarat was a prime minister. That was a starting point of the Bhumibol's military power. Furthermore, the scholars indicated that the relationship between Bhumibol and Phibunsongkram, who was a prime minister, was hostile. However, this article argues that the starting point of Bhumibol's military image and military role began when Phibunsongkram became a prime minister in the second term, between 1948–1957, because Phibunsongkram wanted to balance military power in the armed forces between the senior officers. Hence, he started the policies to restore military role and image of Bhumibol in the hope that the King could challenge the power of the senior officers. Another important factor came from the U.S.'s policy on Thailand during the Cold War that aimed to use the monarch as a bulwark against communism. This urged Phibusongkram to support the military role of the King. The military policies of Phibunsongkram continued when Sarit became the prime minister. Sarit's military policies emphasized military image and military role of Bhumibol in the Thai armed forces. Since then, Bhumibol became the center and the heart of the armed forces. He had absolute influence, role, and power in the armed forces until he passed away in 2016.

THEP BOONTANONDHA has been a lecturer in history at the Faculty of Liberal Arts, Mahidol University. His MA thesis, conducted at Department of History, Chulalongkorn University, dealt with the question of King Vajiravudh's relations with the Siamese military which was published by Matichon Publishing in 2015. Thep is currently preparing a PhD at the Graduate School of Asia-Pacific Studies, Waseda University, Japan by focusing on the military power of the Thai Kings between 1925 – 1955.

Fashioning a "Buddhist" Himalayan Cartography: The "Dharma Kings" of Sikkim in Postcolonial India, 1946-1975

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The last two Chogyals ("Dharma Kings") of the erstwhile Himalayan kingdom of Sikkim, Tashi Namgyal (r. 1914-1963) and his son Palden Thondup Namgyal (r. 1963-1975) refashioned Sikkim as "Buddhist" in order to resist its incorporation into postcolonial India. Employing various "invented traditions," the Chogyals emphasized that Sikkim had all the trappings of a modern nation state, and had been historically and culturally distinct from India. During protracted negotiations beginning with the British Cabinet Mission of 1946 to the referendum of 1975 preceding its merger with the Indian Union, the Chogyals' cartographic, religious, and cultural imagination ran counter to the official lines of both India and China. Emphasizing marital, religious, and economic ties, they stressed their kingdom's loyalty to Lhasa and the institution of the Dalai Lama, and their kinship with the other Himalayan Buddhist kingdom of Bhutan. They employed the concept of *chos srid lugs gnyis* (spiritual and temporal spheres of government) and *mchod yon* (patron- lama relationship) from Tibetan Buddhist political theory, with the monarch himself styled as a *Chos Rgyal* or preserver of Buddhist faith. Identifying His Holiness the Fourteenth Dalai Lama as the spiritual head of the family, they also attempted to quell India's fears about the spread of Communism in the region, with neighboring Bengal and Nepal having already become hotbeds for revolutionary activity. At the same time, they tactfully voiced Chinese allegations about India as a neo-colonial power having imperialist designs on Sikkim and Bhutan, by seeking to position Sikkim within the anti-colonial struggles in Asia and Africa at international forums like the United Nations.

SWATI CHAWLA is a Ph.D. candidate in South Asian History and a Junior Research Fellow at the American Institute of Indian Studies. Her research is focused on migration across the Himalayas in the second half of the twentieth century, and she is broadly interested in issues of statelessness, exile, and citizenship in postcolonial South Asia. She is currently finishing her dissertation titled "Between Homelessness and Homecoming: Tibetan Nationalism and Citizenship in 20th Century India," which is based on archival work at collections of five national governments viz. India, Nepal, the United Kingdom, the erstwhile kingdom of Sikkim, and Central Tibetan Administration (Tibetan government-in-exile), as well as the state governments of Delhi, Himachal Pradesh and Karnataka in India. Her research is supported by funding from the Taraknath Das Foundation at Columbia University, the USAID, the Virginia Foundation for Humanities, and the Mercatus Center at George Mason University, the Institute for Humane Studies, and the Institute of the Humanities and Global Cultures at the University of Virginia. She was formerly an Assistant Professor of English at the University of Delhi, and holds M.Phil., M.A., and B.A. degrees in English from the University of Delhi.

The Nguyễn Dynasty as a Colonial Royal Nation: The Case of the Reform of the Civil Service Examination System

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There was no institution more central to the legitimacy of premodern Vietnamese monarchies than the civil service examination system. Like its Chinese counterpart, the civil service exams tested potential dynastic employees on their knowledge of the Confucian classics and statecraft, knowledge that was deemed essential for maintaining not only good governance but also the monarchical order itself.

In 1919 the civil service examination system in Vietnam was abolished by the last Vietnamese ruling house, the Nguyễn Dynasty. This milestone event has long been viewed by scholars as a sign of the dynasty's ineffectiveness. The argument goes that having failed to fend off French conquest and colonial rule, and following a misguided path of upholding tradition and resisting reform, the Nguyễn Dynasty became increasingly irrelevant to the Vietnamese world. The termination of the exam system in 1919 has thus been viewed as something akin to a final nail being placed in the coffin of the dying Vietnamese monarchy.

This paper, however, challenges this understanding of the demise of the civil service exams in Vietnam and of the position of the Nguyễn Dynasty. It demonstrates instead that the Nguyễn Dynasty essentially modernized the civil service exams out of existence, and that in so doing it can be better understood as a "royal nation," that is, as a monarchy engaged in nation building. That said, its nation-building efforts were undertaken under the shadow of French colonial pressures, and thus, it is perhaps more accurate to see the Nguyễn Dynasty as representing a "colonial royal nation." This is a concept that this paper will seek to highlight through an examination of the Nguyễn Dynasty's early-twentieth-century reform of the civil service examination system.

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Islam, Royal Sovereignty, and Mobility in (Quasi)-Colonial South Asia, 1856-1915

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Following the consolidation of the British Raj after 1857, many of North India's displaced Muslim elite migrated to the subcontinents remaining quasi-autonomous "princely" states in search of patronage and employment. This paper analyzes the impact of the migration of Indian Muslim intellectuals and bureaucrats on the articulation of sovereignty in quasi-autonomous Muslim-led polities. It argues that Muslim migrants contributed to the reconceptualization of Islamic sovereignty in South Asia in a moment of European colonial domination and Indo-Islamic political decline.

Previous work has analyzed the political options available to native state elites in the twentieth-century run-up to Indian independence and partition. However, this paper reorients our attention to the discourses of Indo-Islamic sovereignty that evolved between the collapse of the last vestiges of Mughal rule after 1857 and the spread of popular nationalist movements in the early twentieth-century. It argues that the ideas of statehood debated by mobile Muslim intellectuals in Indian states provide a vital link between the collapse of earlier Muslim-ruled kingdoms and emergence of new Indo-Islamic conceptions of nation-statehood in twentieth-century South Asia.

Drawing on memoirs, state records, and biographical compendia, the paper focuses primarily on Hyderabad and Bhopal, the two largest Muslim-ruled states within India. Adopting a comparative approach, it also analyzes conceptions of sovereignty articulated by Indian migrants to neighboring Afghanistan. Afghanistan and the prominent Muslim-ruled states provide useful comparisons because concepts of sovereignty were exchanged between and across these quasi-autonomous polities through intellectual migration. This approach also reveals the position of British India's closest Muslim-ruled neighbor in the Indo-Islamic conceptualizations of regional Islamic sovereignty among Muslim intellectual migrants.

AMANDA LANZILLO is a PhD candidate in the Department of History at Indiana University in Bloomington, Indiana, USA. Her research focuses on exchange and mobility between colonially-administered urban India and quasi-autonomous, Muslim-led Indian states in the late nineteenth century, with an emphasis on the evolution and consolidation of professional practices. Amanda holds an MA in Central Eurasian Studies from Indiana University and a Bachelor's degree in International History from Georgetown University. She is currently conducting research in India through the Fulbright Hays Doctoral Dissertation Research Abroad program, and recently completed research through the American Institute of Indian Studies Junior Fellowship program.

Imperial Nation: Japanese National Identity and Banal State Shintō

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This paper argues that Japan is royal-nation par excellence. The emperor of Japan serves not only as the 'symbol of the State and of the unity of the People' according to the Constitution of Japan, but he also represents an authentic Japanese culture centered on the indigenous religion of Shintō. Certainly, scholarship shows that the imperial house, the cult surrounding it, and Shintō as a religion distinct from Buddhism are Meiji-era innovations, which served the building of a modern nation-state at the center of a colonial empire. And during the American occupation, State Shintō was disestablished through the Supreme Commander for the Allied Powers' Shintō Directive of 15 December 1945. Yet, in the present, a myriad of shrines throughout the country fly the national flag and show the imperial chrysanthemum crest – also to be found on the countries' passports – linking a imaginaire of an authentic Japanese culture with the country's head of state. Many national holidays have either a direct imperial significance or are rededicated pre-war holidays. Newspaper reporting about imperial rites taking place on those holidays keeps this association alive. Officially, years are counted according to Japanese eras, which since the Meji period coincide with the emperors' reigns.

This paper does not argue that Japanese society at large has experience or is experiencing a political swing to the right, which endangers its democracy or that Japan is at danger of a militaristic relapse into its pre-war past. Rather, drawing on Michael Billig's concept of 'banal nationalism', this paper argued that Japanese national identity is continuously recreated through the embeddedness of everyday live in a national-imperial space-time consisting of a sacred topography of shrines, national-imperial holidays and the national-imperial era names. It is the subconscious exposure to these symbols rather than actual belief in their sacredness that makes a Japanese imperial-national identity.

In this sense, comparisons with Thailand can be made despite the existence of important differences. What the Southeast Asian and the East Asian nation-states have in common is that their national identities were built from the late 19th century onward around the respective monarchies as their central axes. In Thailand as well, members of the nation are socialized as such through their continuous embeddedness in a national-royal space-time of sites, pictures, holidays and names of time periods.

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Reforming Johor's Royal Nationhood: The Restoration of Traditional Political Order, Royalist Identity and Transnational Connection between Johor and China

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Malaysia inherited land and sovereignty from the divine Malay sultans. Johor, in particular, has deep historical entanglements with one of the most powerful monarchies in the East – the Johor-Riau Kingdom. Rather than adhering to nationalist knowledge and common history on the formation/transformation of Malaysia, this paper aims to understand how Johor monarchy's charisma and political-economic capital are carefully cultivated through transnational relationships with other international communities and private partners. The paper is an attempt to understand the aspects of 'interAsian connections' in relation to the restoration of traditional political order and identity in Johor. I explore how the glorious past of Johor monarchy has been recast into today's sphere of transnational partnerships forged between Johor authorities and China-based developers.

The paper begins by showing the unique background of Johor monarchy and its earlier modernization process. The first section also delineates Johor's international relations to the world, especially those royalist continents, that established by the rulers. Then, I discuss how a new age of Johor constitutional monarchy was constituted when His Majesty Sultan Ibrahim Sultan Iskandar ascended to the throne in 2010. Sultan Ibrahim is the fifth sultan under the reign of Modern Johor. The ruler has been called on the revival of 'Bangsa Johor', an ideology invented in the 1920s that promotes 'Johor nationalism' – a spirit of racial unity among Johoreans. Bangsa Johor can also be understood as a form of 'royal nationhood' that reestablished to seek for a higher degree of autonomy/legitimacy at the state level. In the last section, I explore the transnational ties between Johor and China through recent Johor-China partnerships in mega property projects. To reposition Johor into a new map of 'inter-Asian connections', I suggest that the recent flow of Chinese capital into Johor should be depicted as a continually evolving sphere of historical links and intercity dynamics between Johor and China.

Together, this paper offers new insights into "Asia as a dynamic and interconnected formation" by considering the changing role of monarchy in contemporary Asian context. This paper shows the ways how royalist revivalism has restructured Johor towards new 'interAsian connections' – which transcends those nationalist assumptions about power and agency within a relatively centralised milieu of Malaysia. Hence, this paper suggests the study of contemporary monarchical system is essential for us to understand how it challenged conventional ideas of urban change, governing regimes and reformist practices presently.

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Vietnamese and Cambodian Monarchies -- Early Modern Globalization and its Aftermath

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Southeast Asian royal institutions developed not in isolation but in multifaceted dialogue with other political systems. In a rapidly changing international environment, local ideas about royalty co-evolved alongside others from as far away as Europe. In this paper, I consider the Vietnamese and Cambodian royal families of the 17th and 18th centuries. I show how monarchs in what is today called Vietnam – earlier called Tonkin, Cochinchina and lower Cambodia – forged transformative royal alliances across the world.

Notably, this outward-looking political orientation was undiminished when the Iberian Union claimed dominance of the monsoon trade c. 1580-1640. Portugal's emissary Diego Veloso effectively secured lower Cambodia's main port for operation as part of the Estão da India after he married a princess and was adopted by Cambodia's king. Cochinchina's royal family so desired stronger ties with Phillip II that the king's sister converted to Catholicism, though a similar marriage to her declared lover, Spain's envoy Pedro Ordóñez de Cevallos, proved impossible due to his recent ordination. Similarly, close ties were sought with other rulers active along these trade routes, such as the Tokugawa. Although these alliances lessened in importance once the Dutch East India Company broke the Iberian control of Southeast Asia's ports and the influence of Catholic royal factions subsequently waned, Vietnamese monarchs would continue to seek intimate relationships with European courts up though the end of the 18th century, one sending his infant crown prince to reside in Versailles. It would not be until the fourth decade of the 19th century that largely Confucian and Buddhist royal factions and court institutions, hostile to the surviving Catholic royalty and to European political ideas more generally, claimed firm control. To the extent that monarchy can be said to have served as a pivot to nationalism during the period of anti-colonial struggle in Indochina, the legacy of these sometimes fractured and unresolved monarchical traditions are mirrored in the ambiguities, divisions and contradictions apparent in French Indochina's nationalist movements.

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WORKSHOP IV

EURASIA'S ISLAMIC SOCIALIST ECUMENE

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WORKSHOP ABSTRACT

For much of the twentieth century, Muslim intellectuals in virtually all the countries of Eurasia engaged with socialism as a utopian vision of progress and liberation for Muslim peoples. A vast constellation of figures promoted some form of socialism as a vehicle for national liberation and decolonization, from members of the 'ulama sympathetic to socialism's egalitarian tenets; to secular intellectuals educated in Westernized universities; to atheist communists who retained some connection to a sense of Muslimness (often through their ethnic affiliation); to (eventually) authoritarian dictators such as Muammar al-Gaddafi who adopted brands of socialism as their official ideology. These figures have been studied in their national contexts, and the links between socialist movements in Muslim countries and the Soviet Communist Party have similarly been explored in some depth. At no point, however, have Muslim socialists been identified as a transnational network (or collection of networks). This workshop proposes to interrogate Islamic socialists as an intellectual community-albeit a fluid one-spanning the Eurasian continent from Turkey to China and from Russia to India. It also suggests that the religious component of being Muslim and socialist needs to be taken seriously, and that, therefore, relationships, gatherings, and exchanges of ideas between Islamic socialists constitute an InterAsian religious network of varying scope depending on the decade in question.

To account for the tremendous diversity of Muslim figures embracing or experimenting with socialist ideas, and to acknowledge the lack of mobility experienced by Muslim socialists living in authoritarian (and especially communist) countries, this workshop proposes the idea of an Islamic socialist intellectual ecumene, which can be analyzed in terms of three categories: networks of people, the flow of ideas, and the circulation of texts. Unlike a network, the concept of an ecumene allows for the inclusion of both connections and convergences; to analyze not only the relationships between socialists across time periods and different Muslim cultures, but also to compare the engagement with socialism in areas geographically distant from one another.

EREN TASAR, Assistant Professor of History at the University of North Carolina at Chapel Hill, received his Ph.D from Harvard University in 2010. His research focuses on Islam and Politics in Soviet Central Asia. His first book*, Soviet and Muslim: The Institutionalization of Islam in Central Asia*, was published by Oxford University Press in December 2017. He has published articles in journals such as C*entral Asian Survey* and *Journal of the Economic and Social History of the Orient*, as well as chapters in several edited volumes dealing with religion and politics in Central Asia and the USSR. Tasar teaches lecture courses on Modern Central Asia, Afghanistan, contemporary world history, and seminars on topics such as Islam in Russia, Muslim literature in Russia and the USSR, and Islamism. At UNC, he directs the Central Asia Working Group and Carolina Seminar on Russia and its Empires. His current research project, Islam and Law in the Soviet Union, deals with Muslim family disputes in Soviet courts.

MUSTAFA TUNA (Ph.D. 2009, Princeton University) is Associate Professor of Russian and Central Eurasian History and Culture in the Departments of Slavic and Eurasian Studies & History at Duke University and is affiliated with the Duke Islamic Studies Center and the Duke Middle East Studies Center. His research focuses on social and cultural change among the Muslim communities of Central Eurasia, especially Russia's Volga-Ural region, Central Asia, and modern Turkey, since the early-nineteenth century. He is particularly interested in identifying the often intertwined roles of Islam,

social networks, state or elite interventions, infrastructural changes, and the globalization of European modernity in transforming Muslim communities. His first book, titled Imperial Russia's Muslims: Islam, Empire, and European Modernity, 1788-1917, is published by Cambridge University Press in the "Critical Perspectives on Empire Series." His second book project, titled *Said Nursi's Path of Light: Faith, Practice, and Spirituality in the Works of a Twentieth-Century Scholar of Islam*, aims to establish the relevance of the teachings of Said Nursi (1878-1960), a Kurdish scholar of Islam from Turkey, in negotiating the changing modern world's challenges for Islam and Muslims. He also investigates the transmission and evolution of Islamic knowledge and practices comparatively in the Turkish and Soviet contexts in preparation for a third monograph. Dr. Tuna is married and has two sons.

Not in a Vaccuum: The Muslimness of the Palestinian New Left

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Today's alliances between Palestinian leftist groups, and Islamist groups, has been portrayed as an oxymoron, a tentative or an opportunistic cynical move by Palestinian leftist groups. The story does not end there. Historically, the pattern rather than the exception has been for the Palestinian left and more generally the Arab left, to enter into both ad-hoc and strategic alliances with Islamist political groups, such as the alliance between Hizbollah and Lebanese Communists. More interesting is the fact that most of the leaders of the leftist and socialist movements in Arab Asia were Christians, not Muslims, with the Iraqi Communist Party having been led by an Arab Jew before many Iraqi Jews migrated following the establishment of Israel in 1948. George Habash and Wadie Haddad Nayef Hawatmeh, Michel Aflaq, Anton Saadeh, Tawfiq Toubi, Emile Habibi, Tawfiq Zayyad, and later Azmi Bishara. The late George Habash, the most prominent of the Palestinian (and Arab) leftist leaders, often described himself as culturally Muslim and would cite the two two-volume book, Materialist Tendencies in Islam, by the late member of the Political Bureau of the Lebanese Communist Party Hussein Mroweh. Why didn't the Palestinian new left either stick to nationalist politics and hide its Marxist commitments which dealt it with a double whammy--distaste for atheist Marxism, seductive petrodollars that flooded the Palestinian movement, and its Christian leaders whose names cannot be hidden? Alternatively why didn't the Palestinian new left embrace the rigid anti-religion doctrines of state socialism of the former Soviet Union (that are on the rise in contemporary Islamophobic theorizing and policies of the People's Republic of China and the Chinese Communist Party) especially when they were dismissed by the conventional Jordanian and Israeli communist parties as infantile leftists, adventurist, and nationalists masquerading as leftists? Also puzzling is how the Arab National Movement and later PFLP turned eastward toward Arab Asia rather than Westward toward the North African part of the Arab world despite strong relations with different factions within the Algerian National Liberation Front and shared ideological and political (though tenuous) alliance with both Jamal Abdel-Nasser in Egypt and the Sudanese Communist Party. Instead, the ANM and the PFLP faced east to recruit, mobilize and organize formidable organizations in Asian Arab countries such as Kuwait, Oman, Bahrain, Yemen and the Arabian Peninsula.

This paper traces the conditions under which the Palestinian new left emerged and developed, drawing on oral history interview the author conducted with past and present Islamist and leftist Palestinian leaders within and outside Palestine to construct a social history of the depth and widespread organic connection of the Palestinian left to and its groundedness in Muslimess, and account for why and how Christian Palestinian such as George Habash identified with Islam. The paper further seeks to understand the underlying reasons for the Asian (rather than African) connection despite its commitment to the non-capitalist path of development and the spirit of Bandung and its deep awareness of and commitment to the oppositional movement in Arab Africa.

RABAB IBRAHIM ABDULHADI is Associate Professor of Ethnic Studies/Race and Resistance Studies and the Senior Scholar of the Arab and Muslim Ethnicities and Diasporas Initiative, at the College of Ethnic Studies, San Francisco State University. Before joining SFSU, she served as the first director of the Center for Arab American Studies at the University of Michigan, Dearborn. A co-founder and Editorial Board member of the Islamophobia Studies Journal, she co-authored *Mobilizing Democracy: Changing US Policy in the Middle East*, and co-editor *Arab and Arab American Feminisms: Gender, Violence and Belonging*, winner of the 2012 Evelyn Shakir National Arab American non-fiction Book Award, and a special issue of *MIT Electronic Journal of Middle East Studies* special issue on gender, nation and belonging (2005).

