

# INTERNATIONAL CONFERENCE ON InterAsian Connections V: Seoul



**April 27-30, 2016**

**SEOUL NATIONAL UNIVERSITY, SEOUL, SOUTH KOREA**



**SNUAC**  
Seoul National University Asia Center

**INTERNATIONAL CONFERENCE ON**

# InterAsian Connections V: Seoul



INTERNATIONAL CONFERENCE ON  
InterAsian Connections V: Seoul

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## Welcome and Acknowledgements

We are delighted to welcome you to the conference on InterAsian Connections V: Seoul. This is the fifth conference in the series (Dubai 2008, Singapore 2010, Hong Kong 2012, Istanbul 2013), which have 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 partners. The original partners from 2009 (NUS, HKIHS and SSRC) have now been joined by Yale University, Goettingen University and, looking ahead, Duke University. In addition, the Arab Council for the Social Sciences has joined as contributing organizational partner. Of course Seoul National University Asia Center, our host institution, has been an integral collaborator on the substance and logistics of this conference and, we hope, of future activities as well.

The InterAsia partnership is expanding the modalities and channels through which it works, thus the biennial conference is now 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), three 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 and is organizing a workshop at this conference. Following the conference, we look forward to planning the new phase of activities for linking research, collaboration, training and teaching on InterAsian themes as well as launching digital and print publishing platforms for the work undertaken through the partnership.

Through the exciting themes presented at this fifth conference in Seoul, we continue exploring new dimensions of the varied connections and continuums that criss-cross 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 three important scholars of Asia who will help us frame our discussions through plenary presentations: Lisa Yoneyama (University of Toronto), Juliette Chung (National Tsing Hua University), and Myoung-Kyu Park (Seoul National University).

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

Myungkoo Kang and Bae-Gyoon Park would like to thank Seteney Shami and Holly Danzeisen of the SSRC and the entire steering committee of the InterAsia partnership for selecting Seoul



National University Asia Center for the InterAsian Connections V conference and for providing intellectual and organizational guidance throughout the planning process. They would also like to acknowledge Prasenjit Duara, who suggested to the steering committee that the InterAsian Connections V conference should take place at Seoul National University Asia Center. They are grateful to the InterAsian Connections V Local Organizing Committee members at Seoul National University Asia Center for their intellectual advice and institutional support, including Prof. Euiyoung Kim, Bonggeun Kim, Seok kyoeng Hong, and Dr. Sukki Kong. They are most grateful to Jong-Cheol Kim, who single-handedly coordinated the local organization and logistics of Inter-Asia Connections V: Seoul. They would also like to acknowledge the assistance given by Soyeon Kim, HyunMin Kim, and other staff, as well as the publicity support provided by the Public Relations Team at Seoul National University Asia Center. Korea Foundation provided additional funding for the conference, which is gratefully acknowledged.

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, Peter Mathieson, 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.

Prasenjit Duara would like to thank the Office of the Deputy President of Research at NUS for their continuing support of InterAsian Connections for five years, including this conference in Seoul. He would also like to extend his appreciation to Duke University's Dean of Arts and Sciences and Vice Provost for Global Strategy and Programs for supporting Duke's upcoming participation in the InterAsian Connections partnership.

Srirupa Roy would like to thank her colleagues at the University of Goettingen's CETREN network for transregional research who have made this collaboration possible, especially Professors Axel Schneider, Dominic Sachsenmeier, Rupa Viswanath, Matthias Koenig, Sabine Hess, and Peter van der Veer for their intellectual and institutional generosity and encouragement of transregional research initiatives at Goettingen. The crucial organizational support provided by Dr. Karin Klenke, Dr. Tina Schilbach, and Ms. Katja Pessl is gratefully acknowledged as well.

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 Karuna Mantena, 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, Melissa Jungeblut, 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 at Yale, James Pickett, 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 past year at Yale.

Seteney Shami would like to thank SSRC President Ira Katznelson for his support as well as Executive Director, 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 as well as to Mona Saghri, Program Assistant for InterAsia. She also thanks Najwa Tohme, Finance and Administration Manager at the Arab Council for the Social Sciences for her support of the collaboration between the ACSS and the InterAsia partnership.

So, welcome to Seoul, and to Seoul National University. We hope that you will enjoy and benefit from all the activities of the conference.

**Prasenjit Duara**  
Duke University

**Myungkoo Kang**  
Seoul National University Asia Center

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

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**Srirupa Roy**  
University of Goettingen

**Helen Siu**  
Yale University

**K. Sivaramakrishnan**  
Yale University

**Seteney Shami**  
Social Science Research Council



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# Organizing Partner Institutions

## 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.





## **THE HUMANITIES AND SOCIAL SCIENCES (HSS) DIVISION IN THE OFFICE OF THE DEPUTY PRESIDENT (RESEARCH AND TECHNOLOGY)**

### **NATIONAL UNIVERSITY OF SINGAPORE (NUS)**

Website: <http://www.nus.edu.sg/dpr/hss/>

The HSS office seeks to oversee and co-ordinate the many research projects undertaken at the university in HSS (Faculty of Arts and Social Sciences) and allied areas such Business, Law, Public Policy, Design and Environment and Social Computing as well as in the various research institutes (RICs) at NUS such as Asia Research Institute (ARI), East Asian Institute (EAI), Institute of South Asian Studies (ISAS), Middle East Institute (MEI) and the recently established Global Asia Institute (GAI). HSS research in NUS research is certainly not limited to Asia. But given the extensiveness of Asian research conducted in the university, the strategic thrust of HSS is to co-ordinate research on different parts of Asia in NUS to maximize its impact.

The HSS office administers and supervises the research funding process at NUS for Academic Research Fund (ARF) and HSS research projects, faculty research fellowships, and reading groups, among others. The website also lists the events and conferences sponsored or co-sponsored by the HSS office.

Our goal is to publicize the research process and, where permissible, the results and resources that have emerged from these endeavours. These include conference and workshop schedules and programs as well as available lectures and working papers. HSS would also like to make available, whenever possible, the collaborative efforts and results of research conducted by NUS researchers with partners across the globe.

### **ASIA RESEARCH INSTITUTE (ARI), 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.

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.

## SEOUL NATIONAL UNIVERSITY ASIA CENTER (SNUAC)

Web site: <http://snuac.snu.ac.kr/>

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.

## SOCIAL SCIENCE RESEARCH COUNCIL

Website: <http://www.ssrc.org/>

Like us on Facebook: <https://www.facebook.com/InterAsiaProgram>

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 on important public issues.

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.

## **CETREN – TRANSREGIONAL RESEARCH NETWORK**

Website: [www.cetren.de](http://www.cetren.de)

CETREN was launched at the University of Goettingen in April 2013. Funded by the German Ministry of Education and Research, CETREN fosters intellectual and institutional collaborations between disciplines and area studies, with the objective of contributing to the production of innovative "place-based" knowledge in the social sciences and humanities. In this, CETREN is guided by a thematic rubric, "The Politics of the New," which engages one of the most enduring presumptions of modernity: the belief that every moment is characterized by unprecedented social flux and churning, and that every generation bears witness to the emergence of a new world. CETREN examines how ideas and practices of "the new" converge and diverge from each other, both within and across time and space, and what forms of politics and personhood are inaugurated and excluded by calls to newness. By bringing together scholars interested in an explicitly "transregional" approach to their research, CETREN is committed to the development of rigorous theoretical and methodological tools of "doing" transregional research. Through two pilot projects on (1) New religiosities and secularism and (2) Entrepreneurial citizenship, CETREN invites creative exchanges on how to work with enduring concepts of "regions" and "areas" and how to understand the dynamic relationship between resilient states, transnational movements, and new urban actors. A flagship programme of CETREN is its innovative seed grant competition, which provides funding for scholars across the university interested in incorporating a transregional focus into a competitive research proposal.

## **THE UNIVERSITY OF GÖTTINGEN**

Website: <http://www.uni-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.

## 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 May 2017. The PIs are Helen Siu and K. Sivaramakrishnan, professors of anthropology.



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## A Special Thanks to our Funders

All members of the InterAsia partnership wish to thank the Carnegie Corporation of New York, the Chiang Ching-kuo Foundation for International Scholarly Exchange, the Muhammad Alagil Chair in Arabia Asia Studies at the Asia Research Institute, National University of Singapore, the Arab Council for the Social Sciences, and the Korea Foundation for their generous financial support of this conference. We greatly appreciate Seoul National University Asia Center for embracing the project and hosting us on their beautiful campus.



蔣經國國際學術交流基金會  
Chiang Ching-kuo Foundation for International Scholarly Exchange





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# Conference Agenda

WEDNESDAY, 27 APRIL 2016

## **Seoul National University Cultural Center (BLDG 73)**

- 8:30–9:30 Registration
- 9:30–10:30 **Welcome & Opening Remarks**  
Prasenjit Duara, Duke University  
Seteney Shami, Social Science Research Council  
Keehyun Hong, Seoul National University
- 10:30–11:00 Coffee Break
- 11:00–12:30 **Plenary I – National Histories and the Cold War: A Transpacific Critique**  
Chair: Tae-Gyun Park, Seoul National University  
Keynote Speaker: Lisa Yoneyama, University of Toronto  
Panelists: Juliette Chung, National Tsing Hua University and Myoung-Kyu Park, Seoul National University

## **Seoul National University Asia Center (SNUAC) Samik Hall 2F (BLDG 101)**

- 12:30–13:45 Lunch

## **Seoul National University Cultural Center (BLDG 73)**

- 13:45–14:00 **Exploring Potential Collaboration with SNUAC**  
Myungkoo Kang, Seoul National University Asia Center
- 14:00–15:30 **Plenary II – Reviewing InterAsia Work: Reflections of Past Workshop Directors**  
Chair: Helen Siu, Yale University
- Multiple Flexibilities: Nation-States, Global Business, and Precarious Labor (IAI: Dubai)*  
Kevin Hewison, University of North Carolina at Chapel Hill  
Arne Kalleberg, University of North Carolina at Chapel Hill
- Sites of Inter-Asian Interaction (IAI: Dubai)*  
Tim Harper, Cambridge University
- Old Histories, New Geographies: Contrapuntal Mobilities of Trade and State across Asia (IAII: Singapore)*  
Engseng Ho, Duke University
- 15:30–16:00 Coffee Break

## **SNUAC (BLDG 101) & Shinyang Hall III (BLDG 16-1)**

- 16:00–18:00 **Workshop Session 1**  
Introductions, overview of agenda and expectations

## **SNUAC Samik Hall 2F (BLDG 101)**

- 18:00–19:30 Welcome Reception



THURSDAY, 28 APRIL 2016

**SNUAC (BLDG 101) & Shinyang Hall III (BLDG 16-1)**

9:00–12:30      **Workshop Session 2**

10:30–11:00      Coffee Break

**SNUAC Samik Hall 2F (BLDG 101)**

12:30–13:30      Lunch

**SNUAC (BLDG 101) & Shinyang Hall III (BLDG 16-1)**

13:30–17:00      **Workshop Session 3**

15:00–15:30      Coffee Break

**Seoul National University Faculty Club (BLDG 65)**

18:00              Group Dinner  
*We will begin with a one hour cocktail reception and the main meal will be served at 19:00*

FRIDAY, 29 APRIL 2016

**SNUAC (BLDG 101) & Shinyang Hall III (BLDG 16-1)**

9:00–12:00      **Workshop Session 4**

10:30–11:00      Coffee Break

12:00–12:30      Lunch (grab and go)

12:30              Excursion (optional)

- 1) DMZ tour: <http://www.seoulcitytour.net/English/engdmz01.html> (Option C)
- 2) City tour: <http://www.seoulcitytour.net/English/engdaily05.html>
- 3) Self-guided tour/ free afternoon): <http://www.visitseoul.net/en/index.do>



SATURDAY, 30 APRIL 2016

**SNUAC Samik Hall 2F (BLDG 101)**

9:00–10:20 ***Directors' Plenary (Session I)***

Chair: Angela Leung, The Hong Kong Institute for the Humanities and Social Sciences, The University of Hong Kong

10:20–10:40 Coffee Break

10:40–12:00 ***Directors' Plenary (Session II)***

Chair: K. Sivaramakrishnan, Yale University

**SNUAC Samik Hall 2F (BLDG 101)**

12:00–13:00 Lunch

**SNUAC (BLDG 101) & Shinyang Hall III (BLDG 16-1)**

13:00–15:30 ***Workshop Session 5***

**SNUAC Samik Hall 2F (BLDG 101)**

15:30–16:00 **Closing Remarks**

Srirupa Roy, University of Goettingen

Myungkoo Kang, Seoul National University Asia Center

# Welcome and Opening Remarks

*Formal welcome and opening remarks will be provided by:*

**Prasenjit DUARA**, see Organizing Partners Biographies

**Seteney SHAMI**, see Organizing Partners Biographies

**Keehyun HONG** is currently Dean of College of Social Sciences, Seoul National University (SNU) and Professor of Economics. He served as Dean of Academic Affairs at SNU in 2012-2014 and as Chairperson of Department of Economics in 2010-2012. After graduating from Harvard University in 1987, he has been teaching History of Economic Thought and Methodology of Economics at SNU. His publications include books and articles on theories of capital and interest, professionalization of economics, institutional economics, and methodology of economics. He visited Michigan State University and Kyoto University as a visiting scholar. He has been participating in quite a few important committees for contributing to the development and corporization of SNU. He also has been participating in many academic organizations, including Korean Economic Association as the current Vice-president.



## PLENARY I

## National Histories and the Cold War: A Transpacific Critique

Seoul National University, University Cultural Center  
April 27, 11:00–12:30

In observing the diverse local efforts to bring justice to the victims of Japanese military and colonial violence in the United States, Asia, and the Pacific Islands, Yoneyama has argued for some time that the cultural practices of redress and reparations especially intensifying since the 1990s must be seen as a trace of failed post-World War II transitional justice under the Cold War. Not only did it leave many colonial legacies intact, the primarily U.S.-led midcentury administering of justice in Asia-Pacific has rendered certain violences illegible, hence unredressable. In this paper, Yoneyama will argue that the National History question—most recently manifested as the textbook controversies, nationalist revisionisms, the state interventions, as well as the wartime “military comfort women” issue—also needs to be understood geohistorically in relation to this earlier moment. Much more than a clash between different nationalisms or a problem of sensationalist reactionary politics, the paper hopes to show that, once read conjunctively across the seemingly discrepant national, gendered, racialized, (neo)colonial, and other contexts, the National History question can elucidate the disavowed history of violence, complicity, and other problematic legacies of transpacific Cold War formations, while gesturing toward new possibilities of transborder alliances and justice beyond judicialization.

### Keynote Speaker:

**Lisa YONEYAMA** received her B.A. in German Language Studies, M.A. in International Relations, both at Sophia University, and Ph.D. in Cultural Anthropology at Stanford University. Her research has focused on the memory politics of war and colonialism, studies of gender and militarism, transnationalism, nuclearism, and the transpacific Cold War and post-Cold War U.S.-Asia relations. From 1992 through 2011 Yoneyama was affiliated with the Literature Department, University of California, San Diego where she taught cultural studies, critical gender studies, and Asian and Asian American studies. She also directed the Program for Japanese Studies (interim, 2008-09) and Critical Gender Studies Program (2009-2011). In 2011 Yoneyama moved to University of Toronto where she teaches for the Women & Gender Studies Institute, Department of East Asian Studies, and Centre for the Study of the United States. Yoneyama's book publications include: *Hiroshima Traces: Time, Space and the Dialectics of Memory* (University of California, 1999), a co-edited volume, *Perilous Memories: Asia-Pacific War(s)* (Duke University Press, 2001), and *Violence, War, Redress: Politics of Multiculturalism* (Iwanami Shoten, 2003). Yoneyama's keynote lecture, “National Histories and the Cold War: A Transpacific Critique,” will be based on her forthcoming book, *Cold War Ruins: Transpacific Critique of American Justice and Japanese War Crimes* (Duke University Press, 2016) but focusing on the question of historical revisionism and (trans)nationalism.





## Chair:

**Tae-Gyun PARK** Tae Gyun PARK is a Professor of Korean Studies at Graduate School of International Studies, Seoul National University. He was a Visiting Fellow at the Harvard-Yenching Institute (HYI) from 1997-1999, and a HYI Coordinate Research Scholar from 2007-2008. He studied Korean history (B.A., M.A., and Ph.D.) at Seoul National University. His dissertation is on "Origins of the Korea's Development Plans in the 1950s and 1960s". He has served as a standing advisor to the television documentary series "A Biographical History of Contemporary Korea" (KBS) and "The Truth Can Now Be Told" (MBC) and an editorial board member of academic journals *Pacific Affairs* (published by the University of British Columbia) and *YeoksaBipyeong* (Historical Criticism). His works include *A Study of Jo Bong-am, Regional Order in East Asia: From Empire to Community* (co-authorship), *The Korean War: The Unfinished War, the War That Must End*, and *Ally and Empire: Two Myths in Korea-U.S. Relationship* (AKS Press, 2012) and "Beyond the Myth: Reassessing the Security Crisis in the mid 1960s on the Korean Peninsula" (*Pacific Affairs*, 2009).

## Panelists:

**Yuehtsen Juliette CHUNG**, Ph.D. (1999, Chicago), Associate Professor of Chinese History at National Tsing Hua University in Taiwan and Visiting Chair of Chinese Studies at IAS (2014-2015). Her works have an enduring interest in the issues of modern biopolitics and governance. With the focus on Chinese eugenics, she investigates the relationship between science and society through a historical comparative study of eugenics moments as they developed in both Japan and China from the 1890s to the 1940s. She has published a monograph *Struggle for National Survival: Eugenics in Sino-Japanese Contexts, 1896-1945* (Routledge, 2002) and several articles on Chinese eugenics in the 1950s, 60s and 90s. She is preparing a Chinese manuscript titled *Biopolitics and Chinese Eugenics in Transnational Perspectives*. Recently, she published an article (*Isis*, 2014, 105: 793-802) and argue that eugenics, race theory and Social Darwinism unfolded as *counterimperial* discourses as they were deployed as self-improvement to resist external imperial impositions and within internal cultural and political disputes. Currently, she is working on another project of the Quarantine Service of the Chinese Maritime Customs from 1873 to 1949. Related to this area of interest, she has published a book chapter on "Sovereignty and Imperial Hygiene: Japan and the 1919 Cholera Epidemic in East Asia" collected in *The Decade of the Great War: Japan and the Wider World in the 1910s* (Brill, 2014). She organized a workshop "Governance and Challenges in China's Peripheries and Ecology" sponsored by IAS and convened on May 27-8, 2015.

**Myoung-kyu PARK** is a professor of sociology and a director of the IPUS (Institute for Peace and Unification Studies) at Seoul National University since 2006. He has previously been the Chairman of the *History and Society* Editorial Board (2002-2004), and President of the Korean Social History Association (2002-2004). His research fields are; social history, sociology of nation and national identity, inter-Korean relations, and sociology of religion. He wrote several books and articles including; *Sociology of Boundary in Inter-Korean Relations*, Seoul: Changbi Co. (in Korean, 2012); *Nation, People and Citizen: Korean Political Subjectivities from the Conceptual History*, Seoul: Sowha Publishing Co. (in Korean, 2010).

## PLENARY II

## Reviewing InterAsia Work: Reflections of Past Workshop Directors

Seoul National University, University Cultural Center  
April 27, 14:00–15:30

At this, our fifth conference in the InterAsian Connections series, we built space into the agenda for reflection on what we have accomplished collectively thus far, how the concept of InterAsia has and may continue to challenge the limitations and implications of the “Asia” construct, and how scholars can meaningfully address the complexities of rapid, global transformations given the challenges of transnational and transregional research. To help us with this task we have invited a number of former workshop directors to join us. These directors have been asked to reflect on the InterAsian theoretical framework—both as they interpreted this at the time of their workshop and beyond—and to discuss the ways that researchers can move this work forward beyond the workshop and conference setting, integrating these perspectives and insights into their own work as well as their departments, institutions, and other inter-institutional initiatives.

### Chair:

**Helen SIU**, see Organizing Partners Biographies

### Panelists:

#### **Multiple Flexibilities: Nation-States, Global Business, and Precarious Labor** *InterAsian Connections I: Dubai (2008)*

**Kevin HEWISON** is Emeritus Professor of Asian Studies at the University of North Carolina at Chapel Hill. He is a Fellow of the Academy of Social Sciences in Australia and editor-in-chief of the *Journal of Contemporary Asia*. He has previously held positions at universities in Australia, Hong Kong, Singapore and Thailand.

**Arne L. KALLEBERG** is a Kenan Distinguished Professor of Sociology at the University of North Carolina at Chapel Hill. He also has adjunct appointments in Business, Global Studies and Public Policy. He has published more than 120 articles and chapters and twelve books on topics related to the sociology of work, organizations, occupations and industries, labor markets, and social stratification. He is the author of *Good Jobs, Bad Jobs: The Rise of Polarized and Precarious Employment Systems in the United States, 1970s-2000s* (Russell Sage Foundation, 2011). His major current projects include a cross-national study of the causes and consequences of precarious work in a number of Asian and European countries and a study of the relations between corporate power and inequality in the United States. He served as President of the American Sociological Association in 2007-8 and is currently the editor of *Social Forces*, an International Journal of Social Research.

**Sites of Inter-Asian Interaction***InterAsian Connections I: Dubai (2008)*

**Tim HARPER** is Reader in Southeast Asian and Imperial History, University of Cambridge, Associate Director of the Centre for History and Economics, and a Fellow of Magdalene College. He is the author of *The end of empire and the making of Malaya* (1999) and, with Christopher Bayly, a two-volume account of the Second World War and its aftermath in South and Southeast Asia, *Forgotten Armies: The Fall of British Asia, 1941-1945* (2004) and *Forgotten Wars: freedom and revolution in Southeast Asia* (2007). He has recently co-edited, with Sunil Amrith, a collection that emerged out of the first InterAsia conference in Dubai, *Sites of Asian Interaction: Ideas, Networks and Mobility* (2014). He is also a member of the Executive Committee of *Modern Asian Studies* and a Syndic of Cambridge University Press.

**Old Histories, New Geographies: Contrapuntal Mobilities of Trade and State across Asia***InterAsian Connections II: Singapore (2010)*

**Engseng HO** is currently the Muhammad Alagil Distinguished Visiting Professor in Arabia Asia Studies at the Asia Research Institute, National University of Singapore. He is Professor of Anthropology and Professor of History at Duke University in the U.S. He was previously Professor of Anthropology at Harvard University and Senior Scholar at the Harvard Academy for International and Area Studies. He is an expert on Arab/Muslim diasporas across the Indian Ocean, and their relations with western empires, past and present.

## Conference Workshops

- **Conviviality beyond the Urban Center: Theorizing the "Marginal Hub"**  
Workshop Directors: Magnus Marsden (Social Anthropology and Sussex Asia Centre, University of Sussex) and Madeleine Reeves (Social Anthropology, University of Manchester)
- **Forced Migration in/of Asia: Connections, Convergences, Comparisons**  
Workshop Directors: Elaine Lynn-Ee Ho (Geography, National University of Singapore) and Cabeiri Robinson (International Studies and Anthropology, University of Washington)
- **Frontier Assemblages: Political Economies of Margins and Resource Frontiers in Asia**  
Workshop Directors: Michael Eilenberg (Culture & Society, Aarhus University) and Jason Cons (LBJ School of Public Affairs, University of Texas at Austin)
- **Genealogies of Financialization: Reframing Sovereignty in Asia (1600–present)**  
Workshop Directors: Sankaran Krishna (Political Science, University of Hawaii at Manoa) and Saeyoung Park (Modern Korean Studies, Leiden University)
- **Geo-political Economies of (Post) Developmental Urbanization in East Asia**  
Workshop Directors: Bae-Gyoon Park (Geography Education, Seoul National University) and Jamie Doucette (School of Environment and Development, University of Manchester)
- **Knowledge Mobilities and the Prospects for InterAsian Urbanisation**  
Workshop Directors: Francis Collins (Geography, School of Environment, University of Auckland) and Kong Chong Ho (Sociology, National University of Singapore)
- **Logistics of Asia-Led Globalization: Infrastructure, Software, Labor**  
Workshop Directors: Brett Neilson (Institute for Culture and Society, University of Western Sydney) and Ranabir Samaddar (Director, Calcutta Research Group)
- **Mecca InterAsia**  
Workshop Directors: Engseng Ho (History and Anthropology, Duke University, and Asia Research Institute, National University of Singapore) and Cemil Aydin (History, University of North Carolina, Chapel Hill)
- **Mediated Populism across Asia**  
Workshop Directors: Paula Chakravartty (Gallatin School of Media, Culture and Communication, New York University), Zeynep Gambetti (Political Science and International Relations, Bogaziçi University), and Srirupa Roy (Centre for Modern Indian Studies and Political Science, University of Göttingen)
- **The Social Economy and Alternative Development Models in Asia**  
Workshop Directors: Euiyoung Kim (Political Science and International Relations, Seoul National University) and Hiroki Miura (Institute of Korean Political Studies, Seoul National University)



## **WORKSHOP ABSTRACTS AND BIOGRAPHIES**



INTERNATIONAL CONFERENCE ON

InterAsian Connections V: Seoul



WORKSHOP

## Conviviality beyond the Urban Center: Theorizing the "Marginal Hub"

CO-DIRECTORS:

**Magnus MARSDEN**

Professor of Social Anthropology and Director of the Sussex Asia Centre, University of Sussex

*m.marsden@sussex.ac.uk*

**Madeleine REEVES**

Senior Lecturer in Social Anthropology, University of Manchester

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## Workshop Abstract

How might we conceive of places of encounter with difference beyond the major centers that have dominated the study of urbanism in Asia? What forms of social interaction are to be found in such sites? And how are such hubs connected to one another and to major urban centers? This workshop seeks to answer these questions by foregrounding the empirical and conceptual exploration of what we call ‘marginal hubs’ in diverse Asian contexts.

By ‘marginal hubs’ we denote sites that may be institutionally or geographically remote from historic centers of urban sociality or political power, but which are, or have been, places of interaction between people, things, and ideas from diverse backgrounds. A non-exhaustive list of such sites might include border markets, caravanserais, army bases, peri-urban container camps, madrassas, ports, or the Soviet-era “village of urban type” in which workers of diverse linguistic and confessional backgrounds were posted to work in a single factory or mine. During the workshop we will explore the modes of social interaction that are to be found in such hubs, the forms of extraction and violence by which they may be characterized in the present or past, as well as the distinct forms of sociality or conviviality that may shape social life within and around them. We enquire what role such hubs might play in the emergence of new cultural expressions (for instance, in music, in manners and etiquette, in rituals of politeness and hospitality, in food and consumption, in dress and clothing) and the degree to which the forms of sociability found in such hubs might be traced to settings beyond.

The workshop proceeds from a recognition that while there has been a flourishing of literature on urban life in Asia on the one hand, and on borders, frontiers and rural margins on the other, we know comparatively little about those forms of sensibility and sociability that emerge in hubs that may be remote from, or peripheral to, traditional urban centers. By inviting historically and ethnographically informed papers that study ‘marginal hubs’ in diverse Asian settings, we seek to diversify and unsettle the category of the ‘Asian urban’ and to draw attention to forms of non-elite mobility that link diverse Asian hubs, including the movement of soldiers, traders, construction workers, members of religious orders, domestic workers, and engineers. We invited contributions from junior and senior scholars from anthropology, history, geography and allied fields that draw upon a close empirical analysis of hub(s) in one or more Asian setting. We particularly welcomed papers that speak to questions of connectivity, durability or comparability by engaging one or more of the following questions:

- In what ways are marginal hubs connected both to one another and to major urban centers? What forms (infrastructural, imaginary, familial, personal) do such connections take? Are such marginal hubs dependent upon urban centers or do they exist in parallel to them? Are there regular forms of symbiosis and mutual dependency between them?
- In what ways is it possible to historicize hubs in the margin? Are marginal hubs that apparently emerge almost overnight (e.g. container markets) actually informed by longer



histories? How do hubs change through time, and what temporal scales might be helpful in thinking about this: linearity, cycles, stop-start transformations? In what ways do marginal hubs from the past (e.g. caravanserais, military bases, or border markets) maintain a place in the life of local communities even after decline? Has the state found it easier to suppress such hubs or to harness them?