Emancipation Binds: Revolution and Power in Light of Mao (Beirut 1973-75)

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A couple of years after the foundation of the Organization of Communist Action in Lebanon (1970-1) at the height of the social, political and military polarization that preceded the outbreak of the Lebanese civil war (1975-1990), Waddah Charara, a major theorist of the Lebanese New Left subjected the three main components – Party, Theory, and Political Practice – of the revolutionary machine to critique. This paper examines how this critique, which was formulated in a translated Maoist idiom in the wake of the Chinese Cultural Revolution, at the apex of Mao's global influence, re-articulated the meanings of power and emancipation. In doing so, it addressed the political and epistemic dimensions of the question of representation. The vicissitudes of political practice, during the Maoist interlude, opened up questions that would later be taken on theoretically in the academy by the labors of critique that were grouped under the umbrella of post-colonial studies. For now though, questions of power, emancipation and representation were articulated from militant grounds as an auto-critique and a political critique of Marxist organizational politics. Charara's Maoist episode put forth a 'post-colonial' Marxism that attempted to conjugate the salience of communal solidarities – sectarian, regional and kin-based ones – with class struggle.

FADI A. BARDAWIL, an anthropologist by training, teaches contemporary Arab cultures in the department of Asian Studies at the University of North Carolina-Chapel Hill. His research examines the international circulation of social theory and the traditions of critical inquiry and public engagement of contemporary Arab intellectuals, both at home and in the diaspora. His writings have appeared in *Boundary* 2, *Journal for Palestine Studies* (Arabic edition)*, Comparative Studies in South Asia, Africa and the Middle East, South Atlantic Quarterly, The Immanent Frame, Kulturaustausch, Jadaliyya, al-Akhbar* (2006-11), *Ma3azef,* and the Syrian ezine *Al-Jumhuriya.* His is currently completing *Emancipation Binds: Arab Revolutionary Marxism, Disenchantment, Critique*; under contract to Duke University Press. Before joining UNC-Chapel Hill, he was a Harper Fellow at the Society of Fellows and a Collegiate Assistant Professor of Social Science at the University of Chicago (2011-2014). In 2016-2017, he was a member of the School of Social Science at the Institute for Advanced Studies in Princeton.

Alibi Dzhangil'din within and without Kazakhstan's Political Elite, 1884-1953

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This paper examines the complex process of creating a Soviet Kazakhstan by considering the career of one political actor. One of the major challenges to the establishment of Bolshevik control in Kazakhstan and the development of the republic's political apparatus was the limited nature of the Communist presence in the steppe before the Revolution, a factor that had lasting implications across the first decades of Soviet rule. Indeed, there was only one Kazakh Bolshevik whose Party tenure predated 1917. Alibi Dzhangil'din, celebrated as the first Kazakh Communist, joined the Party in Petrograd in 1915. Although he conformed to some of the broader patterns of Kazakh elite formation in terms of geographic origin, social background, and education, crucial aspects of his political trajectory were distinct from those of his Kazakh Party colleagues. The site of his political mobilization was far from the steppe, in Moscow and, further still, in the Near East and the Indian Subcontinent. His pre-revolutionary experiences informed a fundamentally internationalist outlook that set him apart from many of his Kazakh Party colleagues. Although he maintained political appointments into the 1950s, the fact that he had joined the Revolution outside of Kazakhstan proved to be a lasting disadvantage—he lacked a constituency within the Kazakhstani Party, which meant that he was a perpetual outsider with a profound sense of political alienation, despite the fact that he was ideologically much more committed to the Bolshevik cause than were many of his colleagues. In this paper, I argue that Dzhangil'din's career demonstrates the enduring effect of pre-Revolutionary political configurations well into the Soviet period, the lasting importance of personal rather than political relationships, and the complicated interplay between nationalism and revolution in Soviet Kazakhstan.

MARIA BLACKWOOD is a Title VIII Research Scholar at the Kennan Institute. Prior to beginning her current fellowship in Washington, DC, she worked on a digital history project at the NGO International Memorial as an Alfa Fellow in Moscow. Her scholarly work examines the process of elite formation in early Soviet Kazakhstan in order to explore political power dynamics within the Soviet Union and its successor states. Her research has been supported by grants from the American Councils for International Education, the Fulbright Program, the Social Science Research Council, and Harvard's Davis Center for Russian and Eurasian studies, among others. She completed a PhD in History at Harvard University in 2018, prior to which she earned a joint BA/MA from Yale University in 2010.

Afro-Asian Tropical Networks of Land Use, c. 1946-1979

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In the post-colonial period, the figure of tropicality became a clarion to recuperate equatorial lands and social practices subject to the experiment of French empire. From France's initial withdraw from Vietnam in 1946, Cambodia in 1953, Tunisia in 1956, Algeria in 1962 through to the end of imperial rule of the Khmer Rouge in 1979, this project considers the proto-nation building of former French colonies in Indochina and North Africa. This paper, "Afro-Asian Tropical Networks of Land Use, c. 1946-1979," traces the repurposing and utilization of French colonial knowledge-practice through sites of "tropicality" as redefined by emerging decolonial Afro-Asian proto-national communities.

Land use configuration based on tropical technologies reflects webs of interconnection. Mapping network of socialist discourse across the tropical latitudes, this paper outlines an assemblage of relationships based on tropical places and tropical technology. Having identified tropicality as an empirical and epistemic theme in which to identify and trace the transition from French colonization to national liberation, I ask how was tropical knowledge repurposed in the Maghreb (Algeria and Tunisia) and IndoChina (Vietnam and Cambodia) in the postcolonial era; and how were social-political networks based on tropicality created? This paper looks at how tropical technologies developed during the French colonial period, specifically population resettlement and land redistribution, were reappropriate during decolonization. How were instruments and ideas of tropicality reimagined, reconfigured, and readapted through land use programs after decolonization? This paper suggests that a no-longer French Afro-Asian collectivity develops through the translation of epistemologies and practice of tropicality. Tropical social welfare becomes a common node in the formation Afro-Asian socialist network.

The flow of ideas surrounding Afro-Asian connections emerging in post-colonial nations came together in transregional conferences and meetings as a way to coalesce and organize across Afro-Asia. The Bandung Conference (1955), Tricontinental Conference (1966), and The Organization of Solidarity with the People of Asia, Africa and Latin America (1966) provide a place to witness the expanse of an Afro-Asian pan socialist discourse between nations of the no-longer French empire. Associations, members list and journals are highly productive in contextualizing how tropicality circulated. And perhaps, how the lexicon of tropicality yielded an alternative cartography from which to conceptualize a global realignment. Much has been written about the interconnection of postcolonial francophone actors in North Africa and the Caribbean; this paper highlights a global program of social welfare through connections with Indo Chinese voices as well.

In conclusion, tropicality provided the grammar for comparative studies across disparate places- inciting the circulation of experts, techniques, and discourses while grounding a set of practices of improvement and taxonomies of difference integral to a shared socialist discourse.

SARAH DEMOTT received her PhD from New York University where she is a Research Specialist at NYU Bobst Libraries consulting on digital research projects and data analysis. DeMott's scholarship is regionally based in North Africa and draws transregional connections to IndoChina, the Mediterranean world, and the greater Middle East. This paper, "Afro-Asian's Tropical Networks of Land Use," emerges from her current manuscript project, Tropical by Design: French Empire and Afro-Asian Circulations across the Tropical World, c. 1880-1980. Her most recent publication engages with an archipelagic theory to reconstitute patterns of Mediterranean intimacies, inner-connections, and mobility - highlighting cartographies of power. She is the recipient of fellowship from Social Science Research Council, Inter-Asia Transregional Junior Fellowship, New School for Social Research, and the American Institute of Maghrib Studies.

Chasing the Specter in Anatolia: Politics and the Discourse of Communism and Anti-Communism in Early Cold War Turkey

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This paper argues that from the end of World War II to the 1960 coup, a process of radicalization occurred in the Turkish left, providing the basis for the leftist militancy of the 1960's and 1970's. In the wake of World War II, the Turkish communists represented moderate opposition, attempting to use their publications to appeal to the nationalist sensibilities of the government and the general Turkish public to spur on policy change. This discourse largely fell within the Kemalist framework, and focused primarily on issues of sovereignty, highlighting the many risks of a partnership with the United States. With concerns of Soviet aggression and the real and imaginary links between the Turkish left and Moscow, the Turkish communists summarily faced legal repression and political disenfranchisement. This hostile political climate forced the Turkish left to flee en masse to Eastern Europe, placing them under greater control by Eastern Bloc governments. This paper asserts that this anti-communist repression radicalized the party, transforming them from reformists to revolutionaries. Furthermore, this process transformed the Turkish left from being a disorganized group of left-wing intellectuals to a more organized party operating under the auspices of communist governments. This paper relies on a myriad of primary sources from the period, including the memoirs of notable leftists, such as Zekeriya and Sabiha Sertel, Russian and Turkish newspapers, left-wing Turkish political journals, such as Nuhun Gemisi and Barış, United States intelligence reports and notes from Turkish Communist Party meetings. Utilizing these sources, this text seeks to contribute to our understanding of this period by providing a pre-history of Turkish leftist radicalism.

*This article is a condensed form of Robert Elliot's Master's thesis, completed 2017 in the History Department at Central European University (Budapest, Hungary).

ROBERT ELLIOT is a first-year PhD student in the Department of History at Duke University. His primary academic interests include modern Turkish history, communist internationalism, and the Cold War Middle East. His prospective dissertation will examine the Soviet Union's relations with the Turkish Left in the early years of the Cold War. He earned his MA in Comparative History from Central European University in Hungary where he completed a thesis titled, "Chasing the Specter in Anatolia: Politics and the Discourse of Communism and Anti-Communism in Early Cold War Turkey." He additionally earned an MA in Turkish Studies from Sabanci University in Turkey where he focused primarily on economic development in the early Turkish Republic. He is a native of Upstate New York and currently resides in Durham, North Carolina.

Suspending the Impasse: Agonistic Coalition between Muslims and Communists in Soekarno's Indonesia

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This essay investigates the conditions upon which Muslims and Communists in Soekarno's Indonesia are coarticulated and coalescing through two modes of subjectivation, namely, Muslim communists and left-wing Muslims, depending on the emphasis given to the major identification of such revolutionary subject. It proposes that there are three main bases for the fluctuating Muslim-communist coalition in the 1950s-1960s Indonesia. First, the philosophical basis of Pancasila, the five guiding principles of the postcolonial Indonesian nation-state, permits moderate forms of religious pluralism that both vacillate between and cannot be contained by the extreme poles of secularism and Islamism. Second, the ideological basis of NASAKOM, a syncresis (from Greek 'grow together' and not synthesis 'place together') of Soekarno, the Indonesian President and thinker, provides a platform for the agonistic yet collegial coalition of Muslim and communist against neocolonialism of all types. NASAKOM is an amalgam composed of nationalism (nasionalisme), religion (agama), and communism (komunisme). Third, the sociological basis of aliran, the Javanese social stratification system, offers a social infrastructure for a rather fluid organizational affiliation of the Muslims and communists based on the degrees of Islamic observance and other political-economic factors. This paper argues that the Muslim Communists (professed communists who declare themselves Muslim) inherit this radical intellectual tradition from their predecessor like Haji Misbach and advocate for the compatibility between Marxism/communism and Islam. The left-wing Muslims (professed Muslims who align themselves with certain left-wing agendas), on the other hand, accommodate Soekarno's anticolonial nationalism along with other forms of Afro-Asian anti-imperialism, advocating for the compatibility between Islam and revolutionary spirit rather than Marxism/communism.

THITI JAMKAJORNKEIAT is a Ph.D. candidate at the University of California-Berkeley in South and Southeast Asian Studies with a designated emphasis in Critical Theory. His current dissertation project is an intellectual history that investigates the forms and modes of conceptual analysis, problematization, critique, and resistant practice of embodied thinkers in Indonesia that concurrently draw on and recreate the existing Marxist repertoire of praxis from the 1940s to 1960s. His general interests include third world Marxism, postcoloniality, global critical theory, and Inter-Asian intellectual movements. His recent publication on Southeast Asian Studies in Southeast Asia appears in Kyoto Review of Southeast Asia.

Mao-lana Bhashani in Mao's China: Islamic Socialism and Subaltern Internationalism in Asia

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In the mid-1960s, Maulana Bhashani (1880-1976), a venerated East Pakistani politician, peasant leader and Sufi teacher, introduced innovations in the oath of allegiance sworn by his peasant and worker disciples. Besides committing to the usual articles of religious faith, they now also pledged to establish socialism. Bhashani's mobilization of peasant and workers during this period contributed to the 1969 uprising in Pakistan. This change in Bhashani's strategies and tactics appears to result from his visits to China in 1963, which had a palpable effect on his particular combination of socialist ideas, Islam, and mobilisation of peasants and workers that had been evolving over a three-decade long political career. Known as the Red Maulana or Mao-Lana, Bhashani is remembered as both a charismatic Sufi saint, and one of the key proponents of Islamic socialism in Asia.

This paper uses rare and unseen material to offer a detailed reconstruction of Bhashani's trip to China in 1963. What did it mean to invite a mass peasant and worker leader from East Bengal to tour villages and People's Communes and interact with Chinese peasants and workers? How did these transnational networks affect Bhashani's politics? The paper will use Bhashani's experience in China to speak to migration and mutation of ideas and practices to the everyday life of Islamic socialism in South Asia during the twentieth century.

The paper, contrasts existing historiographies that suggest that the project of Islamic socialism in South Asia diminished by the 1930s to show how the Red Maulana brought together Marxists and murids on a shared political platform: one that built on common religio-political imaginaries, the work of earlier Muslim socialists, and the Communist Party in India and Pakistan. This paper will reconnect these elements to reveal progressive popular politics, vernacularisation of socialism and a broader decolonising project for the global South.

LAYLI UDDIN is a project curator on the Two Centuries of Indian Print project at the British Library, as well as a Research Associate at Royal Holloway, University of London. She is a social and intellectual historian of 19th and 20th century South Asia. Her interests are in Muslim societies in South Asia, particularly East Bengal and Assam; popular culture; working-class, anti-colonial and anti-imperial movements; and the processes of decolonisation in the Global South. She is currently working on her monograph, which focuses on the charismatic leadership of Maulana Bhashani and the political mobilisation of peasants and workers in the making and unmaking of East Pakistan. Her forthcoming project is on Islamic Socialist futures in 20th century South Asia. Her language expertise is in Bengali, Sylheti, Urdu, Hindi and Assamese. She has degrees from Royal Holloway, Oxford, Harvard and the London School of Economics.

Role of Muslim Socialist Thinkers in Anti-colonial struggle of India

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After around a century of anti-colonial movement, the partition of Indian subcontinent that was carried out on communal lines created two independent states of India and Pakistan – the former for Muslims and the latter for Hindus. While analyzing the ideological roots that led to the independence of India, majority of the literature available focuses on Secular and Gandhian ideology. As such the contribution of the most important leaders of the anti-colonial movement like Jawaharlal Nehru, Mahatma Gandhi, Abul Kalam Azad and B.R. Ambedkar has been at the forefront of the study of independence movement. However, this approach seems to be hegemonic in its nature as it fails to take into account the role played by other ideologies like socialism in Indian anti-colonial struggle. The fact of the matter is that partition wasn't a true reflection of the aspirations of all Muslims of undivided India. There were popular Indian Muslim intellectuals like Dr. Saifuddin Kitchlew, Qazi Abdul Ghaffar, the poet Maulana Hasrat Mohani, Rafi Ahmad Kidwai, Ismat Chugtai, Professor Mohammad Habeeb, Jan Nisar Akthar, Israrul Haq Majaz, K.M. Ahraf, Ali Sardar Jafri, Saghir Nizami and Saadat Hasan Mantoo who were deeply influenced by socialist ideology especially in the environment of Aligarh Muslim University (AMU). Hence, they were not in the favour of creation of an independent state of Pakistan on religious lines. There is dearth of literature which studies the role of Muslim socialist leaders in the freedom struggle of India. The aim of this paper is to analyze the role of these Muslim socialist thinkers in the freedom struggle of India. Moreover, the question of why these leaders became inclined towards socialist ideology will also be addressed in the paper. A second related objective is to analyze whether the question of social exclusion and poverty among Muslim of India led to this increasing popularity of socialism among Muslim intellectuals. The third objective is to identify the common themes in socialism and Islamic doctrine of wealth distribution, income and justice. The methodology adopted will be literature and content analysis. In conclusion, this paper, while closely examining the writings, speeches and even poetry of Indian Muslim socialist thinkers before independence, sheds new light on the little recognized and rarely acknowledged role of Muslim socialist thinkers in India's struggle against British colonial domination.

TABZEER YASEEN is an assistant professor of Political Science at the University of Kashmir in India.

WORKSHOP V

SACRED FORESTS AND POLITICAL ECOLOGY: COSMOLOGICAL PROPERTIES AND ENVIRONMENTALITY

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WORKSHOP ABSTRACT

This workshop examines the political ecology of sacred forests in East, South, and Southeast Asia, convening scholars engaged in field research on the relationship between forests and the production of sacred space. Given the vast geographic range of sacred groves in these regions we discuss the diversity of cosmologies, ecologies, traditional local resource management practices, and environmental governance systems developed during the pre-colonial, colonial and post-colonial periods. Sacred forests are typically common property resources ascribed with qualities of sacrality and inviolability due to their association with sources of transcendent authority. Such authority may be derived from large-scale, canonical, ecclesiastical religions; from local, animistic, indigenous religions; or from a combination of both. The spiritual beliefs governing sacred landscapes and the rituals that instantiate them change over time and are often inscribed or appropriated by state interests, playing a mediatory role between local, regional, and national power. Western scholars and conservationists have often romanticized sacred groves as the antithesis of secular, profane spaces of materialist productivism, a perspective that yields significant insights but is often infused with Orientalism and fails to account for complex socio-ecological dynamics. Coincident with the globalization of environmental thought, policy, and everyday practice, sacred sites have also become catalysts for the syncretism of religion and modern nature conservation, and for the making of environmental subjects (environmentality). We present our work on sacred forests/groves through a tripartite framework:

1) Placing the Sacred Forest: ethnographic, spatial, and historical approaches to community, cosmology, and ecology. Presentations on the place of sacred forests within societies deploying different modes of resource use, including hunting and gathering, swidden agriculture/shifting cultivation, and sedentary farming provide insights into the historical cultural ecology of forest and grove preservation practices. As critical components of subsistence landscape ecologies, sacred forests should be evaluated as sacred ecosystems in their own right. They provide specific ecological services, including water conservation, moderation of wind flow, protection of biodiversity, and enhancement of agro-ecological sustainability. In light of their potential role in local, regional, and larger-scale conservation planning, we discuss the importance of mapping the geographic distributions of sacred forests in each region to understand their origins and diffusion and to enhance their management.

2) (Re)Conceptualizing spiritual common properties: analyses of dichotomies between land tenure, resource utilization patterns, and social inclusion/exclusion within sacred groves and beyond them. Presentations consider the role of story telling in ascribing sacrality to groves, trees, forests, and other green spaces, and the insufficiency of nature-culture ontological dualism for grasping indigenous cosmology. As lieu de memoire - places of memory – forests perpetuate cultural identity and indigenous resilience through continuing involvement in the production of meaning in ways not immediately legible to state authorities and outsiders. We discuss sacred groves as dynamic spaces responsive to sociocultural change and subject to diverse understandings even within a given community, which may correlate with age, generation, caste, gender, and ethnicity. Diverse environmental perceptions may relate to sociocultural disparities in the right to represent and ritually reproduce sacred groves.

3) Governing the Sacred Forest Commons: how state nature conservation involving sacred landscapes gives rise to new conceptions of nature, culture, sacrality, profanity, national identity, and thus new environmental subjects. We discuss the crisis of rapid deforestation via corporate land grabs, state-

implemented transmigration, and how sacred forests are affected by recent land tenure policies meant to help indigenous people. Sacred forest practice has also mobilized indigenous rights-based movements and led to the formation of new polities legitimated via claims of exemplary geopiety. Legal reforms recognizing geopiety and local resource management can enhance conservation policy, but how does this affect underlying cosmologies, particularly as sacred forests are reconfigured as habitat patches, biological fragments in need of connective corridors, or other elements of "conservation landscapes?"

These three themes recognize sacred forests as small parts of larger material and ideational landscapes, thus we are called to collectively engage with questions of scale as follows: Given the abundance of sacred groves across Asia what general socio-ecological conditions do they share? How do major religious traditions, such as Hinduism, Buddhism, and Daoism inform sacred forest practices within and across specific regions? How are Asian sacred groves similar to, and different from, sacred groves and other sacred common pool resources in other parts of the world? Why are trees and groves special subjects of veneration and how is this expressed? How does the sacralization of forests and trees inform discourse on the "Anthropocene" and the reconceptualization and realization of new relationships between humans and non-humans, nature and culture, and economy and ecology?