- Does the particular type of flow with which a hub is connected influence the nature of its dynamics, or is it possible to recognize similarities and parallels across apparently different kinds of marginal hub? For example, are hubs or religious learning different from or comparable to hubs of trade and commerce?

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**Magnus Marsden** is Professor of Social Anthropology and Director of the Asia Centre at the University of Sussex. His research has explored intersecting dimensions of Muslim society in the frontiers of South and Central Asia, including the role played by Islam in the everyday life of villagers in northern Pakistan, the nature of social identities in a transregional frontier that crosses the borders of Pakistan, Afghanistan, and Tajikistan, as well as the activities, moral universes, and commercial practices of long-distance Afghan merchants in settings across the former Soviet Union. He is the author of *Living Islam: Muslim Religious Experience in Pakistan's North-West Frontier* (Cambridge, 2005), and *Trading Worlds: Afghan Merchants across Modern Frontiers* (Oxford/Hurst & Co. 2016). He has also co-written (with Benjamin D. Hopkins) of *Fragments of the Afghan Frontier* (Oxford/ Hurst & Co. 2012), and edited a number of edited volumes including *Beyond Swat* (with Benjamin D. Hopkins) and *Articulating Islam* (with Kostas Retsikas). Marsden is currently the Principal Investigator of a project funded by an ERC Advanced Grant that focuses on the dynamics of Yiwu – an international trading city in China's Zhejiang Province – and the role played by different merchant groups and communities in connecting the city to the world.

**Madeleine Reeves** is Senior Lecturer in Social Anthropology at the University of Manchester and a member of the ESRC Centre for Research on Socio-Cultural Change. Her interests lie in the anthropology of the state, space, infrastructure, and (im)mobility, with a particular interest in the affective dimensions of political life and bureaucratic practice. She has conducted research in Kyrgyzstan, Tajikistan, Uzbekistan and Russia since 1999, on issues of language politics, everyday border work in contexts of disputed territory, and the social and administrative navigation of the Russian migration bureaucracy by Kyrgyzstani migrant workers in Moscow. She is the author of *Border Work: Spatial Lives of the State in Rural Central Asia* (Cornell 2014), which was awarded the Rothschild Prize of the Association for the Study of Nationalities and the Alexander Nove prize of the British Association of Slavic and East European Studies. She is the editor of *Movement, Power and Place in Central Asia: Contested Trajectories* (Routledge, 2012), the co-editor of *Ethnographies of the State in Central Asia: Performing Politics* (Indiana, 2014) with Johan Rasanayagam and Judith Beyer, and the co-editor of a special issue of *Social Analysis* on *Affective States: Entanglements, Suspensions, Suspicions* with Mateusz Laszczkowski (2015). In 2016 She became the Editor of *Central Asian Survey*.

## Poaching as Conviviality in the Andaman and Nicobar Islands

Itty ABRAHAM

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This paper discusses a “marginal hub”, the Andaman and Nicobar archipelago, lying off the coast of Southeast Asia. A former penal colony, Andamanese society has been shaped by interactions between ex-convicts, political exiles, refugees, settlers, indigenous people, officials and sea-faring people from neighboring countries, many speaking different languages and practicing different religions and customs. As the archipelago is increasingly drawn closer to the Indian mainland due to changing geopolitics, the 2004 tsunami, global environmental concerns, the spread of mass media, and tourism, everyday “Creole” and non-orthodox social formations practices and beliefs are now giving way to mainland ways of being and doing.

Under these conditions, this paper argues that conviviality is reframed as a subaltern practice that retains and respects memories of cultural difference. Reimagining the archipelago as a “sea of islands” allows marine connections with Southeast Asia and banned social relations within the islands become visible again, albeit under the criminalized sign of poaching. Reading poaching as a form of conviviality throws into question the permanence of foundational boundaries -- home and abroad, local and foreigner, friend and enemy -- unsettling the territorial integrity of the nation and undermining the law as a sovereign expression of the state. Such a critical dismantling restores to the Andamans its multicultural histories and geographies.

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**Itty Abraham** is head of the Department of Southeast Asian Studies at the National University of Singapore. He was formerly director of the South Asia Institute at the University of Texas at Austin, and, program director at the Social Science Research Council from 1993-2005. Trained as a political scientist, he is interested in critical approaches to international relations, science and technology studies, and, issues of space and territory. His most recent book is *How India Became Territorial*, published by Stanford in 2014.



## Alternative Geographies of Global Connection: The Making and Unmaking of Conviviality among Buddhist Hubs of the Tea Horse Road

Kalzang Dorjee BHUTIA  
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The Tea Horse Road brought together a networks of trade hubs that began in jungles in the borders between Southwest Qing China and Burma and moved over the Himalayas into South Asia. This paper will focus on the exchange of the most sought after commodity transferred along this route, tea. Rather than focusing as many studies have on the culture of tea production or consumption, this paper will treat tea as an object, loaded with cultural as well as commercial value that fostered conviviality among different communities on the Tea Horse Road. In particular, we will focus on how different Buddhist communities treated tea along the Tea Horse Road, from its original manufacturers in Sipsongpanna, who used finances from their tea trade to patronize local Theravada institutions, through to the traders who transported tea on the backs of yaks and mules up into the mountains, to the Himalayan communities that purchased tea to use as an object of religious offering and a representation of soteriological aspirations in their own Himalayan Buddhist institutions. Tea was not just for consumption for these assorted communities: it was an object of cultural as well as commercial value, of spiritual as well as physical nourishment. However, as broader geopolitical events led to the re-arrangement of borders, so to were the networks of conviviality that marked the Tea Horse Road modified and undermined by nationalist projects. This paper will explore these changing contours of interaction, underpinned by the unchanging value of tea.

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**Kalzang Dorjee Bhutia** completed his PhD at Delhi University and currently teaches at Grinnell College and in the Grinnell Liberal Arts in Prison Program. His research focuses on Buddhism in the eastern Himalayan state of Sikkim and its transregional connections.

**Amy Holmes-Tagchungdarpa** is an assistant professor of religious studies at Grinnell College in Iowa, the United States. She is the author of *The Social Life of Tibetan Biography: Textuality, Community and Authority in the Lineage of Tokden Shakya Shri* (Lexington, 2014), and works on Himalayan, Tibetan and Chinese cultural history in global context.

## Scaling Conviviality: The Spatial Economics of a 'Marginal Hub'

Thomas CHAMBERS

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This paper draws on ethnographic fieldwork carried out over 1 ½ years in a Muslim woodworking community of North India. It sets out to theorise conviviality within and beyond the “marginal hub” through an engagement with the spatial and economic milieu within which conviviality plays out. The paper takes a critical approach to the ‘potentiality of conviviality’ by drawing attention to segregating spatial arrangements and economic structuring which conceal relations of power within everyday convivial acts. The paper utilises theorisations of the ‘margin’ in conceptualising the spatial context of Saharanpur’s Muslim *mohallas* (neighbourhoods). The paper critiques engagements with ‘the margin’ which, following a broadly Weberian framework, contrast ordered, rational spaces of state influence against a disordered fringe dominated by traditional or charismatic forms of authority and inherent chaotic informality. Instead the paper focuses on the ways in which ‘the margin’, as an urban spatial context, is inherently paradoxical in nature. The margin may become visible through its perceived distance from or resistance of the state but may simultaneously be marginalised through acts and policies of the state as well as being the site of intense state desire and interest. Against this background the paper conceived marginal hubs as a synthesis of ‘connectedness’ and ‘marginalisation’ which acts, in the context late capitalism, to ensure both sustained production and lack of resistance. The paper traces this synthesis through to ‘the everyday’ where conviviality, or the act of ‘being convivial’, can be as much about economic interest, socio-political survival and the maintenance of supply chains as it is about mutual respect and understanding.

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**Thomas Chambers** obtained a PhD in Social Anthropology from the University of Sussex in 2015 and is currently convening a variety of anthropology modules as a Teaching Fellow as well as working on ongoing funded research in India. Thomas’s main interests are focused on labour, migration and craft working industries in the north of India. He has publications in progress or under review with *Modern Asian Studies*, *Contributions to Indian Sociology* and *Ethnography* dealing with questions of imagination, migration, affect and subjective experience. Thomas work is ethnographic and focused on the everyday with an emphasis on long-term, embedded fieldwork.



## Purposefully Marginal: Gender, Wilderness, and (Dis)connectivity in Tibetan Buddhist Revivalism in Post-Mao China

Yasmin CHO

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This paper looks at how marginality becomes a condition for being a central spiritual hub, and how the margin can play out as an independent form of movement with its own logics and modalities that are separated from the existence of center. I will show this by focusing on a Tibetan Buddhist community called Yachen in northwestern Sichuan province in China. Yachen is considered to be an epicenter of the Buddhist revivalism occurring in China since the 1980s, but at the same time Yachen itself is characterized as a “margin” due to its wilderness and remoteness, and its sociopolitical distance from urban centers. Yachen had almost no visible political practices or population movements until about thirty years ago when a growing number of Tibetan girls flocked to this pastureland to become nuns and began dwelling there by building their own residential quarters. The number of nuns there is now over 10,000. Despite its marked remoteness and isolation, however, there are concrete signs of Yachen’s ongoing connections to centers (and even to global metropolises); these include increasing numbers of non-Tibetan pilgrims, a large influx of donations from outside, high-ranking teachers’ frequent trips to cities, and so on. I examine multiple forces and agents involved in the formation of the marginality of Yachen, and how this particular marginality critically contributes to making Yachen a Buddhist center. Through Yachen’s wilderness, gender and ethnic tensions, and its inexhaustible sacredness, I show that margins are not just the opposites of centers, but that they are *made* to be and *purposefully* maintained as margins within complex sociopolitical relations and forces.

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**Yasmin Cho** is a postdoctoral fellow in the Department of Anthropology and the Lieberthal-Rogel Center for Chinese Studies at the University of Michigan. She received a PhD in Cultural Anthropology from Duke University in 2015. Her interests lie primarily in the anthropological understanding of religion, with an emphasis on the relationship between materiality and gender in Buddhism. She is currently revising her book manuscript, which addresses the mobilities and material engagements of Tibetan Buddhist nuns in post-Mao Buddhist revivalism.

## Displacement and Maternal Longing: The Production of Jiagongchang as Marginal Hubs of Subcontracted Labor in Guangzhou, China

Nellie CHU

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This paper introduces the *jiagongchang*, or household assembly workshops, as an intermediary unit of kin-based production along the global supply chains for low-cost garments in Guangzhou. These assembly sites blur the spatial dimensions of households and factories, and emerge within the ambiguous margins that define rural and urban spaces throughout the PRD in southern China, a borderland region commonly known as the “workshop of the world.” Located between the spatial margins of rural and urban as well as home and factory, *jiagongchang* mobilize the labor of migrant women, who themselves are caught between the subjective and administrative categories of rural and urban according to the *hukou* household registration system. Using case studies from a *jiagongchang* in Guangzhou’s garment district, where I conducted my field research from 2010 to 2012, I narrate the discourses of factory women. Female migrant laborers’ stories of maternal longing demonstrate the double marginalization of migrant women who must balance their housework with industrial labor. Factory women’s overlapping productive and reproductive labor in Guangzhou’s *jiagongchang* assembly factories are critical to the formation of the spatial, temporal, and affective chains that enjoin households in China’s countryside with assembly factories in the urban villages and wholesale markets in the urban cores. The linking of commodity chains thus entails the structural processes of fragmenting rural households and kin relations in the countryside, while migrant factory women find temporary solace through their shared conditions of displacement.

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**Nellie Chu** is a Post-doctoral Researcher at the Center for Transregional Research Network (CETREN) at the University of Goettingen, Germany.





## Faraway siblings, so close: marginality, connectivity and mediated conviviality across the Pakistan-Tajikistan frontier

Till MOSTOWLANSKY

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This paper focusses on marginality and conviviality in and between two places in northern Pakistan and eastern Tajikistan. Situating these two places, Baltit (Pakistan) and Khorog (Tajikistan), in a post Cold War borderland it first looks at historical processes that render them both marginal and central. Against this backdrop, the paper then explores processes of connectivity and disconnection between Baltit and Khorog, and how these have catered to fragile and ephemeral instances of conviviality. While some people actually travel between the two places, for example as development workers, many of them simply refer to their “brothers and sisters” across the frontier as geographically, historically, ethnically, and religiously close. They thus relate to unknown, yet intimate places; and they participate in encounters with people from the other side in meeting places far away from the frontier. In this regard, expressions of nostalgia for a common past, often envisaged as a shared future, point to the temporal dimensions of conviviality. At the same time, the role of nation-state boundaries, and debates and hopes going beyond them, raise questions of area and scale.

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**Till Mostowlansky** is a Postdoctoral Fellow at the Asia Research Institute, National University of Singapore, and a research associate at the Universities of Sussex (UK) and Bern (Switzerland). Till has a particular interest in the anthropology of development, globalization, and Islam. He has conducted extensive fieldwork in Tajikistan, Pakistan, Kyrgyzstan, and India since 2005, and is currently pursuing a project on Shia networks which transcend the modern frontiers of Tajikistan, Pakistan, Iran and India through development and charity. Till is the author of *Azan on the Moon: Entangling Modernity along Tajikistan's Pamir Highway* (forthcoming with the University of Pittsburgh Press). He is also co-editor of the special issues “A Matter of Perspective? Disentangling the Emic-Etic Debate in the Scientific Study of Religion\’s” (2015) for *Method and Theory in the Study of Religion* and “Language and Globalization in South and Central Asian Spaces” (forthcoming) for the *International Journal of the Sociology of Language*.

## The Terminal Economy: Frontier Dreams and Confrontational Gathering in Highlands Papua (Indonesia)

Jacob NERENBERG

PhD Candidate, Anthropology, University of Toronto

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How do marginal hubs of commerce and transportation distill modes of power and ethics within and beyond trajectories of state expansion? In the Balim river valley in the highlands of Indonesia's easternmost Papua province, mobilities and exchange circuits intersect at adjoining peri-urban markets and minivan terminals. The 'terminal economy' at the edges of Wamena, the region's expanding hub, is a threshold between rural and urban life. Here, a cosmopolitan population of indigenous Dani and Indonesian migrants gathers to buy and sell local horticultural produce and imported commodities, transit between modes of transportation, or engage in a shadow market of gambling and intoxicants. This essay examines plural values of time and collectivity that take shape through this economy's patterns of work, consumption, governance and conflict. It focuses on anxieties and aspirations that infuse seemingly mundane transactions with broad meanings—and traces encounters between tactics of economic governance and moments of politicized excess. The power relations that define the terminal's unequal distribution of harms also put the continued viability of indigenous life in question. The terminal economy's characteristic patterns of exploitation, aspiration, and speculation speak to its arrangements of thresholds linking center and periphery, movement and idleness, and anachronism and eschatology. These tensions, transactions and rhythms constitute the terminal economy as a paradigm of regional power, and an ambiguous space of possibility that resonates with a longer arc of theologically inflected debates over exchange, confrontation, and conviviality.

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**Jacob Nerenberg:** I am a PhD candidate in the Department of Anthropology at University of Toronto. My doctoral research examines popular livelihoods and religious debates surrounding expanding infrastructures in and around Wamena, in the highlands of Papua (Indonesia). In 2014, I received a Doctoral Research Award from the International Development Research Centre. At University of Toronto, I am a co-coordinator of the Development Seminar and a member of the Infrastructures Research Group of the Ethnography Lab. I have supervised student research on rural livelihoods and urban studies in Indonesia through collaborations between University of Toronto, Universitas Gadjah Mada, and Institut Teknologi Bandung. I have also worked as a research consultant with the Department of Electrical Engineering and Computer Sciences and the Center for Effective Global Action at University of California at Berkeley. In 2014, along with a regional network of scholars and NGOs, I co-founded the Wamena Economic Observation Project.



## Volatile shashlyk and shopfloor convivialities in a peripheral market in Moscow: skills, emotionality and exchange

Anton NIKOLOTOV

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The paper explores how Moscow's commercial hub of the marketplace fosters heterocultural convivialities that fundamentally incorporate different registers of conflict. While the hilarity and liveliness of the shopfloor is characterized by the flows of encounters with different kinds of strangers that result in flirtations, skillful manipulation or angry fights over "fair price" or status, the sellers also strive to pursue more durable and trustful forms of convivial experience between each other outside of their kin or ethnic networks. On both occasions the raced power relations between the working class migrants and Russian specificities of "whiteness" are appropriated or subvert even if only temporary. Based on ten months of intense fieldwork with migrant sellers and traders from Central Asia and Vietnam the study aims to be an important contribution to the scholarship of precarious lifeworlds in contemporary Russia.

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**Anton Nikolotov** is an experimental anthropologist currently completing his PhD at the Berlin Graduate School of Muslim Cultures and Societies, Frei University on the processes of labour, precarious religion and modes of conviviality among marginal migrant sellers and alms seekers in Moscow's peripheral marketplaces. His research interests are broadly situated at the borders of anthropology of migration and urban religion as well as critical affect and precarity studies in Russia and Central Asia. Having background in art practice (BA Fine from Central Saint Martins College) and MA in Cultural Theory and History from Humboldt University, Anton is also currently engaged in numerous practice-lead research projects and collaborative interventions on issues of global migration movements and speculative futures.

## Garrison Conviviality: Longing at the Nation's Margins

Malini SUR

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This essay engages with military outposts as prominent sites of war and rural dwelling along the India-Bangladesh border. I show how the outposts' speedy constructions in the 21st century transformed an agrarian landscape into a garrisoned zone, and in the process stretched, adapted and abused historical dependencies among armed troops and unarmed border villagers. Border villagers narrate these changes through loss and longings that center on respect, friendship and romantic love. I suggest that attention to ruptures in a shared moral world sheds light on conviviality beyond the metropolis, and shows how nations make and re-make rural territories by enforcing and unsettling togetherness in remote frontiers.

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**Malini Sur** is a Research Fellow at the Asia Research Institute, National University of Singapore. She has lectured at the University of Amsterdam and held a postdoctoral fellowship at the University of Toronto. Her research interests connect three broad areas—borders, mobility, and citizenship—in South Asia. Malini has conducted extensive fieldwork and archival research in the India-Bangladesh border, and more recently in eastern India. She has published in *HAU*, *Comparative Studies in Society and History* (forthcoming), *Mobilities*, *Indian Journal of Gender Studies*, and the *Economic and Political Weekly*. She has co-edited collection of ethnographic essays on migration entitled *Transnational Flows and Permissive Politics* (Amsterdam University Press, 2012).



## Medicine, Monasteries, and Scholarly Networks between Qing China and the Tibetan Buddhist World

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During the period remembered today for the rise of science along global sea routes, an inland network of medical colleges emerged within Tibetan Buddhist monasteries across the borderlands of Tibet, Mongolia, and Qing China (1644-1911). This paper traces the proliferation of these Tibetan Buddhist medical institutions between the seventeenth and early twentieth centuries, focusing on the creation of new centers of medical knowledge not only in the cultural capitals of Lhasa and Beijing, but also in regional monastic hubs of eastern Tibet, Mongolia, and Manchuria. My study begins from a regional rather than an anachronistic nation-state perspective, historicizing both the “Tibetan” medical system and its community of practitioners within the context of Qing imperial expansion over Inner Asia. Drawing evidence from Tibetan monastic regulations and histories, as well as Chinese surveys, Manchu memorials, and multilingual Qing medical texts, this paper demonstrates how medicine played a crucial role in the development of Tibetan Buddhism outside of Tibet, and how Tibetan Buddhism played a vital role in the governance of roughly fifty percent of Qing territory. Both of these developments have been minimized in modern historiography because of the territorial borders accepted today for the People’s Republic of China, but also because of the disciplinary borders accepted between the history of science and the history of religion. The history of Tibetan medical institutions, however, stretches across both types of borders.

In addition to the production of medical knowledge on the margins of the Qing Empire, this study draws attention to the role of monasteries as hubs within overlapping Tibetan Buddhist and Qing imperial scholarly networks. Bringing recent perspectives on the multi-ethnic dimensions of the Qing empire into conversation with scholarship on the history of science in China, my research considers how the Tibetan medical system provided a beneficial resource for sometimes competing projects of local governance and imperial diplomacy. While “New Qing History” scholarship has drawn attention to the Qing rulers’ use of the Manchu language as a vehicle for knowledge transmission, my work emphasizes the Tibetan language as a lingua franca popularized within marginal centers but adopted for imperial goals. In addition, while Tibetan-language literature has often provided a “religious” foil to Chinese- and Manchu-language literature associated with matters of administration and practical “technology,” my project highlights how both material and ritual aspects of medicine at Tibetan Buddhist monastic institutions served as a demonstration of benevolent governance on behalf of patrons with varying degrees of loyalty to the Qing court.

Tibetan Buddhist medical institutions spread a distinct framework for ordering bodies, cosmologies, and technologies within regional and imperial centers. At the end of the Qing Dynasty, however, the rejection of traditional medical institutions and their epistemic authority by Han Chinese reformers, but not by Tibetan Buddhists, became a crucial point of distinction. By examining the fate of Tibetan medical colleges in tandem with the expansion and decline of the Qing Empire, my project points to the central importance of early modern knowledge networks in determining modern political configurations in East Asia.

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**Stacey Van Vleet** is a Lecturer in the Department of History and the Department of East Asian Languages and Cultures at the University of California, Berkeley. She received her PhD from Columbia University in May 2015. Her research and teaching interests cover China and the Tibetan Buddhist world, from the period of Qing Empire (1644-1911) through the twentieth century. She is currently working on a book project, *Plagues and Precious Pills: Medicine, Tibetan Buddhism, and the Politics of Learning in Qing China*, that considers the role of medicine in exchanges between Qing cultures and in governing the social and natural worlds. She holds an MA in Anthropology from the University of Colorado at Boulder, and studied at Tibet University (Lhasa) from 2004-2006. Her research in China, India, and Mongolia has been supported by the Social Sciences Research Council, Fulbright-Hays, and the American Council of Learned Societies.



WORKSHOP

## **Forced Migration in/of Asia: Connections, Convergences, Comparisons**

CO-DIRECTORS:

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INTERNATIONAL CONFERENCE ON

InterAsian Connections V: Seoul

## Workshop Abstract

Forced migration in Asian countries and dispersing across Asia (henceforth Asian forced migration) is drawing international attention to the extent and nature of humanitarian assistance made available to displaced persons. The conduct of the International Refugee Regime (IRR), which evolved out of post-war European agendas, may have limited reach over the different types of forced migration happening in Asia. Critically examining Asian forced migration reveals the sustained effects of colonial and imperial legacies and how culturally specific notions of territory, sovereignty, legal systems, and kinship, co-ethnic or other social ties influence the treatment of refugees, internally displaced people and other types of human displacement. The challenge is to write the Asian forced migration experience into a wider global narrative without losing sight of the specificity of particular regional situations.

Our workshop seeks to critically examine the InterAsian connections forged through forced migration experiences, lending to revised inflections upon the way we approach studies of forced migration through hitherto accepted national or regional framings. Through our workshop, we also examine convergences in how framings of territory, sovereignty and legal systems in Asian societies impact the way forced migration is managed or experienced by forced migrants themselves. We further elicit comparisons of how Asian states have responded to forced migration in relation to the categorization and management norms that developed in Europe and internationally during the post-war decades.

The workshop aims to develop a research agenda concerning how studying Asian forced migration might contribute to wider debates in the fields of refugee, migration and Asian studies. We encouraged papers that focus on one or both of the following themes:

- i. Consider the *multiplicity* of Asian forced migration such as the multiple ways in which forced migration is experienced and managed and thus the possibility of multiple regimes governing forced migration in an interAsian context. Exploring the presence of multiple regimes requires investigating the history and contemporary experiences of refugees, displaced persons and forced migrants on their own terms, rather than fitting them into conventional legal definitions. It also provides the opportunity to critically engage with the empirical diversity of political and social power that can generate regimes of refugee recognition and managements, rather than assuming the singularity of primacy of the IRR).
- ii. Examine the *interface* of an array of social actors implicated in Asian forced migration, ranging from the ground level to institutionally organized interventions, locally and transnationally. Such interfaces include, but are not limited to, the interactions of community-based organisations or other local networks, national governments from source or receiving countries of forced migration, governments-in-exile, international organisations, and international non-governmental organisations. Investigating the interface of such





interactions open up a dialogue on how knowledge structures and practices pertaining to forced migration circulate in an InterAsian context with global influences in mind.

By curating papers that explore the multiplicity of forced migration and the interfaces of actors and institutions, our workshop aims to reposition “Asia” as a central theoretical and empirical site for studies of forced migration. It seeks to do this by examining how local dynamics and social interactions that arise out of displacement experiences shape InterAsian and international knowledge, and ultimately how international practices and norms are re-appropriated locally. The InterAsian analyses that we undertake through this workshop bring into view how the imagery and functioning of “Asia” has been sedimented through accrued layers and episodes of forced migration.

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**Elaine Lynn-Ee Ho** is Associate Professor at the Department of Geography, National University of Singapore (NUS). Her research addresses how citizenship is changing as a result of transnational migration. She has conducted research in China, Myanmar and Singapore. Her current research focuses on African student migration to China and border mobilities between Myanmar and China. She serves on the editorial boards of *Citizenship Studies*, *Emotions, Society and Space*, and the *Singapore Journal of Tropical Geography*. She is also an international member of the ESRC Peer Review College in the United Kingdom. Prominent themes in her research agenda include cosmopolitanism, diaspora engagement or diaspora strategies, and emotional geographies. A full list of her research publications can be found at: [profile.nus.edu.sg/fass/geoehe](http://profile.nus.edu.sg/fass/geoehe).

**Cabeiri deBergh Robinson** is Associate Professor of International Studies and South Asia Studies at the Jackson School of International Studies, University of Washington (Seattle). She holds affiliate appointments the Department of Anthropology and the Interdisciplinary PhD Program in Near and Middle East Studies, and she has worked with the International Committee of the Red Cross on a humanitarian assignment in Indian Jammu and Kashmir. Her scholarly interests include armed conflict and refugee studies, human rights and humanitarian interventions, and political movements in contemporary Muslim societies. Her book *Body of Witness, Body of Warrior: Refugee Families and the Making of Kashmiri Jihadists* (2013) won the 2015 Bernard S. Cohn Book Prize awarded by the Association of Asian Studies and the 2014 American Institute of Pakistan Studies Book Prize. Her current on-going research in Pakistan examines the roles of the Pakistan army, international humanitarian organizations and Islamic charities, and civic voluntary groups in providing disaster relief and shaping social rehabilitation practices after the South Asian earthquake of October 2005. <https://jsis.washington.edu/people/cabeiri-robinson>.

## Remittances and Responsibilities among Rohingya Families in Kuala Lumpur's Suburbs

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Fieldwork among Rohingya families living in the suburbs of Malaysia's capital Kuala Lumpur reveals they utilize transnational community support networks as a coping strategy in order to strengthen their lives. The UNHCR in Malaysia has been working towards integration for the Rohingya, who have been fleeing Myanmar for decades as a response to the ongoing conflict in its Rakhine state. However, successful integration of the Rohingya community in Malaysia faces a number of basic impediments. Without legal status, without being able to send their children to school, with difficulties obtaining health care and without work rights, Rohingya are living a life under precarious circumstances.

Yet, Rohingya have developed resourceful ways to overcome these obstacles and to make life more robust. Networks of familial and community support are vital in the development of the Rohingya community in Malaysia. What is more, these networks are not limited to Malaysia, but extend across borders.

Based on extensive ethnographic research among the Rohingya community in the Klang Valley, this paper explores how these Rohingya families navigate obligations to support family members in and out of Malaysia. By studying the experiences of remittance practices and responsibilities among five Rohingya families, this paper contributes to a deeper understanding of the capabilities and desires of forced migrants to engage in transnational activities.

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**Josee Huennekes:** I studied anthropology and political science, and have an International Masters in ASEAN Studies from the Asia-Europe-Institute, Universiti Malaya and a Magister in Southeast Asian Studies from Goethe University in Frankfurt, Germany. Currently, I am a PhD candidate at the Swinburne Institute for Social Research in Melbourne, Australia. From November 2013 to May 2015, I conducted ethnographic field research among Malaysia's Rohingya community.



## The Discursive governance of forced migration management: The Turkish shift from reticence to activism in Asia

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This paper argues that institutionalist approaches fall short of explaining how Turkey has become a forced migration actor. Instead, it offers discursive governance (Korkut et. al. 2015) as a paradigm. Turkey has assumed an active role in some Asian refugee crises whilst it did not remove the geographical limitation in its asylum regime to accept non-European refugees. The Turkish refugee protection depends on the image that Turkish governments present to international and domestic publics. In line, the AKP government presents itself as a humanitarian actor via engaging with refugee crises, and increases the resonance of its humanitarian activism by de-emphasizing geographical proximity and Turkey's institutional constraints. Hence, even if periodically non-Europeans arrive as "temporary guests" or granted refugee rights, this is non-systematic. This paper follows two case studies. The first one is the Syrian case and how the state responded to a major refugee crisis at its borders. The second one is the case of the Rohingya whereby Turkey involved itself in a refugee crisis far beyond its borders. In both cases, the Turkish discourses are very resonant of each other, showing how a similar narrative "responding to the needs of all those aggrieved nations" travelled across space in response to refugee crises regardless of their geographical proximity. Yet, Turkey does not concern itself with refugees other than Syrians in its territory and has no integration policies. Hence, Turkey's reframing of territory and sovereignty regarding its responsibility for refugees, and showcasing of leadership in migration management operate selectively and instrumentally.

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**Umut Korkut** is Reader at Glasgow School for Business and Society at Glasgow Caledonian University. I completed my DPhil (magna cum laude) at Central European University in Budapest in 2004. In 2009, I was awarded Associate Professorship by the Turkish Higher Education Council. Since 2007, I have carried professional service and international roles for PSA as convenor of Comparative European Politics Specialist Group and PSA International Exchange Coordinator. For the academic year 2015-2016, I am a visiting fellow of the Slavic-Eurasian Research Centre at Hokkaido University. I have an established research agenda, spanning a number of areas to which I apply discursive research tools. I have international and national reputation first in European politics, with specialisation in East European and Turkish politics; second in migration and forced migration with specialisation in East Mediterranean and Eastern Europe; and third in religion, gender and politics.

## From Activists to Entrepreneurs: Burmese Refugees in South Korea

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This paper has dealt with how Burmese activists in South Korea react to homeland democratization that has begun since 2011. As a backdrop, the paper first traced intersecting histories between South Korea and Burmese activists. Burmese activists began to arrive in South Korea in the early 1990s as industrial trainees when the country joined the UNHCR Convention and Protocol and set up legal instruments including the Refugee Status Determination. It was only when 21 of the NLD-LA Korea applied for refugee status in the defense of their safety against deportation in 2000 that Burmese activists and the government began to take refugee status into a serious account. From then throughout the early 2010s, refugee issues grew to be important among Korean civil society. The government's refugee-related policies too progressed in parallel with the increase of recognized Burmese refugees during the time. However, homeland democratization forced them to rethink their political activism that used to focus on street demonstrations in front of the Myanmar embassy to Korea. Here some former activists spearheaded a new movement that now goes beyond political arenas. The acquisition of refugee status and simultaneous homeland democratization strengthened their determination. Here, business emerged as a form of activism. Business transformed into activism, going together with social movements to promote the welfare of Burmese migrants and the production of conscious citizens. The case that the paper has demonstrated differs from the conventional understanding of business in refugee and activism literature. This study shines on the social aspect of business that goes beyond the mere economic activity. By doing so, the study makes a middle ground where the two strands of literature could have dialogues with each other to better understand the state of forced migration in the face of new political developments in Myanmar, Asia and beyond.

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**Sang Kook Lee** is Associate Professor at the Department of Cultural Anthropology, Yonsei University. He obtained his Ph.D. at the National University of Singapore in 2007. His former position includes second secretary in the Ministry of Foreign Affairs of the Korean government (2007-2009) and Assistant Professor in the Institute for East Asian Studies, Sogang University (SIEAS) (2009-2014). He was an Associate Editor of *TRaNS: Trans –Regional and –National Studies of Southeast Asia*. He has been active in the Korean Association of Southeast Asian Studies and the Korean Institute of Southeast Asian Studies, assuming positions including Academic Affairs Director and International Affairs Director for the former and General Affairs Director for the latter. He has done scholarly research on refugees, migration, and borders with a special focus on the Thailand-Myanmar borderland. His recent work includes “Behind the Scenes: Smuggling in the Thailand-Myanmar Borderland,” *Pacific Affairs* (2015); “Security, Economy and the Modes of Refugees’ Livelihood Pursuit: Focus on Karen Refugees in Thailand,” *Asian Studies Review* (2014); “Siam Mismatched: Revisiting the Territorial Dispute over the Preah Vihear Temple,” *South East Asia Research* (2014); and “Migrant Schools in the Thailand-Burma Borderland: From the Informal to the Formal,” *Asia Pacific Journal of Education* (2014). He also co-edited a book, *Managing Transnational Flows in East Asia* (Jimoondang, 2012). He is the Korean translator of James C. Scott’s *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia*.



## Boundaries and Belonging in the Indo-Myanmar Borderlands: Chin refugees in Mizoram

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Through a case study of Chin refugees from Myanmar in the north-east Indian State of Mizoram, this paper examines the role of identity in shaping the potential for integration of refugees, and the changing nature of identity in construction of the Other. It is estimated that up to 100,000 Chin are present in Mizoram; a massive ten per cent of the state's population. Strong historical, cultural and ethnic connections between the Chin and Mizo might suggest that Chin refugees would integrate easily into Mizoram. This has been true to some extent. For the most part, however, the reception of Chin in Mizoram has been shaped by their perceived 'otherness'. They have been resented, rejected and blamed for a host of social problems, including the production and sale of alcohol and illicit drugs. On several occasions, the climate of low-level resentment has escalated to mass pushbacks of Chin across the border to Myanmar. By the summer of 2015, there had been a significant shift in attitudes towards Chin in Mizoram. This attitudinal shift was reflected in a new discourse, moving away from the previous emphasis on difference and deviance to a greater emphasis on unity and brotherhood. This paper uses the concepts of 'virtual checkpoints' and 'mental maps' to analyse boundary-creation, boundary-policing and boundary-removal in Mizo-Chin relationships. The paper reaches several conclusions which are relevant far beyond the immediate context, including the recognition that in situations of mass influx and forced migration, boundaries do not inevitably harden against incomers but may expand to accommodate them.

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**Kirsten McConnachie** is an Assistant Professor in Law at the University of Warwick. She is a socio-legal researcher whose work focuses on governance and justice in refugee situations. Since 2007, her research has focused on refugees from Burma/Myanmar: first with Karen refugees in camps in Thailand and more recently with Chin urban refugees in Malaysia and India. She has conducted extensive field research in each of these countries. Her recent book, *Governing Refugees* (Routledge 2014), analyses camp governance and the administration of justice among Karen refugees in Thailand and was awarded the SLSA early career book prize for 2015. She has also published on issues including governance by non-state armed groups, the history and management of refugee camps, legal pluralism and non-state justice systems, forced migration in southeast Asia, critical victimology, transitional justice, and constitutional reform.

## Human Displacement and the Crisis of Hospitality: Reflections on the Spirit of Refugee Law and the Example of Acehese Fishermen

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Pointing to the proliferation of non-entrée strategies amongst states that are signatories to the Refugee Convention, I suggest in this paper that the current ‘refugee crisis’ is better understood as a crisis of hospitality. Drawing on Jacques Derrida’s reflections on the subject, I argue that hospitality, rather than compliance with international law, provides a better register through which to assess the desirability of various (prevailing and extraordinary) responses to human displacement. The focus then shifts to a particular arena of the crisis of hospitality in the South East Asian context. I draw attention to the rescue of Rohingya in the Andaman Sea by Acehese Fishermen in May 2015. I engage this specific example as evidence of the hospitality and normative pluralism that exist beyond the compulsions of law with respect to human displacement and that play a part in shaping wider responses. I engage this example, also, in a mode of critique. The actions of the Acehese fishermen can be read on one hand as an implicit critique of the technical rationality of the international refugee regime, and on the other, as a resource for renewing the spirit of international refugee law.

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**Anne McNevin** is Associate Professor of Politics at The New School. Her research interests include critical and post-colonial International Relations; theories of citizenship; radical democratic theories; migration studies, border studies, and governmentality. She is author of *Contesting Citizenship: Irregular Migrants and New Frontiers of the Political* (Columbia UP, 2011) and associate editor of *Citizenship Studies*. Anne is currently collaborating with anthropologist Antje Missbach on a project about “Migration Management” in the Indonesian context.



## Tibetan Refugees in India: Learnings in Exile

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The paper focuses on the relationship between education, citizenship and the experience of forced migration for the Tibetan refugees in India. It discusses the role of education in shaping Tibetan refugee experiences. It analyses the two broad schooling options available to the Tibetan youth: Tibetan and Indian schools, the curriculum, pedagogy and experience of schooling in both these sets of schools and the impact it has on the Tibetan youth, their sense of identity, aspirations, nationhood, Tibet in their imagination and their attitude towards the Dalai Lama and the Tibetan struggle.

It recognizes the dilemmas that the refugee community grapples with and its educational strategies to achieve a balance between reality in exile and a consciously fostered dream (of future return to 'sovereign' Tibet). Life is seen as a continuous learning curve for the community which strives to be 'exclusive' yet is also trying to prevent its own 'exclusion' in a modern, globalized world.

The paper looks at how territorial imagination and sovereignty are understood in the Tibetan case, particularly in relation to China and India's understanding of these same concepts with the hope to engage with wider debates on territory and sovereignty in Asia (as compared to Eurocentric approaches). On the theme of interfaces, the paper explores how the interface of Tibetan education with Indian or Tibetan schools impact the different/similar ways in which knowledge about national identity/nationhood is transferred to Tibetan youths depending on what type of school they attend.

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**Mallica Mishra** is an independent research consultant on forced migration and education in India. She has taught as Faculty in Development Studies at Entrepreneurship Development Institute of India, Gujarat and as Assistant Professor (Social Science) in the Department of Elementary Education at a women's college in Delhi University. She completed her Ph.D in Sociology of Education at Zakir Husain Centre for Educational Studies, Jawaharlal Nehru University, New Delhi; her Masters in Sociology; M.Phil in Sociology of Education at Jawaharlal Nehru University and graduated in Political Science from Lady Shri Ram College for Women, Delhi University. She has worked on national and international research projects on education and is a recipient of the *Sarai-CSDS Independent Research Fellowship* (2006). She was awarded a Post-Doctoral Research Fellowship in the International Migration Unit, Centre for Development Studies, Thiruvananthapuram, Kerala, India (2012). Amongst her recent publications is a book *'Tibetan Refugees in India: Education, Culture and Growing up in Exile'* (Orient Blackswan, India (2014).



## Refugees, Forced Migration and China's Entry into the "Family of Nations"

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This paper takes up one of the themes identified by our Workshop Directors, which is that a critical examination of forced migration "reveals the sustained effects of colonial and imperial legacies and how culturally specific notions of territory, sovereignty, legal systems and kinship, co-ethnic ties and other social ties" have influenced the treatment and experiences of refugees and forced migrants in Asia. I argue that conventional understandings of the international refugee regime which trace its beginnings to the establishment of the United Nations High Commissioner of Refugees (UNCHR) in 1950 and the 1951 UN Convention on the Status of Refugees lack historical perspective. In particular, such understandings ought to be reconsidered in light of recent research on the relationship between colonialism (including "semi---colonial" political formations) and the history of international law. I argue that it is impossible to understand the origins and creation of the international refugee regime without thinking about the broader colonial framework of refugee law in the nineteenth century and early decades of the twentieth century. What does it mean, for example, when the international jurisprudence surrounding questions such as asylum and refuge was formulated at a time when it was widely assumed—by international lawyers and states alike—that colonial powers could more or less do as they wished with the people under their control? This paper seeks to place such contradictions—which are largely overlooked in the existing scholarship on the origins of the international refugee regime—at the centre of our attention. It tries to show that such contradictions are not peripheral or incidental to the formation of the international regimes governing refugees and forced migrants but, rather, central. My goal is to put the cultural/civilizing discourses of colonialism into the heart of political and economic arguments over how to categorize the movement of people.

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**Glen Peterson** is professor of Chinese history at the University of British Columbia. His research interests include the social and cultural history of South China, Chinese migration to Southeast Asia, overseas Chinese and the modernization of China, and refugee movements into and out of China in the twentieth century. His books include *Overseas Chinese and the People's Republic of China* (Routledge 2012), *Education, Culture and Identity in Twentieth-Century China* (University of Michigan Press 2001, with Ruth Hayhoe and Yongling Lu) and *The Power of Words: Literacy in Revolution in South China* (UBC Press, 1997).





## From Minority to Majority: Pakistani Hindu Claims to Indian Citizenship

Natasha RAHEJA

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My paper will discuss the ways in which Pakistani Hindu migrants navigate plural sociolegal orders in their struggle for recognition and belonging in India. Nearly 2000 Pakistani nationals cross the India-Pakistan border and migrate into western India each year. Invoking a fear of religious persecution in Pakistan and their "right to return" on the basis of their Hindu identification, these Pakistani migrants claim entitlement to residence and refuge in India where they struggle to acquire citizenship. Drawing from my ethnographic fieldwork on the resettlement of Pakistani nationals in Jodhpur, Rajasthan, I theorize how a plurality of sociolegal orders for possible recourse enables certain opportunities while foreclosing others. My paper discusses how Pakistani Hindu migrants aiming to resettle in India act with what I term "partial agency" given the empirical possibility that while any one legal order does not act with exclusive hegemony, the multifarious and pluralistic legal landscape that subalterns are situated within may serve to disempower them. While scholars have asserted global pluralism's potential for greater mobility and choice (Appadurai 1990), others have questioned its limits, citing how changing plural legal orders may render others illegitimate, intensify regulatory modes of scrutiny (Kelly 2006), and yield mixed outcomes (Rajagopal 2005). Problematizing notions of choice as categorically emancipatory, I investigate how subjects navigate and experience sociolegal pluralities, which may offer undesirable choices, overwhelm and paralyze, and/or obscure shifting sites of control.

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**Natasha Raheja** is a PhD candidate of Anthropology at New York University. She holds a a graduate Certificate in Culture and Media from NYU, where she trained in filmmaking at the Tisch School of the Arts; an MA in Asian Cultures in Languages from the University of Texas at Austin; and bachelors degrees in Biology and Asian Studies from the University of Texas at Austin. Natasha's doctoral research focuses on migration, movement, and belonging across the India-Pakistan border. Her research is supported by grants from the American Institute for Indian Studies, The Wenner Gren Foundation for Anthropological Research, and the US Dept. of Education's Fulbright-Hays Program. Also a documentary filmmaker, she is the director of *Cast in India*, a documentary film about the making of NYC manhole covers. The film has screened at colleges and festivals nationally and internationally.

## Actors, Constellations of Mobility and 'Home' Territory: case of displaced Shan migrants along the Thai-Burma border

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This paper explores the connections and convergences of forced migration along the Thai-Burma border by rethinking 'home-making' in displacement in the case of displaced Shan migrants. I argue that although displaced Shan live a marginalised life in those scattered and isolated areas, their ambivalent status and restricted locations do not necessarily preclude them from mobility. They maintain their connections with each other beyond spatial incarceration, and form a multi-layered constellation of social relations. This constellation of social relations can be regarded as displaced Shan's fluid translocal lived space forming their 'home territory' beyond national borders. It is based on human-orientated perspectives and contrasts with the 'national territory' of state-centred policy. It creates an arena where actors negotiate their own interests.

Therefore, the paper focuses on how displaced Shan re-construct their 'home' territory in three main dimensions: economic, socio-political and religio-cultural aspects through folk mobility practices, institutional efforts, and cultural and religious spheres respectively. Firstly, the translocal continuous mobility practices provide a set of social tactics to deal with livelihood issues. Secondly, institutional efforts, with various actors' involvement, play a key role to connect scattered Shan bases, which leads to translocal connectivity between both sides of the Thai-Burma border and inside Shan State. Thirdly, cultural and religious spheres which offer Shan emotional and spiritual security, as home away from home, facilitate displaced Shan's translocal solidarity and their co-existence with ethnic others. The multi-layered translocal lived space not only creates familiarity, security and belonging amongst displaced Shan in provisional locations, allowing continuity with their past, but also provides a base for a possible future.

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**Wen-Ching Ting** is a doctoral researcher in migration studies at the School of Global studies. Her research project '*Struggling in between: the Everyday Practices of Weaving Shan Home Territory along the Thai-Burma border*' focuses on the displaced Shan migrants' home-making in limbo. This research is supported by the Government Scholarship for Study Abroad (GSSA), Taiwan and the Chiang Ching-Kuo Foundation for International Scholarly Exchange.

She completed a BA in Economics at National Taiwan University (1996), and an MA in Development Studies at the University of Manchester (2003), with a dissertation entitled '*The Operational Mechanism of NGOs Providing Humanitarian Assistance in a Complex Eco-Political Context: The Case of Mae La Camp in Tak on the Thai- Burmese Border.*' In this research, she explored the issue of relief-development and the dilemmas of humanitarian aid. Her regional focus is mainly on Southeast Asia, due to her previous work experiences with NGOs in Thailand, Cambodia and north India.



INTERNATIONAL CONFERENCE ON

InterAsian Connections V: Seoul

WORKSHOP

**Frontier Assemblages:  
Political Economies of Margins and Resource Frontiers in Asia**

CO-DIRECTORS:

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## Workshop Abstract

This workshop interrogates the contemporary expansion of so-called resource frontiers into marginal spaces throughout Asia. The past decades have seen a radical and unprecedented transformation in margins—borders, upland areas, and “waste” zones—throughout Asia. Millions of acres of land have been rapidly converted to large-scale, export-oriented monoculture production. Often, though not exclusively, the funding and management of these resource frontiers comes from elsewhere in Asia. We are interested in exploring the implications for the sovereignty, security, and political economy of the states in which these transformations are occurring; the new financial configurations that are driving it; the environmental impact of this expansion in these often ecologically vulnerable zones; and the impacts on the people who live in these rapidly transforming margins.

While scholars have begun to direct attention towards these individual transformations, very little is known about their similarities and differences across space. It is clear that the expansion of palm oil, rubber, aquaculture, and other mono-culture commodities have radically altered territorial sovereignty, ecology, and human security throughout the region. Yet, what similarities and differences do these transformations share? What are the broad and micro dynamics of resource frontier transformation? And what do these shifts portend for margins, which have and continue to be sites of intense securitization, conflict, and expansion? Understanding these dynamics helps to clarify processes that are reshaping the geopolitics of the region and reformatting millions of people’s relationship to land.

We understand the linkages between foreign direct investment, large-scale resource extraction and territorial politics in the margins of Asia as frontier assemblages to engage the multiple meanings and notions associated with regions where resource frontiers and marginal spaces interlock. We use the term “assemblage” to indicate a historically contingent convergence that facilitates expansion into frontier zones. We conceptualize frontiers as, first, a discourse of untouched wilderness and infinite unexploited resources and, second, as moving zones of state control and resource extraction. We see frontier assemblages as projects in the making, which are unstable and in flux. We understand these frontier assemblages as broad, yet historically and spatially specific forms of resource exploitation now unfolding in the margins of Asia.

This workshop interrogates this unprecedented transformation and the complex array of actors, forces, and ecologies that constitute it. We wish to explore four key questions: (1) What are the commonalities and differences in frontier development and resource exploitation across different national borders in Asia; (2) What kinds of framings of “space” and “territory” legitimize and mobilize expansion into frontier zones and subsequent land enclosures; (3) what kinds of capital flows and financial configurations are mobilized to produce new resource frontiers; (4) and how do largescale development schemes in marginal areas articulate with projects of national security, sovereignty, and state-formation in different geopolitical contexts?



We invited participation from scholars working on, but not limited to, such topics as:

- The development of new export processing zones;
- The financialization of new extractive economies;
- The political ecology of resource extraction;
- Land grabbing and land dynamics in frontier zones;
- The dynamics of new plantation economies.

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**Jason Cons** is a Research Assistant Professor in the LBJ School of Public Affairs at the University of Texas at Austin and in Fall 2016 will be joining the Anthropology Department at the University of Texas at Austin. He was previously an Assistant Professor of International Relations at Bucknell University. He works on borders in South Asia, especially the India-Bangladesh border; on agrarian change and rural development in Bangladesh; and, most recently on climate change, development, and climate security along the at the India-Bangladesh border. His book, *Sensitive Space: Anxious Territory at the India-Bangladesh Border*, is an ethnographic and historical study of enclaves along the India-Bangladesh border and was published by the University of Washington Press in 2016. His work has been published in *Political Geography*, *Modern Asian Studies*, *Ethnography*, *SAMAJ*, *Antipode*, *Third-World Quarterly*, and *The Journal of Peasant Studies*. He is an Associate editor of the journal *South Asia*. His personal webpage is [www.jasoncons.net](http://www.jasoncons.net).

**Michael Eilenberg**, Associate Professor of Anthropology at Aarhus University. His research focuses on issues of state formation, sovereignty, autonomy, citizenship and agrarian expansion in frontier regions of Southeast Asia with a special focus on Indonesian and Malaysia. Within this research frame, he has been dealing with different transnational processes such as illicit cross-border trade, labour migration, and other kinds of cross-border movements. His studies are based on extended fieldwork in both Indonesia and Malaysia (2002-2013) and archival studies in British and Dutch archives. He has been a visiting professor at Department of Anthropology, University of Toronto (2011-2012) and Visiting Researcher at Department of Environmental Science, Policy, and Management (ESPM) University of California, Berkeley (2013). His monograph entitled *"At the Edges of States"* first published by KITLV Press (2012) and later reprinted by Brill Academic Publishers (2014) is dealing with the dynamics of state formation and resource struggle in the Indonesian borderlands. His recent articles have appeared in, *Journal of Peasant Studies*, *Asia Pacific Viewpoint*, *Journal of Borderland Studies*, *Modern Asian Studies* and *Identities: Global Studies in Culture and Power*. Personal webpage [www.eilenberg.dk](http://www.eilenberg.dk).

## Pragmatism and politics: Translating the green economy in an Indonesian frontier

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In Indonesia the ‘green economy’ has emerged as the dominant set of discourses and policies framing national environmental and development strategies. In resource frontier spaces across the country the ‘green economy’ resonates as a means through which to negotiate national-level commitments to reducing greenhouse gas emissions and protecting forests, while pursuing continued economic growth, often tied to resource extraction, particularly oil palm plantation expansion. This paper analyzes the processes of translation and negotiation underlying this shift in the district of Berau, East Kalimantan, Indonesia. I discuss the emergence of new coalitions of actors using the analytic of assemblage to trace the policy narratives and discursive strategies these coalitions employ to justify their alignment with, or resistance to, the concept of the ‘green economy’, and to enroll the support of other diverse actors, while managing their expectations. I then analyze the underlying practices involved in this shift towards a ‘green economy’, including changes in legislation, funding allocation, and project implementation to show how the emergence of the ‘green economy’ is actively shaped through the practices and priorities of involved actors. I question the formalization of the green economy as an apolitical policy solution, arguing that rather than representing an alternative to the resource extraction economy as it has existed, the emergence of the ‘green economy’ in Berau serves as a vehicle for the circulation of technocratic and capitalist perspectives that do not fundamentally address the structural conditions leading to environmental destruction and social inequality.

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**Zachary Anderson** is a PhD candidate in the Department of Geography at the University of Toronto. As a researcher with the Advancing Conservation in a Social Context (ACSC) global research initiative, and the Center for International Forestry Research (CIFOR), he has conducted research into the cultural politics of conservation and development across Southeast Asia. Zachary’s doctoral research investigates the emergence of the ‘green economy’ in Indonesia through a case study of ‘green growth’ in the province of East Kalimantan. This research examines how different actors and interests are enrolled in support of the ‘green economy,’ and the processes of translation and negotiation that take place as abstract policies become material projects in diverse landscapes.





## Spaces of sustainability? China's coastal reclamation boom and the sustainability controversy

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China's seas are experiencing an unprecedented transformative process through which coastal wetlands and shallow waters turn into new socionatures. China's sustainable growth regime has given radically new meanings to this phenomenon known as coastal reclamation, which has been accused of being the most severe cause of coastal habitat and biodiversity loss. Cities built on reclaimed land claim to be futuristic eco-cities, a globally emerging urban planning model designed to save energy and minimize environmental impacts. Infrastructures that generate renewable energy as well as newly created green space and artificial wetlands boast stunning coastal landscapes. Coastal reclamation is no longer a mere land creation project but a comprehensive spatial remodeling project that produces space to be used as a platform to test and testify China's green vision. I argue that it signifies a new round of coastal transformation through which coastal space is re-discovered as a resource frontier as space itself became a scarce resource in the contexts of China's political economy. These spaces of supposed sustainability are however highly contentious and controversial ones. The promise of sustainability is hinged upon the assumption of continued economic growth. The displaced and disappeared life prior to reclamation is no longer remembered while instead a fossilized past of traditional fishing communities and 'pure' nature is constructed. I demonstrate the paradox of sustainability by focusing on the moments when the assumption begins to collapse and when the material impacts of sustainable development bring irreversible consequences at the expense of making others' lives unsustainable.

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**Young Rae Choi** recently received PhD from geography at Ohio State University. Using political ecology and critical political economy, her research interrogates the complexity and interwovenness of development-conservation relations with a focus on large-scale coastal development in East Asia. Previously, she was a research scientist at the Korea Institute of Ocean Science and Technology (KIOST) where she worked on marine policy and strategic planning of ocean science research. She also led the Korean side of the Worldwide Fund for Nature (WWF) - KIOST Yellow Sea Ecoregion Support Project as the national conservation coordinator and has assumed consultant and advisory roles on various issues on marine conservation.

## Concession development: Timber financing and risk modulation at Southeast Asia's upland frontier

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This paper argues that under current political-economic conditions, the imperatives of state formation all too often trump those of deliberate sectoral or landscape-scale management of Laos's forests. Among these imperatives are the need to finance infrastructure projects that address longstanding state aspirations to overcome external dependence on foreign assistance – in this case, by developing an array of export-oriented hydropower and mining projects – and to establish rural connectivity through the establishment of a denser road network in Laos's long-remote hinterlands. Infrastructure financing sits at the center of both of these efforts. While roads, mines and energy projects have been financed to some degree through the recruitment of foreign investment and donor support, local actors and the resources they mobilize have played a key role as well given the difficulties of mobilizing foreign investment to the task of infrastructure building. Timber is one such local resource, reflecting a history of “barter”-based development efforts, especially among the socialist countries. Using the case of the Phonesack Group, this paper examines the ways in which timber-based infrastructure financing remains alive and well despite central-level efforts to regulate and abolish this practice in recent years. In doing so, the paper argues that forest loss is intimately connected to the nexus of Laos's historically (over) determined infrastructure deficit and the political economy of investment risk that private investment capital is currently unable to mitigate sufficiently on its own.

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**Michael Dwyer** is an Associate Researcher with the University of Bern's Center for Development and Environment. A political ecologist by training, Mike has worked on natural resource governance and development politics in Southeast Asia since 2004; he received his PhD from the University of California Berkeley's Energy and Resources Group in 2011. Mike's work has appeared in *Development and Change*, *Geoforum*, *Geopolitics*, *The Journal of Peasant Studies*, *Applied Geography*, *International Development Policy* and other journals, as well as the Center for International Forestry Research (CIFOR) working paper series and edited volumes from Columbia University Press and the University of Hawaii Press.