BIXIA CHEN is Professor is an assistant professor at Faculty of Agriculture, University of the Ryukyus, Japan. She has been working on the Fengshui village landscape and Fengshui trees in Okinawa, Japan, from a comparative perspective with the other regions in East Asia, Mainland China, Hong Kong, and Korea. She is the co-author of "Traditional Rural Landscapes in Island Topography in East Asia" and several relevant research papers. She has published refereed articles in diverse fields of forestry, landscape and even rural tourism. Her current work includes the inventory of remnant Fengshui trees on small islands of the Ryukyu Archipelagos, and the management and conservation strategy for traditional village landscapes and old growth trees on the islands. Prior to joining University of the Ryukyus, she worked as lead researcher of Globally Important Agricultural Heritage Program initiated by Food and Agriculture Organization. She is also interested in rural tourism and regional development in East Asian Countries, seeking for appropriate strategy to sustain rural communities and environment.

CHRISTOPHER COGGINS has been a full-time faculty member at Bard College at Simon's Rock since 1998. His research focuses on rural China, and his interests include political ecology, biodiversity, sacred landscapes, protected area management, and globalization. His work explores the relationship between the social construction of nature/the nonhuman in conjunction with property, possession, personhood, and national identity in pre-colonial, colonial, and post-colonial contexts. He is the co-editor (with Emily Yeh) of *Mapping Shangrila: Contested Landscapes of the Sino-Tibetan Borderlands* (University of Washington, 2014), and the author of *The Tiger and the Pangolin: Nature, Culture, and Conservation in China* (University of Hawaii Press, 2003) (runner-up for the 2003 Julian Steward Award for best book in environmental/ecological anthropology and nominated for the Kiriyama Prize in non-fiction). He is also the co-author of *The Primates of China: Biogeography and Conservation Status – Past, Present, and Future* (China Forestry Publishing House, 2002). He has published refereed articles in many geography, environment, and Asia-related books and periodicals. Since 2011, he has led five international teams engaged in a multi-year, mixed methods, field and archival research project on *fengshui* forests in southern and central China. His work can be accessed at *http://simons-rock.edu/academics/meet-the-faculty/christopher-coggins*.

The Katu spirit landscape: ecology and cosmology in the Central Annamites

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This paper explores human-spirit relations and politics among the Katu in the uplands of Quang Nam province, Vietnam. The paper argues that Katu religious beliefs can be seen as exemplifying not only a Southeast Asian animistic cosmology but also a type of indigenous forest management regime. This animistic forest management regime contrasts sharply with "modernist" forestry regimes in multiple ways; in particular, Katu regard particular hill spirits as overall "managers" or "masters" of the forest land belonging to a particular village. The paper provides a detailed picture of some of the core features of the indigenous "animist ecology" and highlights the way non-human agents (spirits) are attributed superior powers over the human inhabitants of the village territory, thereby opening up a broader discussion on human and meta-human forest management in the Anthropocene. To this end, the paper provides various cases of conflicts that may arise between animistic management practices and state-imposed, high modernist development projects (e.g. hydropower development schemes) in the study region.

NIKOLAS ÅRHEM has a PhD in cultural anthropology from the University of Uppsala. He has carried out fieldwork among ethnic minority peoples in Laos and Vietnam with a focus on the relationship between indigenous knowledge, local religion and the natural environment. Since 2017 he has been engaged in fieldwork on Ebola and witchcraft in West Africa. His publications include "Wrestling with spirits, escaping the state: Animist ecology and settlement policy in the Central Annamite Cordillera" (chapter in *Animism in Southeast Asia* [Routledge 2016]); *Forests, Spirits and High Modernist Development: A study of cosmology and change among Katuic Peoples in the uplands of Laos and Vietnam* (Acta Universitatis Upsaliensis 2015); *In the Sacred Forest: Landscape, livelihood and spirit beliefs among the Katu of Vietnam* (2009), and consultancy studies for WWF in Vietnam and SUFORD, Laos.

Traditional People Adapting to Change in Indonesian Forest Landscapes

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Forest dependent communities in Indonesia often live in areas of very rich biodiversity and in many cases their forests include sacred groves and other features of cultural significance that are protected by local customs. I have spent several years observing the diversity of local belief systems, traditional ecological knowledge, local resource management practices, and environmental governance systems used by Indonesia's traditional (A*dat)* communities. Indonesia is home to many ethnic groups and some are still practising their traditional ways of life, applying customary laws, and have declared themselves as communities that commit themselves to traditional, Adat, governance systems. Most of these communities live in quite remote areas and are present in many different parts of the archipelago. Many of the forest areas where the A*dat* communities live are still in good condition and this is especially true when people retain their beliefs in the cosmology and spirituality of the area. The arrival of modern development is placing traditional management systems under pressure. Younger generations change religions or abandon traditional belief systems, they no longer respect taboos and traditional customary law. The Indonesian government is now introducing new regulations for land tenure and nature management, which protect the interests of traditional peoples. There is a need to examine the impact of these new regulations on both the forests and the people who depend upon them – we need to know what is working and what is not. The Indonesian government has decided to give more forests rights to local communities in the hope they will be able to manage the forests sustainably and not just convert them for agriculture or sell them to big plantation companies. This paper examines the hypothesis that local belief system and traditional practices can help in protecting biodiversity and conserving tropical rainforests but also acknowledges that indigenous peoples also seek the benefits of development as articulated in the Sustainable Development Goals and that they often confront difficult choices in the development pathways that they follow.

AGNI KLINTUNI BOEDHIHARTONO Agni Klintuni Boedhihartono (Intu) has a multidisciplinary background (Anthropology, Fine Arts, Cinematography and Natural Sciences). She did her Doctorate in Ethnology & Visual Anthropology from the University of Paris 7, France. Intu worked for various international organizations before moving to the University of British Columbia in Canada. She has worked for International Union for the Conservation of Nature as Community Engagement Officer before running a program in Development Practice at James Cook University in Tropical Northern Australia.

Intu has worked with multidisciplinary teams in remote locations in tropical landscapes and seascapes in Asia, Africa and Latin America. She focusses on the issues confronting indigenous people and local communities, particularly on the importance of their traditional knowledge and wise practices in natural resources management and the conservation of their cultural diversity. Intu's research has sought to enable forest dependent people, coastal communities and indigenous groups to achieve a balance between conservation and social, cultural and economic development.

Intu uses visual techniques to explore landscape scenarios and other participatory methods to maximize the involvement of diverse stakeholder groups.

Rallying around Sacred Natural Sites: Indigenous Mobilizations in India, Claims-making and the Reforestation of Sacred Groves

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Indigenous nature spirituality is receiving increasing recognition and media attention worldwide. In recent times, popular cultural representations of it, and social movements such as the Native American protests at Standing Rock, have highlighted the cultural and spiritual significance of traditional land for Indigenous communities. This paper asks the question of how this theme plays itself out in the Asian context, where the importance of culture and spirituality to the lives its inhabitants can be argued to be high. Asia is also a context where issues of Indigeneity are far more complex than elsewhere – Indigenous peoples in Asia often stake claim to this identity without receiving official state recognition that they are in fact Indigenous. Finally, Asia is home to several of the world's biodiversity hotspots and is simultaneously at the forefront of global industrial development – thereby leading to a situation in which a clash of aspirations is inevitable.

This paper explores these questions with relevance to India. It focuses on the role of sacred natural sites in mobilizing communities in east-central India that claim an Indigenous identity. Sacred natural sites are areas of land and water that are sacred to indigenous and local communities. They are sites at which Indigenous nature spirituality is often expressed and there have been attempts at the ecological restoration of several such sites in east-central India – it is also seen that sacred natural sites can serve several other functions. How sacred natural sites are constructed as sites of indigenous protest against cultural marginalization and ultimately demographic erasure, female dis-empowerment, and mainstream development, are questions that will be explored via three selected case studies. Two of the case studies are from the Indian state of Jharkhand and one is from Odisha.

RADHIKA BORDE is a Research Associate at the Department of Geography at the Charles University in Prague. She is also a steering committee member of an International Union for Conservation of Nature (IUCN) specialist group (the specialist group on the Cultural and Spiritual Values of Protected Areas) and is a member of an editorial team which is developing a set of IUCN Best Practice Guidelines on the cultural and spiritual significance of Nature in the management and governance of protected areas. She is also the editor of the group's newsletter. Radhika Borde has a PhD from Wageningen University in the Netherlands. She has worked as an activist in India and continues to support grassroots-level, indigenous-led rural initiatives in the country. She has researched on social movements against mining, indigenous religiosity, sacred natural sites in India, indigenous media, indigenous women's movements in India, and place-attachment in immigrant populations. She has published peer-reviewed journal articles, academic book chapters and articles written for a general audience on these themes. Radhika Borde is also a published author of short fiction.

Stories of the Trees: Precious Wood Products and Sacred Forest Management among the Katu People of Central Vietnam

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As this case study shows, the sacred groves and trees of the Katu people are places without fences or temples that were, according to tradition, discovered by people who suffered from accidents following transgressions that included cutting or burning trees in the course of pursuing their everyday livelihoods. A folk history of accidents stands as evidence that forest disturbance is prohibited in these places. As stories of such accidents spread among villagers and across generations, rules for forest use and protection within specific patches are perpetuated. This is the traditional way to manage the forest resources and society as well. This study also shows that with the impacts of external factors, especially the government's forest policy and policies regulating cultural expression, the Katu peoples' belief and behaviors towards sacred trees and groves have been changing. Old rituals focusing on sacred forests have new meanings and patterns.

In Vietnam, sacred groves and trees are prevalent phenomena that exist in the numerous ethnic communities across the mountainous areas of the country. The belief in sacred trees and groves is a reflection of the peoples' "animism" worldviews, which have grounded local peoples' ways of life for many generations, but sacred forests were not officially recognized by state law until 2017, in the Forest Law. Therefore, in order to define the legal rules related to this kind of forest, it is necessary to continue to study the sacred forests in their contemporary context.

PHAN THI HOAN is a Researcher of Center for Culture & Anthropology Studies, The Institute of Social Sciences of Central Region (a member of VASS in Danang City, Vietnam) since 2009. She is also a Ph.D candidate at Faculty of Anthropology of University of Social Sciences and Humanities (Vietnam National University, Hanoi), with the thesis's name "Customary law on utilizing and protecting natural resources among Katu people in Taygiang district, Quangnam province". Her works focus on issues related to ethnic minorities in the central region of Vietnam. In particular, she is interested in the way local people perceive and behave towards natural environment and how they deal with the changes in the context of national policies relating to natural resource management and international integration. Hoan also does concern the community development by recommending sustainable livelihoods for the local people.

LE VAN HA currently works at the Center for Geographical and Environmental Studies, Institute of Social Sciences of Central Region (a member of VASS in Danang City, Vietnam) since 2008, as a researcher in the field of human geography, environment and resource issues, sustainable development policy. Ha has over ten years of experience in sustainable development, ethnic minority and mountainous policies, adaptation to drought, climate change, regional development issues. He graduated with his Master's degree in Human Geography from the University of Science, Vietnam National University, Hanoi in 2006 and has also followed courses in geographical information system, econometrics, interdisciplinary research methodology, etc. From 2015, his focus is local knowledge and using local knowledge to adapt to drought and climate change, management on water and forest, political ecology issues on water and forest.

Korea's Sacred Groves, Past and Present: A Social-ecological Perspective on the Mauelsoop

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This presentation aims to synthesize our earlier work on sacred groves in traditional Korean landscapes from a social-ecological perspective. In particular, we try to comprehend both the past and present aspects of the sacred groves to facilitate on-going conservation efforts. First, we identify the types of sacred groves based on their geographic location in traditional rural landscapes. The sacred grove is a special type of maeulsoop, where maeul and soop refer to a village and forest or grove respectively. A maeulsoop is a cultural element of the Korean landscape, where residents acquired firewood, green manure, and wild edible greens, where they conducted community activities such as festivals, rituals, meetings, and where they rested. To examine the past and present forms of groves, we identified maeulsoop from old maps, paintings, and literary documents, and examined those that still exist, and then classified the groves into six types. One type that functions as the back mountain of a village is similar to the Chinese houlongshan fengshuilin and Japanese Satoyama. The other types are included in the category of bibosoop, where bibo literally means to complement, nurtured to make up for defective landscapes from a geomancy perspective. As any destructive uses of natural resources in these groves were strictly prohibited, and they served as the sites for religious activities including community rituals with spiritual significance, they are regarded as the sacred groves of Korea. Second, we reflect on the findings on the current distribution of extant village groves from our earlier research. Through a spatial analysis, we first list the four strongest contributory factors affecting the current occurrences of the remaining 350 village groves of the most common type by using a presence-only machine-learning maximum entropy (MaxEnt) distribution model, which includes the human population, forest cover, precipitation during the coldest quarter, and mean diurnal temperature. Furthermore, we examined whether the distribution of groves is related to different regional environments, and summarized the distribution factors at the national and local levels. Third, in addition to analyzing the feedback relationship between residents and the groves, we attempt to develop hypotheses about the ecosystem services the groves provide. Specifically, we speculate that villagers benefit from sacred groves, as they play a role in the conservation and purification of water, provide refuge, serve as corridors and stepping stones for animals and plant propagules, and reduce air-borne external particles and pathogenic germs. Relevant ecosystem services of sacred groves are in part explored based on earlier scientific approaches. Finally, based on the aforementioned aspects of Korea's sacred groves, we summarize important socio-ecological lessons from these and suggest future topics for research and themes for discussion.

DOWON LEE studied and taught ecology-related subjects at Graduate school of Environmental Studies, Seoul National University from August 1992 to August 2017. His research activities are concerned with ecosystem and landscape ecology. For the past 17 years, in particular, he has worked on traditional ecology of Korea, seeking for ecological knowledge and practices embedded in traditional landscapes and documents. He led an editorial board to publish an English-written book, entitled "Ecology of Korea (2002)", and edited two Korean-written books, entitled "Traditional Ecology of Korea I & II (2004 and 2008)." He authored several books in Korean, for example, entitled "Landscape Ecology (2001)," "Ecological Knowledge and Practices Embedded in Traditional Korean Landscapes (2003)," and "Ecological Implications of Landscape Elements in Traditional Korea Villages (2004)," and coauthored a book in Korean with English abstract, entitled "Ecosystem Services of Traditional Village Groves in Korea (2007)." He published many English-written scientific papers and book chapters related to ecosystems, landscapes, and traditional ecology. He was honored with 1990 Wesley W. Honor Award as his paper was nominated as the best paper in the field of hydrology at Environmental Engineering Division, American Society of Civil Engineering, USA, and with 2004 Korean Paeksang Book Award. His book, entitled "Traditional Ecology and Pungsu" was included in a list of recommended books by Ministry of Culture, Sports and Tourism of Korea in 2013.

GOWOON KIM, Ph. D. is a research fellow at O-Jeong Eco-Resilience Institute, Korea University. Broadly, her research focuses on resilience of rural social-ecological systems. Within resilience studies, Kim currently works on assessing resilience of Korea's traditional agricultural landscape by using both quantitative and qualitative methods. For her Ph.D. degree, Kim researched social-ecological memory (SEM) from both ethnographic and spatial perspectives and proposed it as a person-practice-place complex with crucial individual components, including (1) memory carriers as the primary agents of SEM (person); (2) ecosystem stewardship practices based on local observations and experiential knowledge that has undergone a learning-by-doing process (practice); and (3) physical sites in which the person has experienced and learned through practice about ecosystem management, complex systems thinking, and the link between nature and humans. With the SEM model proposed, Kim explored the characteristics of each indicator of SEM with individual cases concerning Korea's traditional village landscape (KTVL) and highlighted their implications in the context of social-ecological resilience. She has published aforementioned projects across various outlets, including Ecology and Society, Landscape and Urban Planning, and Sustainability.

WANMO KANG, Ph. D. is an assistant professor at Cheongju University. Kang received his Ph.D. degree from the Department of Environmental Planning at Seoul National University, in August 2013. He employed multi-scale network approaches to examine the effects of habitat connectivity on distribution patterns for species diversity, wildlife movement, and gene flow in heterogeneous landscapes. The achievements arising out of the work are publications in Urban Ecosystems, Acta Oecologica, and Biodiversity and Conservation. Upon completing his Ph.D., Kang worked at the National Institute of Forest Science (NIFoS), and participated in two national research projects with regard to connectivity and ecosystem services: i) multiple linkage analysis and ecological network design for the conservation of forest birds in urban landscapes; and ii) regional resilience and diachronic change of ecosystem services in rural areas of South Korea. Then, Kang worked as a postdoctoral researcher in the Environmental Policy Research Group at the Korea Environment Institute (KEI), where he was involved in a national research project to develop an integrated approach to ecosystem services assessment. He was then a postdoctoral researcher at the Research Institute of Agriculture and Life Sciences of Seoul National University, involved in an urban ecosystem project to assess biodiversity networks, ecosystem services, and invasive species distribution.

INSU KOH received his Ph.D. degree from the Graduate School of Environmental Studies, Seoul National University in 2011. His research focused on understanding how ecological patterns and

processes influence biodiversity and ecosystem services. He has published 12 scientific research papers. When he was a graduate student, he studied the ecosystem services such as microclimate mitigation and plant seed dispersal that traditional Korean village groves provide. He then moved to Purdue University and in turn to University of Vermont to study landscape management for biodiversity and ecosystem services for his post-doctoral research. He developed the first U.S. national maps of wild bee abundance to quantify the impacts of land-use changes on wild bees and crop pollination services. He is currently working as a biostatistician to expand his research focus to understand the effects of nature exposure on human health in the College of Medicine at University of Vermont. He believes that his current research will promote opportunities to enhance health and biodiversity conservation.

CHAN-RYUL PARK has been working in the field of wildlife ecology and management. He majored in animal ecology, ornithology and forest ecology at the Department of Forest Science, Seoul National University from March 1988 to February 2001. His dissertation was titled "Interaction networks among plants, insect and breeding birds." After he had been appointed as a research associate at the Forestry and Forest Products Research Institute in Kyoto in 2002, he studied interaction networks among plants, insects and birds in satoyama landscape of Kansai region, Japan for one year. In 2003, he accepted a permanent position as a researcher at the National Institute of Forest Science to develop policies for urban forests, biodiversity and traditional forest knowledge (TFK). He has been an executive secretary of Asian Network of Traditional Forest Knowledge (ANTFOK), and supported ANTFOK to hold its annual conference and workshops on the TFK and Culture in Asia since 2008. He has collected and analyzed the distribution pattern and characteristics of maeulsoop that are related to biodiversity habitat in particular. He is proud of that he has a talent for acoustic identification and behavior analysis of forest-dwelling birds.

Forest Gods and Forest Conservation: Understanding local perceptions of village sacred forests in Bhimashankar region, Western India

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Sacred forests or sacred groves are patches of forest vegetation which are traditionally protected by local communities because of their religious or cultural significance. Though sacred forests are a cultural phenomenon, in the last few decades most of the scholarly discourse has focused on their ecological aspects. In this paper, I explore the meanings and beliefs attributed to sacred forests by the local people who protect them so as to ascertain what drives their continued protection. Additionally, I also examine whether these meanings and beliefs have changed across generations and how. I conducted in-depth interviews and group meetings in five villages, located in and around the Bhimashankar Wildlife sanctuary in the Western Ghats region of Maharashtra state in India, where each village had at least one village level sacred forest.

The interviews revealed that the sacred forests are dedicated to local gods or deities and most of the sacred forests in the Bhimashankar region are dedicated to the deity Vandev (Forest God). Rules and taboos are in place for tree cutting, hunting and extraction of forest produce. Trees are protected because they shelter the deity and for aesthetic purposes. Thus conservation of the forest to maintain biodiversity may not be intended and instead it could be a byproduct of the social and cultural beliefs of the community. Further my findings indicate that narratives are changing with time. The elder generation used a cultural and religious narrative for the sacred forests while the younger generation also used an environmental narrative to describe the sacred forests. There are changes not only in the narratives but also in the rules, practices followed, festivals, and rituals. I thus argue that sacred forests are spaces which change with the changing belief systems. They are dynamic in nature and it would be inappropriate to assume that they would remain constant against a changing socio-ecological background.

SHRUTI ASHISH MOKASHI is a doctoral candidate in Environmental and Community Land Planning in the Graduate Program for Environmental Science at the State University of New York College of Environmental Science and Forestry. Her dissertation research is situated at the intersection of local communities & conservation with a focus on understanding the relationship between people and 'sacred forests' in western part of India. She received her B.Sc. and M.Sc. degrees in Environmental Science from University of Pune, India. Her research interests are in the area of community based conservation, sacred natural sites, traditional ecological knowledge, ethics and community based research and ethnographic methods.

Current State of Sacred Forests in India

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PS RAMAKRISHNAN (IN ABSENTIA)

An appreciation of both use and non-use values of forests is grounded in the social and cultural fabric of local communities across India and neighbouring countries. This appreciation has been articulated in various forms of property regimes, management practices, social capital and landscape architecture. Sacred forests occupy not more than 1 per cent of forest area of India but are present in all ecological and ethnic regions. Sacred forests are have high species richness, harbour many rare and threatened species, are rich reservoirs of carbon stocks and serve as "keystone structures" augmenting legally protected areas, facilitating forest restoration, giving insights for bioprospecting, enabling resilience, inducing indigenous innovation and strengthening social bonding within and bridging between isolated local communities. Nonetheless, even the largest sacred forests covering around 25,000 ha, independently, cannot independently sustain charismatic carnivores like tiger and lion. Ironically, a large number of them are too small to qualify as " forest" as per the definition of forest by the UN Food and Agriculture organization (FAO) and will as a distinct class in the current satellite based national forest monitoring system or technical management plans.

In general the decline of sacred forests is outweighed by their recovery or expansion by a complex interplay of socio-economic and policy factors. There is a need to replace the current short-term project based research and management efforts by the long-term plans, just the way Forest Working Plans are drawn up for 10 years in the country and the UN led Sustainable Development Goals are planned for 15 years. Regulating and supporting ecosystem services of sacred forests need to be quantified and valued in economic terms and they should be made an integral component of participatory sustainable cultural landscape and livelihood development programmes.

KRISHNA GOPAL SAXENA joined the faculty of the School of Environmental Sciences, Jawaharlal Nehru University, New Delhi 100067, India, in 1995 after serving Kanpur University (1982-85) as a Lecturer in Botany in P.P.N. College, the Indian Institute of Remote Sensing (1985-89) as Scientist-SD in Forestry and Ecology Division and the G.B. Pant Institute of Himalayan Environment and Development, India as Scientist/ Head, Core Programme Sustainable Development of Rural Ecosystems. His current research interests are centered around Ecology-Natural Resource Management-Sustainable Development interphase and contributions published in around 150 articles in Journals/Book chapters/Edited Books/Authored Books arising largely from the support from the Government of India, Global Environmental Facility (GEF/Tropical Soil Biology and Fertility Institute of CIAT (TSBF-CIAT), United Nations Educational, Scientific and Cultural Organization (UNESCO), MacArthur Foundation, United Nations University (UNU) and ICNet, Japan. He is a Fellow of National Academy of Agricultural Sciences, National Institute of Ecology and Leadership in Environment and Development, India and Member, Editorial Board of the Journal of Mountain Science.

'Come Let Us All Play': Sarna, Sacred Groves and 'Green' Governance in Jharkhand, India

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In recent decades, sacred groves in India have been widely recognized by academicians, activists, social movements and political parties. There is a 'return' to the sacred groves, initiated by several environmental, religious, ethnic, social, political and organizational factors. Sacred groves go through the time wraps of conflict and change: 'Sacred' today is not what it was yesterday and peoples' beliefs, practices and purposes have changed over time. Besides the sphere of religion and culture on the one hand, and indigenous politics on the other, democratic conceptualization of governance and people has also now begun to inform the discourse on sacred groves.

In north India, Jharkhand state, characterized by forests and tribal population, Sarna, the tribal religion, and sacred groves, the prime symbol of that religion, signify a broader faith today, far more expansive and sharper than it was in the past. At the same time, this new wave of sacrality characterized by ethnic, religious and identity politics can produce serious contradictions in rural, social and political realms. These contradictions require an understanding of determinants of new sacrality, and also of the social and political surrounding in which they are searched for.

The paper also focuses on three critical issues surrounding sacred groves: Past and Present: How the sacred groves in the state have been represented in the past and what is their present status? Relative Autonomy/Dependence Arena: How do sacred groves feature within the new laws and legislations and forest governance in the state, involving a layered interplay of governmental actors and local characteristics? Agency/Representation Arena: Who, with what authority, makes decisions in the sacred groves? What is the consensus or contest around this? How are decision-making bodies and processes constituted – and what are the continuities and changes here?

MUKUL SHARMA is a Professor in Indian Institute of Mass Communication, New Delhi. He has a multidisciplinary, diverse background in academics, research, development and media. Combining the disciplines of environment studies, including climate change and energy, media and development studies, he has published 16 books and booklets in English and Hindi, the latest being, *Caste & Nature: Dalits and Indian Environmental Politics* (2017), *Green and Saffron: Hindu Nationalism and Indian Environmental Politics* (2012), *Human Rights in a Globalised World: An Indian Diary* (2010) and *Contested Coastlines: Fisherfolk, Nations and Borders in South Asia* (co-authored, 2008). His forthcoming book is *Dalit aur Prakriti: Jati aur Bhartiya Paryavarn Aaandolan* (in Hindi). He has a deep interest in exploring environmental changes, and their intersections with political, economic and social factors. In particular, he wishes to capture the complex interplay between power, authority, political ideologies, environment and social movements. He also works around the themes of environmental governance and policy making that include aspects of democratizing society and decision making by including questions of community, tradition, religion, customs and hierarchy. His new research will focus on environment, religion and politics in South Asia.

Dai Holy Hills and Conservation in Xishuangbanna, Southwest China

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Cultural identity for indigenous (or in China, "ethnic minority") Dai people in Xishuangbanna is closely tied to protecting ancestral spirits in sacred forests called "Holy Hills." These spaces have drawn the attention of conservationists: Xishuangbanna contains the world's northernmost tropical rainforest and China's richest biodiversity, much of which is threatened by expanding rubber plantations, and Holy Hills have been documented to contain rare species and ecosystems underrepresented in nature reserves. Recently, Holy Hills and Dai people have become of interest to the Chinese state as part of constructing an Ecological Civilization ("Eco-Civilization"), a policy vision that encourages people to rethink the human-nature relationship to engender a more sustainable form of economic development. In recent promotions of Eco-Civilization, the Chinese government emphasizes that it is important to conserve ethnic minority culture because their traditional practices have been protecting the environmental naturally. This is particularly interesting in Xishuangbanna, for the focus on rural landscapes and traditional practices introduces a rhetoric for renewed government attention in ethnic minority communities. This paper examines the history of Dai people and Holy Hills in Xishuangbanna, as well as their entanglements with the Chinese government in light of state interest in ethnic minority cultures, environmental protection, and Eco-Civilization. Drawing on historical and contemporary examples, this work seeks to highlight both the transformations and resilience of Dai cultural identity and Holy Hills in the face of tumultuous change and political struggle.

LILY ZENG is a PhD Candidate at Yale's School of Forestry and Environmental Studies and New York Botanical Garden. She works in Xishuangbanna Dai Autonomous Prefecture in southwest China, an area that contains the world's northernmost tropical rainforest and China's richest biodiversity, to look at community-based conservation in sacred forests traditionally protected by local indigenous groups. Her research combines anthropology and ecology to examine the changing relationship between indigenous communities and their sacred forests, the effect on land use practices, and the ecological implications for biodiversity conservation. This work seeks to understand when and how community goals for protecting sacred forests are aligned with conservation goals, which is important for engaging with conservation science and policy-making in a way that can conserve biodiversity while also promoting cultural self-determination. Her work has been funded by the National Science Foundation, the Natural Sciences and Engineering Research Council of Canada, and National Geographic. She has recently begun working for the Government of Canada to analyze policies related to climate change, international negotiations, and forests.

WORKSHOP VI

SPORT MEGA-EVENTS AS HUBS FOR INTERASIAN INTERACTIONS

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WORKSHOP ABSTRACT

Between 2018 and 2022, three consecutive Olympics will take place in East Asia: the PyeongChang Winter Olympics (2018), Tokyo Summer Olympics (2020), and Beijing-Zhangjiakou Winter Olympics (2022). In the 122-year history of the Olympic Games, this will be the first time that multiple installments will be held consecutively in one world region outside the cultural West. Further, the 2022 FIFA World Cup will be held in Qatar, only the second hosting of this event in Asia (after the 2002 Japan/Korea contest). The Asian Games are the world's largest regional games, including many more sports disciplines than the Olympic Games and nearly as many athletes. After the 2018 games in Jakarta, the next two will be in East Asia: Hangzhou (2022) and Nagoya (2026). Pundits have wondered whether the geographic shift of mega-events indicates the decline of the West and the rise of Asia. Will the Asian events strengthen intra-regional solidarity, or do Asian actors primarily strive to form relationships with Western counterparts? Does East Asia occupy a discrete role in Asia as a whole?

Scholars have argued that global mega-events (Olympic Games, FIFA Soccer World Cups, World Expos) operate as hubs of global flows of capital, people, knowledge, and technology, and perform important ritual and symbolic functions. However, this general insight remains to be researched at a more concrete level. Furthermore, although there has been a growing body of literature on sports, Olympic Games, and Asian Games in Asia in recent years, few scholars have specifically focused on the way in which sports and sport mega-events serve as a platform for elite networking and the strengthening of regional social and cultural interconnections. Stefan Huebner's focus on mega-events in the formation of Asian identity in Pan-Asian Sports and the Emergence of Modern Asia, 1913-1974 (2016) pursued what is still a novel approach to understanding the construction of "Asia." As he documented there, official efforts to craft a pan-Asian identity run into countercurrents: sporting events are just as likely to inflame nationalist rivalries, and different sporting legacies of colonialism and imperialism mark off different sub-regional identities (E.g., cricket in South Asia, baseball in East Asia) and different preferences for mega-events (E.g. India's hosting of the 2010 Commonwealth Games and South Asian hosting of the Cricket World Cup versus the East Asian hosting of Olympic Games or Qatar's hosting of the Soccer World Cup). Further, "national" sports such as kabbadi (India), wushu (China), or karate (Japan) serve to reinforce national identities and compete with each other for inclusion in the mega-event programs.

The proposed panel will be innovative in that it will focus on the question of whether mega-events strengthen regional Asian networks that serve as an infrastructure facilitating the emergence of a stronger Asian identity – which might not yet be evident. It will analyze how these mega-events form a multi-layered system of "hard" and "soft" infrastructures including construction mega-projects, technology, and finance, but also the "transfer of knowledge" (the organized process by which know-how is transferred from one event to the next), cultural borrowing, social networking, and the sharing of emotions. It will provide an open-ended forum for identifying all of the different types of connections that Asian sport mega-events generate. At the same time, it will identify the obstacles that might obstruct potential connections, such as nationalist sentiments, legal limits on the mobility of people and capital, wealth disparities between nations and social classes, or hierarchies within elites and sport organizations. By pulling together a picture of the networks that historically coalesced around Asian sport mega-events – and are now coalescing around the upcoming events – this panel will produce a larger picture of globalization and Asia's position in it.

SUSAN BROWNELL is Professor of Anthropology at the University of Missouri-St. Louis. She was a nationally-ranked track and field athlete (heptathlon) in the U.S. before she joined the track team at Peking University in 1985-86 and was selected to represent Beijing in the 1986 Chinese National College Games, where she set a national record in the heptathlon and was on two silver-medal relay teams. *Training the Body for China: Sports in the Moral Order of the People's Republic* (1995) is based that experience. She has also written *Beijing's Games: What the Olympics Mean to* China (2008) and co-authored (with Niko Besnier and Thomas F. Carter) *The Anthropology of Sport: Bodies, Borders, Biopolitics* (2017). She edited *The 1904 Anthropology Days and Olympic Games: Sport, Race, and American Imperialism* (2008), which won the 2009 North American Society for Sport History award for best anthology. She translated from Chinese into English *He Zhenliang and China's Olympic Dream* (2007), the biography of China's first IOC member. From 2000 to 2008 she was a member of the Postgraduate Grant Selection Committee of the International Olympic Committee's Olympic Studies Centre.

GWANG OK is Professor of Physical Education at Chungbuk National University in Cheongju, Korea. He is a Korean national who received a Ph.D. in sport history in the UK and has been a visiting professor at the University of Brighton. He is the author of *Transformation of Modern Korean Sport: Imperialism, Nationalism, Globalization* (2007). He is an Asia regional editor for the *International Journal of Sport History*. In association with that journal he has published multiple solo-authored and collaborative articles, and co-edited the special issue on "The Triple Asian Olympics: Asia Rising - The Pursuit of National Identity, International Recognition and Global Esteem." He is also on the editorial boards of the *Asia Pacific Journal of Sport and Social Science* and *Cogent Journal of Social Science,* and is editor-in-chief of the Korean-language journals *Korean Journal of Golf Studies* and *The Journal of Korean Alliance of Martial Arts.*

The Rise of Mega Sports Events in the Persian Gulf Region: Risks and Opportunities of the 2022 World Cup

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The number of mega sports events in the Persian Gulf Region has been exponentially increasing for the last fifteen years. But it is particularly the state of Qatar that has invested consistently in the sports industry. This process of sportification has started with the Asian Games held in 2006 and will culminate with the stage of the 2022 FIFA World Cup. For the first time in the history, the tournament will be hosted in the Middle East, and, with an estimated cost of 220 billion US$, the economic impact of this edition of the Cup is going to be unprecedented. The research aims to analyse the effectiveness of hosting mega sports events as facilitators of intra-regional connections. Particularly, the study will investigate risks and opportunities relating the economic impact; the effectiveness of the Cup to re-brand Qatar internationally; and the evolution of the diplomatic relationships among the six counties of the Gulf Cooperation Council (i.e. Qatar, Bahrain, Kuwait, the UAE, Saudi Arabia, and Oman).

The article argues the event will have a negative impact on Qatar. The aim of using sport to diversify the economy and affirm Qatar internationally as a modern and powerful country is turning out to have a boomerang effect. Indeed, just after the award to stage the event, allegations of human rights issues and concerns about Qatar's harsh weather arose. Also, accusations of corruption have been made relating to how Qatar won the right to host the event. In addition, the award to stage the Cup has been accelerating a process of disaggregation among the states of the Gulf Cooperation Council, being this one of the reasons that caused, in June 2017, the biggest political crisis to hit the Middle East in years and ended in breaking diplomatic ties between Qatar and four Arab countries.

SIMONA AZZALI is a lecturer and researcher in urban design at JCU Singapore where she coordinates the Master of Planning and Urban Design and teaches modules on planning and sustainable urbanism. She is a member of JCU's Tropical Urbanism and Design Lab, an interdisciplinary team of geographers, architects, sociologists and planners interested in tropical urbanism.

Prior to commencing her appointment at James Cook University, she worked and researched for various renowned academic institutions as the National University of Singapore, UCL London, Politecnico di Milano, and Qatar University, where she also undertook her Ph.D. She has published extensively and presented her work in international conferences in the field of urban studies and planning. Her teaching experience covers four different universities in Milan, Doha, and Singapore where she has taught core modules, elective courses, and studios. She has also contributed to organizing several events, workshops, and initiatives on urban design and architecture topics.

MATTIA TOMBA is a senior research fellow at the Middle East Institute – National University of Singapore. He is also a multi-disciplinary investment professional with a track record of investments and acquisitions in different asset classes, sectors, and geographic areas. He has extensive experience in evaluating, negotiating, and structuring direct investments globally across all parts of the capital structure, in public and private markets. He used to work in Qatar's Sovereign Wealth Fund (Qatari Diar), where he has been managing an equity portfolio, and working on large private equity and real estate transactions worldwide. Previously he was part of the Goldman Sachs Group in the Principal Investment Area (Whitehall Real Estate Funds), where he was involved in portfolio management, and in strategic planning of large European acquisitions. He began his career with the Private Wealth Management team of Merrill Lynch. He is a graduate of Fletcher School, Tufts University (Boston, US), and Bocconi University (Milan, Italy)/Science Po (Paris, France).

The 2018 PyeongChang Olympics and Inter-Asian Emotions in South Korea

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This study attempts to illuminate how the 2018 PyeongChang Winter Olympics served as a platform for transforming the structures of feelings toward Asian countries in South Korea. Specifically, it explores how the 2018 Olympics and related issues have influenced South Korea's perceptions, attitudes, and emotions towards its neighboring countries, including North Korea, Japan and China. The news media reports during the Olympics in South Korea not only reflect people's individual and collective thoughts on nation-hood and regional relations, but also instigate certain kinds of feelings against its neighboring countries, particularly North Korea. The Korean mass media have paid particular attention to the sudden participation of North Korea and its political implications to inter-Korea relations as well as regional and global politics. Domestically, some Koreans have also poured negative opinions and even hate speech towards North Korea's participation not only for ideological reasons but also for violating fairness. Meanwhile, the historic disputes against Japan reignited because Japan rejected South Korea's call for additional measures on the comfort women issue before the Olympics. By analyzing Korean news reports and the online responses on the PyeongChang Olympics, this study illuminates how inter-Asian emotions are transformed in South Korea. By deploying Williams' notion of the structure of feeling (1977), I refer to inter-Asian emotions as "meanings and values as they are actively lived and felt" as well as "a social experience which is still in process, often indeed not yet recognized as social but taken to be private, idiosyncratic, and even isolating" (p. 132). The Olympics enable rapid changes in inter-Asian emotions by providing concentrated exposure to encountering neighboring countries and athletes in both personal and mediated ways. By analyzing Korean news reports and online responses to the PyeongChang Olympics, this study illuminates the transformation of inter-Asian emotions in two dimensions: inter-Korean emotions and regional rivalry.

YOUNGHAN CHO is Professor in Korean Studies at Hankuk University of Foreign Studies, Seoul, South Korea. He received his Ph.D. degree in Communication Studies from University of North Carolina at Chapel Hill, and was a postdoctoral fellow in the Asia Research Institute at National University of Singapore. Dr. Cho research interests include media and cultural studies, global sports and nationalism, and East Asian pop culture and modernity, and cultural economy in Korean and Asian contexts. His papers have appeared in numerous journals, including, *Media, Culture & Society*, *Inter-Asia Cultural Studies*, and *Cultural Studies, Sociology of Sport Journal,* and *Journal of Sport & Social Issues.* Dr. Cho has co-edited several special issues, including "Colonial Modernity and Beyond: East Asian Contexts" in *Cultural Studies*, "American Pop culture" in *Inter-Asia Cultural Studies*, and "Glocalization of Sports in Asia" in *Sociology of Sport Journal*. He edited books entitled "Football in Asia: History, Culture and Business" and "Modern Sports in Asia" (Routledge, 2014), and is a member of the editorial board of *Cultural Studies,* and *Communication & Sport*. His monography, entitled "Global Sports Fandom in South Korea: Ethnography of Korean Major League Baseball Fans in the Online Community" will be published in 2020 from Palgrave Macmillan.

Assessing the Regional Interactions of the Southeast Asian Games, 1959-present

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From the historic Far Eastern Championship Games to the vast spectacle of today's Asian Games, Asian sports mega-events are increasingly recognized as a key site in the construction and celebration of particular notions of "Asia". Less recognized is the fact that Asia is home to numerous mega-events, past and present, including the South Asian, East Asian, and Southeast Asian (SEA) Games. Despite the expanding scholarship on the Asian Games and Games of the New Emerging Forces (GANEFO), we have little understanding of the range of regional (or sub-regional) ideas embodied by Asian mega-events events, or how they coexist and relate to one another.

Through the case of the biennial SEA Games (1959-present), Asia's second-longest running mega-event, this paper has two aims. First, it examines specific regional inter-connections that underpin the SEA Games, and the way in which these links have contributed to the construction of changing Southeast Asian identities. In particular, the paper considers Cold War-era political connections integral to the founding of the South East Asia Peninsular (SEAP) Games (as the SEA Games were originally called), and elite networks among officials of the SEA Games Federation (SEAGF). These connections helped to shape the distinctive institutional and cultural norms of the SEA Games, which are important for defusing potential barriers to regional interaction that are present in the games.

Second, the paper considers the intra-Southeast Asian connections and identities of the SEA Games in relation to the Pan-Asian connections and identity of the Asian Games. Whereas officials initially envisaged the SEAP Games as a "little Asian Games" and pathway to the Asian Games, the relative intimacy, proximity, and regularity of contact in the SEA Games, along with consolidating political notions of Southeast Asia, strengthened Southeast Asian sporting connections, leading to more ambiguous understandings of the relationship between the two events.

SIMON CREAK is assistant professor in history at the National Institute of Education, Nanyang Technological University, Singapore. Creak's research focuses on the cultural sources of political power in modern Southeast Asia, particularly Laos. Creak's first book, *Embodied Nation: Sport, Masculinity, and the Making of Modern Laos* (University of Hawaii Press, 2015), examined how sport and physical culture embodied, quite literally, the political projects of successive authoritarian regimes in that country—from the pan-imperial dreams of French colonialists, to royalist nationalism, socialist construction, and post-socialist developmentalism in the post-independence era. Extending this approach through synthesis of sports history with intra-regional politics, cultural history, and regional historiography, Creak's current project introduces the Southeast Asian Games (1959-present) to studies of regional relations. As well as *Embodied Nation*, Creak's work has appeared in numerous journals and books, including the *Journal of Asian Studies*, *Journal of Contemporary Asia* (co-editor of special issue, "Conceptualizing Party-State Governance and Rule in Laos", October 2018), and *The Whole World Was Watching: Sport and the Cold War* (Stanford UP, forthcoming). He holds a PhD in history from the Australian National University.

Cultural Exchanges through the World Martial Arts Masterships among Asian Countries

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The awareness of martial arts as traditional and folk sports is becoming heightened in many countries and ethnic groups, and they are making efforts to preserve and promote martial arts as part of the human race's intangible heritage, as designated by the United Nations' Educational, Scientific, and Cultural Organization (UNESCO).