## Subsurface Workings: the Production of Carbon Capture and Storage Policy in the United Arab Emirates

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The United Nations Framework Convention for Climate Change (UNFCCC), the intergovernmental body responsible for global climate change governance, recently accepted carbon capture and storage (CCS) as a climate change mitigation technology, and agreed to grant carbon credits for the carbon dioxide captured from industrial compounds and stored in underground spaces. Climate change professionals in oil producing countries became especially enthusiastic about this decision, and began formulating local and global policy proposals regarding CCS. This article analyzes the making of CCS policy in Abu Dhabi, United Arab Emirates, and examines how emergent national and global policy tools allow the subsurface to become reconstituted as a frontier that will bring forth previously unavailable benefits.

CCS is a controversial technology that operates by obtaining carbon dioxide from large industrial compounds, carrying it in solid, liquid or gas form to storage sites, and injecting it into the ground. By injecting carbon dioxide into aging fields and forcing oil out, oil-producers seek to extend the life of the fields, a process known in the industry as enhanced oil recovery. In this way, oil-rich countries may accrue carbon credits while at the same time recovering more oil. An emergent “clean coal” technology that can be installed in coal based power plants, CCS is also portrayed as a mechanism that will facilitate economic growth in so-called developing countries, such as China or India, while cutting carbon emissions. However, CCS projects may bring about the leakage and seepage of concentrated amounts of carbon dioxide from storage sites, and short or long-term liability protocols related to such incidents are not yet in place. In dealing with these risks and uncertainties, policy makers in Abu Dhabi create degrees of acceptable risk that eventually enable the implementation of their projects. In negotiating the different ways of imagining earth – either as a temporary sociopolitical space, or as a solid geology – they seek to produce a shared perspective regarding potential future risks and uncertainties of CCS as well as climate change. Tinkering with a possible redefinition of climate change as a commercially viable venture, professionals attempt to create new business models to compete in the global fossil fuel economy in ways that may contribute to resolving social and environmental challenges. As a result, CCS emerges as one of the ways in which climate change can be redefined in commercial terms to constitute a plausible topic of interest. By studying the making of CCS policy in Abu Dhabi, I investigate the moral logics of CCS technologies, which obscure how the energy-intensive models of life have triggered climate change in the first place.

Drawing on fieldwork with engineers, scientists and consultants from the Abu Dhabi National Oil Company (ADNOC), Abu Dhabi Company for Onshore Oil Operations (ADCO), the Directorate of Energy and Climate Change (DECC) at the Ministry of Foreign Affairs, Masdar Carbon, and the UNFCCC, the article provides insights into the backstage of national and global climate change governance.

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**Gökçe Günel** is a lecturer in anthropology at Columbia University. She earned her PhD in anthropology from Cornell University in 2012. Her forthcoming book *Spaceship in the Desert: Energy, Climate Change and Urban Design in Abu Dhabi* focuses on the construction of renewable energy and clean technology infrastructures in the United Arab Emirates, specifically concentrating on the Masdar City project.

## Carbon Connections

Dolly KIKON

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This paper presents how frontier regions like Northeast India, often described, as remote, underdeveloped, and dangerous spaces for a larger part of the 20<sup>th</sup> century, have become the “new discovery” of the 21<sup>st</sup> century in global India. I take the concept of the frontier from Anna Tsing who points out how they are produced as, “...projects in making geographical and temporal experiences” (Tsing 2003.5100). The frontier in the northeast region of India was produced both as military and economic one in the nineteenth century. It required disciplining two kinds of wilderness – people and the landscape – to set up tea plantations, impose taxation, and extract natural. It was a dual process, or as Tsing states, “...two complementary nightmares” that translated and shaped the landscape on Northeast India into a frontier region.

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**Dolly Kikon** is a Lecturer at the University of Melbourne in the Anthropology and Development Studies department. Prior to joining Melbourne University, Dr Kikon was a postdoctoral fellow at the Department of Social Anthropology at Stockholm University. She worked with Associate Professor Bengt G. Karlsson on a Riksbankens Jubileumsfond funded project entitled: “The Indian Underbelly: Marginalisation, Migration and State Intervention in the Periphery”. Her project focused on the prospects associated with the expansion of developmental activities by the Indian state in areas that were traditionally associated with economic backwardness and protracted political conflict. Dolly obtained a doctoral degree from the Department of Anthropology at Stanford University in 2013. Her dissertation titled *Disturbed Area Acts: Intimacy, Anxiety and the State in Northeast India*, examined how the modern state and development programs have emerged as attractive propositions for people who were presumed to be averse to it. Based on fieldwork conducted over 24 months in the foothill border between the federal units of Assam (a valley state) and Nagaland (a hill state) in Northeast India, she investigated how natural resources played a central role in shaping territorial aspirations for an ethnic state or autonomous area.



## Frontier Land Dynamics and the Private Health Boom in Imphal, Manipur

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Imphal is a militarised, violent, and frequently dysfunctional city where military, paramilitary and underground groups compete to control different neighbourhoods, services, and black-market commerce. It is regularly shut down by bandhs and blockades and experiences chronic water shortages and power cuts making it an easy caricature of the 'troubled periphery' for the national media and scholars alike. Yet the same city is home to a burgeoning private health sector attracting patients from across internal and international borders. In this paper I examine the private health sector in Imphal, its growth, and its impact on land in Langol, a ward in the northwest of the city. In doing so I make a four-fold argument about the relationships between liberalization and sensitive space. First, the liberalization of the health sector in Imphal is an endogenous endeavor borne out of medical professionals making do in the face of state dysfunction. Second, the private health sector is also an expression of self-sufficiency, of what can be achieved independently of the Indian and Manipur state governments. In a context where state-led development reflects neo-colonial occupation, self-sufficiency is a powerful symbol of both lost autonomy and future capacity for sovereign rule separate from India. Third, when analyzed as a resource frontier, Imphal's most valuable resources are human. Health workers are perhaps the most valuable export from Imphal in a polity where dependence on remittances is increasing. Finally, the success of the private health sector is reshaping the city's northwest fringe by increasing the value of land and extending the reach of the civilian government to the Langol ward where they have never had complete control. What is most fascinating about this development is that the success of endogenous liberalization intended to demonstrate autonomy from the state has expedited state control of the city's own frontier, making the once-anarchical zone legible to military and civilian authorities.

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**Duncan McDuie-Ra** is Professor of Development Studies and Associate Dean Research at UNSW, Sydney. He is interested in interdisciplinary approaches to borderlands. His most recent sole-authored books include *Northeast Migrants in Delhi: Race, refuge and retail* (Amsterdam University Press, 2012), *Debating Race in Contemporary India* (Palgrave MacMillan, 2015) and *Borderland City in New India: Frontier to gateway* (Amsterdam University Press, 2016). He is Associate Editor for the journal *South Asia: journal of South Asian Studies* (Taylor and Francis), for the book series Asian Borderlands (Amsterdam University Press) and Editor in Chief of the ASAA South Asia monograph series (Routledge). His current project explores masculinity in the militarised borderlands of north-east India (with Dolly Kikon).

## The Climate Frontier: Political Economies of Shrimp Aquaculture and Climate Change Adaptation in Coastal Bangladesh

Kasia PAPROCKI

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This paper explores the dynamics of agrarian transition which take place at the nexus of two particular dynamics in Bangladesh's southwestern coastal zone today: 1) the transition from rice agriculture to export shrimp aquaculture, and 2) the emergence of new visions of "developed" futures in the age of climate change. The collision of these two dynamics facilitates the intensification of resource extraction in this marginal space, while also dispossessing the populations that inhabit it. The paper explores these transformations through three key empirical interventions: First, I examine the ways in which shrimp and rice cultivation are antithetical to one another, and the implications of this tension to the political economy of agrarian change in this region in which they have collided. A transition to shrimp culture entails a radical transformation of the coastal landscape and the dynamics of production that have historically sustained its populations. Second, insofar as shrimp production entails a radical reduction in labor requirements and thus people working in and inhabiting these communities, the result of the transition to shrimp aquaculture is the displacement of farmers and communities from this landscape. Third, the resulting migrations out of the coastal zone reflect this process of depeasantization. However, the discourse around the impacts of climate change in this region, which has framed these migrants as "climate refugees," both obscures and facilitates these dynamics of agrarian transition.

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**Kasia Paprocki** is a PhD candidate in the Department of Development Sociology at Cornell University, where she studies the political economy of development. She is currently completing her dissertation, which focuses on the political ecology of climate change adaptation in Bangladesh.



## Growing at the margins: Grafting families and trees on a former Soviet frontier

Igor RUBINOV

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What can be made of the forgotten frontier? This paper will explore what happened when massive state involvement disappeared, and what took root in its place. In the Pamirs of Tajikistan, wedged against the border with China and Afghanistan, Soviet infrastructures and orchards were repurposed to strengthen ecological, economic and familial domains. Grafting and hybrid forms enabled the remnants of the Soviet project to be appropriated. These improvised techniques stood in for the abandoned rationality of mechanized and collectivized landscapes. Through grafting practices, frontier landscapes were remade. In the process, new attachments and relationships emerged, enabling households to endure absences on the margins.

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**Igor Rubinov** is a Phd Candidate in anthropology at Princeton University (post-field). His work considers the relationship of people and the environment through mobility (migration) and rootedness (cultivation). He is interested in how state and international failings in post-Soviet space create opportunities for collaborative social and ecological commitments. He has also carried out research in Kyrgyzstan in pursuit of his MA in International Development and Social Change from Clark University.

## Exploring Space and Political Subjectivities in the “Resource Frontiers” of India’s borderlands with Myanmar and Bangladesh

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How are contested borderlands transforming into strategic resource frontiers in Asia? How is 'space' lived out in these newly transforming frontiers? How is the borderland itself altered by or affect the new attention brought by commodity flows or restrictions? Through ethnographic fieldwork this paper uses the category and growing literature on the “Resource Frontier” to decenter the role of resources in micro-border sites and provide preliminary spatial narratives of human transformation in two distinct Asian border- First, by following the cattle ‘smuggling’ or bovine frontier in the India-Bangladesh border ; second, by following the newly developing Kaladan Multimodal road infrastructure in the forgotten India-Myanmar borders in Mizoram. Through these two spatial narratives, the paper attempts to comparatively examine how modern investment zones intersect with old political disputes, ethnic conflicts, precarity and illicit resource economies at the borders. I argue that resource frontiers create spaces where external forces, whether they are the external state or external capital, take control and monopolize the frontier, often to the detriment of the local bordered population and its environments. The problems of ethnic tension and regional acrimony are manifestations of local frustration with the lack of control over their own resources.

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**Jasnea Sarma** is from India's Northeastern region, where the country borders six different Asian countries. Her professional urge to study and understand a complex and ever changing Asia emerges from this identity. Trained in Political Science and East Asian studies, she is currently a Ph.D. candidate in Comparative Asian studies at the National University of Singapore and Director of the Asia Pacific Youth Organization(APYO).





## Frontier Landscapes of the Gigantic and the Ghost Town in Ordos, Inner Mongolia

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This paper examines connections between resource extraction in peripheral regions of China and monumental reconfigurations of urban built form to assess contemporary frontier dynamics. The setting for the empirical portion of this study is Ordos Municipality in Inner Mongolia Autonomous Region, which in the 2000s emerged as a leading supply region for coal, China's dominant energy source by far. Regional planning and enormous flows of investment into Ordos' coal industry powered a dramatic surge in output, which was accompanied by ambitious urbanization projects notable for their massive scale and aesthetic flamboyance. I focus on the design of a monumental new town named Kangbashi New District as a local-state modernizing effort. Drawing on the work of literary theorist Susan Stewart, the concept of the gigantic is used to conceptualize the co-production of monumental spaces through processes of resource development and unruly modes of private speculation.

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**Max Woodworth** is an urban geographer with a research and teaching background in political economy, Chinese land policy, and resource geographies. His research has focused to date on urban development in coal-mining regions of China's northwest with an emphasis on the local politics of large-scale land-development projects in resource boomtowns. By examining urban transformation in regions constructed as marginal through national politics and economies, his work retheorizes the frontier in its relation to multi-scalar flows of capital and city-building practices. Topics he currently examines include: variable mobilities of people and resources; infrastructural expansion; informal settlement construction and habitation; resource extraction and transmission technologies; and the circulation of narratives of speed and urgency.

## Groundwork: Experiments with Environment on a Chinese Airstream

Jerry ZEE

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This paper tracks the reconfiguration of dusty western Inner Mongolia into a forestry area for the protection of Beijing from long-distance windblown dust. I show how local forestry administration projects aim to manipulate market and commodity environments in order to dismantle the region's pastoral economy on the desert's edge and reincorporate herders into a new 'ecological' governmental apparatus. I show how forestry officials aimed to design economic environments aimed at the promotion of a lucrative medicinal root whose planting requires windbreak shrubs to be planted. Creating an artificial economic environment for these roots aimed to make ex-herders into *de facto* tree-planters in the fulfillment of state forestry goals. Here, ecology and economy are reassembled as two aspects of a more general environment that could be manipulated by forestry agencies. Engineering a proper market environment was understood as one moment in the creation of a new ecology on the desert's edge, aimed at the protection of more important atmospheres downwind. Tracing these techniques, and the ways they are disrupted by unpredictable social or geological behavior, pushes at thinking about the ways in which multiple 'environments' interact politically.

The response to environmental problems in China is the proliferation of 'environments' as interacting ecological, social, and political systems. 'Environment' is thus not merely a political problem, but a political technique in China. I engage with works in political ecology and environmental anthropology that have described the entanglements of social and environmental management (Agrawal 2005). I expand on them by thinking with the multiple senses of 'environment' in Foucault's later works on 'neoliberal environmental psychology' (2010) as a way of decentering the political subject of environmentalism, arguing that an environmental politics without the formation of environmental subjects can exist. 'Environment' then becomes both a political object but also a governmental principle. It can refer to a conventional notion of ecology, but also to a political arrangement of things through which action can be coordinated.

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**Jerry Zee** is Chancellor's Postdoctoral Fellow in the Program in Science & Technology Studies at the University of California, Davis. He received his PhD in anthropology from the University of California, Berkeley. His forthcoming book project, based on his dissertation, is tentatively titled *States of the Wind: Dust Storms and a Political Meteorology of Contemporary China*. It explores the politics of desertification, dust storms, and weather along a dusty airstream that links desertified Inner Mongolia, Beijing, Korea, and the United States. In 2017, he will be assistant professor of anthropology at the University of California, Santa Cruz.





WORKSHOP

## **Genealogies of Financialization: Reframing Sovereignty in Asia (1600-present)**

CO-DIRECTORS:

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## Workshop Abstract

The Great Recession of 2007 and the Asian Financial Crisis of 1997 have ignited interest in how state power and peoples' will are transmuted, amplified, and undermined by global financial regimes. Few may know of earlier financial crises, such as those in late Ming China (1368–1644) that led to the Single-Whip silver tax reform that sparked the first global integration of currency markets. Financial crises and state responses have shifted state-society boundaries for centuries, giving rise to novel transnational financial orders that discipline and engender new ideas of personhood and political subjectivities. **Situated at the nexus of state power and finance from 1600 to the present, our objective is to explore non-Eurocentric genealogies of financialization across Asia.**

We conceive of financialization broadly as an apparatus or a set of practices, discourses, and epistemologies that mediate the contested reordering of the world along lines of credit, assets, capital mobility and extraction. Whether it's pilgrimage financing through informal credit associations in the eighteenth century, nineteenth century indentured service practices, or a twentieth century M&A deal, our daily transactions and their attendant logics of financialization are deeply imbricated in systems of value, security, and regulation that give rise to the ubiquitous yet unseen architecture of transborder finance.

Exploring new ways to periodize and historicize financialization, this workshop focuses on three inter-related themes:

- 1. Financialization and Nation/Empire making:** First, we will interrogate the ways in which financialization and its accompanying socio-legal technologies are deployed in state and empire building from 1600–present. Triumphalist western narratives often fall short in explaining global finance's failures to displace local, often older, parallel systems of credit, or assume institutionalization occurs only by alien imposition and with little local mediation. Hence, a study of financialization over the *longue durée* reinscribes Asian experiences into teleologies of finance, e.g. highlighting how the house of Jagat Seth, a giant Jain indigenous banking firm brokered the rise of Company Raj, hastening the eighteenth century decline of the Mughal Empire. How do such analyses trouble a convergent understanding of the state as postcolonial restorer of sovereignty and as a neoliberal shepherd of economic development?
- 2. Forgotten intermediaries of finance:** Our vantage renders visible mobile middle men and women whose political alliances do not neatly align with geopolitical boundaries. State-centered scholarship awkwardly accommodates the individuals, private banks, and black market financiers that have historically facilitated credit flows through the "plumbing" of regional and global finance that existed prior to the modern institutionalization of international finance. The slippery spaces between money and morality can foster unlikely alliances that cross racial, gender, and political lines. Hence, this workshop seeks new studies that explore how people and institutions have navigated scales of financialization (simultaneously global/local; Islamic/Western; colonial/postcolonial) that disrupt traditional territorial orders that undergird sovereignty by producing new geographies that bring Shanghai and faraway Mumbai closer together than Shanghai and Shenyang.
- 3. Problematizing the state-market binary:** International financial institutions (IFIs such as the World Bank and the IMF) have broken out of their "straitjackets of transactional legal work," to invest in the construction of economic foundations—work formerly within the domain of states. The recursive dynamics through which IFIs and their partners acquire state functions,



sometimes against sovereign resistance, but at times in collusion with states (often against other states) complicates straightforward analyses. Further, is what we think of as the “work of a state” stable when states themselves have been reconfigured by waves of financialization? How has financialization shaped continuities in state practice over the five-century decline and re-emergence of Asian economic hegemonies?

Participants are not required to engage the entire *longue durée* of Asian financialization (1600–present), but we sought papers on the theme of finance and sovereignty that use multidisciplinary methods, trace historical lineages, and preferably range across more than one (nation-)state.

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**Sankaran Krishna** is professor of political science at the University of Hawai‘i at Manoa. His research interests are in South Asian politics, postcolonial studies, critical international relations, race and the international system, and related areas. His most recent book was *“Globalization and Postcolonialism: hegemony and resistance in the 21st century”* (Rowman and Littlefield, 2009.) He is currently at work on a book project tentatively titled *“Illusive Development: India’s Middle Class and National Failure,”* which argues, among other things, that over the decades postcolonial India has fetishized certain techno-utopic projects (hydroelectric dams, atomic energy, mobile phones, and most recently a biometric identity card) as simulacra of development instead of investing in universal mass education, primary health care, female empowerment, and large-scale employment generating ventures in industry or agriculture. *Illusive Development* suggests India’s hierarchical social structure and colonial baggage has made for a nationalism that is de-territorialized and an “export-quality” democracy intended for consumption abroad rather than at home. He now blogs regularly on political affairs in the Indian media and writes a monthly column on cricket at the sport’s premier website on ESPN. He can be reached at [krishna@hawaii.edu](mailto:krishna@hawaii.edu).

**Saeyoung Park** is a cultural historian of warfare. Trained as an early modernist with a focus on China and Korea (1600-present), she is currently working on two parallel projects concerned with systemic birth and destruction. *The Death of Eastphalia* is concerned with how worlds die. It offers a revisionist history of the modern international system by locating its birth in the 19th century demise of its last competitor, the East Asian tribute system. *The Weaponization of Finance* is a socio-legal study of sanctions and economic statecraft. Drawing on over a thousand primary sources, it describes the rise of a new form of warfare in the 21st century that adheres to radically different spatio-temporal parameters. One observation is that there is an emerging pattern of retroactive punishment where the persecution of non-sovereign actors for ‘what they should have known’ distorts cherished liberal notions of agency and culpability. The book argues that the new technologies of economic warfare that it describes increase systemic risk, posing a significant externality to conflict initiators. It ends by asking how our political subjecthood will change in our new century of open, un-ending state warfare against individuals (non-sovereign actors). At this time, she is a university lecturer at Leiden University and teaches in the IR and Korean Studies programs.

## Communication Technology, Illicit Flows of Capital, and State-Society Tensions

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This paper uses illicit flows of capital, specifically gambling, to discuss tensions between state and society and an important, though often unseen, architecture of regional finance. It highlights the ways that mediation via communication technology has allowed for illicit flows of capital. The paper asks how the arrival of mass mobile communication will affect financial flows in an increasingly interdependent region. Using an ethnographic case study, the paper draws attention to the important, yet often neglected, criminal networks that can make and remake regional economics. The paper has four parts. The first theorizes financialization in terms of the network theory of Manuel Castells. The second part highlights the economic conditions that allowed for the formation of mass mobile phone networks across India and the region. The third offers a case study in mobile financialization, drawing on the author's study of mobile gambling networks in India. That section explores the ways gamblers have used mobile communication, structural changes in the gambling market, and the growth in illicit flows of capital in South Asia and the Gulf States. The fourth part discusses implications of mobile gambling for state-society tensions. The paper concludes by arguing that flows of information and capital, from the local to the regional and even global, have been significantly shaped by the mediation of gambling and by a resulting increase in real-time flows of information and capital.

**Keywords:** gambling, India, illicit capital, mediation, mobile communication, South Asia

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**Colin Agur** is a Postdoctoral Associate at the Yale Law School Information Society Project. In 2014, he received his PhD in Communications from Columbia University's Graduate School of Journalism. His interests include mobile communication in India and other developing countries, telecommunications policy, social media, political communication, and network theory. He has published in *Media, Culture and Society*, *Information and Culture*, the *Journal of Asian and African Studies*, and *Journalism: Theory, Practice, Criticism*. In May 2016, MIT Press will publish his co-edited volume on social media and education. In August 2016, he will join the faculty at the University of Minnesota – Twin Cities, as Assistant Professor in the School of Journalism and Mass Communication.





## Past and present Chinese mass financialization: continuity in state legitimization

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This paper argues that the mass presence of individual investors (*sanhu*, or ‘scattered players’) in the stock market is a distinctive feature of Chinese financialization. Through a genealogical method I investigate how the subjectivity of these investors is produced through relationships that have continuity with the past. First I provide a historical account of Chinese financialization. I show how the first financial institutions, the ‘native banks’ (*qianzhuang*) of the eighteenth-century and the *comprador* brokerage agencies in the nineteenth-century, developed from popular participation and from contiguity and connivance with the Chinese state. Secondly, I focus on contemporary China in order to show how ‘mass financialization’ has been strategically deployed by the state to produce new financial subjectivities such as ‘stock fever’ (*gupiaore*). I suggest that the state deploys mass financialization as a mode of governmentality that compensates for social outcomes resulting from the dismantling of the collective urban work units (*danwei*). Thirdly, I show how financial institutions in both historical and contemporary contexts have performed as types of ‘clearing houses’ for individual and collective resentments. Despite their reliance on the state’s ability to maintain ‘stock fever’, Chinese investors gain a performative and autonomous power through affecting the direction of the market and impacting state social legitimization. In conclusion, the tracing of this genealogy brings to the surface a new financialized subjectivity that results from the state’s ‘visible hand’. This is in contrast to Eurocentric approaches where new financial subjectivities have been produced from a withdrawal of the state to the advantage of the market.

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**Giulia Dal Maso** is a PhD student at the Institute for Culture and Society at the University of Western Sydney. Before starting her PhD she lived in China for 4 years where she worked at the ISIAO (Istituto Italiano per l’Africa e l’Oriente) Shanghai office. Giulia’s research focuses on the way in which financialisation is emerging in China and the way it is represented through the development of an economic and cultural imaginary. In particular, her dissertation analyses tensions between diverse understandings of ‘expertise’ held by different actors investing in the Shanghai stock exchange.

## Banking Like a State: An alternative genealogy of Islamic finance

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Against Timur Kuran's *Long Divergence* – viewing Islamic law blocking modernization and entrepreneurialism – many in Asia are trumpeting the stability and dynamism of Islamic law and economics. For example, Malaysian leaders are promoting the success of their revitalization of sharia law on international financial markets as a cosmopolitan Muslim alternative to Islamic state models. Seeking an Asia-centered genealogy of financialization, I analyze the rise of what has come to be known as Islamic finance and economics (often glossed as interest-free or risk sharing). As state institutions become the primary intermediaries in the circulation of capital, across the Indian Ocean from the Middle East to Southeast Asia and from the 1930s to the present, I track state and trans-state institutions' roles in forcefully marketing (re)interpretations of Islamic law and economics. Tracing, in particular, transformations in central banks' statements and sovereign wealth funds' flow of funds, I see a stylistic shift enforced through sovereign lending as a means of exerting power in the international financial regime. I suggest that, since the early 2000s, Islamic financialization has forged a spatial fix (displacing across time and space the contradictions of contemporary capitalism) that marks a shift toward an Asia-centered regime of accumulation. Indeed the cosmopolitan banking worlds produced by the circulation of capital as mediated through Islamic state economic institutions – through financial inclusion and exclusion and the circulation of expertise within and between financial centers and religious authorities – are both revitalizing and transforming traditional loci of authority and power across Asia.

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**Laura Elder:** I am a cultural anthropologist and Assistant Professor of Global Studies at Saint Mary's College in Notre Dame, Indiana. My primary research interests are global political economy, Islam, and gender. And I am particularly interested in tracking the growing systemic power – the ability to shape choices for others – of finance and financial intermediaries within global governance institutions. After sixteen months of fieldwork in Malaysia and Qatar, I am currently writing *Faith in Finance: Muslim Women Re-making Financial Worlds* examining gendered regimes of authority among the new “sharia elite” sustaining Islamic finance. In other fieldwork, tracking institutional investors in emerging markets in Asia, I provide a cultural account of elitism as fund managers are recruited into the everyday life of global financial regimes. And currently, I am tracking how the use of derivatives within Islamic financial services is both revitalizing and transforming structures of authority and power across Asia.



## The Leading Western Merchant House in Korea, 1884-1914

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This study explores the history of an important multi-regional merchant house in the Asian trade during the age of merchant capitalism. Previous scholarship in business history has shown that British overseas merchants played a significant international role as the industrial revolution unfolded facilitating an unprecedented intensity of circulation of goods, people and capital around the world. This article goes beyond the conventional British Empire viewpoint on European trade with Asia to expand our understanding of business history as a global history of connection also to previously neglected actors such as German mercantile enterprises and Asian countries such as Korea. After Great Britain's opium wars with China established the treaty port system of commercial relations, Western enterprises came to dominate overseas trade in Asia. By contrast, scholars have previously argued that Western merchants played a marginal role in Korea due to the lack of business appeal of a poor country with a small and volatile domestic market where mostly Japanese and Chinese traders took charge of exports and imports. This article explains the success of German-owned E. Meyer & Co as a country specialist in Korea, revealing several features the enterprise shared with other multi-regional merchant partnerships such as a focus on the import of Western consumer and capital goods but also an engagement in shipping, finance, real estate, and mining. It also shows how for three decades the prosperity of the firm depended on turning an early mover advantage into lasting business ties with the Korean state and society to leverage its access to European finance and Western manufacturers. Despite the economic and political rivalries of Western and Eastern imperial powers over Korea the firm prospered also during the Japanese colonial period partly due to its pioneering role in the creation of an incipient Korean consumer market.

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**Harald Fuess** is professor of history at the Cluster of Excellence "Asia and Europe in a Global Context" at Heidelberg University in Germany. Trained at Princeton, Todai and Harvard he also taught at Sophia University in Tokyo and Sheffield University in Great Britain. The presidency of the European Association of Japanese Studies was one of the multiple professional service functions he held. He currently examines the wide impact of Western industrial and mercantile capitalism on East Asian economies and cultures during the long nineteenth century. His case studies are connecting the global and the local through topics such as arms trade, treaty ports societies, consular jurisdiction, international epidemics, diplomatic disputes on trademarks, the role of the multilingual press, multinational business histories, and transcultural fusions of consumer cultures.