Taekwondo and judo achieved successful globalization and became official Olympic events. In South Korea, recognition of the province of Chungcheongbuk-do as the hub of martial arts has been growing for the past 20 years that owns abundant resources of traditional martial arts; it hosted the world martial arts festival in 1998 and registered with UNESCO the martial art of Taekkyeon as part of the Intangible Cultural Heritage of Humanity in 2011.

The World Martial Arts Masterships have been established as a result of these efforts. They are competitions that will be held every two years in rotating locations, beginning with Korea in 2017, and subsequently hosted by other nations in a designated region with the appropriate natural and human resources, infrastructure, and facilities. The second competition will thus take place in 2019.

The World Martial Arts Masterships will have diverse influences on martial arts exchanges among Asian countries. First, they will be in the public interest. The competition is not operated by a single martial arts group, association, or nation, but is a public business, organized and operated in an objective and transparent manner, with the aim of creating infrastructure and promoting national and regional development. Thus, the event will encourage the creation of new facilities for the event in each area that hosts the competition.

The World Martial Arts Masterships will also promote international harmony. They will become a source of dialogue and communication between global citizens beyond the Asian people. The competition will provide an opportunity to foster unity regardless of people's regional and political differences. The World Martial Arts Masterships will also influence historicity. They will promote understanding of the history of martial arts not only in Korea, but throughout the whole world. The World Martial Arts Masterships will appeal to a variety of people. Beyond the competitors, martial arts practitioners from both the East and West, the spectators will include ordinary people, the disabled, and military personnel.

Through Korea's hosting of this international-level event its martial arts will have the opportunity to establish a new tradition and identity, and the country can provide a new venue for training and the exchange of culture and information about martial arts around the world.

Mobile Elites and the Making of Sport Mega-Events in East Asia

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In keeping with the theme of the workshop, this paper seeks to discuss the mobile elements essential to the production of spectacular mega-events in Asia, ultimately with a specific focus on East Asia. My aim is to outline an initial attempt to obtain greater understanding about the role of mobile elites in the making of sports mega-event. The paper argues for the need to find out more about the mobile professionals that help countries to bid for, and stage, sports mega-events. It is constructed as follows. Firstly, I briefly discuss the growth of sports mega-event in the past four decades in conjunction with the shift toward neoliberal economic and political policies. Secondly, the so-called "mobilities turn" in studies of transnational processes, including knowledge management and policy transfer associated with sports mega-events, and the identification of the main carriers of this "know-how", is considered as a way of making sense of these developments. Thirdly the paper then examines the extent to which an East Asian 'Mega-Event Caravan' exists or has been in formation since 2008.

Although I have been following the making of sports mega-events in East Asia for over 20 years, the work is at a preliminary stage and it is hoped that further, more detailed, research will be carried out over the next five years. To date my research methods have largely been desk-based and qualitative, including previous research into the contemporary Olympic Games. In future research it is planned to incorporate several distinct yet mutually reinforcing approaches - archival and documentary research, non-probability sampling, and direct approaches to relevant agencies, organisations and individuals.

JOHN HORNE Ph.D., FAcSS, is currently Professor in the Graduate School and Faculty of Sport Sciences at Waseda University, Tokyo, Japan. Prior to joining Waseda, he held the chair of sport and sociology at the University of Central Lancashire (UCLan) in Preston, and has been Reader and Senior Lecturer in Sociology in the School of Education at The University of Edinburgh, Edinburgh. He is the author, co-author, editor and co-editor of over 150 publications including: *Understanding the Olympics* (2nd edition, 2016), *Mega-Events and Globalization* (2016), *Sport and Social Movements* (2014), *Understanding Sport* (2nd edition, 2013), *Sport in Consumer Culture* (2006), *Football Goes East* (2004) and *Japan, Korea and the 2002 World Cup* (2002). He was appointed as a subject expert in the social science of sport to the sub panel for 'Sport and Exercise Sciences, Leisure and Tourism' in the 2014 Research Excellence Framework (REF) in the U.K. and elected as a Fellow of the Academy of Social Sciences (FAcSS) in 2012. He is currently Past Chair of the British Sociological Association (BSA), and Vice President and Treasurer of the International Sociology of Sport Association (ISSA) and Research Committee 27 (Sport) of the International Sociological Association (ISA).

The Limits of 'Asian Success': Turkey's Endless Failed Sporting Bids

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The city of Istanbul has bid for the Olympic games five times, missing out on every occasion. Since 2000, Turkey has applied four times to host the UEFA Football Championships, failing in every instance. It's safe to say that Turkey has been one of the world's most persistent – and unsuccessful – bidders for a sporting mega-event.

But has it been bidding as an Asian country? Whilst 90% of the nation falls within geographical boundaries of 'Asia', and Turkey's motivations for hosting mega events may share similarities with other Asian nations (accrual of soft power, the projection of national strength, a genuine love of all things football), most Turkish citizens would emphatically reject the notion of themselves as 'Asian'. Yet many would also deny the identity of 'European', despite over half a century of deep imbrication with European sporting networks such as UEFA and the EAA.

My paper focuses on the awkwardness with which Turkey wears the 'Asian' label – both politically and when it comes to sport. I explore three currents of Turkish foreign policy and identity – European, Middle Eastern and Asian – noting how sport has become entangled in each. Historically, bids to host international sporting events clearly sought to frame Turkey as 'Western' or 'European'. In recent decades, as the nation has grown in importance, the framing has shifted. Rather than bind Turkey closer to a regional field, 'Asian' or otherwise, I argue that these branding attempts see the privileging of Turkish geographic and racial exceptionalism, feeding a sense of uniqueness of the Turkish condition. I finish by speculating over whether this lack of solidarity with regional actors lies behind Turkey's perpetual failures in bidding for global mega-events.

JOHN MCMANUS is a social anthropologist specialising in the study of sport, gender, digital media and migration. John's book, *Welcome to Hell? In Search of the Real Turkish Football* (Orion Publishing 2018) explores the history, culture and politics of football in Turkey. John's latest research focuses on two topics: physical activity provision and practice among Syrian refugees in Turkey, and Qatar-Turkey links. John's writing also appears on the Guardian, the Washington Post and the BBC. He is currently an honorary research fellow at the British Institute at Ankara, Turkey.

Pan-Asian Implications in Mega Sports Events Hosted in South Korea

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The Japanese colonial era at the beginning of the 20th century was the first page of Korea's ordeal in modern history. The Korean War, which began immediately after the end of the Japanese colonial era, left the nation the poorest on earth. The war devastated the entire country, in which modernization was still in the burgeoning stage. Throughout this historical era, despite their countless ordeals, Koreans retained the unique ethnic power that was formed over the country's rich history. In particular, sport was an important cultural element that displayed the pride of Koreans to the world. In order to interpret the socio-cultural meaning and pan-Asian implications in mega sports events hoisted in South Korean, this study was conducted to analyze the meaning of major sport events that were held in Korea. In this study, a literature review was conducted to examine diverse sources related to the 1988 Seoul Olympics, the 2002 Korea–Japan World Cup, and the 2018 Pyeongchang Winter Olympics. The results are summarized as follows. First, the 1988 Seoul Olympics gave the country the opportunity to announce its economic revival only 35 years after the Korean War, which is also known as the "Miracle on the Han River." Internationally, the Games realistically represented Olympism because they induced the thawing of the Cold War. Second, the Korean team advanced to the semifinals in the 2002 Korea–Japan World Cup for the first time in history despite the economic crisis of the country, in which it received "International Monetary Fund (IMF) bailout packages" in 1997. The entire nation accomplished dynamic social integration through sports. The Olympic Games provided a cultural turning point that strengthened Korea's national confidence in overcoming the economic crisis. Third, the 2018 Pyeongchang Winter Olympics dramatically led to a peaceful solution to the contentious relationship between North and South Korea, which was becoming increasingly intense and threatened to escalate to war because of North Korea's nuclear missile threats and the global sanctions of North Korea. In the North–South dialog that began right before the Olympic Games, teams marched together in the opening ceremony and the collaboration of teams was attempted in several sports, which was followed by cultural exchanges in diverse fields. Differing from the 1988 Seoul Olympics when the threat of North Korean terrorism was high, the 2018 Pyeongchang Winter Olympics are remembered as following the spirit of Olympism and symbolizing the restoration of a peaceful relationship between North and South Korea. The reason why Korea has become from the world's poorest country to the world's 10th largest economic power since the Korean War is not only found in the successful hosting of mega sports events. But what is clear is that the mega sports events have in fact performed an important socio-cultural role in the processes of modernization. This is reason we should pay attention to the mega sports events held in Korea. Moreover, we hope that the various socio-cultural factors inherent in it can provide important historical clues for many Asian countries preparing for another 'Oriental Renaissance.'

KYOUNGHO PARK is Post-doctoral Researcher at Chungang University and part-time lecturer at Jeju National University, South Korea. He received doctoral degree on the history of Korean football under Professor Gwang Ok's supervision in Chungbuk National University, South Korea. He has published his coauthored article in *The International Journal of the History of Sport* in 2011-2018 and several publications in other international journals. He has several publications in Korean journals and currently pursuing his project funded by the Korea National Research Foundation on a subject dealt with 'A history of European Professional football clubs', 'A Socio-cultural Analysis on Historical Missing-link in History of Korean Soccer', 'A Comparative Historical Investigation on Junior Sports Festival for a New Paradigm'. He is Secretary of Editing for *Korean Journal of Golf Studies,* also Senior director for Korean Alliance of Martial Arts, Korea Society for History of Physical Education Sport and Dance and Korean Society For The Study Of Physical Education, serves also as Advisor for the National Unification Advisory Council of South Korea

Knowledge Transfer to Diplomacy: United Kingdom and East Asian Sport Mega Events

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Sport, and in particular, hosting international sport mega events forms a key dimension to diplomacy in East Asia. The historical context to these sport mega events transcends a complex legacy of political tensions, cultural exchanges and economic development across a number of different eras from nineteenth century western imperialism, through the global conflicts of the twentieth century, and the spread of neoliberal capitalism in the post-World War II world through to the 21st Century. In this paper the empirical focus is on the knowledge exchange between the organising committees of the 2015 Rugby World Cup and 2012 London Olympic and Paralympic Games in the corresponding Japanese committees for the 2019 Rugby World Cup and 2020 Olympic and Paralympic Games. In the recent decades, there has been a growing academic discourse upon sport and diplomacy (for example, Murray 2012; Murray and Pigman 2014, Murray 2018, Rofe et al 2018), and the recognised emergence of a subfield. This subfield has subsequently contributed significantly to a conceptual understanding of sport mega events over a narrative of the events themselves. This article brings together the context of the UK and East Asian sport mega events and the academic discourse around sport and diplomacy. It does so by employing the global diplomacy framework in recognising the concepts of communication, representation, and negotiation in sport and diplomacy as coined by Alison Holmes and J. Simon Rofe (2016), and applied to the real of sport diplomacy by Rofe in his 2016 article Sport and Diplomacy: a Global Diplomacy framework (2016), and more recently in Sport and Diplomacy: Games within games (Rofe et al 2018). This framework is a "means of comprehending relations between different polities otherwise centred on the nation-state" (Rofe 2016, 212) and therefore has particular relevance to Sport Diplomacy. The article goes on to apply this thinking to the East Asian context, while being sympathetic to the regional histories and politics, and across a range of state and non-state actors. The conclusions drawn point to the unique nature of East Asian context and the tensions evident within the region as to how best to exploit the opportunities provided by Sport Diplomacy.

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VERITY ANNE POSTLETHWAITE, SOAS University of London is a Teaching Fellow in the Centre for International Studies and Diplomacy, and a PhD candidate (funded through the University of Worcester). Her research focuses on the politics of sport in terms of diplomacy and public policy, with a particular focus upon the 2012 London Olympics and Paralympics, international sport organisations and public policy around education.

Platform for Human Right Due Diligence as Hub of Sport Mega Events in Asia

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Sustainable development become absolutely imperative in hosting a sport mega event. Recently, more attention has been paid to human rights as social sustainability. In 2017 the IOC adopted a new rule within Host City Contract since 2024, which includes a section designed to strengthen provisions protecting human rights in a manner consistent with all internationally recognized human rights standards and principles. FIFA has also adapted human rights policy in the sport mega events. Accordingly, human rights due diligence is essential in Asian countries hosting the sport mega events in the future.

In this workshop we would like to talk about the possibility of a platform for Human Right Due Diligence as a prerequisite for solving a variety of challenges on sport mega events in Asia, referring the commitment of the Tokyo Organising Committee of the Olympic and Paralympic Games 2020 (TOCOG). TOCOG requires suppliers and licensees in supply chains to comply with the Sourcing Code, in order to ensure the respect for human rights in the entire range of supply chains. Tokyo 2020 check and monitor whether suppliers and licensees comply with the Sourcing Code, providing the Grievance Mechanism for the Sustainable Sourcing Code. This is a chance to hear a voice of the indigenous people deprived of their rights. In this process it is important to set up the platform to have an interactive dialogue among a variety of stakeholders.

In this workshop we would like to discuss a possibility of Asian Platform to provide the interactive dialogue and to take into account diverse tradition and culture of indigenous people.

NORIHIDE ISHIDO is was born in Hiroshima, Japan, and is a Professor at the Law School of Chukyo University, where he earned his Master in Law. He is a Board Member of the Japan Sports Law Association and the Asian Sports Law Association, as well as the Vice Commissioner of the Legal Affair Commission in Japan Olympic Academy. Additionally, he is an Arbitrator of the Japan Sports Arbitration Agency.

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From 2010 Guangzhou to 2018 Jakarta-Palembang: Asian Games between the East Asian Epoch and Pan-Asian Identity

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The Asian Games are the world's largest regional sports event, including a great variety of sports disciplines and recently attracting as many athletes as the Summer Olympics. Since the first event in 1951, the Asian Games have reflected geopolitical issues including strong rivalries as well as pan-Asian ideas in the region. The increasing dominance of East Asian host cities and medalists at the Asian as well as Olympic Games has led to the question whether East Asia occupies a discrete role in Asia leaving other regions behind. The 2010 Guangzhou Asian Games serve as an example of the modern ascendancy of the "Middle Kingdom" China and the strengthening of the East Asian Epoch.

The analysis of the 2018 Indonesian Asian Games, in contrast, investigates in how far the Southeast Asian country is able to challenge the East Asian dominance with establishing alternative stories. This includes central aspects of Indonesia's agenda for the sports event such as the country's sport history and sporting performance, host city development and marketing, nation branding and national identity. It further addresses Indonesia's perspective on the East Asian Olympics and its relationship with Asia and East Asia considering Indonesia's characteristic as a Muslim-majority country. This paper scrutinizes the long-nurtured ideal of the Asian Games as a platform for pan-Asian identity and identifies aspects of and contradictions to this form of identity with regard to the 2014 Incheon and 2018 Jakarta-Palembang Asian Games. The main conclusion is that in some points Indonesia has been able to establish alternative stories through the hosting of the Asian Games but a strong domestic focus limited the chances to challenge the East Asia Epoch and to give deeper meaning to a pan-Asian identity.

FRIEDERIKE TROTIER is a research assistant at the Chair of Comparative Development and Cultural Studies - Southeast Asia at the University of Passau. Until 2017, she worked as a lecturer at the Department of Southeast Asian Studies, Goethe University Frankfurt.

She holds a PhD in Southeast Asian Studies since 2018. In her thesis she analyzed the role of sports events in the changing Indonesian history and scrutinized the new local agency after Indonesia's decentralization process with the example of Palembang as Indonesia's new sports city. She has recently published with the *International Journal of the History of Sport* about 'The Legacy of the Games of the New Emerging Forces and Indonesia's Relationship with the International Olympic Committee' and with the *Asia Pacific Journal of Sport and Social Science* about 'Changing an image through sports events: Palembang's success story'. She has given many presentations and organized two panels at international conferences.

WORKSHOP VII

STATES OF FORTIFICATION: CONNECTING ASIA THROUGH TECHNOLOGIES OF FOOD AND HEALTH

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WORKSHOP ABSTRACT

This workshop will focus on how technological interventions in food and health have informed projects of modernity, sovereignty, empire building, and subjectivity across Asia, with particular attention to the temporal and geopolitical modalities that have shaped and been shaped by these phenomena. Central to the workshop will be considering how "Asia" and its regions might be retheorized and remapped – as places, concepts, or constellations of networks – through food technologies. We anticipate pursuing three interrelated themes. First, what are the ways in which efforts to create and protect strong nation-states and subjects have harnessed technology to feed, nourish, and fortify the bodies and minds of the subjects who have constructed those nation-states? Second, how have individual and state-level concerns with food and health productively generated new opportunities for technological innovation, experimentation, and intervention that have alternately connected and disconnected people and communities throughout this region? Third, how does critical attention to the intersection of food, health, and technology provide new perspectives for scholarly research design, analysis, and collaboration across the social sciences and humanities?

Societies in Asia have been, and continue to be, shaped by historical experiences with food. Across this geopolitical region there has long been a mutual entanglement of food, health, and technology that has simultaneously connected and disconnected people, their bodies, their histories, and the social worlds in which they live. For instance, new methods to improve and ensure productivity, efficiency, quality, and safety across all stages of the food system from production and distribution to consumption and disposal often foregrounded technological innovations not only for ensuring greater stability in food supplies, but also for building stronger and healthier citizens, societies, and states. New chemical and mechanical technologies for agricultural production, manufacturing, and food preservation and storage enabled foods and accompanying values and philosophies to circulate through longer supply chains and into new networks, thereby connecting people who were otherwise culinarily, culturally, and geographically distinct. At the same time, the monopolization of raw materials such as salt, sugar, grains, and tea by imperial powers distorted these circulations and established boundaries within communities. One key moment in the early 20th century was the introduction of Western nutritional knowledge that prompted Asian societies to grapple with fundamental challenges to "traditional knowledge" about health, family rituals, and household provisioning practices.

Today these challenges continue, as many Asian societies try to recover and return to "traditional" food practices such as pre-Western nutritional precepts, rural farming, native organics philosophies, and other food-centered lifestyles. More recently, technological advances from the digital and artistic worlds have enabled new modes of social and corporeal interactivity, such as with social media that facilitate new relationalities at multiple scales, wearable technologies that allow access into people's most intimate, bodily spaces, or robots and artificial intelligence programs that replace the humans who labor as pickers, processors, cooks and chefs, and health care professionals. We invite empirically rich, historically sensitive, and methodologically grounded projects that will shed light on the ways in which food and health technologies have been formative to projects of nation-state building and separation across Asia. We are especially interested in curating contributions representing different historical periods, regions, and scholarly disciplines that, when put in collaborative conversation at the workshop, will both facilitate greater understanding of the technological, political, and cultural processes that have inspired different modes of governance, subjectivity, personhood, and reveal the dynamics by which modalities of cultural and regional sameness, distinction, convergence, and divergence underlie constructions of "Asia."

MELISSA L. CALDWELL is Professor of Anthropology at the University of California, Santa Cruz, and Editor of *Gastronomica: The Journal of Critical Food Studies*. Since 1995, she has been conducting ethnographic research in Russia, the former Soviet Union, and Eastern Europe. Her research focuses on state-citizen relations, with particular attention to the entanglement of political systems in the most ordinary spaces and dimensions of people's lives, especially their food practices. She has written on such topics as food nationalism, fast food and globalization, culinary tourism, gardening and natural foods, food insecurity, and charitable food relief programs. Her publications include *Not by Bread Alone: Social Support in the New Russia*, *Dacha Idylls: Living Organically in Russia's Countryside*, *Living Faithfully in an Unjust World: Compassionate Care in Russia* and the co-edited volumes *Ethical Eating in the Post Socialist and Socialist World* (with Yuson Jung and Jakob Klein) and *Moral Foods: The Construction of Nutrition and Health in Modern Asia* (with Angela Leung). She is currently building on her research interests on citizen-initiated social justice efforts through a new ethnographic project on food hacking, with preliminary research in Hong Kong and Singapore.

IZUMI NAKAYAMA is honorary assistant professor and research officer at the Hong Kong Institute for the Humanities and Social Sciences, University of Hong Kong. Her research interests include history of the body, medicine, and technology, with a special focus on labor and gender. Her most recent publications include "Gender, Health, and the Problem of Precocious Puberty in Meiji Japan," in *Gender, Health, and History in Modern East Asia,* coedited with Angela Ki Che Leung (HKU Press, 2017). Her current projects examine the histories of menstruation, breastfeeding, and infertility in Japan and East Asia, and the technologies of soy sauce production in modern Japan.

Brain Food: Reconfiguring Medicinal Foodways and New Metrics of Wellbeing

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The realms of food science and nutrition are rapidly transforming with neuroscience research findings focused on brain development and gut interaction. Such developments suggest new frameworks of eating and thinking about food via the brain. Feeding, nourishing, and fortifying have been distinctive elements of defining national identity and state power across Asia for several centuries, if not longer. How is this global turn to neuroscience and brain health articulated in Asian social contexts?

In this paper, I examine emergent categories of brain health across several contexts of knowledge formation and cultural practices. Notions of brain food have previously circulated as part of Chinese medicine and *shiliao* (dietary therapies). I focus on the recent growth of brain foods, foods that are considered to enhance brain function, and query their rise and promotion for health markets especially in Asia. My paper offers insight onto the ways in which recent technological forms of biofortification via neuroscience that are marketed to new consumers in Asia facilitate distinctive meanings and notions of fitness. Finally, I examine how the neuro turn might be shaped by multiple contexts of consumption, fitness, calculations of risk, and metrics of exposure. Such insights may offer suggestions for how scholarly research design, analysis, and collaboration across the social sciences and humanities might engage key questions at the intersections of food, health, and technology.

NANCY CHEN is Professor and Chair of Anthropology at UC Santa Cruz. Her recent research focuses on engineered foods and nutriceuticals to explore new boundaries of taste, consumption, and health. She addresses the securing of food and medicine in the co-edited volumes *Bioinsecurity and Vulnerability* (SAR 2014) as well as in *Asian Biotech: Ethics and Communities of Fate* (Duke 2010), which documents formations of biotechnology and pharmaceutical industries across Asia. She teaches the anthropology of food and shifting formations of food and medicine based on research for *Food, Medicine, and the Quest for Good Health* (Columbia 2009). A medical anthropologist, Nancy critically examines healing practices and health institutions. Her first book *Breathing Spaces: Qigong, Psychiatry, and Healing in China* (Columbia 2003) documents how psychiatry and mental health become national agendas for social integration in China. Her research interests include the study of emerging healing practices, chronic and infectious diseases, and traditional medical knowledge. She is also co-editor of *China Urban: Ethnographies of Contemporary Culture* (Duke 2001) and *Bodies in the Making: Transgression and Transformation* (2005). As the former inaugural Director of the UCSC Blum Center (2014-16), she helped guide the center focus on food insecurity, housing, and economic equity.

The "Gift" of Kimchi: Vietnam War era Distribution of Kimchi, Food Production, and the South Korean Experience of Southeast Asia, 1964-1973

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When US President Lyndon Johnson requested additional Korean troops to support the effort in Vietnam, he agreed to help South Koreans with their provisions and supplies. In the Korean popular imagination, this story has been retold as a "gift" deriving from the U.S. President, one allowing Korean soldiers to experience the familiar comforts of home. In addition to the obvious power dynamic implicit to this narrative, and what this gap might say about the US-ROK relationship, this paper also uses kimchi as a traveling object of knowledge, one which carries with it a set of (Korean) assumptions about the domestic, and what might be found—as well as what might be absent—in any new ventures lying outside of this known sphere.

This set of discussions, taking place in early 1967, has generated a good deal of popular commentary, earning for itself the label of "kimchi diplomacy," along with the related label of "kimchi leverage." When President Park Chung hee bartered Korean bodies and resources for kimchi, he also sought lucrative procurements contracts and development loans. In turn, kimchi became known as a "national food" to individuals outside of Korea, allowing penetration into new spaces and markets, thereby contributing to the Korean brand-building project during Vietnam. The images and associations carried by this food, now packaged and calibrated through more modern techniques, transported a positive image of Korean soldiers abroad, even in the midst of violence.

JOHN P. DIMOIA is Associate Professor of Korean History at Seoul National University (SNU). where his research / classes focus on (1) the broader history of technology (esp. in Korea, EA, 18th century-present), (2) the history of medicine (tropical, global, 18th century-present), and (3) Modern Korea (mid-19th century-present). He holds a Ph.D. in the History of Science (HOS) from Princeton University (2007), and has previously taught in Japan (Kanagawa University), Singapore (NUS), and the United States.

He is working on two new projects: the first of these is a book on energy issues in NE Asia and the Korean peninsula, centering in particular on the decision by South Korea to develop control over its built environments in the late 1960s, and tentatively titled "Korea's Nuclear Century."

The second, an edited volume, "Engineering Asia," a project jointly co-edited with Associate Profs. Hiromi Mizuno (University of Minnesota)and Aaron S Moore (Arizona State), linking NE (Japan, S Korea) and SE Asia (Burma, Indonesia, Thailand, Vietnam) after 1945 in terms of construction and infrastructure has just been published by *Bloomsbury* (August 2018).

In addition to the first book, he has published essays and reviews in *Cross-Currents* (UC Press), *EASTS* (Duke), *Historical Studies in the Natural Sciences* (UC Press), *Technology & Culture* (JHU) and *Theory, Culture and Society* (Sage), among others.

Sencha as Japan's Daily Cup: Technology & Asian Connections in Japan's Tea Industry

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This paper will explain how choices in technology and intra-Asian connections created a consumption pattern that continues in Japan today—the prominence of *sencha* as a daily beverage. In the 1860s, Japan developed a tea industry that depended upon Chinese technology and knowhow to sell *sencha*, a high grade of refined green tea, on the green-tea-dominated US market. To match the tastes of US consumers, Japanese producers imitated Chinese refining methods, which included adding chemicals to give teas a richer, green color. These production methods helped Japanese tea gain a significant share of the US tea market by the late 1870s.

Yet such practices created an opening for India and Ceylon black teas, which entered the US market in 1890s. The India-Ceylon tea lobby pursued negative advertising campaigns portraying Japanese green teas as dangerous and dirty because they were prepared by hand and included coloring agents. India and Ceylon producers emphasized that by contrast their black teas were refined by machines and uncolored, making them "pure" and "clean." Japanese producers worked to counter these negative portrayals by ending the use of coloring agents and by advancing mechanization in their refining practices. Nonetheless the campaigns helped to reshape tastes, and India-Ceylon black teas gained a majority share of the US market after 1920.

Facing a glut, Japanese producers thereafter focused on selling *sencha* within Japan, emphasizing the high Vitamin C content that made it a healthy complement to often meager wartime diets. Although declining during the final years of WWII, the industry rebounded during the US Occupation. Thereafter Japanese producers continued to focus on the home market, promoting *sencha* as a health beverage high in Vitamin C, codifying the consumption practice that continues today.

ROBERT HELLYER (PhD, Stanford) is a historian of early modern and modern Japan. He has served on the faculty of the University of Tokyo, taught at Allegheny College, and was a postdoctoral fellow at the Reischauer Institute of Japanese Studies at Harvard before coming to Wake Forest in 2005. His previous research on Edo period foreign relations was presented in a monograph, *Defining Engagement: Japan and Global Contexts, 1640-1868* (Harvard University Asia Center, 2009). He has also published on the socio-economic integration of the Pacific Ocean in the eighteenth and nineteenth centuries.

During the 2017-2018 academic year, he was a Visiting Researcher and Hakuho Foundation Fellow at the International Research Center for Japanese Studies (Nichibunken) in Kyoto. He is completing an international history of Japan's export of green tea to the United States from circa 1850 to 1950, a project for which he received Smithsonian, Japan Foundation, Sainsbury Institute, and NEH fellowships to support research in Japan, Britain, and the United States. He is also a co-organizer of a multi-year, international project exploring the Meiji Restoration surrounding its 150-year anniversary in 2018.

The Darker, The Better: Rice Standardization in Wartime Japan

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This paper examines a series of endeavors to reform the type of rice by different groups and individuals during the wartime period in 1930s-40s Japan. The government started to take measures to standardize rice types, particularly after the disastrous drought in colonial Korea and Western Japan in 1939. The Rice Milling Regulation Law prohibited the milling of more than seventy percent of rice bran. Due to this, white rice, presumably the most palatable staple food to the Japanese people at the time, was eventually banned; instead, *shichibu-zuki* rice was officially recognized as the national main staple. Later in November 1942, *Shichibu-zuki* rice was replaced by *genmai*, brown rice, which was deemed as a more resource-saving type of rice.

Revisiting this hitherto less-known aspect of wartime dietary reforms provides us with a new perspective on the relationship between science, (ir)rationality and wartime mobilization. Specifically, this paper questions the conventional meanings attached to the *genmai* adoption by asking to what extent it was an ad hoc, irrational and scientifically groundless measure, as many scholars have commented thus far. Indeed, just as rice itself has invariably been associated with the core of Japanese cultural identity since the Meiji period, *genmai* (less- or un-milled rice in general) has often been associated with Japanese cultural nationalism originating from the prewar and wartime ideology. However, the claims on *genmai* and their socio-cultural implications went far beyond the narrow scope of irrational organicist ideology. This paper argues that this general direction toward darker rice was part and parcel of the wartime dietary rationalization initiatives undertaken during WWII in Japan and elsewhere in the world. Furthermore, my discussion explores how it appropriated passions espoused by pre-existing rice reform campaigners, especially medical professionals and women's organization leaders, rather than being adopted as a mere top-down wartime policy.

SOOKYEONG HONG is a postdoctoral fellow in the Science, Technology and Society Cluster at the Asia Research Institute, National University of Singapore. She received her PhD in modern Japanese history from Cornell University in 2017. Among her research interests are the history of food, health, and environment in modern Japan; medicine in the Japanese Empire; and transnational history of total war and social transformations. Hong's recent publications include "Digesting Modernity, Healing with Nature: The Birth of a 'Natural' Food Movement in Meiji Japan, 1905-1910," in Global Environment: A *Journal of Transdisciplinary History* 11 (2018): 105-129 and "Toward a Gentleman's Overseas Community: the Abolition of Japanese Brothels in Singapore, 1910-1920," in *Korean Journal of Urban History* 19 (2018): 35-62. She is currently working on her book manuscript titled "*Food as Life: Science, Spirituality and Politics of Eating Right in Japan, 1930-1970.*"

Ayurvedic Food and Medicine in Contemporary India: National Politics, Asian Connections, and the Global Market

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Ayurveda is a South Asian tradition of health and longevity which places a special emphasis on food, diet, and lifestyle. Although it is one of many alternative traditions in India, Ayurveda has become the most dominant medical system in the country and a growing regional and global phenomenon. Within the national and global health discourse, Ayurveda is often advertised as an ancient science uniquely equipped to cure modern diseases; however, I argue that the popularity of Ayurveda goes beyond its medical efficacy. Instead, the appeal of Ayurveda is fueled by an interlinked set of ideological, economic, and cultural factors which tap into people's quest for health, cultural identity, and globalized consumerism. I begin by examining the Indian nationalist discourse on local Ayurveda as a marker of cultural heritage, and show how it echoes many Asian and global movements that emphasize local foods and indigenous dietetics. The nationalist promotion of Ayurveda within the swadeshi (homegrown) economy has encouraged the commodification of Ayurveda to the extent that the current market of Ayurvedic commodities in India grows at an astonishing rate of 16% annually. I then compare Ayurveda to Traditional Chinese Medicine, highlighting the ways in which branded Ayurveda has been shaped by transregional connections and explicit competition for the global market of alternative pharmaceuticals. Finally, I situate Ayurveda within the global political economy of wellness, driven by an interest of Western consumers in "Asian" medical knowledge in general, and in "healthy food" in particular. Overall, I demonstrate that Ayurveda has become a pluralistic commercialized assemblage whose many forms include everything from branded pharmaceuticals, beauty products, and Ayurvedic massage spas to Ayurvedic cooking classes, cookbooks, and packaged food.

VENERA R. KHALIKOVA is a cultural and medical anthropologist who specializes in the biopolitics of alternative medicine, nationalist discourse, morality, body, and consumption, with a focus on North India and the Himalayas. Currently, she is working on a book manuscript that investigates the ideologies of health and cultural belonging in India as shaped by the government policy on alternative medicine and the growing market of alternative pharmaceuticals and consumer goods. Through the analysis of healthcare infrastructure, medical ideologies of doctors and patients, and media discourse, the book traces the hierarchical entanglements of Ayurveda, Unani, Homeopathy, and other state-sanctioned alternative medicine in the context of both Hindu nationalism and globalization.

Khalikova holds a Ph.D. in Anthropology from the University of Pittsburgh, USA. Prior to the doctoral program, she had studied anthropology in India and Russia. Khalikova is a recipient of several prestigious grants and fellowships, including The Wenner-Gren Dissertation Fieldwork Grant, Andrew Mellon Predoctoral Fellowship, and The Government of India General Cultural Scholarship. She is an author of several academic publications in English and Russian. As a Contributing Editor at *Cultural Anthropology*, she also writes posts about teaching anthropology.

Digital Food Porn on Instagram in Hong Kong and Taiwan: Body, Autonomy and Digital Femininity

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Past studies have presented diverse views on the roles of "foodie" influencers on new media: some scholars see them as playing the role of citizen journalists or cultural critics, while others focus on the leveraging the new media influencers in public relations or shaping commercial branding. Drawing on a mixture of methodologies, including textual analysis of photographs of digital "food porn," and in-depth interviews of "foodie influencer" on Instagram, the study analyze online foodscape in Hong Kong and Taiwan in terms of self-exoticization, authenticity and hybridity. Inspired by the volume of food images on Instagram, we set out to investigate the digital "food porn" as a postfeminist cultural space rife with contradictions about women's body, consumption and sexuality. First, drawing on postfeminist and feminist corporeal theory, we analyze digital "food porn" as a form of Instagram influencer's media production that draws on conventional representations of the female body in pornography, fashion, travel and popular culture in Asia. Second, we examine the photography on the media platforms to look for useful insights into the postfeminists' subjects' construction of digital femininity in Asia. Third, since the digital food porn is playful, pleasurable and entrepreneurial responses (Dejmanee 2015), I contextualize how these ordinary foodies emerged to become influential figures on social media and market mavens in Hong Kong and Taiwan in terms of social capital and cultural capital accumulations via public display of taste. Sustaining their credibility and authenticity is deemed as very important for these influencers when it comes to managing their relationships with the audience. The article situates foodie influencers on Instagram as one instance of a larger phenomenon that boundaries between online and offline foodscape are getting blurred. Offline foodscape is mediated by online trends online reviews and user-generated content. Lastly, the study is also concerned with the influencer's views of collaborations with corporation marketing, as well as their tactics of hashtag labelling.

YI-CHIEH LIN received Ph.D. in Anthropology from Harvard University and teaches in College of Communication at National Chengchi University, Taipei, Taiwan. Her research interests include: new media and social change; science, health and society; food and popular culture; political ecology, transmedia storytelling. Some of her recent publications include: Examining the Role of Cultural Intermediaries of Exotic Food Brands: A Case Study on Independent French Dessert Artisans in Taipei. *Journal of Communication Research and Practice*; Exhibiting Food Culture and Identity: Authenticity and Vernacular Postmodernism *Taiwan Journal of Anthropology*.

Sophisticated Spirits: "Practical Distilling" & Firewine from Manchuria to Malaysia, 1910-1940

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Using court cases, alcohol production manuals, and medical reports from Republican-era China (1911-1949), this paper delves into an underground alcohol industry that connected locales as disparate as Manchuria, Shanghai, New York and Tokyo in the years 1910-1940. Drawing from sources in Chinese, Japanese, and English, I reconstruct the regional routes of materials, knowledge, and technology that supported the boom of this illicit but vibrant industry, one in which chemical experimentation and industrial production techniques went hand in hand with newly popular patterns of alcohol consumption in Asia. Indeed, within one bottle of fake whiskey or adulterated rice wine, a whole constellation of connections swirled: industrial ethanol imported from Java, bottle labeling machines bought in the French concession, warehouses managed by Shanghai gangs, and production manuals purchased from the US or England.

My paper argues that we cannot simply take contemporary accounts detailing a flood of bad booze on the markets at face value. While a brisk trade in what was termed huojiu (firewine) in Chinese and "stretched" or "sophisticated" spirit in English was no doubt widespread in East Asian ports, my research contextualizes the practice of "practical distilling" within a global framework during this period. As I will demonstrate, in many cases, "fake" alcohol was not synonymous with poisonous alcohol. Rather, charges of copying, faking, and passing off alcohol were frequently levied by multinational companies with an eye to stamping out local competition; likewise, government officials sought to consolidate and expand authority by promoting "global standards" at the expense of local producers. By examining the actual production process of these off-brand wines and liquors both in and outside the borders of China, this paper suggests the permeability of the alcohol industry's taxonomies and standards, which despite the claims of multinational companies were very much in flux well into the twentieth century.

TRISTAN REVELLS is currently a PhD candidate at Columbia University's East Asian Languages and Cultures Department. Drawing from the fields of environmental history, science and technology studies, and commodity history, his dissertation on China's first alternative energy industry investigates the relationship between China's late Qing era alcohol industry and the development of an ethanol based biofuel used by Nationalist and American forces in WWII. Rather than focus on the cultural, social, or economic aspects of alcohol in China, Tristan's topic has led him to study alcohol as an object of scientific inquiry and technological innovation, rather than as a beverage. This avenue of inquiry has led him to scholarship outside the field of Chinese history, and his dissertation engages with work on "pure food' movements, the construction of "global standards" for food, and the circulation of scientific knowledge through colonial and post-colonial spaces. He previously studied at National Taiwan University's School of Law and the University of Chicago.

Baking Blogs as Technology of Identity: Negotiating Confucian and Neoliberal Motherhood in South Korea

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The popularity of blogs on baking among young South Korean mothers reflects the shifting gender subjectivities under the influence of neoliberal ideas and institutions. Using the technology of blogs, mothers negotiate the sacrificial Confucian mother figure and new neoliberal subjectivities. This adaptation is shown through sharing baking techniques and knowledge that directly connect to good mothering practices and children's health. Mothers also share their own self-managing and self-enterprising stories through personal anecdotes and experiences of baking. Yet these practices of self-enterprise are subtly embedded in the rhetoric of sacrificial motherhood. In addition, blogger mothers utilize the technology of blog and the capitalistic and neoliberal system of power blogging to empower their domestic positions by creating an open and collective discourse in public. Blogger mothers' practices of adaptation reflect the struggle between tradition and modernity that other Asian regions similarly go through.

HOJIN SONG (Ph.D. University of Iowa) is an assistant professor of communication at Roberts Wesleyan College. Her research interests include gender and generational identities, food culture, neoliberalism and globalization by examining various media in the South Korean context.

Eating Bitterness: Wild Plants and the Limits of Technoscience in Taiwan

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Wild plants (*yecai*) are central to the foodways of Taiwan's indigenous Austronesian people (*yuanzhumin*), who account for 2% of the island's population. While the majority Han Chinese on the island have long associated wild plants with wartime memory and indigenous "savagery", with concerns for climate change and food safety rising, they have begun to redeem wild plants as an alternative to cultivated and industrially-produced vegetables. The government sector has joined this redemption of wild plants. Especially, one government institution, the Council of Agriculture's Agricultural Research and Extension Station (ARES), has published recipes for wild plants online, trained indigenous farmers on how to domesticate wild plants, and encouraged nonindigenous farmers to incorporate wild plants into their farming repertoire. As Han people who do not have cultural intimacy with the indigenous foodways surrounding wild plants, ARES scientists' concern is not quite that of promoting *yecai* as Taiwan's *terroir.* Their chief concern lies in turning *yecai* into popular vegetables, as foods that can fortify the Taiwanese nation against environmental change and its populace against various health risks. My paper asks: What is happening on the ground in such state-driven technoscientific requalifications of indigenous foodways and wild plants in Taiwan today? What kind of locality do state scientists claim through these plants? What kind of nation-state do they try to fashion, both symbolically and materially, through promoting the production and consumption of these plants among its populace? What aspects of wild plants do they deem as positive or negative? I argue that ARES researchers only selectively requalify some aspects of indigenous food heritage as valuable. I contend that in that process, many indigenous cultural practices surrounding these plants— such as enjoying bitterness in wild plants—are erased. By doing so, ARES scientists reproduce the Han-centric vision of Taiwanese nationhood and culture where indigenous heritage is incorporated and appropriated as long as it is not repugnant.

TOMONORI SUGIMOTO is a Ph.D. candidate in Anthropology at Stanford University. His doctoral dissertation examines how the concept of indigeneity is marshalled to make political, spatial, and ecological claims in urban Taiwan. By analyzing how Taiwan's Austronesian indigenous Pangcah/Amis people are increasingly making claims to the city of Taipei and its land, nature, and infrastructure – despite their lack of indigenous ties to the city – his research shows how indigenous belonging and politics are shifting as indigenous people rapidly urbanize. He has also conducted research on the renaissance of indigenous foodways in Taiwan over the last twenty years. He has published articles on indigeneity and settler colonialism in Taiwan in journals such as *Gastronomica*, *Settler Colonial Studies*, *Yuanshijie*. His research has been supported by the American Council of Learned Societies/Mellon Foundation, the National Science Foundation, the Wenner-Gren Foundation, the Social Science Research Council, and the Toyota Foundation.

Packaging a "Local" Beverage: Vitasoy in Post-WWII Hong Kong

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Now considered a quintessential Hong Kong household food product, soy beverage marketed under the Vitasoy brand had to earn local acceptance among the Chinese consumers in postwar Hong Kong. Marketed as an alternative to a Western product, Vitasoy struggled in its early days. The product only won the approval of local consumers in Hong Kong as the company leveraged technological breakthroughs to respond to the cultural conditions of a growing clientele experiencing economic growth and undergoing lifestyle transformation. Positioned as "poor people's milk," Vitasoy offered an alternative to bottled cow's milk, a Western product rendered inaccessible to many due to socioeconomic hurdles. As high quality soybean is not a local product, Hong Kong paled in the consumption of soy beverages compared to regions such as northeast China. Although produced with Chinese soybeans, soymilk suffered poor sales in Hong Kong in the years after World War II because this beverage did not suit notions of bodily well-being among the local Chinese.