## Currency Smuggling: Monetary Sovereignty, Decolonization, and Undercover Financial Networks during the American Occupation of Korea, 1945-1948

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At the end of the Second World War, the fall of the Japanese Empire shattered the imperial Japanese economic and political structure in Asia and triggered a reconfiguration of the East Asian order amidst nascent Cold War tensions. As the Korean peninsula was divided and occupied by the Soviet and American militaries, the Americans were determined to economically decolonize southern Korea by establishing an independent economy with monetary sovereignty in the form of its own national currency. At the same time, massive repatriation flows to and from the peninsula engendered various forms of smuggling, including currency smuggling, that illustrated the resilience of the colonial legacy in both currency and the regional economic ties established during the Japanese empire. While decolonization and sovereignty were part of “top-down” American occupation policies, the circumvention of these policies operated through the “bottom-up” actions of Koreans and Japanese repatriates and smugglers, who were themselves responding to the exigencies of the new East Asian order. Ultimately, decolonization and sovereignty were intertwined and inseparable in ways that represented continuities from the colonial period and can be traced through the evolution of currency smuggling through repatriation smuggling, professional smuggling, and political currency smuggling.

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**Howard Kahm** is an assistant professor at Underwood International College, Yonsei University, specializing in modern Korean and Japanese economic history. He received his PhD in Asian Languages and Cultures from the University of California, Los Angeles, with a focus on the development of financial institutions in modern Korea, Japan, and Manchuria. Recent publications are “Between Empire and Nation: A Micro-Historical Approach to Japanese Repatriation and the Korean Economy During the US Occupation of Korea, 1945-6,” *Journal of Contemporary History* 51-1 (January 2016) and “Sovereignty and Central Banking: Evidence from the East Asian Region in the Early 1900s,” *Global Economic Review* 44-2 (2015) (co-authored with Sung Jun Park).



## Liquid Capital, Illiquid Entities: The East India Company and the Madras Civil Fund

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“Liquid Capital, Illiquid Entities” argues that financialization via pensions is central to state building and pensions in the 18<sup>th</sup> century started under the East India Company (EIC) in India. The paper focuses on intermediaries – the insolvent middle men from the East India Company who though formally attached to Fort St George (Madras) worked both in South India and Prince of Wales Island (Penang, Malaysia) – who were instrumental in setting up the financial form. The paper argues that a pension, a financial form, was central to the very structure of the state and how the ‘work of the state’ was conceived at the time.

By attending carefully to the nuances of their located history this paper focuses on the vital productivity of pensions. The archival material delves into the contentious discussions to set up the Madras Civil Fund, the first private public pension fund in Asia and perhaps in the world. The fund set in motion the conditions for the configuration and practices that the corporate state would take in the 19th century as the ‘benevolent’ state. Arguably the precursor to the welfare state, the benevolent state promised denizens pensions, hospitals, orphan schools, asylums, prisons and the Madras Civil Fund was the first foray into this state formation. The paper argues that pensions, rather than depleting or consuming EIC resources, became, through member subscriptions a form of liquid capital they could invest, the genre of capital that permitted them to gainsay the EIC’s defaulting loans to indigenous (Chettiar and Baniya) bankers in the south of India.

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**Geeta Patel** is an Associate Professor in the Department of Middle Eastern and South Asian Languages and Cultures and the Program in Women, Gender & Sexuality at the University of Virginia. The author of *Lyrical Movements Historical Hauntings: On Gender, Colonialism and Desire in Miraji’s Urdu Poetry* (2002) she has two forthcoming books *Techno-Intimacy* and *Billboard Fantasies*. She has recently co-edited “Area Impossible” a special issue of *GLQ: A Journal of Lesbian and Gay Studies* on queer theory and area studies. Patel has translated poetry and prose from several South Asian languages and published academic and popular pieces on aesthetics, on STS, and on capital and is co-editing an issue of *Society and Business Review* on Islamic Capital and writing a manuscript titled, “The Poetics of Finance,” on pensions, insurance, credit, debt, poetics and promises.

## Frontier's Signature: Trade and Territory at the Edges of Empire

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Following the escalation of anti-India protests in 2008, the Indian government inaugurated “Cross-LOC Trade” across the heavily-militarized Line of Control (LOC) that forms the de facto boundary between the India and Pakistan controlled parts of Kashmir. With both nations claiming the region in its entirety, strange customs were established to ensure that cross-LOC exchange did not legally amount to acknowledging the LOC as an international border: restricted to primary produce and handicrafts procured “originally” in either part of divided Kashmir, the trade was devised as a non-monetized form of “barter”.

What looked like an aberration in the context of modern international trade and financialization took on new significance when set against the historical archive. Against the unresolved and continuing strain between the region and its political unassailability, my paper addresses the relationship between trade and terrain under two distinct political and historical configurations: one, as bitterly contested territory between India and Pakistan, and secondly as a feudatory princely state at the frontier of the British empire. While the shift from empire to nation ruptured colonial principles of taxation, I show how barter trade in the present and bonded trade in the past bear genealogical continuities in making the control (and “short-circuiting”) of frontier trade the condition for marking out the boundaries of the kingdom, the empire, and the nation state.

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**Aditi Saraf** is a PhD. Candidate in the Department of Anthropology at Johns Hopkins University. Her research focuses on how specific histories of regional trade practices account for political disputes in the frontier-borderlands of South Asia. Her dissertation, *Ellipses of Exchange: Freedom, Mobility and the Moral Economy in Kashmir*, examines how trade networks perdure amidst political violence, and how a combination of ethnographic and archival research stands to shed light on the relationship between commerce and sovereignty in the long durée.



## Moving Merchants and Money: The Impact of Zhejiang and Gujarat's Transnational Traders on Local Development

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Despite historical differences in the timing and trajectory of out-migration, the developmental imprint of merchants from Zhejiang and Gujarat in China and India, respectively, shares striking similarities. First, Zhejiang and Gujarat have more dynamic private sectors than other areas of India and China. Second, within Zhejiang and Gujarat, the migratory merchants of Wenzhou and Surat possess dense transnational networks that have enabled them to develop reliable channels of informal finance and dominate niche markets, both regionally and globally. Third, the respective local governments recognize their native place diasporas as financial resources for domestic development. These shared features distinguish Zhejiang and Gujarat from other sub-national localities in China and India. Their apparently unique position has thus attracted both academic and popular narratives about why people from Wenzhou and Surat have traveled widely and achieved commercial success. Most explanations emphasize cultural traits that differentiate them from people originating from other parts of China and India. By contrast, this paper treats the localities of Wenzhou (Zhejiang) and Surat (Gujarat) as “most similar cases” to identify non-essentializing, structural factors that have contributed to the evolution of their distinctive developmental “models.” In so doing, the comparative research design reveals variation in the identity politics and domestic implications of their respective diasporas. Drawing on field research, historical materials, and various secondary sources, this paper adopts a multiscalar approach to provide a mapping of how migration, informal capital flows, market development, and state mediation of those processes have interacted over time. This empirical mapping, in turn, has broader analytic implications for exploring the multiscalar dynamics of financialization in contexts characterized by shifting levels of mobility and marketization.

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**Kellee S. Tsai** (Ph.D., Political Science, Columbia University) is Chair Professor and Head of the Division of Social Science at Hong Kong University of Science and Technology. She previously served as Vice Dean of Humanities and Social Science at Johns Hopkins University and Professor of Political Science. She is the author/co-author of five books/volumes, including *Back-Alley Banking: Private Entrepreneurs in China* (Cornell 2002), *Capitalism without Democracy: The Private Sector in Contemporary China* (Cornell 2007), and *State Capitalism, Institutional Adaptation, and the Chinese Miracle* (co-edited with Barry Naughton, Cambridge 2015). Her articles have been published in *China Journal*, *China Quarterly*, *Comparative Political Studies*, *Journal of Asian Studies*, *Perspectives on Politics*, *World Development*, and *World Politics*, among others. Tsai's research interests include informal finance, informal institutions, endogenous institutional change, local development, political economy of development, and shadow banking, with an area focus on China and India.



## To Hong Kong and Back Again: Building Bombay and Redeveloping Mumbai

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The small traditionally endogamous group of Parsis (Indian Zoroastrians), while a micro-minority of around 50,000 today, are well-known in India for their philanthropic giving. While the center of Parsi communal life remains in the city of Mumbai, the community, through its ties to shipbuilding and the opium and tea trade, has for centuries had a sustained relationship with the city of Hong Kong. This paper wishes to show how old practices of religious giving come to align with newer processes of financialization as religious charity comes to be formalized with the instrument of the trust. Key to this story is the role of urban real estate, which begins as personal and social equity and then becomes the critical asset in communal investment. The financial logic of the trust reorganizes religious giving into an intergenerational relation of obligation and accountability. As a document and as a legal mechanism the trust serves as a “hinge” in time and stands as the transformation of religious giving which helped to build Bombay and now rebuild Mumbai.

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**Leilah Vevaina** is a Postdoctoral Research Fellow at the Max Planck Institute for Religious and Ethnic Diversity in Goettingen, Germany. She received her PhD in Social Anthropology from the New School for Social Research in 2014. She has an MA in Anthropology from The New School (2007) as well as an MA in Social Thought from New York University (2005). Her research lies in the intersection of urban property and religious life within the legal regimes of contemporary India. She has conducted fieldwork in Mumbai, India with specific focus on the Indian Zoroastrian, or Parsi, community, with generous support from the Wenner-Gren Foundation as well as the American Institute of Indian Studies. Her book manuscript entitled, “Trust Matters: Religious Endowments and a Horoscope of the City” focuses on religious endowments and the trust as a mechanism of property management in Mumbai. Her current research will be a comparative focus on religious trusts involved in city redevelopment projects in Mumbai and their global philanthropic networks. She has published an article on the current state of the Zoroastrian funerary grounds in Mumbai entitled, “Excarnation & the City: The Tower of Silence Debates in Mumbai”, as part of the edited volume, *Topographies of Faith: Religion in Urban Spaces*, 2014. A chapter on trusts and real estate in Mumbai is published in *Religion in World Cities: Asia* published by University of California Press in 2015. An article entitled, “Good Deeds: Parsi Trusts from the Womb to the Tomb” is forthcoming.





INTERNATIONAL CONFERENCE ON

InterAsian Connections V: Seoul

WORKSHOP

## Geo-political Economies of (Post) Developmental Urbanization in East Asia

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## Workshop Abstract

Processes of East Asian urbanization are unique because they have been deeply influenced by state-led strategies of national development that were deeply interwoven with Cold War geo-political economies of capitalist development. Existing studies on East Asian cities, however, have not been able to properly address this unique feature of urbanization because they have not made sufficient efforts to understand cities in relation to broader politico-economic processes of East Asian capitalist development. These studies tend to take a localist approach that regards the city as a social object that is territorially contained and institutionally coherent. As such, previous works on East Asian cities have privileged the urban scale as their primary unit of analysis, to the neglect of wider socio-spatial processes that condition urban development. For instance, the roles played by transnational networks of capital, migrants, and various forms of expertise in creating spaces of 'national' urban development during the Cold War have often been neglected. Likewise, the multi-scalar interactions between urban development and wider configurations of power, regulation, and ideology have remained understudied.

With this problem orientation, this workshop aims to collect papers that address the multi-scalar dynamics and geo-political economic contexts of East Asian capitalist development. We seek work that characterizes the processes of East Asian urbanization as a form of "developmental urbanization" by paying special attention to how East Asian urban development during the period from the 1950s to the 1980s was heavily influenced by socio-spatial processes of national development that included 1) state-led developmentalist industrialization and 2) post-colonial nation-building activities. East Asian states actively promoted the development of national urban networks to enhance the territorial integrity of the nation, and prioritized urban infrastructure to support mass production and economic growth. Under the state's big push, urban processes took place very rapidly in strategically selected areas of political and economic importance. The outcome was 1) spatio-temporal compression of urban development (thereby resulting in 'compressed urbanization'), 2) spatial selectivity in urban development (thereby producing 'spaces of exception'), and 3) uneven geographies of power (thereby shaping uneven geographies of urban contestation).

While neoliberal and market-friendly processes of urban development have gradually become more influential than national developmentalist efforts since the end of the Cold War, the institutional and material legacies of developmental urbanism are still influential in East Asian urban development. The legacies of developmental urbanism, combined with the influences of post-Cold War geo-political economies and neo-liberal globalization, have resulted in the rise of 'neo-developmental urbanization.' This process has thus contributed to existing urban problems in East Asia such as urban displacement, divided cities, and struggles over public space and the right to the city. Therefore, this workshop equally solicits papers that address how processes of developmental urbanization have been transformed since the 1990s in relation to neoliberal globalization and post-cold war geo-political economies.



Some topics might include but are not limited to: compressed urbanization, trans-local connections, postcolonial urbanism, urban mega projects, speculative urbanization, the construction state, spaces of exceptions, zoning technologies, urban-industrial experiments, circuits of developmentalist expertise, infrastructural spaces, contentious politics and urban development, and urban social movements.

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**Bae-Gyoon Park** is a Professor of Geography in the College of Education at Seoul National University in Korea, and also serves as the Head of International Relations at Seoul National University Asia Center. He received his PhD in Geography at Ohio State University in the USA after doing his BA and MA in Geography at Seoul National University. He had also taught in National University of Singapore as an assistant professor of Geography. He is now a Co-editor of *Territory, Politics, Governance*, and a member of the editorial boards of *Political Geography*, *International Journal of Urban and Regional Research*, and *Geography Compass*. His recent research examines various aspects of developmental urbanization in East Asia, including speculative urbanization, zoning strategies and spaces of exception, developmentalist urban ideologies, geo-political economic contexts of developmental urbanization, and so on. He has recently edited an English-written book, entitled "*Locating Neoliberalism in East Asia*", and several Korean-written books, including "*Gukkawa Jiyeok (State and Localities)*", "*Saneok Gyeongkwangui Tansaeng (The Birth of Industrial Landscapes)*", and so on. He has also published papers in *International Journal of Urban and Regional Research*, *Political Geography*, *Economic Geography* and *Critical Asian Studies*.

**Jamie Doucette** is Lecturer in Human Geography in the School of Environment, Education and Development at the University of Manchester. He completed his PhD in Human Geography at the University of British Columbia in 2010. He has also held various visiting positions at Sungkonghoe University (Seoul), Hitotsubashi University (Tokyo) and is currently on sabbatical as a visiting scholar here at the Seoul National University Asia Center. His research examines multiple dimensions of Korean democratization and development, including Korean labour geographies, the resilience of Cold War politics, the politics of developmental state knowledge sharing, and the changing nexus between sovereignty, territory and economy on the Korean peninsula. His work has appeared in such publications as *Transactions of the Institute of British Geographers*, *Critical Asian Studies*, *Political Geography*, *Journal of Contemporary Asia*, and the *Routledge Handbook of Modern Korean History*, among others.

## 'Cut from the County': Mao-era Cities and their Territorial Legacies in Contemporary China

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Research on urbanization in China rarely considers how the socialist city matters in contemporary urban development. Yet the idea of the urban condition in the People's Republic of China (PRC) carries a socialist politics of knowledge: the term urbanization appeared in the PRC's policy documents commensurate only with economic reform in the 1980s. Historically, "urbanization" (chengshihua 城市化) was absent from Chinese Communist Party policy since capitalist processes and significations of urbanization were at odds with socialist modernization. The key term of socialist urbanism was "urban construction" (chengshi jianshe 城市建设) – cities as sites of socialist organization and industrial development. To address this interesting history, this paper identifies PRC planning strategies from the early 1950s through which new cities were "cut" from existing rural counties in order to establish industrial bases for socialist reconstruction. This territorial process and mapping exercise established cities as sites of industrial modernization for national development. Moreover, despite widespread urban redevelopment in contemporary China under reform, this socialist city of the 1950s continues to exist, spatially and territorially, and impacts ongoing processes of political-economic change. Thus the paper proceeds in three main parts. Part one examines urban construction policies of the 1950s in China, tracing them to Soviet planning from which many PRC socialist policies derived, to establish their strategic significance in the logic of socialist production. Part two examines the historical context of cities "cut from the county" and how they were strategically established in the socialist landscape of national development. Part three analyzes how conditions of many 1950s era cities continue to reflect the opportunities and problems of the original territorial "cut," such as relatively small urban areas surrounded by large historic rural counties. Based on historical documents and contemporary fieldwork, the empirical analysis examines cities established in the 1950s through multi-scalar changes to the Chinese system of administrative divisions - through which the state continues to make changes to cities. These medium-sized cities from the 1950s face developmental challenges to develop cross-jurisdictional cooperation and growth of agglomeration economies, and seek to redress their historic "cut" or territorial area through new, incremental reterritorialization of surrounding lower-level administrative divisions. The paper includes a focused empirical case of the three-city area of Su-Xi-Chang or Suzhou, Wuxi and Changzhou, in the Yangzi River delta, where, recently, for example, the city of Changzhou gained a larger area through complex rescaling and territorial change involving two urban districts, three towns and one economic zone. In general, the paper contributes to understanding how the socialist city matters in contemporary China, and demonstrates how the Chinese state continues to practice strategic developmental urbanization through territorial changes to its system of subnational administrative divisions.

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**Carolyn Cartier**, Professor of Human Geography and China Studies, specializes in urban and regional transformation in China and comparative urban and spatial theory. She was trained in Geography at the University of California, Berkeley (A.B., M.A., Ph.D.), and was a tenured member of the faculty at the University of Southern California before joining UTS China Research Centre in 2009. In 2005-06 she was a Fulbright Fellow in Hong Kong. Current publications focus on administrative divisions and territorial urbanization in China; urban and regional governmentality; urban restructuring and consumer society; and the politics of aesthetics in contested urban culture. She is an editor of *Urban Geography* and associate editor of *Eurasian Geography and Economics*. Forthcoming books are *Designs on Territory: Ideas from China's Regional Worlds*, *Vast Land of Borders*: and *Sudden Culture: Urban Redevelopment in Hong Kong and the Aesthetics of Politics*.



## Just-in-Time Urbanization? Managing migration, citizenship, and schooling in the Chinese city

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In this article I argue that the Chinese state is responding to tensions wrought by high-speed growth by attempting to develop a form of technocratic biopolitics I refer to as “just-in-time (JIT) urbanization.” As with the Toyota Production System (of which JIT is a constituent element), large Chinese cities have sought to avoid the costs associated with the production and warehousing of surplus populations. Under this system, migrants can be granted access to local citizenship if they fulfill a specific, state-determined, need in the labor market, thereby giving them access to subsidized reproduction (e.g. public education, social insurance). The hope is to be able to precisely deploy specific kinds of labor power as needed, at as low a cost as possible, while avoiding waste, overpopulation, and (presumed) attendant political chaos. The social consequence of this approach is that nominally public resources (such as education) have been funneled to elites in what I term an “inverted means test.” Although there has been a diminished role for status-based forms of exclusion, this pattern of urbanization is only intensifying class-based forms of hierarchy.

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**Eli Friedman** is Assistant Professor of International and Comparative Labor at Cornell University, and the author of *Insurgency Trap: Labor Politics in Postsocialist China*. His research focuses on labor unrest, state responses, and the politics of urbanization in contemporary China.

## Developmental Bureaucratic States, Developmental Network States and the Geopolitical Economy of Cold War Industrialization in Ulsan and Kaohsiung

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Literature on East Asian development has recognized differences between the forms and styles of industrialization that occurred from the 1950s onward in developmental states of the region, with attention often being called especially to significant differences between the developmental states of South Korea and Taiwan, these sometimes being thematized as differences between a developmental bureaucratic state (DBS, South Korea) and a developmental network state (DNS, Taiwan). Such differences can potentially be accounted for by a number of factors, but in this paper I argue that Cold War geopolitics and the differential positioning of South Korea and Taiwan in relationship to the US war in Vietnam was a crucial factor. Moreover, I argue that this can be seen particularly well when one focuses in on specific cases of local, industrial zone development, such as the cases of Ulsan (South Korea) and Kaohsiung (Taiwan). Specifically, this paper will examine the crucial differences between the ways South Korean and Taiwanese actors became allied with the US war effort in Vietnam, highlighting the consequences of this differential enrolment in the US project for the industrial trajectories and patterns of industrial zone development in the two countries.

**Keywords:** South Korea, Taiwan, Ulsan, Kaohsiung, developmental states, Cold War, geopolitical economy

\*A longer version of this paper is being co-authored with Jinn-yuh Hsu and Dong-Wan Gimm, whose contributions to the current paper are acknowledged here.

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**Jim Glassman** is Professor in the Department of Geography at the University of British Columbia. He conducts research on Cold War-era regional development in East and Southeast Asia, focusing especially on Thailand and South Korea. He is the author of *Thailand at the Margins: Internationalization of the State and the Transformation of Labour* (Oxford University Press, 2004), *Bounding the Mekong: the Asian Development Bank, China, and Thailand* (University of Hawai'i Press, 2010), and *Drums of War, Drums of Development: The Formation of a Pacific Ruling Class and Industrial Transformation in East and Southeast Asia, 1945-1980* (Brill Historical Materialism series, forthcoming). He is a member of the organizing committee for the East Asian Regional Conference on Alternative Geography and a collaborator in the Seoul National University-based research collective funded by Social Sciences Korea (SSK). He acknowledges support from SSK and the Social Sciences and Humanities Research Council of Canada.





## The Phoenix Rises: Tokyo's Origins as a Global City

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Tokyo's once gleaming office towers announced its ascendance as a global city, born like a phoenix out of postwar ruins. By sifting through the rubble, it is possible to unearth the political practices, both discursive and material, laying the groundwork for the rise and subsequent decline of Tokyo in the world economy. Japan's current economic crisis is linked to the state's nation-building project consolidating capitalism over the past half century. Though Japan's imperial ambitions were extinguished in the ashes of defeat, the Japanese state embarked on an ambitious modernization project in an effort to rebuild the war-torn nation and to ensure an adequate supply of "native-born" labor channeled into burgeoning industrial sectors. The state's investment in economic infrastructure and Japan's productive capacity, decimated during the Second World War, occurred in the context of that country's imperial entanglements and complex histories bound to the region and to the United States' security apparatus.

This paper chronicles the role of socio-spatial processes in the development of hegemonic institutions associated with Japan's economic miracle burnishing Tokyo at its apex. A multi-scalar analysis of Tokyo's origins as a global city can offer new insights into the dynamics of East Asian capitalism and its landscapes. I identify two major historical turning points: the first in the period between the war's end to the beginning of the 1960s that put Japan on its economic path; and the second period between the 1970s-1980s, when the state purposely intervened in a political-bureaucratic project positioning Tokyo as the strategic center of its capitalist growth regime. At critical junctures, the fate of the city could have turned out differently. The paper focuses on the institutions, actors and instrumentalities shaping Tokyo, both as a symbolic space and as a terrain of struggle. I document the contentious politics of the postwar era apparent in labor strikes, splintering and reconsolidation of political parties, massive demonstrations, and red purges, and taking a short historical detour in the shadow of Japan's empire. The US Occupation forces and the provision of economic aid pledged by the US government buttressed the establishment of the Liberal Democratic Party's (LDP) stronghold on the levers of government. Once the LDP had solidified political power, the state dictated rapid modernization aimed at refurbishing the physical infrastructure for the reconstruction of the economy, and fostered an ensemble of hegemonic institutions, ideologies and identities around a corporate-centered social bargain.

From this historical analysis of East Asian capitalist developmentalism I interpret the rise of Tokyo as a global city. Japan's current economic misfortunes cannot be understood in isolation from the historical residues of the country's imperial entanglements and international engagements. To answer the question how Tokyo became a global city the paper situates the analysis of global cities in a geo-political and socio-spatial perspective. The reclamation of Japan's place in the region considers the articulation of Japanese capitalist development in American geo-political networks; the subordination of Japanese social movements and labor; and the infrastructural fix to the problem of social conflict.

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**Heidi Gottfried**, Associate Professor in Sociology at Wayne State University, has published several books and articles on gender and work. Her recent book entitled *Gender, Work and Economy: Unpacking the Global Economy*, explores the relationship between gender and work in the global economy. In *The Reproductive Bargain: Deciphering the Enigma of Japanese Capitalism* (2015), she develops a gendered institutional analysis of work and employment in Japan. She has edited or co-edited books on *Gendering The Knowledge Economy: Comparative Perspectives*; *Remapping The Humanities: Identity, Community, Memory, (Post)Modernity*; *Equity in the Workplace: Gendering Workplace Policy Analysis*; *Feminism and Social Change: Bridging Theory and Practice*; and *The Sage Handbook on the Sociology of Work and Employment*.

## Traveling Policy: City Marketing and the Neoliberal Turn of Urban Studies in South Korea

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In what ways do policies travel across different locals in different countries? How do certain policies acquire a hegemonic position than others in a rapid globalization? I examine this question with the case of “place marketing” or “city marketing” that generated buzz among geographers, urban planners and policy makers in South Korea in the 1990s who prescribed city marketing as a promising local growth strategy in the era of local autonomy in Korea. In Korean academic and policy circles, place or city marketing mainly referred to culture-focused urban development policies and branding efforts to enhance the image of the place – similar to the ways in which Western planners who originated the term have used the term. In this paper, I discuss under what political economic contexts urban planners – in particular, a progressive section of them – studied Western city marketing strategies and in the end embraced them as an “alternative” urban revitalization strategy to be implemented in Korean cities. Then, I discuss how since then, place marketing strategies have settled as a key part of neoliberal urbanization in South Korea, producing a range of contradictions and struggles, and how such contradictions have constrained the scope of autonomous and democratic place politics in Korea.

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**Laam Hae** is an Associate Professor in Political Science at York University. She is an author of a book and articles on gentrification, the “right to the city” and nightlife in New York City. Recently, she has been writing and researching about urbanization processes in South Korea, in particular greenbelt deregulations and the “Construction State,” and childcare coop communities and participatory planning paradigms in Seoul.



## Hsinchu Technopolis: A Socio-technical Imaginary of Modernity in Taiwan?

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This paper will examine the dynamics and contradictions behind the development of the Zone-city in the post-developmental states, such as South Korea and Taiwan. The FEZs (Free Trade Zones) and the like proliferate in number and type over the past two decades, including varieties of special zones across the East Asia, including China, South Korea, and Taiwan. In contrast to the old zoning form for export processing that was featured by warehouses and factories, the FEZs have recently become a primary organ of global urbanism and world city paradigm. Usually located around the harbors or airports, the planning of the FEZs closely involves massively land development, and even claim itself a City. In the zone-city, the urban facilities are bounded around the zone and the zone provides the entry point to global networks for the modern city. The zone aims to hybridize with the city in the creation of a zonecity to engage in global competition. The cases of Incheon Free Economic Zone and New Songdo City in South Korea, and Free Economy Pilot Zone and Taoyuan Air City in Taiwan well illustrate the trend, for example. They are designed to privilege logistics, efficiency and mobility to connect the local economy to global network, and equip the city with the smart information technology facilities to respond to the fantasy of frictionless space in the global space of flow. Moreover, many of the FEZs are no longer solely shouldered by government's finance in initiation and operation as in the EPZs, but are joined by the private sectors in developing and managing under public-private partnership. In practice, the government provides necessary planning and construction, such as the infrastructure in the harbor or airport areas, and leaves the facilities and particularly urban infrastructure in the FEZs and neighboring areas to the private sectors. In particular, both of domestic and foreign land capital, such as land developers, construction companies, and architecture firms, are aggressively sought to invest in the zone-city development. Moreover, a private company with the public authorization, in the long run, will govern the zones. A kind of para-state institution will run the zone-city which constitutes a significant effort to thread together transnational networks of capital, people and goods flow in the seeming absence of any robust governing laws and bodies. Similar to many cases of public-private partnership, the central state takes charge of the construction of zoning infrastructure, the benefit accrued in the land development almost is exploited by the land developers. In some cases, the undemocratic land grabbing from small farmers and landowners blames the state. Consequently, the designation of zonecity in the later stage arouses the social concerns about the potential of becoming a real estate hoax.

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**Jinn-yuh Hsu:** I received my Ph.D. degree from the University of California at Berkeley. I am an economic geographer who specializes in high-technology industries and regional development in late-industrializing countries, particularly Taiwan. Since starting my dissertation writing in 1995, I have focused my research and teaching on the inconstant geographies of capitalism, particularly the socio-spatial restructuring of technological change and globalization processes. Participating in the international academic community is also one of the most interesting jobs for me. In addition to sitting in the steering committee of the International Critical Geography Group (ICGG), I also organized a regional meeting of East Asian Alternative Geographers in Taipei in 2006. Also I was frequently invited to help refereeing manuscripts for key journals in geography, urban planning and other related disciplines such as international political economy. In the meantime, I have been serving, since 2004, as the editor-in-chief of the major leftist intellectual journal in Taiwan, the *Chinese language Taiwan: A Radical Quarterly in Social Studies*. Research interests: studies on zoning, state and regional development, policy learning and mobility

## The Making of the (Real) Gangnam Style: A Cultural Political Economy of Compressed Urbanization in South Korea

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This paper aims to understand the process of urbanization through a broadly defined cultural political economy approach. Urbanization is a multi-faceted process. It certainly intermingles politics, culture, and economy and involves various competing and emulating strategies. As a result, it undergoes various stages and periods in development as well as materializing into different, variegated urban regimes. To illustrate and build on this insight, this paper will particularly look at Gangnam (meaning 'south of the river', situated in the southeast of Seoul), the most affluent district in South Korea. It will present the origins of Gangnamization as urban political, cultural and economic project(s). Until the late 1960s, Gangnam was a typical rural area with little population, but for less than 20 years, it had grown into a center of power, money and culture as well as a dominant model of urbanization in South Korea. Such compressed urbanization could not only be explained by the rapid industrialization and economic development in general but also by the contingent process of state-led urban planning that reflected security concerns, political fund raising, property speculation, class (re-)production through academic competition, asset-based welfare provision and so forth.

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**Joo-Hyoung Ji** is an Assistant Professor in the Department of Sociology at Kyungnam University in Korea. He received his MA and PhD in Sociology at Lancaster University in the UK after doing his BAs in English and Sociology at Sogang University in Korea. He had previously worked for the Institute of Social Science at Sogang University, the Institute of State Governance at Yonsei University, Acorn Marketing and Research Consultants, Co. Ltd., His recent research focuses on neoliberalism, Korean capitalism, and the Korean state. His recent book entitled *The Origins and Formation of Korean Neoliberalism* (in Korean) received Kim Jin-Kyun Prize in 2012.



## Bridges of Ambition to North Korea: Economy of Anticipation and Materiality of Aspiration in Dandong, China

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Facing the North Korean city of Sinuiju across the Yalu River, the Chinese border city of Dandong in Liaoning Province is emerging as an intermediary city connecting North Korea to the wider global economy. Here, the familiar characterization of North Korea as behind the times and economically isolated from the world – characterizations that anticipate its eventual collapse - are seen as lucrative business opportunities. This paper examines the relationship between Dandong's recent urban developmental projects aimed at establishing a new economic hub, and the underlying vision and history that underpin China's expansionist aspirations. I consider these developmental projects as making up the economic complex based on anticipation of a particular future in which North Korea plays a significant role as a capitalist frontier. The paper traces different sectors of this economy of anticipation, and analyzes how utopic ideas of progress, prosperity and democracy, projected not only onto Dandong but also North Korea, produce and sustain it. By contemplating Dandong's developmental projects as manifestations of China's expansionist aspirations, the paper argues that China's aspirations simultaneously deploy politics of waiting and memory politics to inscribe its central role in East Asia's economic future. It also problematizes the vision of Dandong's developmental projects as market solutions to problems of security and poverty within the region and beyond into North Korea.

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**Christina H. Kim** is a Ph.D. candidate in anthropology at the New School for Social Research (NSSR) and a Jennings Randolph Peace Scholar at the United States Institute of Peace (2015-2016). She holds an M.A. in cultural anthropology from Hanyang University (Seoul, South Korea) and a B.A. in anthropology and sociology from University of California, Irvine. Christina's dissertation focuses on how we might better understand and engage with North Korea by examining formal and informal economic practices between North Korea and the wider world through the Chinese border city of Dandong. Christina will join UCSD as the AKS postdoctoral fellow/lecturer in Transnational Korean Studies in the fall of 2016.

## Enclave urbanism in Metro Manila

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Rapid urban transformations have occurred in the Philippines over the past decade. The development of new special economic zones for services exports within the city of Metro Manila, often combined with entertainment and residential functions, have led to a fragmentation of the city and the creation of globally-connected but locally disembedded wealthy enclaves. Advancing multi-scalar and path-dependent understandings of enclave urbanism, this paper traces the enabling factors of enclave urbanism at different scales, situating the developments in historical, geopolitical and regional processes. In the absence of a strong developmental state in the Philippines (also termed an 'anti-developmental state'), economic and political elites have been able to realize visions of urban development that cater primarily to their own interests. As a result multiple fault-lines and 'spaces of exception' have been created within the city, ranging from gated communities, casinos, malls and other spaces of consumption, and special economic zones. Examples of different types of urban enclaves in Metro Manila are discussed, based on empirical data gathered during fieldwork between 2011 and 2013. It is shown that the state has been heavily involved in facilitating the creation of these spaces through zoning and foreign direct investment policies. The paper argues that the contemporary enclave-based strategy of economic development in the Philippines leads to uneven socio-spatial outcomes and the intensification of intra-urban fault-lines.

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**Jana M. Kleibert** is Post-doctoral Fellow at the Institute for Research on Society and Space (IRS) in Erkner, Germany and is Honorary Research Fellow at the School of Environment, Education and Development at the University of Manchester. Her research interests are global production networks, economic development and urban transformations in the global South. She has published in international journals, including *Urban Geography*, *Environment and Planning A*, *Geoforum* and *Regional Studies*. She received her PhD in economic geography and holds a Master's degree in political science (international relations) from the Amsterdam Institute of Social Science Research at the University of Amsterdam. She currently teaches at the Free University of Berlin.



## Normalizing Exception/Beyond consumerism: Casino Urbanisms in Singapore and Macau

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As the center of the casino industry moves from the US to Asia, scholarship on casino development has broadened to consider the geopolitics of cross-border development, neoliberal governance, urban informality and extraterritorial illegalities. Building on Giorgio Agamben's work, I examine the expansion of the industry in Asia as a phenomenon in which the exception has become the rule in contemporary politics. As the most profitable sites of the industry, Singapore and Macau's casinos offer contrasting scenarios where the normative order had to be defended in the face of dramatic changes to the national or geopolitical imagination. My empirical analysis proceeds through a visual and formal analysis of specific casinos in these two cities, examining in turn the relationship between the building and the city, and the symbolic content of the architectures. I argue that the hidden casino of Singapore's Marina Bay Sands and the promiscuous genuflections of Stanley Ho's casinos in Macau belong to a field of cultural politics that struggle to restore continuity and coherence in the midst of a crisis of representation. Both cases show the complex cultural politics that are embedded in the conditions of postcolonialism, postsocialism and nationalism. I suggest that we need to move beyond consumerism and to refrain from privileging the neoliberal in order to fully grasp the implications of casino urbanism today.

**Keywords:** Exception, casino urbanism, Singapore, Macau, architecture, crisis of representation

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**Lee Kah-Wee** (PhD, Berkeley, Designated Emphasis in Global Metropolitan Studies) is Assistant Professor at the Department of Architecture, National University of Singapore, where he teaches history and theory of urban planning in the Masters of Urban Planning programme. Kah-Wee's research straddles between the contemporary expansion of the casino industry in Asia and the history of the control of vice. He has published in the *International Journal of Urban and Regional Research*, *Environment and Planning A* and *C* and *Geoforum*, and is currently working on a manuscript tentatively titled "Las Vegas in Singapore". Kah-Wee is a founding member of the *Southeast Asia Architecture Research Collaborative* housed in NUS, as well as a member of the Tan Kah Kee International Society which organizes events related to youth and education.



## Fashion City: zones, markets, and diaspora across the US and Asia

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This paper explores how fashion is key to understanding the material legacies of urbanism in shaping current cities across East Asia, New York, and Los Angeles. Here, fashion is treated less as a worn material object and more of a historical set of practices and narratives that have played a significant role in the urbanization and development of zonal technologies and spaces of exception, as urban-industrial experiments that have resulted in large scale migrations, and cultivated trans-local and transnational diasporic connections of design and production across the Americans and inter-Asia. In what ways is 'fashion' critical to understanding trans- and inter-Asian connections that have shaped processes of social, economic, and political development? As early urban geographic experiments in mass production, early zonal histories inform the creation of today's SEZs and EPZs across mainland China and Southeast Asia, and are directly tied to the postcolonial legacies and diaspora of fashion designers that continue to shape new urban geographies across the US and Asia. This paper attempts to understand the historical interplay between these industrial histories in garments, markets, labor and design, which now inform the inter-Asian diasporic connections (from New York, LA, Seoul, Hong Kong, Guangzhou, Shenzhen, Shanghai) cultivating today's fashion cultural economies.

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**Christina H. Moon** is an Assistant Professor in the School of Art and Design History and Theory at Parsons The New School for Design and was the Director of Parsons' Masters of Arts program in Fashion Studies from 2012-2015. She holds a PhD in Anthropology from Yale University. Her research looks at the social ties and cultural encounters between design worlds and manufacturing landscapes across Asia and the Americas, exploring the memory, migration, and labor of cultural workers. She writes on fashion, design and labor, material culture, social memory, the ephemeral and everyday, and ways of knowing and representing in ethnographic practice. Her most recent project is on the fast-fashion industry within the U.S. She is a recipient of Wenner-Gren, Kaufman Foundation, Korea Foundation, and Fulbright fellowships. She is also a fellow of the Graduate Institute of Design, Ethnography, and Social Thought (GIDEST) and member of the Spatial Politics of Work research team at the India China Institute at The New School, and a member of the Fashion Praxis working group at Parsons. Her most recent publications can be found in *Vestoj*, *The Baffler*, *Pacific Standard Magazine*, *Critical Studies in Fashion and Beauty*, and *Speculation, Now: Essays and Artwork*.





## Circuits and Transfers of the Cold War: From Prescriptive to Neo-Developmental Urbanism in Asia

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Within Political Science, Asia is considered a region of great geo-political complexity. Arguably, the region has an intimate history with modern war, and is the only region in the world where all major global powers have political and military vested interests. If the region is the crossroads of such broad currents, I suggest that the processes of developmental urbanism should be read in the same light—as *precipitates of war*. By reading Asian urban development (spanning northeast and southeast Asia) within the broader trajectories of the Cold War and America’s technological hegemony, my paper aims to contribute to the scholarship by illustrating the exogenous complexities that have received less attention than it should. Using the conceptual prism of *circuits*, I connect the region’s urban developmentalism to transfers of ideas, doctrines, technologies, and technical expertise, that are directed by the events of the Cold War and America’s hegemony. For example, America’s military and economic interests in the region necessitated these transfers; for the region, the acquisition of technological tools and technical knowledge was regarded as fundamental to the process of modernization and development (Wilson 1979), which state actors sought mostly from a variety of Western states and institutions. Pulling these circuits together, I read developmentalism as what it constitutes: an ‘*ism*’—a political idea, system, or practice. This ‘*ism*’ is not static, and my paper will illustrate how these circuitries not only contribute to what I call “prescriptive urbanism”; but also *evolve* and expand in a multi-scalar way (between and within regions; trans-globally and nationally) that gives Asian neo-developmental urbanism its distinctiveness today.

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**Joanna Phua** is Ph.D. Candidate in Political Science at The Graduate Center, City University of New York. With a focus on military technology and urbanism, she is currently working on how technological breakthroughs of war revolutionize the city and social life. Highlighting how the ethos of technological invention is shaped by global war, America’s political doctrines, and its military-industrial complex, these inventions often find their way into civilian use. Calling these the “*precipitates of war*”, she uses this analytical prism to illustrate the intimate relationship we have with war—from the way we design and build cities, to how we practice, move, and live within this urban space.

Joanna is a recipient of multiple awards and grants, including the Enhanced Chancellor’s Fellowship from The Graduate Center. Trained in international relations and political theory, she currently has six years of lecturing experience at various colleges across New York City including the Stern College for Women, Yeshiva University; and the Weissman School of Arts and Sciences at Baruch College.

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WORKSHOP

## Knowledge Mobilities and the Prospects for InterAsian Urbanisation

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INTERNATIONAL CONFERENCE ON

InterAsian Connections V: Seoul

## Workshop Abstract

Over the last two decades, Asian nations have embarked on ambitious political projects that seek to reconfigure education, research, and knowledge as critical drivers of competitiveness, productivity, and economic growth. Heralded as the pathway to global emergence, these knowledge projects hinge on the cultivation and circulation of people, the transfer of skills and knowledge, and the generation of new InterAsian connections that cut across traditional hierarchies of nations, cities, and institutions. These aspirations speak to the multiplex challenges of interconnected Asian modernities: demographic growth in some places and a desire for renewal in others; the human capital demands of service and technology-centered economies in an era of growing trade; the impact of regional mobility and ethnic diversity on national identities; the place of meritocracy, privilege and inequality in the making of knowledge economies; and the social and ecological consequences of economic growth.

In the Asian region, a select group of regionally and globally connected cities are key sites for the generation and articulation of knowledge-based political projects and migration trajectories. Stretching from Dubai and Riyadh in West Asia, Delhi and Mumbai in South Asia, Kuala Lumpur and Singapore in Southeast Asia, to Hong Kong, Seoul, Shanghai and Tokyo in East Asia. Long seen as critical spaces for nation-building projects, these cities are being re-crafted as post-industrial zones, desirable destinations for knowledge migrants, and regional hubs for education, research and technology. These cities are being re-assembled through transnational flows of popular culture, symbolic and aesthetic expressions, governmentalities of migration regimes, and materialities of new built forms. Concomitantly, this reworking of the Asian urban also articulates through a range of deterritorialising and reterritorialising effects as universities seek out global status and regional networks beyond the nation, workplaces become more diversified, urban spaces are reshaped to attract foreign students and workers, and principles of citizenship and political participation are re-examined.

This workshop will explore the emerging role of knowledge migration and the InterAsian connections that are being reconfigured in and through major urban centres in the region. Participants are asked to address specific forms of knowledge migration – student, scholar, scientist, professional – and examine the ways in which these mobilities are generated in and generative of new InterAsian connections; involve the de/reterritorialisation of urban, national and regional spaces; and articulate through new political anxieties and subjectivities. We sought papers from scholars across the social sciences and humanities who are working empirically in Asia on the role of education and knowledge in migration. Contributions were encouraged from scholars advancing new conceptualisations of the interconnections between mobility, cities, and knowledge flows. Potential themes include:

- The desires/aspirations of people on the move and the role of knowledge as driver and enabler of migration.



- Cities as desirable destinations for students, scholars, and professionals, and the ways in which such desirability is generated in transnational flows of popular culture, governmental discourses, institutional narratives and other symbolic endeavours.
- The role of population mobilities in reconfiguring the role of cities within national, regional, and global spaces.
- Emergence of various intra-regional Asian connections: Islamic, Southeast Asian, diasporic, mobility in the wider spheres of China and India, cross-regional movement.
- InterAsian knowledge flows and the challenge of Anglophone hegemony in research, teaching and practice; alternative centres of knowledge production and circulation.
- Normative and alternative globalization and regionalization of urban knowledge endeavours – policy mobility and learning in government, institutions, civil society.
- Political anxieties and subjectivities in knowledge migration: demographic renewal, diversity and national identity; challenges to authoritarian rule; regional identities.

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**Francis L. Collins** is a Senior Lecturer in Geography and Rutherford Discovery Fellow at the School of Environment within the University of Auckland. Prior to his current position, Francis was a Postdoctoral Fellow and then Assistant Professor in the Department of Geography at the National University of Singapore. His research focuses on international migration and cities with a particular emphasis on the experiences, mobility patterns and governmental regulation of temporary migrants in urban contexts. Francis' research includes work in a range of Asia Pacific countries exploring: international students and urban transformation, higher education and the globalization of cities, labor migration and marginalization, time and youth migration, and social networks and aspirations amongst international students. Methodologically and analytically, Francis prioritizes qualitative first-hand accounts of individual experiences and an emphasis on the role of government and non-government actors in shaping the possibilities for mobility and aspiration through migration. Recent and forthcoming publications can be found in: *Antipode: a radical journal of geography*; *Asia Pacific Viewpoint*; *Discourse: studies in the cultural politics of education*; *Environment and Planning A*; *Geoforum*; *Ethnic and Racial Studies*; *Higher Education*; *Journal of Ethnic and Migration Studies*; *Population Space and Place*; and *Progress in Human Geography*.

**Kong Chong Ho** is an Associate Professor of Sociology at the National University of Singapore. Trained as an urban sociologist at the University of Chicago, his research interests are in the political economy of cities, migration, higher education, and youth. Kong Chong is a research advisor to Ministry Social and Family Development's Family Research Network and the National Youth Council's Youth.sg research project, and a research associate with the Asia Research Institute's Migration and Asian Cities Clusters. He is an editorial board member of *Pacific Affairs* and the *International Journal of Comparative Sociology*. His current research projects examine through surveys the nature of doctoral student training in East Asian Universities, and through mixed method analysis, the role of community building in high density neighbourhoods.

## Islamic Knowledge Mobilities, DragonMart, and the Growing Chinese Muslim Community in Dubai

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This research project focuses on the Chinese Muslims in Dubai, how their community has developed over the past decade, and the role of religious and language training in facilitating these networks of migration. At present the main center of both the Han Chinese and Muslim Chinese communities is DragonMart, the largest center for the sale of Chinese goods outside of China. Several Chinese Muslim restaurants have opened up nearby to accommodate the growing number of Hui and Uighur immigrants. There is also now a large Chinese-Islamic Cultural Center set up within DragonMart and several more are now active around Dubai offering a range of services and classes to Chinese Muslims, Han Chinese converts, and the public at large.

As China's economic ties with the Middle East in general, and the Gulf in particular continue to expand, there will undoubtedly be an increasing number of Chinese Muslim migrants. Fluent in Arabic and knowledgeable about local cultures, they are in a unique position to act as facilitators for the massive economic and development projects Chinese companies are working on in the region, as well as establish their own businesses. What is striking about this community however, is that unlike knowledge economy projects developed by nation states to support specific economic and political agendas, this circulation of migrants is facilitated by independent Islamic studies, both in China and overseas.

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**Jacqueline M. Armijo** (Ph.D., Harvard University) is an associate professor in the Department of International Affairs at Qatar University. Her research focuses on Islam in China, both the early history and the recent challenges faced by China's diverse Muslim population. She has published numerous articles and chapters on Muslims in China that focus on a range of issues, including: the recent revival of Islamic education in China; the impact of growing numbers of Chinese Muslims pursuing Islamic higher education abroad; the role of Muslim women in ensuring the survival of their communities during periods of mass violence; and the active role played by Chinese Muslim women today in reviving Islamic knowledge. Her current research focuses on the growing importance of China-Gulf relations and their rapidly developing trade, economic, energy, and strategic ties, as well as their cultural and educational links. Her most recent research project focuses on the growing Chinese Muslim (Hui) diaspora around the world in general, and Dubai in particular. She has also taught at Zayed (UAE), Stanford, and Cornell Universities. She has lived in the Gulf region for 13 years and in China for seven years.



## The Idea of Chinatown: Policy Mobilities and the Making of New Economic Imaginations in South Korea

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Building on the growing body of literature in policy mobilities, which emphasizes the interplay between relationality and territoriality in the production of urban space, this paper investigates contemporary Chinatown development projects in South Korean cities. Many have acknowledged that urban knowledge and policies serve as mobile agents in urbanization processes. In this paper, I focus on how translocal flows of the idea of Chinatown have shaped, and been shaped by, increasing inter-Asian economic connections since the 1990s when regional transformations began to reintegrate the East Asian economy. I further examine divergent ways in which the newly created economic opportunity in the East Asian region has influenced the development of Chinatown in South Korean cities. In so doing, this paper suggests a reading of Chinatown, not as a fixed locale, but as a palimpsest of urban development that weaves together the globalizing economy with locally grounded relations.

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**Sujin Eom** is a PhD candidate in the Department of Architecture at the University of California, Berkeley, specializing in the history of architecture and comparative urban studies with a Designated Emphasis in Global Metropolitan Studies. With interests at the intersection of race and architecture as well as migration and space, Eom is currently completing her dissertation, "Chinatown Urbanism: Architecture, Migrancy, and Modernity in the Asia Pacific," where she examines how Chinatowns have become contested sites for migration, nationhood and development with dynamic changes in the Asia Pacific over the course of the twentieth century.

## Thailand's 'English Fever', Migrant Teachers, and Cosmopolitan Aspirations in an Interconnected Asia

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Over the past decade, growing numbers of foreign-born English speakers from the Global South have begun migrating to Thailand to seek work as teachers and tutors in the region's booming TEFL (Teaching English as a Foreign Language) industry. As citizens of so-called 'outer circle' English-speaking countries (former British and American colonies in Asia and Africa), these migrants enter the highly competitive and racially-stratified Asian TESOL labor market at a significant disadvantage. In this paper I examine the growing demand for English education in Thailand and argue that it is best understood through an analysis of regional competition in a globally ascendent 'Asia.' I analyze the state response, which have been marked by shifting and contradictory entry and employment requirements, resulting in uncertainty for foreigners seeking work as teachers in Thailand. However, this same uncertainty enables non-Western teachers to utilize Thailand as a site for migration and employment in ways not possible in other parts of the region. I then focus to questions of mobility, aspiration and identity in exploring why growing numbers of migrants from 'outer circle' English speaking countries are choosing to migrate to find work as teachers. Based on in-depth interviews, I argue that these teachers are not only motivated by economic or potential career benefits, but also on less-calculative desires, including a wish to see new places, to interact with different cultures and meet new people, and to become more cosmopolitan and worldly global citizens.

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**Maureen Hickey** is an instructor with the International and Global Studies Program at Portland State University. After earning her PhD in geography at the University of Washington in 2010, she worked at the Asia Research Institute at the National University of Singapore as a Research Fellow with the Asian Migration Research Cluster. Her research interests include economic and labor geographies, migration policy, urbanization and development in Asia, and international development. Her most recent publication, "Modernisation, Migration, and Mobilisation: Relinking Internal and International Migrations in the 'Migration and Development Nexus'" appears in *Population, Space and Place*.





## Possibilities of Transformation: Women's Studies in Tier II Cities in India

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Existing scholarship on knowledge mobilities tend to focus on metropolitan centres as loci of education and employment; and as desirable destinations for knowledge migrants. The object of this research is to enquire into the practices and possibilities of women's studies (WS) courses in non-metropolitan locations facilitating spaces of aspiration within academia and outside of it. This research engages with the ways in which postgraduate and doctoral women's studies (gender studies) unfolds in two government-funded Women's Studies Centres in universities in the state of Tamil Nadu, in India – Bharathidasan University (BDU) in Tiruchirapalli district and the Bharathiar University (BU) in Coimbatore district.

This paper is premised on the idea that the experiences and situated knowledge of those engaged in women's studies in Tier II cities are apposite starting points for a critical reflection on non-metropolitan locations as brokers of student mobilities. It explores the possibilities of institutionalised women's studies in these locations questioning the binaries of academic and non-academic work and thereby deconstructing the hierarchies foundational in the construction of such binaries. It argues that WS students in these locations enable the possibility of decentring WS knowledge. In creating a new language of women's studies, one that speaks to their location and against hegemonic knowledge flows, I argue that my research participants have constructed theoretical work as political practice.

Using the qualitative methods of in-depth interviewing and non-participative observation, this paper hopes to examine Tier II cities as key sites for the generation and articulation of knowledge-based political projects and migration trajectories.

**Keywords:** knowledge mobilities, non-metropolitan locations, Tier II cities, knowledge migrants, women's studies in India

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**Nithila Kanagasabai** is a Junior Research Fellow pursuing a doctorate in Women's Studies at the Tata Institute of Social Sciences, Mumbai, India. She is currently engaged in research that enquires into the practices and possibilities of Women's Studies courses in non-metropolitan locations facilitating spaces of aspiration within academia and outside of it. Her areas of interest include feminist pedagogy, sociology of knowledge, translocal feminisms, and feminist media studies. Her earlier disciplinary training was in Media and Cultural Studies and Broadcast Journalism. She was a television journalist for two years between 2009 and 2011. She has co-directed two documentaries – *Badalte Nakshe* (Changing Maps) on the 1992 communal riots in India and *Daane Daane Pe* (On Every Grain...) that explores the politics of street-food in the city of Mumbai.

## A pathway to “constant becoming”: time, temporalities and the construction of self among South Korean educational migrants in Singapore

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The objective of this paper is to highlight the significance of time and time experiences in understanding various forms of knowledge mobilities, especially that of student migration. Student migration requires us to analyze its temporal dimensions more fully, as young students' migration typically has a particular orientation towards future that is often reflected in the student migrants' aspirations for academic achievements and their notions of ideal personhood. In this paper, I explore the intersections between the practices of time and the construction of self-identities, by analyzing Korean pre-college students' migration between South Korea and Singapore. By adopting Bakhtin's concept of chronotope, a spatial-temporal frame for a specific type of personhood, this study discusses how Korean students and their accompanying mothers in Singapore experience time and temporalities in the context of transnational migration and how such time experiences are linked to their making of identities. More specifically, it examines the ways in which Korean student migrants experience and imagine their migrant trajectories between Korea and Singapore through a chronotope of “constant becoming,” whereas their mothers typically undergo such migration experiences as a confined time of “intensive mothering.” These different experiences of time and temporalities are intertwined with their imaginations and encounters of the city life in Singapore. Although Singapore serves a highly globalized and cosmopolitan place for Korean migrant students as part of their trajectories to “going global,” their accompanying mothers often describe their experiences of Singapore as being old-fashioned and nonurban, which often belong to pre-modern time and space. Based on my ethnographic research among Korean educational migrants in Singapore between 2008 and 2012, this paper illustrates how the Korean educational migrants negotiate and redefine their identities through their experiences and imaginations of chronotopes, a cultural model for time-space-personhood in their migratory trajectories as a form of knowledge mobilities within Asia.

**Keywords:** Time, Chronotope, Identity, Educational Migration, South Korea, Singapore

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**Yoonhee Kang** is an associate professor in the Department of Anthropology, Seoul National University, South Korea. She conducted extensive ethnographic fieldwork among Korean educational migrants in Singapore between 2008 and 2011. Her recent publications include ‘The Old Rhetoric of Emergent Motherhoods: Mothers’ Heartfelt Care and Children’s Education among South Korean Educational Migrants in Singapore,’ *Intersections: Gender and Sexuality in Asia and the Pacific* (forthcoming), ‘Going Global in Comfort: South Korean Education Exodus,’ in *South Korea’s Education Exodus: The Life and Times of Study Abroad* (Seattle & London: University of Washington Press, 2015), ‘Global Citizens in the Making: Child-Centred Multimedia Ethnographic Research on South Korean Student Migrants in Singapore,’ *Ethnography* 14(3) (2013).



## Flexible Citizenship or Pejorative Privilege? Student Dynamics in an International Higher Education Space in South Korea

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Scholars have argued that higher education is undergoing a transformation in which higher learning intersects with a class of transnational elites, while institutions are repositioning themselves as providers and marketers of knowledge that also produce and reproduce flexible citizens. This paper takes an antithetical approach to the larger body of scholarship: that the students who are drawn into these spaces are not necessarily flexible citizens in pursuit of global capital, but a kind of nation-state actor with the same anxieties, ambitions, and calculations as anyone else. Thus, the purpose of this paper is to connect the spatial configurations of international higher education with a close ethnographic account of student relations and positionalities within such configurations. Specifically, I show how a Korean university has constructed an artificial space of exception defined by the institution's aspirations for world-class status that follows the spatial configurations of global capitalism, but that the students who are drawn into this space are not necessarily so different than those who are not. Nonetheless, the students articulate differences amongst themselves in terms of class differences and dominant ideologies of English, which paradoxically disadvantages them in the broader context of Korean higher education.