Taking advantage of the unaffordability of dairy products and the socioeconomic conditions of postwar Hong Kong, Vitasoy produced a novel item that leveraged the discourse on nutrition and bodily growth, and adapted its product format and sales strategy to conform to local notions of health. The company "packaged" Vitasoy not only in the physical presentation of the product but also in crafting a product positioning to take full advantage of the dynamic discourse of modernity, science, prosperity, and cultural specificity. Through the study of mass media records and corporate materials in the post-World War II period through the 1970s, this article reexamines the story of Vitasoy in the context of colonial Hong Kong where enterprising business maneuvers leveraged technological breakthroughs to overcome cultural resistance and created a "local" product in the context of a global discourse.

JOHN WONG's research focuses on the flow of people, goods, capital and ideas. With a particular interest in Hong Kong and the Pearl River Delta area, he explores how such flow connected the region and its residents to the Chinese political center in the north as well as their maritime partners in the South China Sea and beyond.

Studying the China trade in the context of early-nineteenth-century global exchange, John's first monograph, *Global Trade in the Nineteenth Century: The House of Houqua and the Canton System* (Cambridge University Press, 2016), demonstrates how China trade partners sustained their economic exchange on a global scale long before Western imperialism ushered in the era of globalization in a Eurocentric modern world. He has published in various academic journals including *Business History Review, Law & Literature*, and *Asia Major*.

Focusing on the dairy and soymilk industry in the Treaty Ports of Shanghai and Canton as well as postwar Hong Kong and Taipei, his current project examines the interactions between the consumers and the businesses producing and marketing such products as a discursive process in which the various participants produced and received confusing signals in the race towards modernity and economic prosperity.

THE NETWARE OF THE NEW ASIAN ECONOMY UNDER THE INDUSTRIAL REVOLUTION 4.0

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WORKSHOP ABSTRACT

Social networks, the sharing economy, and the internet of things are all forms of netware: networks in which value is generated by bringing people and things together (consumers, providers, cars, bicycles, payment systems, etc.). These digital networks are driving forward a "Fourth Industrial Revolution" or "Industrial Revolution 4.0." The fourth industrial revolution builds on the electronics revolution (IR3.0) to connect people and things in digital networks. The electronics and computer hardware value chains of IR3.0 were central to the economic development of East Asia, though the region largely missed out on the computer software boom that represented the maturity of this wave of innovation. Now we are seeing the emergence of a new kind of technology value chain for what might be called "netware" — platforms that bring people and things together to create value through integration. Netware is at the heart of IR4.0 and is ripe for sociological, political, and political-economic study. It has the potential to change not just business practice, but the structure of society itself.

The new netware economy is even more focused on the Asia-Pacific region than was the hardware economy of IR3.0, with major value chains seemingly concentrated either on the west coast of the United States or on the east coast of China. The position of China in the netware economy is particularly interesting because it is home both to a large, semi-closed internet and to a large, very open maker hub. Both of these Chinese networks are focal points for pan-Pacific production networks, but neither is exclusively Chinese. The firewalled Chinese internet may be to some extent a walled garden, but mobile access to it is dominated by Android and Apple operating systems and app stores. The world's maker hub may be concentrated in southeastern China, but it uses components from across Asia and attracts participants from around the world. Thus although China and California loom large in the netware economy, the tentacles of the netware economy are especially thick in advanced technology hubs like Japan, South Korea, and Taiwan, and they are increasingly reaching out to new assembly sites like Vietnam, Indonesia, and India. Success in netware is likely to be crucial for any of these countries (Chine included) if they hope to climb Asia-Pacific value chains like the Japan, the Asian tigers, or indeed China itself.

We invite contributions on all aspects of the Asia-Pacific netware economy: value chains, production networks, social networks, creative commons, open source software, open source hardware, maker culture, hardware accelerators, hackathons, venture capital, digital entrepreneurship, blockchain, fintech, the sharing economy, the internet of things, and similar topics that we may not have heard of (yet). Given the emerging nature of this topic, we welcome conceptual contributions as well as papers based on empirical data. We are especially interested in contributions from scholars who are at an early stage in their research processes.

SALVATORE BABONES is an American sociologist at the University of Sydney and the director of the Zhongguo Institute, an online network think tank dedicated to improving the world's understanding of China and China's understanding of itself. Salvatore has authored or co-authored seven books and several dozen scholarly articles. His short monograph *American Tianxia: Chinese Money, American Power, and the End of History* (2017, Policy Press) posited the merger of the west coast of the United States and the east coast of China into a single technological ecosystem that he calls "Calichina." He is a frequent online contributor to *Foreign Affairs*, *Foreign Policy*, and *The National Interest*, and has written many technology-related columns for *Forbes* online. He is currently researching a book on *Timelines of the American Civilization*, to be published in 2020, which will trace the development of

American individualism from the colonial frontier to the frontiers of the internet. Salvatore is not, by training, a technologist, but he is keenly interested in the ways that netware technologies are shaping international relations and, ultimately, human society itself.

NGUYEN DUC VINH gained a BA degree in computer science but decided to become a sociologist and demographer. He obtained a PhD degree in demography at the Australian National University. Vinh is currently Director General of Institute of Sociology and vice-editor-in-chief of *Sociological Review* (Vietnam Academy of Social Sciences). His work focuses on both doing social research and editing sociological papers sent to *Sociological Review*. Vinh has authored or co-authored a number of scholarly articles on socio-demographic issues. In addition, he is eagerly interested in applications of information technologies to social science research as well as the effects of information technologies on social changes.

Location, Centrality, and Periphery on the Emerging Mobile Netware

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This paper focuses on the role of place in mobile networks, shown in the proliferation of location-based services and mapping technology, and the shrinking number of places where mobile service is inaccessible. It explores the evolving technology and social uses of mobile communication networks across Asia, and conceptualizes ways that social authority is constructed, challenged, and re-imagined. With mobile devices now the dominant mode of internet access across Asia, this paper seeks to understand not only the evolving concept of location on mobile social networks, but also the implications of location for social authority. The paper draws attention to the material features of mobile netware and to a set of locative interactions that have emerged. Across Asia, a proliferation of cell phone towers and improvements in GPS technology have led to ever more precise locational data for mobile devices.

The paper explores how mobile phone users negotiate everyday boundaries, authorities, and laws. It offers a street-level philosophy of usage on the changing nature of mobile communication and information flows, based on direct observations and interviews with users. Throughout, it emphasizes informal connections and hierarchies, and the role mobile networks play in creating and sustaining these social forms. It emphasizes both the de-territorialization of location (networks across borders and great distances) and the re-territorialization of location (ever-more precise locative technology in mobile devices and the expansion of location-based services). The paper emphasizes the ways that new netware -- mobile and locative -- has allowed for new social interactions that are redefining the notions of location, centrality, and periphery. In this sense it is a study of technological affordances and of social responses to these affordances.

COLIN AGUR is an Assistant Professor at the Hubbard School of Journalism and Mass Communication at the University of Minnesota –Twin Cities. His research examines contemporary mobile phone usage, the social and legal implications of mass mobile telephony, and the unanticipated consequences of network development. Regionally, he interested in India, China and other developing economies, and in the United States. At the International Communication Association (ICA), he is Chair of the Mobile Communication Interest Group. Since arriving at the University of Minnesota, he has taught JOUR 1501 (Digital Games and Society) and JOUR 3551 (Economics of New Media). In spring 2019, he will teach a new senior undergraduate course focused on Mobile Communication. In fall 2017, he was a Residential Faculty Fellow at the Institute for Advanced Study (IAS) at the University of Minnesota. In 2016 he was a Research Fellow at the Tow Center for Digital Journalism at Columbia University. Prior to coming to the University of Minnesota, he was a postdoctoral fellow in media and law at Yale Law School's Information Society Project. In 2014 he received his PhD in Communications from Columbia University's Graduate School of Journalism.

At the Margins and Centres of the Netware Economy: Platform workers in the Shadow of Sharing Economy in China

YUJIE (JULIE) CHEN

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There has been an explosive growth of peer-to-peer service and labor exchange platforms (e.g. Uber). These platforms not only utilize data analytics to match demand and supply in real time, but also intermediate, mediatize, and control the flow of data, labor, and monetary transactions. Platformization has great potentials, but questions have also been raised about the exploitation of gig workers and the asymmetrical power between users and workers and platform companies which operate black-box-like algorithms (e.g. Chen, 2017; Pasquale, 2015; Rosenblat & Stark, 2016). The paper addresses the relations between the center and margins of the new netware economy and industrial revolution 4.0 from the perspective of digital labor studies and inclusive development. Through the examples of ride-hailing and food-delivery apps in China, the paper critically examines how on-demand labor platforms marginalizes platform workers in the innovation-oriented developmental ideologies of IR4.0. But simultaneously, labor platforms emerge as new center for data production and machine learning and AI experiments, as well as algorithmic labor management and unfolding new forms digital activism. It reveals the complex dilemma facing workers who are exploited aggressively yet subscribing to the ideological aspiration of being (flexible) workers in the sharing economy. Drawing insight from the concepts like "operations of capital" (Mezzadra & Neilson, 2015) and habitual media (Chun, 2016), I connect the rise of gig work platforms and sharing economy to the broad technological landscape and political economy in Asia-Pacific region where China's exportation of tech companies business model, design philosophy and influence interact with local socio-economic settings, which ranges from the construction of ICT infrastructure to the sticky feature of WeChat and the everyday habits of using mobile payment. This paper concludes with discussions on the implications of the convergence of margins and centre of the netware economy onto platforms for the society and economy at large.

YUJIE (JULIE) CHEN is a Lecturer in the School of Media, Communication and Sociology at the University of Leicester. Her research examines new technologies and digital labour issues. She is the leading author of the book *Super-sticky WeChat and Chinese Society* which explores the history, economy and social impact of WeChat in China and beyond. Her ongoing research project investigates into the on-demand service platforms and platform workers in China, including drivers on the ride-hailing apps and food-delivery riders on the online takeaway apps, among others. She is also working on her monograph that examines the relationship between labor, value, and data in the transnational hegemony of (big) datafication in the past few decades.

Sharing Suits and Stories in Seoul: Materiality, affect and value in the sharing economy

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This paper explores value and values generated in the South Korean sharing economy, with a case study of a nonprofit startup Open Closet, a celebrated exemplar of the much-praised "Sharing City Seoul" initiative. Among the promises of the sharing economy—Internet-enabled peer-to-peer exchanges—have been new socialities among sharers, who were expected to develop meaningful communal ties that go beyond impersonal commercial transactions. According to the most ambitious visions, those ties were not only to generate economic value, but also transform the structure of society itself, promising nothing short of a post-capitalist future. While the behemoths of the sharing economy, such as Uber and AirBnB, have betrayed this promise, sharing enthusiasts hold out hope that this vision could be realized via small-scale, community-oriented sharing endeavors—such as South Korean nonprofit Open Closet, whose founders have been evangelists of sharing and social entrepreneurship. Launched in 2012 and officially designated as a sharing enterprise by the Seoul Metropolitan Government, the small company cheaply rents formal clothing, primarily to young people for job interviews. While aiming to help the disadvantaged, Open Closet also encourages a creation of a personal connection between suit donors and renters when the former are asked to include a personal note for the latter, who, in turn, write a thank-you note. Posted online, those notes contain cherished memories, sentimental anecdotes, cordial wishes, and intense gratitude. Relying on textual analysis and interviews, this paper investigates the social connections that the circulation of suits and stories generates, while exploring achievements and limits of sharing as a business model which strives to disrupt the current economic system from within. Ultimately, the paper aims to elucidate how the contemporary sharing economy shapes subjectivities, economic opportunities, and political horizons, in South Korea and beyond.

OLGA FEDORENKO is Associate Professor at the Anthropology Department of Seoul National University. She received her PhD from the East Asian Studies Department at the University of Toronto and taught at New York University before joining SNU. A scholar of Korean Studies, anthropology of media and cultural studies, Dr. Fedorenko has published her work in *Anthropological Quarterly*, *Feminist Media Studies*, *Development & Society* and *Inter-Asia Cultural Studies*. Her dissertation-based book manuscript, entitled "Flower of Capitalism: South Korean Advertising at a Crossroads" is currently under review.

Macro-level Differences in Participation in Sharing Economy: factors affecting contributions to collective intelligence Wikipedia platform across different Asian countries

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Different countries embrace sharing economy with differing enthusiasm and effects due to factors ranging from development level to government policies and society's cultural values. This research compares a number of countries, with primary focus on Asia, attempting to provide a weight to said factors in order to provide answers to questions such as: is the sharing economy more popular in country A or B - and why? This is done through comparative analysis of Wikipedia, The Free Encyclopedia, one of the major Internet sites exemplifying the practice of sharing economy and collective intelligence, extensively used in Asia and beyond. This study also presents a model based on country, rather than individual, unit of analysis, allowing for an analysis which should shed light on macro-scale factors less commonly discussed in the literature.

The study finds that in addition to expected factors related to global digital divide and the country's development level, country's size, dominant language and cultural factors also play a significant role. Small population can be severe impediment to development of sharing economy. Contributing to sharing economy is also more likely for countries located near the self-expression and rational-secular ends in the Inglehart-Welzel model, and the uncertainty avoidance, masculinity and long term orientation dimensions of the Hofstede's model.

PIOTR KONIECZNY is a sociologist of the Internet, specializing in collective intelligence and social movements in general, and Wikipedia and free culture and libre, open and free software movements, and their use in education, in particular. He is a graduate of University of Pittsburgh, a professor of sociology at the Hanyang University, and a volunteer at Wikipedia.

Whither Asian Production Networks in Industry 4.0? The Changing Pattern of Inter-Regional and Intra-Asia Trade in Electronics

JOONKOO LEE

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Asia has emerged in a post-World War II global economy through a gradual and sequential integration into the global circuit of production and consumption. It strengthened the region's trade and investment linkages with the rest of the world and deepened connections and interaction among Asian economies. Over the last two decades, the rise of China and the growth of emerging Asian economies has further transformed the way Asia is connected internally and externally, and Industry 4.0, by revolutionizing the way value is created and captured in production, trade, and consumption, expect to reshape the pattern of cooperation and competition and changing power dynamics among countries and firms within Asia and beyond. This raises a question about the future of Asian production networks in this new phase of digital disruption. This paper aims to address the question by examining a shifting dynamic of Asian production networks in electronics over the last decade. The sector is a key foundation of Industry 4.0 and digital transformation, and historically has been a centerpiece of Asia's industrial growth. The paper, specifically, analyzes inter-regional and intra-Asian trade networks in electronics, using international trade data from the UN Comtrade dataset, from 2007 to 2015, the period intermitted by the global financial crisis. The trade networks are investigated at sector (electronics), product group (final and intermediate goods), and individual product (semiconductor; mobile phone) levels. The analysis confirms the rising importance of Asia in global production networks and highlights the changing positions of Asian countries within the regional networks and the shifting division of labor between developed and developing parts of the region. The findings are discussed in conjunction with the future of cooperation and competition, and convergence and divergence in the new stage of industrial and technological development in Asia.

JOONKOO LEE is Assistant Professor of Organization Studies in the School of Business at Hanyang University, Seoul, Republic of Korea. Before joining Hanyang in 2012, he was a postdoctoral research scholar in the Social Science Research Institute at Duke University and a sector coordinator for the Capturing the Gains research program. In 2014-2015, he was a visiting research fellow at Seoul National University Asia Center. His research interests include globalization and development, global value chains, organization and institution, political economy in Asia, focusing on telecommunication, information technology, and cultural and creative industries. His work has appeared in *Proceedings of the National Academy of Sciences*, *Journal of Contemporary Asia, International Journal of Cultural Policy*, *Journal of Business Ethics*, and *Journal of Supply Chain Management*. His book with Hyun-Chin Lim at Seoul National University, *Mobile Asia: Capitalisms, Value Chains and Mobile Telecommunication in Asia*, was published in 2018 by Seoul National University Press. He received his Ph.D. in sociology from Duke University in 2011, and M.A. and B.A. from Seoul National University in 2000 and 1998, respectively.

No Netware without Data Centers: Mapping Topologies of Power through Digital Infrastructure in Asia

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Netware platforms and automated production processes associated with Industrial Revolution 4.0 rely on the presence and expansion of digital infrastructures, among which data centers are pivotal facilities. This paper stems from early research conducted for a project examining the data center industry in Asia and its implications for changing arrangements of labor and territory. Combining an empirical concern with the technical operations of data centers with an infrastructural approach to questions of power and governance, the project focuses on data centers located in Singapore, Hong Kong, and Sydney. A particular concern is how these installations host servers that support labor forces spread across different national and regional spaces. A data center in Singapore, for instance, may provide server facilities used by labor forces in countries such as Indonesia, India, Vietnam, and Thailand. Aside from creating new kinds of interAsian connections, data centers generate economic territories and create relations between labor forces that might otherwise seem disconnected. This paper tests the hypothesis that such relations are crucial to the emergence of a netware economy in Asia and argues that these relations cannot be theorized according to the models of the value chain or production network.

I argue that hardware maintains a crucial role in the so-called fourth industrial revolution, albeit in a different way than in the export-based production that fueled East Asian growth in previous decades. The expansion of data centers in Asia, particularly in cities such as Singapore and Hong Kong, is one register of hardware's ongoing importance. The paper asks where are the data centers in Asia and charts this politics of location in relation to patterns of territory, sovereignty, and investment. I undertake this task with attention to geopolitical factors influencing the growth of the data center industry in the People's Republic of China (PRC). I also consider how territorial factors affect data center location, including Hong Kong's positioning with respect to the PRC and the proximity of Malaysia's Iskandar province to Singapore.

Once the question of data center location has been interrogated with respect to established geopolitical borders, the paper explores how data centers generate their own forms of territory and institutional power. I investigate the spatial distribution of labor forces that work at the client end of servers located in Singapore and explore the relevance of these connections for the evolving prospects of netware in Asia. The paper argues that these connections create relations between labor forces that interrupt accounts of digital labor as structured by value chains. While peering agreements in data centers enable connections between labor forces that can be conceptualized according to a chain framework, these facilities also support work forces that participate in entirely different production networks, yet rely on servers housed under the same roof. Overall, the paper seeks to derive new topologies for understanding the netware economy in Asia by mapping infrastructural connections that index the changing global division of labor and the processes of intensification and diversification that currently affect the social and legal organization of labor.

BRETT NEILSON is professor at the Institute for Culture and Society, Western Sydney University. With Sandro Mezzadra, he is author of Border as Method, or, the Multiplication of Labor (Duke, 2013) and The Politics of Operations (Duke, 2019).

Algorithmic Authority and the Remediation of Urban Space in India

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Postcolonial urban spaces are layered temporal archives in that they bear material traces of State planning schemes, citizen movements and capital flows. When investigated temporally, they also reveal themselves as social interfaces, giving clues about the social and economic relations between coexisting communities of caste, religion and formal and informal production. Scholars of urban planning, bureaucracy and development have highlighted how processes of space-making produce and alter the social and economic relations between different urban communities. They have also illustrated the role of new and old architectural, planning and mobility technologies in mediating, asserting and re-allocating urban power. What do we then make of the role of digital, and especially algorithmic technologies in space-making?

This paper offers a discussion on algorithmic platforms as the latest among an array of authoritative actors within the city and its peripheries. Presenting ethnographic data on ridesharing drivers, driving for app-platforms like OlaCabs and Uber in Bangalore, the paper demonstrates how the arrival of these apps initiated a new chapter in the relationships between Bangaloreans as well as between Bangalore and its peripheries. Speaking to the theme of the conference, and in responding to gaps within critical software studies, the paper seeks to resituate algorithms within postcolonial material realities as an emerging form of governmentality. The paper gathers various aspects of ridesharing – its friction with taxi unions, anxieties around women's safety and debates around public transport, to argue that ridesharing services, and generally digital platforms, reveal the city as a socio-spatial space but also simultaneously, set in motion new ways of governing urban spatial practice.

NOOPUR RAVAL is a PhD candidate in Informatics at the University of California, Irvine. Her research focuses on algorithmic platforms and questions of labor, class, caste and gender in Global South contexts.

Rationalizing Creativity: How Supply Chain Technologies Reconfigured Global Fashion Work

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Over the last several decades, development of logistics and supply chain technologies and growing vertical specialization-based global network production have transformed the nature of mass commodity production. In fashion, likewise, these technological and market processes have dissolved much of the once tacit-heavy nature of fashion work and replaced them with standard knowledge and protocols that can be handled across spatially dispersed networks. Through multi-sited fieldwork in Korea, Hong Kong, Taiwan, mainland China, and the US, I document how a set of technological advancements transformed fundamentally the nature of contemporary fashion work. The fashion worker today is caught amid increasing firm-level demands for market predictability and the supply chain logic that seeks to rationalize creativity through rationalizing the relationships between production, distribution, and demand. Once heavily location-specific and 'tacit' characteristics of fashion work are dissolved to become codified, broken down into smaller steps, and handled across global networks, to simultaneously govern the activity of a group of corporate fashion workers and to generate an endless permutation of styles and products that would circulate through the global marketplace.