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**Stephanie K. Kim** is currently the Program Director of the Center for Korean Studies at the University of California, Berkeley, where she was formerly a Korea Foundation Postdoctoral Fellow from 2014 to 2015. Her research focuses on the intersection of migration and higher education in Asia and across the Asian diaspora, and has been supported by the SSRC, IIE-Fulbright, Korea Foundation, and Comparative and International Education Society. She has published articles and book chapters on comparative higher education, global university rankings, and multicultural education, and received her Ph.D. in Education from the University of California, Los Angeles.

## Unwarranted Students: Changing Subjectivities of Indonesian Workers Studying at Indonesia Open University in South Korea

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This paper explores the changing subjectivities of Indonesian migrant workers who attempt to utilize migration as ways of having opportunities for education and of transforming their living conditions in South Korea. For this purpose, it examines the experiences of Indonesian low skilled workers who also study at Indonesia Open University. This study delves into the experiences of Indonesian migrant student-workers who are undergoing the intersection of student and worker subjectivities in migration, and illuminates how they are voluntarily or enforced to negotiate their identities in Korea. Their new life rhythms and changing identities in these procedures provides new opportunities as well as some friction in their working places because not all workers are permitted to study even on Sunday due to the overloads of work at the factories they work at. As a way of conceptualizing this group of migrant workers who also utilize mobility for having higher education, we suggest the term unwarranted students, which underscores their various, complicated and even insecure identities in the process of traversing boundaries between workers and students in the hosting country. Their experiences contribute to blurring the boundary between knowledge mobility and workers migration in Asian cities, which further facilitate transnational mobility through knowledge and education. Thus, understanding the changing identities and new life rhythm of Indonesian migrant student-workers adds another dimension to the subject of knowledge mobility. Ultimately, the emergence of such a new subjectivity as student-workers contributes to expanding the ideas and understanding of knowledge migration in the Inter-Asian context.

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**Younghan Cho** is an associate professor in Korean Studies at Hankuk University of Foreign Studies, Seoul, 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. 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*.



## Escaping obsolescence: The shift from subject to skill based education in a South Korean International School

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This paper interrogates how upper-class South Korean locals attending Williams International, a newly established international school in Songdo, are socialized to escape obsolescence. Acknowledging that we live in unpredictable and precarious times, administrators and faculty shift their pedagogical goals from subject to skill based education. As one of the core institutes in a speculative real-estate project that sought to create a global hub from mudflats to a tech savvy city in under a decade, Williams International attempts to augment its status as a world-class academic institute. This is despite the fact that Songdo's population growth stagnated in the wake of the 2008 Global Financial Crisis, prompting many corporations' plans to relocate to this aerotropolis. As a result, the vast majority of attendees are not foreigners, but rather South Korean locals who are transitioning from the public school system. With these recent historical events looming large in the memories of administrators and faculty, they surrender to knowing what the future holds for their students. Thus, they strive to create hyper-flexible subjects who will be able to apply their skills and emotional resources in dynamically changing political-economies overwrought by unprecedented technological, environmental, and social shifts. Such attempts to create desirable subjects undergird the formation of an experiential education experience, conducive to producing "21<sup>st</sup> century global leaders." These practices carve out new spaces of privileged belonging where adolescents are encouraged to produce status by asserting their power over others, albeit as compassionate leaders who can empathize with those less fortunate than them.

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**Hyun Joo Sandy Oh** is a Ph.D. Candidate at the University of Toronto, Department of Anthropology. Her research focuses on South Korean adolescents attending local international schools. Specifically, she is interested in the intersections of global education and adolescence, upper-class reproduction in precarious times, and how care is marketed in private academic domains. In efforts to scrutinize these relationships further, she is considering how future imaginaries and dystopia shape adolescents' orientations towards futurity. Her M.A. and H.B.A. were also conferred at the University of Toronto. The former in anthropology and latter in sociology and political science. She is also an ex-bassoonist.

## Constructing a Global Education Hub: The Unlikely Case of Manila

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The last few decades has seen the rapid emergence of “education hubs” within Asia, with places such as Singapore and Hong Kong marketing themselves as centers for teaching and research. Yet, few researchers have investigated the various ways education hubs have been defined, and how countries attempt to construct their role in today’s knowledge-based economy. In this paper, I investigate the creation of an unlikely education hub in Manila, Philippines. I demonstrate that while Philippine universities do not possess the quality education that attracts students to other countries, these institutions have seen a growing number of international students from countries such as Korea, Nigeria, and India. These students seek qualifications in professions where Filipino migrants are highly represented (nursing, medicine, and seafaring), either to gain an advantage within their home countries or as a stepping stone towards jobs in the Middle East and North America. Drawing from current debates on “global cities,” this paper discusses how different actors and organizations promote Manila as an ideal destination for students by using the country’s unique position within the global market for migrant labor and its American colonial history. Here, Filipino school owners and state officials build off the country’s reputation as a top source of migrant labor, marketing Philippine universities as the best venue to train for jobs found *anywhere in the world*. Such strategies construct Manila as its own version of an “education hub,” producing future migrant workers for the global economy.

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**Yasmin Y. Ortiga** is Research Fellow from the Public Policy and Global Affairs Programme at Nanyang Technological University. A sociologist by training, Yasmin is interested in the intersection between migration, education, and development. Her work investigates how the pursuit of human capital shapes migration flows, which in turn changes local institutions within both sending and receiving countries. Her previous research investigated how Philippine higher education institutions seek to produce workers for “export,” altering local curriculum and school policies in an effort to educate students for foreign employers. She focused specifically on the experiences of students and educators in Nursing and Hotel Management, two programs linked to perceived labor demands overseas. Currently, she is part of a research team that investigates the mobility and experiences of foreign and returnee scholars in Singapore. Her work has been published in the *International Migration Review*, *Social Science & Medicine*, and the *British Journal of Sociology of Education*.



## Transnational Education, English, the Idea of 'the West', Reaching to ASEAN, and Dream Realization: A Case Study of a Regional University in Vietnam

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The internationalization of higher education (HE) and the movement of people and ideas as a result of internationalization in cosmopolitan areas around the world have received significant attention in the existing literature. However, these processes and their impacts on semi-urban and remote areas have been largely under-researched. Likewise, in the context of Asia, major universities located in big cities and urban areas are often in focus when international education is mentioned and discussed, whereas institutions in other marginal places tend to be overlooked in international literature. To address this gap, in this paper, I examine in particular the internationalization of HE vision, strategies, and practices of a regional university in Vietnam, by building further on two bodies of inter-related scholarship, namely English and the internationalization of HE, and 'the West' and the idea of 'the West' in the internationalization of HE. I also examine how and in what ways the presence of international students and staff and of inter/transnational space enabled by this university's internationalization activities can transform the university. As well, I look at how all these happenings contribute to the realization of education dreams among students and can also enable low socioeconomic background students to achieve their dreams, who otherwise would remain "little people" in poor areas in various parts of Asia. Embedded in these discussions and arguments are the essential role of English and the idea of 'the West', whether imagined, cultivated, real, distorted, or symbolic. The data comes from three sources: interviews, group discussions, and in-depth email exchanges with staff and international students at this university.

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**Phan Le Ha**, PhD, is a Full Professor in the College of Education, University of Hawai'i at Manoa, USA. Professor Phan also holds adjunct positions at universities in Vietnam and Australia. Her expertise includes language-identity-pedagogy studies, sociology of education and knowledge production, TESOL, and higher education in Asia, the Pacific, and Middle Eastern regions. She is well published in all these areas of expertise. Professor Phan is currently developing a new interest in engaging with the media and the digital worlds to produce multimodal scholarship and to push scholarship into new directions.



## "I'm not a gastarbeiter anymore": Liminal Mobility of Young Kazakh IT Professionals in Russia

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In past decade, Moscow, St Petersburg, and Kazan have become 'go to' destinations for IT specialists from Russia and Central Asia - they are consistently ranked as the top three destinations for innovation. In these cities, the ethos of technical creativity and ingenuity, combined with the presence of multiple universities and institutes focusing on science, technology and engineering, is generating a profound momentum in IT worlds. The vibrant technology communities in these cities are becoming magnets for enthusiasts who would like to exist and thrive amongst others with similar technology driven devotions and one very specific population of enthusiasts includes young people from Kazakhstan who are 'coming of age' in these cities as they forge careers in IT. In this paper we explore the minutiae of this new 'liminal mobility' using the personal narratives of professional ITers who are now well within the IT communities in these cities, but come from elsewhere. The narratives and accompanying analysis highlight the roles of: complex secondary schooling situations involving Turkish/Kazakh lyceums and selective state schools that led to unusual trajectories for university education which have then led these individuals to careers in IT fields in Russia; joint Kazakh/Russian university degree programs in mathematics, physics, and IT related fields that facilitated mobility; and spontaneous recruitment in university dormitories for part-time jobs that became 'career-making' positions.

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**Liliia Zemnukhova** is a sociologist (PhD in Sociology, 2013) working as a Research Fellow at Sociological Institute of the Russian Academy of Sciences and as an Associate Research Fellow at the Center for Science and Technology Studies (STS Center), European University at St. Petersburg. Her research interests focus on sociology of technology, professional communities in IT, engineering education, highly skilled migration, intellectual mobility, and science and technology studies. She is a member of Board at St. Petersburg Association for Sociologists and m of the Maurice Daumas Prize Committee, the International Committee for the History of Technology (ICOHTEC)

**Melanie Feakins** is a geographer working at the intersection of international political economy and the digital frontier. At present she is finishing her book manuscript *Made in Russia: When Russian Code Went Global* which is based on a decade of fieldwork in Russia, the UK and the US. She teaches at UC Berkeley in the geography department and is a researcher at the Institute for Slavic East European and Eurasian Studies. For the calendar year 2014, she was a Fulbright Professor in St Petersburg, Russia; in the academic year 2008-9 she was a fellow at the Kennan Center/Woodrow Wilson Institute in Washington DC; and in 2003-4 she was a visiting professor at Seoul National University. Her interests range from digital frontiers and coding (in the virtual worlds) to brick and mortar changes of urban space which absorb those worlds. She lives in Berkeley, CA and St Petersburg, Russia.





INTERNATIONAL CONFERENCE ON

InterAsian Connections V: Seoul



WORKSHOP

## Logistics of Asia-Led Globalization: Infrastructure, Software, Labor

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INTERNATIONAL CONFERENCE ON

InterAsian Connections V: Seoul

## Workshop Abstract

Asia's emergence as one of the world's most important trading regions is giving rise to new global connections and spatial economic networks. Recent attention has focused on China's "One Belt, One Road" policy, which seeks to revive historical Silk Road transport routes, but infrastructural and informational installations across the region are fast changing geopolitical visions, renderings of urban space, and understandings of historical transition. From the Asian Highway Network to the Yuxinou freight railway connecting Chongqing to Duisburg in Germany, from the proliferation of discount airline hubs to the tangle of fiber optic cables surrounding data centers in Hong Kong's New Territories or the Jurong district of Singapore, logistical developments are reconfiguring both Asia's relation to the world and its internal logics of transport and communication. Building on critical perspectives that understand logistics as a political technology for producing and organizing space and power, this workshop will enlist a diversity of scholars to discuss how digital technologies and material infrastructure combine to remake urban and regional territories and produce new forms of governance and subjectivity.

Logistics mobilizes infrastructure, labor, data, and software to create a smooth world for the circulation of commodities and capital but, at every juncture, must negotiate social and cultural frictions. This tension lends itself at once to innovation in governmental technologies and to the organization of dissent, resistance, and violence. In urban settings, logistics presents a model of space, time, and economy distinct from the global city of finance capital or the industrial city of factories. The logistical city tends to locate itself on the urban periphery, taking advantage of cheap land, lower labor costs and, ideally, a clean slate for the installation of infrastructure. This clean slate, however, is a planner's unfulfilled dream. Logistical spaces are commonly occupied by workers, peasants, migrants, and other marginal subjects who have their own vision and version of these spaces. There is a tussle between competing visions, which produces a narrative of urban transformation that is uneven, contentious, and overtly political. Understanding the stakes and consequences of this politics means not only examining conflicts on the ground but also studying how logistical technologies marshal populations in ways that parallel, rival, and influence the statecraft of traditional political bodies.

This workshop welcomed papers that explore global extensions of Asian economic power by examining the conflicts and complexities generated when logistical operations hit the ground. We invited interventions that critically investigate resonances and divergences in the making of logistical connections between different sites, sectors, and practices of mobility. Contributions may have focused on developments in Asia or examine how infrastructural and informational strategies extend from Asia to other continents in ways that reorganize both Asia's internal regions and the wider spatial patterning of the world. We were particularly interested in papers that utilize data analytics or other digital methods to offer insights into how logistical practices guide current global mobilities. More widely, we sought presentations from a range of disciplinary and conceptual orientations – including feminism, political economy, postcolonial theory, critical geography, and communication /media studies – to explore the power-laden operations of logistics in and beyond Asian urbanities, socialities, and regionalisms.



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**Brett Neilson** is Research Director at the Institute for Culture and Society, Western Sydney University. His research and writing aim to provide alternative ways of conceiving globalisation, with particular emphasis upon its social and cultural dimensions. Drawing on cultural and social theory as well as on empirical and archival information, this research has derived original and provocative means for rethinking the significance of globalisation for a wide range of contemporary problems and predicaments, including the circulation of popular culture, the proliferation of borders, the ascendancy of global financial markets, the pressures of population ageing and the growing heterogeneity of labor. With Sandro Mezzadra, he is author of *Border as Method, or, the Multiplication of Labor* (Duke University Press 2013). With Ned Rossiter, he is the coordinator of the tricontinental research project *Logistical Worlds: Infrastructure, Software, Labour* (<http://logisticalworlds.org>). With Ned Rossiter, Anna Lascari, and Ilias Marmaras, he is responsible for the conceptualization of the serious game *Cargonauts* (<http://cargonauts.net>). Neilson's writings have been translated into fourteen languages: Italian, French, German, Spanish, Swedish, Finnish, Greek, Hungarian, Turkish, Arabic, Polish, Chinese, Japanese, and Korean.

**Ranabir Samaddar** belongs to the critical school of thinking and is considered as one of the foremost theorists in the field of migration and forced migration studies. He has worked extensively on issues of migration and forced migration, theory and practices of dialogue, nationalism and postcolonial statehood in South Asia, and new regimes of technological restructuring and labour control. Samaddar's much-acclaimed *The Politics of Dialogue* was a culmination of his long work on justice, rights, and peace. His recent political writings published in the form of the two-volume account *The Materiality of Politics* (2007) as well as *The Emergence of the Political Subject* (2009) have challenged prevailing accounts of the birth of nationalism and the nation-state, and have signalled a new turn in critical postcolonial thinking. His co-authored work on new town and new forms of accumulation *Beyond Kolkata: Rajarhat and the Dystopia of Urban Imagination* (Routledge, 2013) takes forward urban studies in the context of postcolonial capitalism. He is currently the Distinguished Chair in Migration and Forced Migration Studies, Calcutta Research Group.

## An infrastructural approach to region: Corridor controversies, emergent Asias, and the afterlives of the developmental state

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During a visit to Pakistan in mid-2013, Chinese state officials announced plans to sink tens of billions of dollars into the Pakistani landscape in the form of energy, transportation, industrial, and communication infrastructure. These projects are collectively labeled the China-Pakistan Economic Corridor (CPEC) and are part of a larger Chinese vision of infrastructural integration of the Eurasian continent, collectively called the New Silk Road. The political effects of the CPEC, like all large infrastructural projects, will be mediated through existing infrastructural geographies of uneven development, political marginalization, and the memories of past infrastructural interventions. How can the case of infrastructural politics in Pakistan generate theoretical, methodological, and political insights for the analysis of Asian regions, and Asia as a region, in the 21st century? This paper draws on debates in political geography, Marxist geography, and Asian studies to argue that an infrastructural approach to region enables the analysis and evaluation of Chinese infrastructural visions for Asia. It develops this argument through an infrastructural approach to the Indus region and the Pakistani state. My objective is to situate the controversy around the CPEC in Pakistan in the longer history of contradictory infrastructural intervention in the Indus region – and to thus generate a more critical and nuanced approach to understanding inter-Asian infrastructural connection in light of the growing geopolitical and geoeconomic presence of the Chinese capitalist state.

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**Majed Akhter** is Assistant Professor of Geography at Indiana University - Bloomington. His interests include the politics of water development, drone war and imperialism, infrastructures and regionalism, Marxist geographical theory, and the political and historical geography of Pakistan and South Asia. His research has appeared in outlets such as *Antipode*, *Critical Asian Studies*, *Economic and Political Weekly*, *Geoforum*, *Political Geography*, and *Tanqeed*. His current research examines how Chinese infrastructural investment in the transcontinental New Silk Road shapes the political geography and geopolitics of Pakistani state and territory.



## Multiplying Insecurity

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This paper is an effort to investigate how discussions on logistics are never complete without discussions on its seamier side or on the logistics of crime. Inherent in the logic of logistics is the logic of crime because crime syndicates or criminal networks often use the same logistical space that is used by legitimate enterprises. Therefore when we discuss transnational logistical networks we have to discuss transnational crimes, in this case a transnational crime that evolved through well-established logistical networks, i.e., human trafficking. In this paper I intend to explore how the investigation of logistics of trafficking provides a way of rethinking Asian connections and regionalism. Is this a subaltern connection that evokes other realities than the ones we derive from studying elite connections? In this paper I will try analysing these issues through a discussion of the logistics of trafficking in the context of South Asia.

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**Professor Paula Banerjee**, best known for her work on women in borderlands and women and forced migration, is a faculty member of the *Department of South and Southeast Asian Studies*, University of Calcutta, one of the largest and oldest Universities in South Asia. She is also the Director of the avant guard South Asian think tank called *Calcutta Research Group* and the President of *International Association for Studies in Forced Migration*. Winner of many awards and accolades, she is also a Fulbright award winner. Her recent publications include *Statelessness in South Asia* (2016), *Unstable Populations, Anxious States* (edited 2013), *Women in Indian Borderlands* (edited, 2012) and *Borders, Histories, Existences: Gender and Beyond* (2010) which has been acclaimed as a best seller. She is the editor of *Refugee Watch* and the editorial board member of a number of international journals such as *Oxford Journal of Refugees*. She has written and edited over 15 books and monographs and has published widely in international journals such as *Journal of Borderland Studies*, *Canadian Journal of Women's Studies*, *Forced Migration Review* and *Journal of International Studies*. Acknowledged as a radical and prolific speaker she has delivered lectures in all five continents. She has been a visiting professor in a number of universities including Helsinki University (Finland), Yunnan University (China) University of Paris 7 (France) and New School, New York (USA), State University of New York, Oswego and others.

## Corridors as political discourse? Decoding the language of logistical governance

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The language and image of corridors is an emerging catchall in logistical discourses. From trade and investment corridors to freight corridors, from digital corridors to development corridors, from transport corridors to industrial corridors, it is hard to avoid the reference to this concept. The paper analyses how corridors are being used both as an organizational tool and a political concept that mark the language of logistical governance. While the supply chain refers to the economic process behind the pervasive presence of logistics, the language of corridors refers to the materiality of infrastructure that make possible logistical operations at a larger scale and most importantly to the so called “soft infrastructure” of governance. While corridors impose a diverse territoriality on the existing one, they also pretend to modify the functioning of existing institutions by imposing technical standards, governance tools and financial flows, producing a variegated geography of logistical power. Introducing the concept of the *politics of corridors*, and addressing examples from China’s “New Silk Road” initiative and the EU’s TEN-T project, the paper investigates how the language and the technique developed in policy papers, master plans and international studies is producing a new political discourse and what this suggests and implies in relation to power, the politics of the State form and political theory.

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**Giorgio Grappi** (PhD) is research fellow at the department of Political and Social Sciences, University of Bologna. His research focuses on corridors, logistics and the transformation of the state form. His main research areas include the transition to postcolonial state and postcolonial capitalism in India and the political dimension of migrations. He has been part of the collective writing of ‘New Keywords: Migration and Borders’ (Cultural Studies, 2014) and his most recent publications include the article ‘India’s corridors of development and new frontier of capital’, with Ishita dey (South Atlantic Quarterly, 2015), and the forthcoming book *Logistica* (Ediesse, Roma, 2016).





## Multiplying logistics: Undoing and redoing categorization in e-waste recycling in Hong Kong

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This paper opposes the dematerialization of the smart city in dominant discourse: the appearance of communication and the knowledge economy in ways that render infrastructure and hardware invisible and make us forget about their material support (Gabrys 2013; Parrika 2015). It forms an exercise in what Steven Jackson (2014) calls “broken world thinking,” which takes breakdown rather than functionality as the starting point of analysis. Accordingly, proposing to consider Hong Kong as a “dirty” smart city, I focus on e-waste recycling and the socio-material relations this constitutes. I analyze the management of the mobility and materiality of e-waste in the formal recycling industry and explore its relation to the informal sector. The aim of this paper is to rethink the binary of order/disorder, which underlies much of the critical literature on waste, by connecting it to questions of power and governance. I ask to what extent the informal sector of e-waste recycling either undermines or complements the operations of the smart city with its formal knowledge economy. Methodologically, this paper focuses on the analysis of legal regulations, licenses, permits, certificates and software as well as waste as transient matter that manages to generate *and* subvert socio-material relations.

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**Rolien Hoyng** is Visiting Assistant Professor in Cultural Studies at Lingnan University. Her work is primarily situated in Istanbul and Hong Kong. It explores digital information technologies in relation to urban governance as well as practices of resistance. Topics she writes about include information infrastructures and digital environmental governmentality, e-waste, digital labor, and the socio-technical networks of emerging forms of activism and dissent. Recent publications have appeared in *Cultural Studies*, *New Media and Society*, *International Journal of Cultural Studies*, and *Television and New Media*.

## Politics of ports: China's investments in Pakistan, Sri Lanka & Bangladesh

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During the last decade, China has heavily invested in deep-water ports in Pakistan, Sri Lanka and Bangladesh. Many scholars explain these investments in light of China's economic expansion and long-term strategic goals. However, they have not paid enough attention to the rationale for recipient countries to encourage and even actively seek Chinese investments. This paper will examine the rationale behind the governments of Pakistan, Sri Lanka and Bangladesh for involving China to build their maritime infrastructure based on three arguments. Firstly, these countries consider China as a favourable alternative to funding from international financial institutions and Western donors that usually have numerous conditionalities when extending development loans. Secondly, South Asian countries around India perceive China as a counter balance against the regional hegemony of India. Further, China is also a useful friend to these South Asian countries to resist the influence of external powers and international organizations such as the UN. Thirdly, Chinese funding for these projects is used to achieve local development agenda and to increase regional connectivity in South Asia. Relying on these three arguments, I contend that these South Asian governments exercise their agency based on their own rationale and domestic political concerns when they reach out to China to fund large port projects in their countries.

\* This paper is based on a M.A. thesis of the same title written by the author at the University of Washington, USA while on a Fulbright Scholarship from 2013- 2015.

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**Thilini Kahandawaarachchi** is a lawyer by profession, and works as a Political Consultant at a diplomatic mission in Sri Lanka. Her diverse education and career extends to law, research, communications, and international affairs. She was a Fulbright Fellow at the University of Washington, USA from where she obtained a MA in International Studies focusing on South Asia. She was also a Global Leaders Fellow at NBR's (National Bureau of Asian Research, USA) Slade Gorton International Policy Centre. Thilini was an Indian Government Scholar at National Law School of India University, India's top law school, from which she graduated with a B.A., LL.B. (Honours) dual degree in Law and Social Sciences. She also holds a Postgraduate Diploma in International Relations. Thilini is interested in geopolitics and strategic issues of the Indian Ocean region, and has conducted extensive research on China's involvement in building maritime infrastructure in South Asia.



## Piraeus Port as a Machinic Assemblage: Labour, Precarity and Struggles

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Our fieldwork research in the Port of Piraeus started in 2013, a period when labour relations were radically transformed as a result of a concession agreement signed between the Greek government and Cosco Pacific Ltd in 2009. The paper draws from this research fieldwork for an analysis of precarious labour in regimes of logistical governance as these are shaped in the port of Piraeus after the Cosco concession.

For this analysis, we employ the concept of the machinic assemblage, which denotes, in the context of this paper, entanglements of machines, humans, software and discourses that produce relations of power, exercised through the logic of control. Along these lines, we consider operations in the Piraeus container terminals as a social machine, or a machinic assemblage in the line of Deleuze and Guattari's discussion of Kafka's minor literature (1986). The container terminal takes human labour in its gears along with containers and all the machinery that moves them around the terminal: quay cranes, rail mounted and rubber-tyred gantry cranes, trucks and software platforms that generate and control these complex movements through algorithmic computations. From this perspective, we argue that labour in Piraeus container terminals can no longer be represented by the image of workers using their bodies to perform repetitive tasks in order to operationalise machines. Labour in Piraeus is enabled, instead, through the everyday functioning of cybernetic organisms whose lives are ordered according to objectives of maximum efficiency and the minimisation of idleness.

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**Nelli Kambouri** received her PhD from the LSE. She is working at Panteion University since 2008 as a research fellow on European research projects focusing on gender, migration, domestic work, transnationalism, digital networks and social movements. She was at the core of the research teams that coordinated the FP7 projects [GeMIC](#) and [Mig@net](#) on migration, gender, and new technologies and has taught at the department of social policy at Panteion University and the interdisciplinary gender program of the University of Athens as a temporary lecturer. She is currently participating in the project *Logistical Worlds*, coordinated by the University of Western Sydney, conducting research on Chinese investments around Piraeus Port, focusing on gender and the transformation of labour regimes.

**Pavlos Hatzopoulos** holds a PhD from the LSE. He has worked as a senior researcher in the FP7 projects GeMIC and Mig@net Project at the Centre for Gender Studies of Panteion University, Athens and in the Department of Communication and Internet Studies at the Technological University of Cyprus. He has published several articles on space/time and urban social movements, has co-edited the volume *Religion in International Relations: The Return from Exile* (Palgrave, 2003) and has authored the book *The Balkans beyond Nationalism and Identity* (IB Tauris, 2007). He is currently participating in the project *Logistical Worlds*, coordinated by the University of Western Sydney, conducting research on Chinese investments around Piraeus Port, focusing on the optimisation of production, labour relations and technologies of governance.

## Spatialization of Calculability, Financialization of Space: A Study of the Kolkata Port

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The paper seeks to understand the entangled framework of infrastructure, software and labour from two specific yet interconnected perspectives of spatialization of calculability and financialization of space. To proceed with my analysis, I have chosen the Kolkata (erstwhile Calcutta) Port as a site where these two perspectives collide and communicate with each other and give birth to a particular form of logistical governance. This form of governance requires negotiations with and navigations through a network of institutional apparatuses which produce the material basis of calculations and speculations that envisage the connection among infrastructure, software and labour. Kolkata Port Trust (KPT) is one such institutional apparatus. Founded in 1870 by the colonial rulers in India, it was bestowed with the responsibility of expansion and management of the Calcutta Port which includes endless calculations and speculations about the geopolitical exclusivity of the port. In the course of this paper, I have tried to show how correspondence between navigational calculations and speculations regarding space making exercises (including rent extraction from the land owned by the Port Trust in the city) gives birth to a theory of logistics that presumes an interactive paradigm involving various stakeholders in the processes of global capitalist expansion, especially keeping in mind the growing recognition of the port's locational advantage in the proposed schemes under India's Look East Policy whose main thrust has been to forge sustainable political and economic relationship with its neighbouring countries in Southeast Asia so that it can emerge as a worthy competitor of China as a regional power.

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**Iman Kumar Mitra** is currently a researcher at the Mahanirban Calcutta Research Group. His PhD dissertation explored the history of dissemination of economic knowledge in colonial Bengal through various pedagogical and institutional networks. His research interests include modes of popularization of the discipline of economics in colonial and post-colonial India, links between migration and urbanization, post-colonialism and logistical governance. At MCRG, He is involved in a project on the interconnectedness between rural to urban migration, urbanization, and social justice in post-liberalization India. His publications include: 'Urban Planning, Settlement Practices and Issues of Social Justice in Contemporary Kolkata' [*Policies and Practices* 72 (2015), 16-31]; 'Recycling the Urban: Migration Settlement and the Question of Labour in Contemporary Kolkata' [*Economic and Political Weekly* (Special Issue on 'Migrant and the Neo-liberal City', 2016, forthcoming)]. He has edited a volume with Ranabir Samaddar and Samita Sen on *Accumulation in Postcolonial Capitalism* (Singapore: Springer, forthcoming).