SOLEE IRENE SHIN is Assistant Professor of Sociology at the National University of Singapore. She works in the areas of economic sociology, development, global production and consumption to examine the dynamics of global capitalist transformations and East Asian industrial and labor integration within the changing landscape. She has written on the East Asian retail, garment, electronics, and popular music industries.

The Real Digital Housewives of China: Unpaid Labor and Live-streaming *Zhubos* in the *Kuaishou* Video-Sharing App

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Recently, the smart phone app Kuaishou emerged with more than 400 million registered users and over 100 million daily active users as the top video-sharing app in China (Yeskey.com 2018; Zhai 2017). An app where users upload pre-recorded videos and a small number of vetted ones live-stream as zhubos, Kuaishou distinguishes itself from the rest of the pack with the unabashed earthiness of its contents. I have two goals in this paper, Firstly, I examine how the app's performers attract, cultivate, and retain their fans to make money off their activities. Secondly, I treat zhubos as "digital housewives" (Jarrett 2016), who produce two use-values of alienable user-data and inalienable affects like offline houseworkers do. I maintain that while zhubos can earn money and derive emotional satisfaction from their work, they ultimately provide free and easily exploitable labor to Kuaishou under a façade of innocuous play. Indeed, by selling their supposedly inalienable affects, zhubos make better, more real "digital housewives" than the original one that Jarrett (2016) formulated.

CHRIS K. K. TAN is Associate Professor at the Institute of Social Anthropology at Nanjing University, China. His current research focuses on the intersections between affect and communicative technologies, especially the cell phone, in China. He previously published in such journals as *Urban Studies*, *Anthropological Quarterly*, and *Journal of Homosexuality*. He is currently working on a monograph manuscript about national belonging among gay men in Singapore.

LOCAL INFORMATION

CONFERENCE LOCATION

InterAsian Connections VI: Hanoi conference activities will take place at the Vietnam Academy of Social Sciences in Hanoi (December 4) and the Emeralda Resort in Ninh Binh (December 5–7). Please see the Agenda for full details.

Vietnam Academy of Social Sciences
1 Lieu Giai Street, Ba Dinh, Ha Noi, Viet Nam

Emeralda Resort Ninh Binh
Van Long Reserve, Gia Van Commune, Gia Vien District, Ninh Binh Province, Viet Nam

HOTEL ACCOMODATIONS

Accommodations arrangements have been made for all out of town conference participants at Daewoo Hotel (Hanoi) and the Emeralda Resort (Ninh Binh). Hotel accommodations in each location includes breakfast and free wifi connection.

Daewoo Hotel (December 3)
Address: 360 Kim Ma Street, Ngoc Khanh, Ba Dinh, Ha Noi, Viet Nam
Phone: 024 3831 5000

Note: all participants must check-out of the hotel on Tuesday morning, December 4, before heading to VASS for the day's conference events. Participants should store all luggage at the hotel until that evening's departure for Ninh Binh.

Emeralda Resort (December 4–8)
Van Long Reserve, Gia Van Commune, Gia Vien District, Ninh Binh Province, Viet Nam
Phone: 0229 3658 333

LOCAL TRANSPORTATION INFORMATION

Please note that the organizers **will not provide transport** from the airport to the Daewoo Hotel on December 3. Participants are responsible for organizing their own ground transportation.

From Noi Bai Airport there are two options:

**PUBLIC BUS** *Note: Tickets are only available in local currency.*

No.	Bus stop	First Bus	Last Bus	Allocation	Fare	Departure
Bus 90	Parking lot P2, Station T1	05:30	22:30	20-30m	9,000 VND/p	Van Cao – Lieu Giai – Kim Ma (01 Kim Ma)
NB01	Station T2	5 buses / day		75m	40,000 VND/p	Dao Tan street (next to Daewoo Hotel)

TAXI

Alternatively, you can take a taxi from the Airport to Hanoi Daewoo Hotel. Airport taxis are available outside all terminals. Depending on traffic, a taxi ride to the Hotel would take about 45 minutes–1 hour and cost approximately 300.000VND (4 seats car).

From Daewoo Hotel-Vietnam Academy of Social Sciences (December 3):
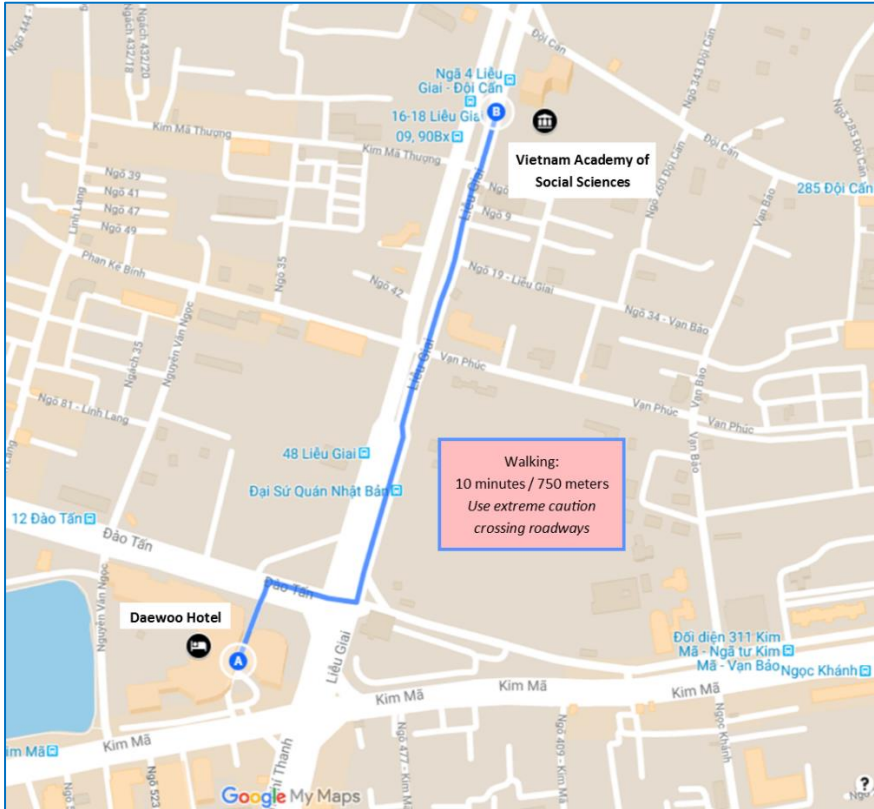
From Hanoi to Ninh Binh (December 4):

Shuttle buses shall be provided by the organizers for all participants. **These shuttle buses will depart from the Daewoo Hotel promptly at 19:00.**

Note: As we will not arrive in Ninh Binh until approximately 21:00 on December 4, we encourage everyone to eat dinner in Hanoi prior to the scheduled shuttle bus departure.

From Ninh Binh (December 7 & 8):

Shuttle buses shall be provided by the organizers at the conclusion of the conference. Shuttles will run at the following times:

December 7: 13:30 to Noi Bai Airport
             13:30 to Central Hanoi
December 8: 4:30 to Noi Bai Airport
             6:00 to Noi Bai Airport
             10:00 to Noi Bai Airport
             10:00 to Central Hanoi
             12:00 to Noi Bai Airport
             12:00 to Central Hanoi

You will be asked to confirm which return shuttle you will take upon registering, and can speak to staff about setting up additional departure options if necessary based on your itinerary.

ACTIVITIES

Monday, December 3 2018

ALL PARTICIPANTS: Arrivals and pre-registration (Hanoi Daewoo Hotel)

DIRECTORS ONLY: Orientation Session and Dinner

Tuesday, December 4 2018

ALL PARTICIPANTS**:**

8:30–13:00   Conference Activities (VASS)

13:00–19:00   Free Afternoon

19:00   Departure for Emeralda Resort (Ninh Binh Province) from Hanoi Daewoo Hotel

Three optional **guided tours** are available on Tuesday, December 4 2018 in the afternoon. All tours will depart directly from VASS (Vietnam Academy of Social Sciences) following the luncheon at 13:00.

Note that pre-registration by 20 November is necessary for Tour 01.

Tour 01*: Underground Museum – Imperial Citadel		
Participants for this tour will need to pre-register, and provide a scan of their passport in order to obtain admission.		
13:30	Depart from VASS	
14:00 – 15:00	Visit "Archaeological Museum" underground of the National Assembly building	
15:00 – 16:00	Visit Imperial Citadel of Thang Long *19C Hoang Dieu Road*	*5 minute walk from Archaeological Museum *Tickets:30,000VND/person
16:30	Return to Daewoo Hotel	
Tour 02: Vietnam Museum of Ethnology		
13:30	Depart from VASS	
13:50 – 15:50	Visit Vietnam Museum of Ethnology	*Nguyen Van Huyen Street
16:20	Return to Daewoo Hotel	
Tour 03: Temple of Literature - Museum of Woman		
13:30	Depart from VASS	
14:00 – 14:45	Visit Temple of Literature	*Tickets:30,000VND/person
15:05 – 16:00	Visit Museum of Woman	*Tickets:30,000VND/person
16:40	Return to Daewoo Hotel	

Additional city tour suggestions include:

NAME	INFORMATION	OPERATING HOURS	PRICE (VND)
Ho Chi Minh Mausoleum	2 Hung Vuong, Dien Bien, Ba Dinh	Tuesday - Thursday 07:30 - 10:30 Saturday & Sunday 07:30 - 11:00	25,000
Ho Chi Minh Museum	Ngọc Hà, Doi Can, Ba Dinh Tel: +84 4 3756 2192	Tuesday, Wednesday, Thursday, Saturday, Sunday **Hours:** Mornings 08:00 to 12:00 Afternoons 14:00 to 16:30	25,000
Hoa Lo Prison Museum	01 Hoa Lo, Tran Hung Dao Tel: +84 4 3824 6358	Every day except Monday 8:00 -17:00	30,000
Ma May Ancient House	87 Ma May Street	Open daily 8.00am - 12.00am and 13.00pm - 17.00pm	10,000

Wednesday, December 5 – Thursday, December 6:

ALL PARTICIPANTS: Conference Activities (see detailed agenda)

Emeralda Ninh Binh

Friday, December 7

13:30   Optional half-day tour departing from Emeralda Ninh Binh

Afternoon- Evening: Shuttles to Central Hanoi or airport

Saturday, December 8

ALL REMAINING PARTICIPANTS: Final check out, shuttles to Central Hanoi or airport

LOCAL RESTAURANTS – HANOI

	Restaurant	Address	Price (VND/P)	Note
Near Deawoo Hotel	**Hue Restaurant**	1, Alley no.36 Dao Tan street 024 3760 6516	50,000 – 800,000	Hue Cuisine (Central part of Vietnam)
	Pho Ly Quoc Su	54 Dao Tan street	25,000–50,000	Vietnamese traditional noodles (pho, mi, bun)
	Cha ca Dong Duong	61 Dao Tan street	110,000-120,000	Vietnamese grilled fish
	Fukurai Japanese Restaurant	12, Alley no.9 Dao Tan street	300,000–500,000	Japanese Cuisine
	Taki Taki Japanese Restaurant	20 Dao Tan street	300,000–500,000	Japanese Cuisine
	Cousins Restaurant	7, Alley no.58 Dao Tan street	70,000–1,000,000	Western Cantine & Bar - outdoor seating, private dining and function
	Buc Restaurant	52 Dao Tan street	50,000–90,000	Vietnamese Cuisine
	Pizza 4P's	5 Phan Ke Binh street	100,000–400,000	Vietnam-based Japanese Italian pizza restaurant; Reservation recommended
Near Hoan Kiem Lake	**Ngon Restaurant**	18 Phan Boi Chau street	100,000–200,000	Vietnamese Cuisine
	Hang Son 1871	56 Ngo Thi Nham street, Hai Ba Trung district +84 24 3633 5656	100,000-400,000	Reservation recommended
	Gia Vien Restaurant	228 Ba Trieu Street	100,000–200,000	Near Vincom Center Vietnamese Cuisine
	Coco Á Restaurant	13A Le Dai Hanh street, Hai Ba Trung district 096 959 69 59	130,000–300,000	Vietnamese Traditional Cuisine & Fusion Reservation recommended
	Pho Vui	25 Hang Giay Street	25,000–50,000	Vietnamese traditional noodles (pho, mi, bun)
	Cau Go Authentic Vietnamese Cuisine	07 Dinh Tien Hoang street	100,000–300,000	Vietnamese Traditional Cuisine
	Madame Hien Restaurant	15 Chan Cam street	300,000–550,000	Vietnamese Cuisine Reservation recommended
	Highway4	5 Hang Tre street 25 Bat Su street	110,000–290,000	Vietnamese Cuisine & Fuision
	Chim Sao Restaurant	65, Hue Alley, Ngo Thi Nham	45,000 – 275,000	Vietnamese Cuisine

MAP OF HANOI
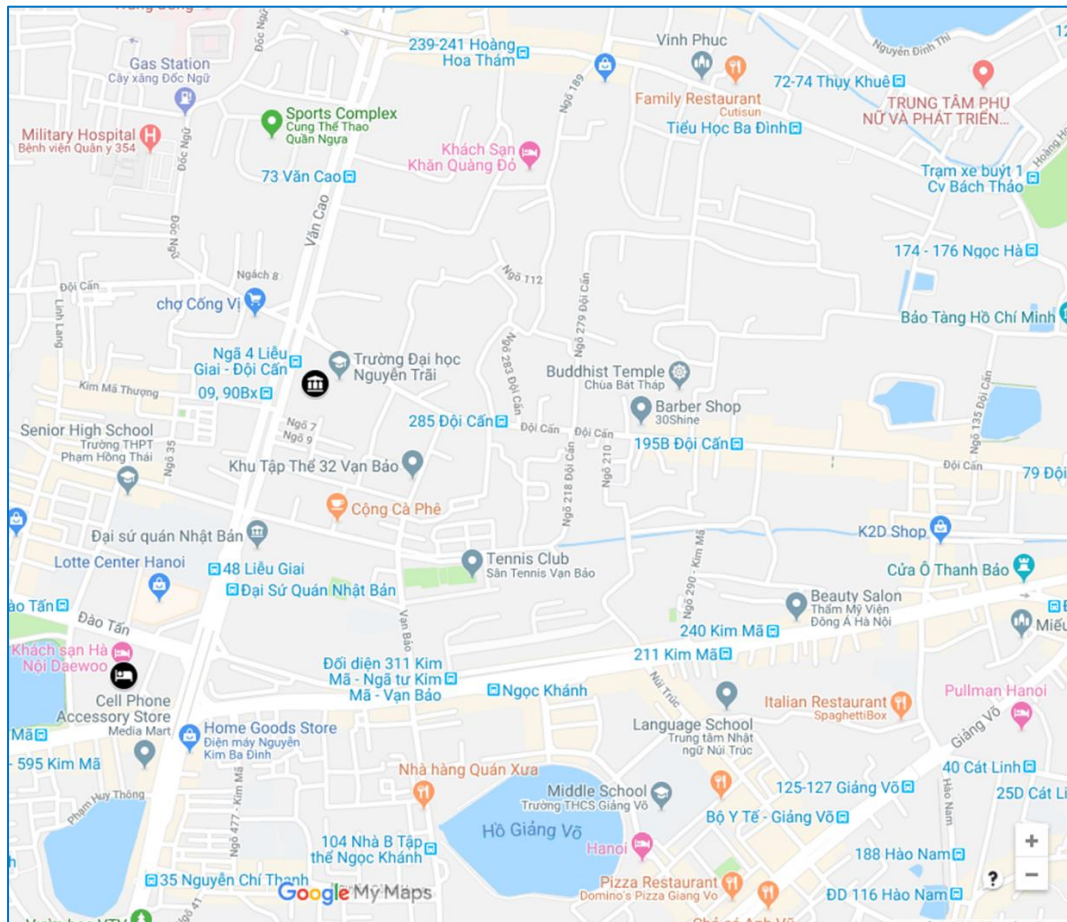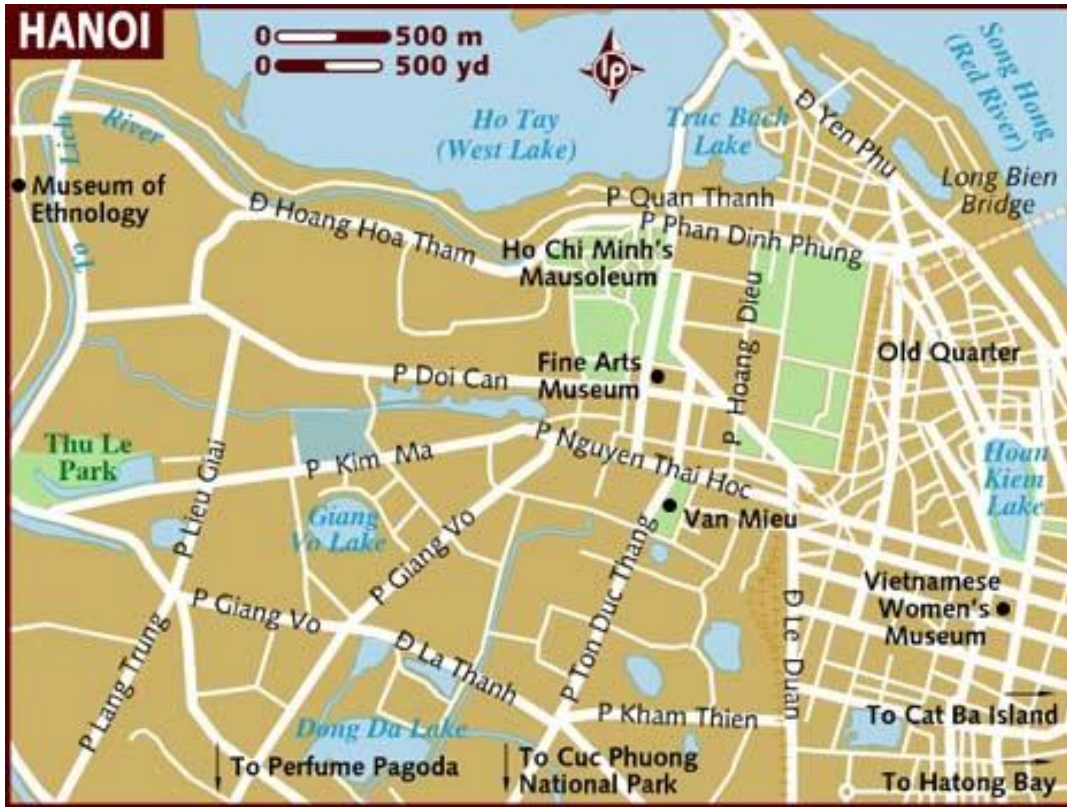
MAP OF EMERALDA RESORT

EMERALDA RESORT NINH BINH

01	Cluster 1	08	Cluster 8	14	Business Center	21	Kid Club	28	Team Building Area 1
02	Cluster 2	09	Cluster 9	15	Sen Restaurant	22	Vietnamese Market	29	Team Building Area 2
03	Cluster 3	9A	Cluster 9A	16	Organics Restaurant	23	Van Long Meeting Room	30	Buggy Waiting Area
04	Cluster 4	10	Main Gate	17	Indoor Pool	24	Van Trinh Meeting Room	31	Car Park
05	Cluster 5	11	Lobby	18	Outdoor Pool	25	Hoa Lu Meeting Room		
06	Cluster 6	12	Karaoke Room	19	Gym Room	26	Lake		
07	Cluster 7	13	Wine Bar	20	La Cochinchine Luxury Spa	27	Mini Golf		

LOCAL TIPS

Language
The official language in Vietnam is Vietnamese, but people may know some English too. Keep a basic phrasebook on hand if possible.

Climate
December is one of the coldest months in Hanoi. The temperature in this time of the year dramatically drops to 18-19o C with dry climate. Sun light hours shortens and it gets dark as early as 5:30 PM.

Hanoi weather in December in brief:

- Average December temperature: 19 °C
- December high: 22°C
- December low: 15°C
- Relative humidity: 67%
- Expected number of wet days: 7

Electricity
In Vietnam the power plugs and sockets are of type A, C and D. The standard voltage is 110 / 220 V and the frequency is 50 Hz. In Vietnam more than one voltage is being used (110 / 220 V). It can depend on the region, the city or the hotel which voltage you will come across. You cannot use your appliances if the local voltage exceeds the maximum voltage of your appliances. It is recommended that you bring a voltage converter.

Internet Connection
Wireless internet connection is available within the Hanoi Daewoo Hotel, Vietnam Academy of Social Sciences (Hanoi) and Emeralda Resort (Ninh Binh) with any one of your electronic devices that has wifi.

Useful telephone numbers

Police	**113**
Fire	114
Ambulance/ First Aid	115
Weather forecast	1080
Domestic long distance telephone service	101
International telephone service	110
General information service	1080
Law Consultancy service	1088
Phone number enquiries	116

Local Contacts

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Mr. Hoang Xuan Sang
International Cooperation Department, VASS
Tel: 84-983946899

Ms. Nguyen Mai Phuong
International Cooperation Department, VASS
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