## Imperial Infrastructures: Data Centers, State Formation and the Territory of Logistical Media

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This paper examines the growth over the past decade in the construction of data centers in the Asian region. Also known as colocation centers or server farms, data centers integrate society with an economy whose technical infrastructure is defined by storage, processing and transmission. Depending on operational requirements, contractual conditions and commercial interests, the provenance of data may be territorially distinct at sovereign, geopolitical levels from the location of its storage. So while China, Hong Kong, Taiwan and Singapore have been key sites in recent years for the expansion of data center industries, the conceptual and theoretical work on these installations has not been sensitive to their empirical properties and territorial implications. The territoriality of data is such that it terms of technical operations, labour performance and the materiality of data the locational specificity of 'Asia' is brought into question. Moreover, the capacity of data centres to operate as sovereign entities external to or in conjunction with the state can be understood as a form of infrastructural imperialism.

There is thus both a territory and territoriality to logistical media and infrastructural power from which geopolitical implications and media-theoretical propositions emerge. What might it mean to think the state, territory and population as they intersect with processes of informatization and, more specifically, the geography of data centres? If territory consists of the organization of power across spatial scales and technical systems, then what are the implications of infrastructure for a theory of the state? Approaching the question and constitution of the state in such a way involves foregrounding the production of territory through infrastructure – rather than a monopoly on violence or exertion of force – and thus contributes a media-theoretical perspective to scholarship on state formation.

A focus on infrastructure as it bears upon the composition and territorial scope of the state unshackles state formation from classical varieties of political thought and social imaginaries that assume territory and state as tied to the geographic borders of the nation. An infrastructural approach does not eclipse the extensive and diverse theorisation of the state so much as complicate the organizational logic of power attributed to the state as an entity of transformation. With particular attention to the political economy and technical specifications of data center mining hardware for the Bitcoin cryptocurrency, the paper identifies a territoriality of infrastructure and labour situated across Hong Kong, USA and the Republic of Georgia. The paper considers the implications of thinking 'Asia' through the infrastructure of data centers, arguing that the territoriality of data contests the territory of sovereign states in Asia and beyond.

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**Ned Rossiter** is Professor of Communication in the Institute for Culture and Society and teaches into the School of Humanities and Communication Arts at Western Sydney University. He is author of *Software, Infrastructure, Labor: A Media Theory of Logistical Nightmares* (Routledge, 2016).

## The Port of Calcutta in the Imperial Network of South and South-East Asia, 1870s-1950s

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This paper looks at the development of the port facilities in Calcutta from the third quarter of the nineteenth century. It specifically looks at the way goods were brought to the port, stored there, and then shipped or transported to other areas. This modes and mechanism of the port facilities have been studied keeping in mind the general political and economic backdrop of the times. Industrial growth in India and massive increase in import/export trade necessitated rapid development of port infrastructure in Calcutta. The Calcutta Port Trust was officially established in 1870. It made rapid advances in building additional jetties, streamlining dock logistics and cargo handling. The paper focuses on two important aspects of this enterprise. First, it studies the role of warehouses in facilitating the trading activities of the port, the negotiations that took place amongst the various actors in constructing these places and the problems faced in maintaining them. Secondly, it analyzes the crucial part played by the transport system in aiding the movement of goods to/from the port area. Both these enterprises reveal how contestation of territory ensued, the way various interest groups operated and how political-economic considerations shaped the space of the city along the river-front. The paper also notes the contingencies in the plan, the measures adopted for safety and security, the alterations or deviations in shaping the infrastructure. A close reading of the modes and mechanism of construction gives us a glimpse of everyday logistics of establishing this complex of men, machine and things.

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**Kaustubh Mani Sengupta** is Assistant Professor in History, at Bankura University, India. He studied history at Presidency College, Kolkata and at the Centre for Historical Studies, Jawaharlal Nehru University, New Delhi. His PhD, titled “Planned Spaces, Intimate Places: Ordering a City and Creating a Neighbourhood in Colonial Calcutta” [2014] studied the process of urbanization of Calcutta from the middle of the eighteenth century up to the initial decades of the twentieth looking at various spaces of colonial Calcutta and mapped the ways in which social and political-economic considerations of various groups shaped the cityscape. He was a visiting doctoral student at the Centre for Modern Indian Studies, Georg-August Universitat, Goettingen. He was a postdoctoral fellow at the Max Weber Stiftung-funded Transnational Research Group on “Poverty and Education in India” where he studied the role of education and vocational training in shaping the lives of the inmates of the refugee settlements in post-colonial West Bengal.



## Knowledge Workers, Identities, and Communication Practices: Understanding Code Farmers in China

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Extending the concept of “knowledge workers”, this paper studies the identity dynamics of IT programmers from small companies in China. Through the discursive analysis of programmer's personal memoirs (collected via personal interview and online ethnography), four themes of identity dynamics emerge: IT programmers demonstrate identification to professionalism and technology; they naturalize the high mobility and internal precarity of their work via discourses of self, and social, improvement; the term *manong* (“code monkey” or “code farmer” in English) is used to support a sense of selfhood amidst high pressure schedules and “panopticon control”; the disparaging term *diaosi* (“loser” in English) is appropriated in order to activate a sense of self expression and collective resistance regarding the programmers’ working and living conditions. These four themes are integrated into: 1) hegemonic discourses of economic development and technical innovation; and 2) the processes of individualization among IT programmers on a global scale. Our findings suggest that being a knowledge worker means not only providing professional expertise like communication, creativity and knowledge, it also interrogates questions of survival, struggle, and solidarity.

**Keywords:** knowledge workers, identity, IT programmers, CuDA, *Manong*, *Diaosi*

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**Ping Sophie Sun** is a PhD Candidate in the School of Journalism and Communication at The Chinese University of Hong Kong. Her research interests are ICTs, new media and digital labour.

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## Thailand's Border Special Economic Zones and the Reconfiguration of Cross-Border Social, Labour and Commercial Relations

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Border special economic zones have been announced as the next step of developing the Thai economy and making qualitative, structural changes to it. Yet it is not clear how such zones differ from the currently employed industrial estates, which have done sterling service in fueling rapid economic growth for several decades and continue to be important elements in the economy. This paper explains the issues behind this policy and the ways in which estate might hope to become a zone.

**Keywords:** border, industrial estate, middle income trap, special economic zone, Thailand

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WORKSHOP

## Mecca InterAsia

*Organized in association with the Muhammad Alagil Chair in Arabia Asia Studies,  
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INTERNATIONAL CONFERENCE ON

InterAsian Connections V: Seoul

## Workshop Abstract

Mecca has long been revered, studied and celebrated as a unique place, a destination without equal that bestows its name onto other destinations, other meccas. While scholarly attention lavished on Mecca has been largely ideographic in persuasion, this workshop invites historical and contemporary studies on Mecca that speak to themes which have been central to the InterAsia conferences, such as mobility; transregional connections across Asia; transcultural relations; religious, intellectual, literary, political and diasporic networks; varieties of international society. Such themes engage data with historical depth and geographical reach that go far beyond the breathless abstractions of globalization-speak and the false culturalism of anti-terrorism security analysis.

By employing Mecca as a dynamic and live focal point, this workshop seeks to bring these themes together over two days of discussion. Mecca provides a challenge and an opportunity to interweave these themes so as to construct notions of transregional society that are not narrowly local yet are ethnographically rich, that are local yet cosmopolitan, and that constantly navigate states that are not set up to recognize or administer such transregional societies.

We invited proposals for papers that would contribute to such discussion, especially those drawing on non-European sources, historical and contemporary. We were open to a wide range of topics, which may include:

- Mecca as refuge in exile;
- Endowments by distant persons;
- Pilgrim organizers/brokers (mutawwif) who chaperone pilgrims from given regions;
- Scholarly, sufi or diasporic networks past or present;
- Regional pilgrimages to mini Meccas elsewhere;
- Logistics;
- Generations of Meccans without citizenship papers or rights;
- Meccan communities and neighbourhoods;
- Trade and pilgrimage;
- Redevelopment of Mecca, Meccan urban developments as stable, longterm investments;
- Bureaucratization and marketization of organized pilgrimage;
- Meccan legal framework for an international city;
- Significance of Mecca in transregional circuits of ideas and mobility of people across centuries;
- What different modes of transport entail for the pilgrimage, and their consequences: walking, sailboats, buses, steamships, trains, aircraft; from the Indian Ocean zone, Central Asia and China, as well as nearer by;
- Mecca as a symbolic and actual center of Muslim internationalism, as well as colonial fears of Pan-Islam;
- Mecca as a hub of political networking during the era of imperial rivalries, decolonization, and the Cold War;



- Challenges of administering pilgrimage and Mecca as a global Muslim city during the 20th century;
  - Impact of travel writings to Mecca on the intellectual, religious and cultural history of diverse Muslim societies;
  - Urban Architecture, neighborhoods, hospitality industry and ethnic diversity of Mecca in the past and present.
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**Cemil Aydin** teaches international/global history courses at the University of North Carolina-Chapel Hill's Department of History. He studied at Boğaziçi University, İstanbul University, and the University of Tokyo before receiving his Ph.D. degree at Harvard University in 2002. He was an Academy Scholar at the Harvard Academy for International and Area Studies, and a post-doctoral fellow at Princeton University's Department of Near Eastern Studies.

**Engseng Ho** is currently the Muhammad Alagil Distinguished Visiting Professor in Arabia Asia Studies at the Asia Research Institute, National University of Singapore. He is Professor of Anthropology and Professor of History at Duke University in the U.S. He was previously Professor of Anthropology at Harvard University, and Senior Scholar at the Harvard Academy for International and Area Studies. He is an expert on Arab/Muslim diasporas across the Indian Ocean, and their relations with western empires, past and present.

## The State Within: The Burmese Community in Makkah

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Saudi Arabia's role as the custodian of the Holy Mosque places competing pressures on the government's policy towards the city of Makkah. On the one hand, State commitment to accommodate the growing flow of Muslims results in amplified emphasis on the city's physical development and the delivery of state of the art infrastructure and accommodations. On the other hand, Makkah's role as the capital for the multi-national Muslim community makes it a prime destination for immigrants. The Burmese community constitutes one of the largest non-national populations in the country today. For years they remained economically and socially marginalized, and their immigration status continued to be neglected. However since the launching of the development campaign in 2011, the city's immigration reality was finally brought to the fore, challenging the country's traditional policy of disregard. The Burmese community has received the greatest attention out of all immigrant groups in the city, and have succeeded in establishing a unique partnership with the regional government to address their residency and integration.

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**Jawaher Al Sudairy** is a research fellow at Evidence for Policy Design working with Professors Asim Khwaja and Rohini Pande. Prior to joining EPoD, Jawaher was a Research Associate at the NYU Furman Center for Real Estate and Housing Policy. She also worked as a Strategy Consultant at Monitor Group. Additionally, Jawaher held the position of Investment Promotion Manager at the Saudi Arabian General Investment Authority (SAGIA). Jawaher is a recipient of a Master's degree in Urban Policy and Planning at Columbia University in the city of New York, and a B.A. in Economics and East Asia Studies from Smith College. She also attended the Beijing Capital University in China studying Economics and Mandarin.



## Mecca, Its Descriptions and Sovereignty in the Sixteenth-Century Indian Ocean: Jar Allah Ibn Fahd and His *The Best of Joy of the Time for the Construction of Mecca by the Kings of the Ottoman Dynasty*

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In 1542, a quarter century after the Ottoman conquest of the Arab lands, the famous Meccan jurist and chronicler Jār Allāh Muḥammad Ibn Fahd (d. 1547 or 1548) completed a fairly short work devoted to the construction projects the Ottoman sultans, the new “Custodians of the Two Holy Mosques,” undertook in Mecca since the Ottoman conquest of the city. Ibn Fahd’s work is quite unique for two main reasons: (a) it is one of the very few works in the Arabic historiographical tradition (if not the only one) that is devoted to the construction projects of a specific dynasty; and (b), unlike most Arabic chronicles, it provides remarkably detailed description of the buildings and the Ottoman building techniques. As such, it is the first comprehensive response by an Arab chronicler to the emergence of an Ottoman imperial aesthetic idiom in the sixteenth century.

Ibn Fahd, however, was not the only author who wrote about the Holy Cities of Mecca and Medina, known as Ḥaramayn, in that time period. In 1521, ‘Abd al-‘Azīz b. Maḥmūd al-Iṣfahānī wrote a description of the Holy Mosques in Çagatay Turkish and dedicated it to the newly enthroned Ottoman sultan, Süleyman Kanuni (r. 1520-1566). The renowned author Muḥyī’l-Dīn Lārī (d. ca. 1526) wrote about the pilgrimage (ḥajj) and the Ḥaramayn for the Gujarati sovereign Muẓaffar Shāh II (r. 1511-1526), and this work was copied regularly throughout the sixteenth century in the Holy Mosque in Mecca, the exact same place where Ibn Fahd wrote his chronicle.

By looking at these texts and their circulation, the paper explores the interplay between political claims over the Ḥaramayn, the physical construction projects, and their representations across the Indian Ocean, from Istanbul to Gujarat, in the first half of the sixteenth century. It concentrates on the complex dynamics between the Ottomans, the Sharifs of Mecca, and the sultans of Gujarat in the decades following the Ottoman conquest of the Holy Cities. The Ottoman conquerors, much like their Mamluk predecessors, preserved the rule of the Sharifs of Mecca in a system that may be described as layered sovereignty: the Sharifs maintained their own administration and issued coinages in their name, while recognizing the sovereignty of the Ottoman sultan. At the same time, other rulers, primarily the sultans of Gujarat, maintained a strong presence in the city. The Gujarati sultans built a madrasa in Mecca, gave to it manuscripts they had commissioned, and provided funds to the Sharif and scholars in residence, while considering Mecca a safe haven for their harem and treasury in the wake of the Mughal invasion of Gujarat.

Against this backdrop, the paper argues that the circulation of the manuscripts of the different descriptions of Mecca and Medina reflects the ongoing dialog between the various Indian Ocean sovereigns. For example, numerous copies of Lārī’s work found their way to the Ottoman capital, while Ibn Fahd dedicated works to the sultan of Gujarat and his vizier. Furthermore, in addition to being immediate means through which sovereigns expressed and promoted their claims vis-a-vis their counterparts, the texts contributed to the emergence of shared pietistic sensibilities across the Indian Ocean around the Ḥaramayn and the Prophet Muḥammad. These sensibilities lasted for centuries.

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**Guy Burak** is the Middle Eastern and Islamic Studies Librarian at NYU's Elmer Holmes Library. He is the author of *The Second Formation of Islamic Law: The Hanafi School in the Early Modern Ottoman Empire* (Cambridge University Press, 2015). His articles have appeared in *The International Journal of Middle East Studies*, *Comparative Studies in Society and History*, *The Journal of Islamic Studies*, *The Mediterranean Historical Review*, and *The Bulletin of SOAS*. He is currently working on a monograph on the history of *Kanun* in the Ottoman and the post-Ottoman Middle East. He is also co-authoring a book with Prof. Jonathan Brown on the history of the Mazalim jurisdiction from the eleventh to the nineteenth centuries.

## Central Asians in an "Exceptional" City?: The Politics of Imperial Citizenship in Ottoman Mecca

Lale CAN

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In a February 1916 report to the Ottoman Interior Ministry, the commander of Medina, Muhafiz Basri Pasha, described difficulties foreign Muslims were having in becoming naturalized Ottoman citizens. According to the pasha, many long-term residents of Mecca and Medina (mücavir) were traveling to Syria and Istanbul to obtain identity papers because there were no clear-cut procedures for renouncing foreign citizenship and attaining Ottoman nationality in the Hijaz. After nearly half a century of trying to establish a firm boundary that excluded "foreign Muslims" from the nascent Ottoman citizenry, Basri Pasha's report made clear that imperial citizenship reforms had met with limited success in this "exceptional province." The Muslims he described—people originating from across Central Asia and North Africa—had effectively been living as de facto Ottomans; although they had never legally renounced their foreign nationality, they had married and put down roots and were able to enjoy citizenship-like rights by working through local guarantors, oaths of allegiance, and prevailing customs.

This paper traces the phenomenon of de facto citizenship in Ottoman Mecca and Medina between 1869—the year the Sublime Porte promulgated a nationality law that redefined citizenship and classified all non-Ottomans as foreigners—and the First World War. Drawing on research in the Basbakanlik Ottoman Archives on Muslims from Tsarist Russia and Qing China, it examines how both ordinary people and Ottoman statesmen understood and navigated the interstices between "secular" citizenship reform and the caliph's authority. I argue that while the central government was deeply concerned with preventing foreign Muslims from abusing the Capitulations and benefiting from extraterritorial protections, the process of designating them as foreigners was deeply fraught. De facto subjecthood existed not simply because people exploited legal loopholes, but because the Ottoman state could not achieve consensus on what it meant to be a foreigner in an Islamic empire where legitimacy was vested in a theoretically universal caliphate. In practical terms, this meant that from 1869 to 1914, foreign Muslims were not consistently regarded as foreigners and were able to take advantage of rights that Ottoman nationals had—but without the burdens of citizenship. This would change with the onset of WWI, when the mobility of Central Asians was circumscribed and the government unilaterally abrogated the Capitulations, spurring a sudden rise in requests for Ottoman naturalization. The failure to institute coherent policies and achieve consensus about foreigners' status, rights, and naturalization procedures led to decades of confusion across various levels of government about who was a foreigner, and ongoing contestation with European powers about legal nationality and protection. Though this research, the paper considers the broader significance of de facto subjecthood and argues that as long as the dynasty and central government continued to promote the sultan-caliph's "spiritual authority" among non-Ottoman Muslims, citizenship reform in the Holy Cities would be severely constrained—as would efforts to disaggregate Ottoman nationality from religious identity.

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**Lale Can** is an Assistant Professor of History at The City College of New York, CUNY. She received her Ph.D. from the Joint Program in History and Middle East & Islamic Studies at NYU and is currently working on a book manuscript, *Spiritual Citizens: Central Asian Pilgrims and the Politics of Protection in the Ottoman Empire, 1869-1914*. Through attention to the experiences of Central Asians on extended hajj journeys and Ottoman governmental debates about "foreign Muslims," her work considers how the politics of the caliphate, extraterritoriality, and citizenship reform converged in the last fifty years of empire. Dr. Can has conducted research in Istanbul, Tashkent, and London and her research has been funded by grants from the SSRC, NEH, and Fulbright-Hays, and her work has appeared in *Modern Asian Studies* and an edited volume by Sunil Amrith and Tim Harper. She has an article on protection and Ottoman engagement with international law forthcoming in the *International Journal of Middle East Studies*.





## Return to Mecca: *Balik-Islam* among Filipino Migrants in Southeast Asia

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The narrative of the globalization of labor and the demands of the labor market dominates most of the scholarship on Filipino migration, emphasizing their contribution to the Philippine economy via remittances even while these migrants endure difficulties who work in forbidding terrain --- a companion narrative of sacrifice and endurance. What remains below the surface, however, is the enchantment with the discovery of a new worldview among them. *Balik-Islam*, the “return” to Islam, is part of the imaginary among Filipinos who have traveled, lived and worked across territories, connecting them to Mecca, both physically and spiritually. While their labor skills brought them to the Middle East and other Muslim-majority countries, their journey expanded into the discovery of meanings beyond their labor value. In this essay, I regard Mecca as an imaginary among Filipino travelers who have somehow bridged the connection between their lost Islamic heritage and their labor, the latter allowing them to reclaim this heritage as authentic to their identity. Through several biographies which Filipino converts narrate themselves, I discuss the reconfiguration of Mecca as “home,” “redemption” and “resurrection” among itinerant Filipinos. First, as a salve to constant dislocations in an impersonal and aggressive global economy. Second, as a source of salvation from indulgence in otherwise forbidden behavior in foreign territories where the codes of behavior back home have been transgressed (e.g., adultery). And third, as a spiritual resurrection in which a return to Mecca erases the past and provides a new path, a new identity and a rebirth. However, a more instrumentalist view of conversion, one which depicts conversion as part of a rational strategy to ease the tensions in intimate relations between Catholics and Muslims also form part of this essay. In this latter dimension, Mecca is an “absent” place bereft of spiritual meaning, and serves to reinforce the homelessness of the migration experience.

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**Teresita Cruz del Rosario** is a Senior Research Fellow at the Asia Research Institute (ARI) at the National University of Singapore. She has a background in Sociology, Social Anthropology and Public Policy from Boston College, Harvard University and New York University. Her research interests are focused on development; migration; and Asia-Arabia connections with a focus on the Sulu Zone in the Southern Philippines. Apart from publications in journals, she has completed two books: *The State and the Advocate: Development Policy in Asia* (Routledge 2014) and *Lost in Transition: Comparative Political Transitions in Southeast Asia and the Middle East* (Palgrave MacMillan, forthcoming July 2016). She is writing a book manuscript on *Pre-Colonial Philippines as Transnational History: Religion, Commerce, Language and Lineage* (Hong Kong University Press, projected publication 2018).

## Home Away from Home: Community and Networks of Chinese-Muslim Political Exiles at Mecca (Hejaz) during the Cold War

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This paper highlights the significance of Mecca and its vicinities as a transnational, trans-regional hub for Chinese-Muslim (Hui) political exiles during the Cold War, in comparison with the preceding Sino-Meccan relations. Following the victory of the Communist Party in 1949, a group of Chinese-Muslim religio-political leaders affiliated with the Nationalist Party fled Mainland China to Mecca, then to Ta'if. Numbering around three hundred, they were led primarily by the former military governor of China's northwestern Qinghai Province (Hussein Ma Bufang). As new settlers in the Hejaz, Chinese-Muslims combined prior interpersonal networks and newer forms of sociopolitical resources to form communal enclaves, while vitalizing external ties through the nodal points of Taipei and Hong Kong. Discursively, Saudi-Chinese partook in propagandizing pan-Islamist, anti-communist thoughts in lines with global geopolitics, and narrated the pasts of the individual or collective self through memoirs and public historiographies. Seen through the eyes of diasporic Chinese-Muslims, Mecca emerges as a space at once below and above the Saudi state, where Muslim sojourners and exiles from afar could make themselves at home, while memorializing and preserving connections with distant homes elsewhere – yet, only by coping with domestic and international circumstances that shaped specific forms of their place-making. How did social spaces of gathering within and beyond Mecca facilitate Saudi Chinese-Muslims' endeavors to build socio-cultural nexus between Arabia and China (Taiwan)? What kinds of ideological underpinnings and historical imaginations do we see? The paper will address these questions based on writings by Saudi-Chinese figures, archival records, and preliminary interviews.

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**Hyeju Janice Jeong** is a Ph.D Candidate at Duke University History Department. Her dissertation is tentatively titled "Between Shanghai and Mecca: Chinese-Muslim (Hui) Diasporic Networks and Construction of Space-Times, 1880-1990." The dissertation explores ways through which dispersed Chinese-Muslim communal leaders directed flows of endowments and re-configured transmitted historiographical narratives to build trans-local networks between China/Taiwan and Arabia throughout the twentieth century, combining different strands of internationalisms and religious doctrines to their benefit. The study thus aims to bring together religion, politics, and socio-cultural constellations within a strand of overlapping diasporas, to shed a historical (but new) light on the mediators of Sino-Arabian/Islamic relations. Ms. Jeong is currently affiliated with the Peking University Arabic Department and the Center for Global Asia at NYU Shanghai for her field research.



## Introducing a Meccan Version of Law: Networks of Shāfi'ī *fuqahā* in the Sixteenth Century

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In the sixteenth century, Mecca rose into prominence as a hub of various economic, social, intellectual and political interests. It was entangled with the trajectories of the Shāfi'ī school of Islamic law in the Middle East and widely across the eastern Mediterranean and Indian oceans. Many historical developments in the century contributed to this, varying from unprecedented increase in world population, fall and rise of a few Muslim political structures, intensification in mobility, to the birth of unseen socio-political exiles. The time also witnessed a rise of once insignificant micro-places as crucial centres of Islamic learning and culture, particularly of legalistic production. The global rise of Mecca in the century outshined any other Muslim cities by amassing a large chunk of migrants from all over the Islamic world. In this paper, I explore such aspects of the city by closely looking at one figure and his oeuvre: Ibn Ḥajar al-Haytamī (d. 1566), a Shāfi'īte scholar who migrated there from Cairo. His life exemplifies the gradual empowerment of the Shāfi'ītes in the city after the fall of many traditional Shāfi'īte centres in Egypt and Persia. By the rise of the Meccan *fuqahā* with a dominance of Shāfi'ism helped new Islamic circulations across the Indian Ocean rim to uphold a Meccan banner against the powerful, politically-backed legal streams like Ḥanafism. Since then Shāfi'ism began to develop as a sole legal school of the Indian Ocean Muslim communities being firmly rooted in a Meccanized version of Islam in general and of Shāfi'ism in particular.

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## Unfurling the Flag of Extraterritoriality: Foreign Muslims, Muslim Consular Agents, and the Evolution of the Capitulations in the Indian Ocean Hijaz

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While scholars of the late Ottoman Empire have long been obsessed with how the Capitulations and the Tanzimat reforms effectively placed Christian protégés and protected persons beyond the reach of Ottoman justice, curiously little attention has been paid to the analogous projects of European powers claiming to protect their Muslim colonial subjects from the supposed corruption of Ottoman rule. During the late 19<sup>th</sup> century, the Ottoman state began to fear that the Muslim subjects of foreign powers could act as potential fifth columns and infiltrate the holy land of the Hijaz. As a result of the interplay between sanitary and security threats, the pilgrimage to Mecca became subject to an ever-expanding inter-imperial web of medical and political surveillance, spies and consular agents, quarantines, steamship and pilgrimage brokerage regulations, passport controls, and documentary practices. Effectively, the Muslim holy places and the administration of pilgrimage became subject to Eurocentric international law.

European powers controlled much of the legal and regulatory framework of the rapidly industrializing pilgrimage transportation industry. However, their ability to monitor and regulate the hajj did not extend past the port city of Jidda. European powers accepted that their Christian consuls were forbidden from entering Mecca and Medina. Nevertheless, they sought to provide consular protection for their colonial subjects by appointing Muslim agents or vice-consuls to act on their behalf. In response, the Ottoman Empire claimed that due to the Hijaz's sacred status the province was not subject to the Capitulations or other legal concessions. Yet, as this paper argues, by claiming that the Capitulations and other internationally binding treaties did not apply to the Hijaz, the Ottoman state further exposed the compromised nature of its sovereignty over the Muslim holy places, raising the specter of European intervention and partition at the heart of the Islamic world.

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**Michael Christopher Low** is Assistant Professor of History at Iowa State University. His research and teaching are broadly concerned with the Ottoman Empire, the Modern Middle East, and their intersections with global environmental, techno-political, and public health histories. He received his Ph.D. in International and Global History from Columbia University. Drawing on Ottoman and British archival sources as well as published materials in Arabic and modern Turkish, his first book project, *The Mechanics of Mecca*, analyzes how the Hijaz and the steamship-era hajj to Mecca simultaneously became objects of Ottoman and European technological modernization, global public health, international law, border and passport regulations, and inter-imperial competition during the late nineteenth and early twentieth centuries. Professor Low's articles have appeared in *Comparative Studies in Society and History*, *Comparative Studies of South Asia, Africa and the Middle East*, and the *International Journal of Middle East Studies*. His most recent article, "Ottoman Infrastructures of the Saudi Hydro-State: The Technopolitics of Pilgrimage and Potable Water in the Hijaz," appeared in *Comparative Studies in Society and History* in October 2015. It was recently awarded the American Society for Environmental History's Alice Hamilton article prize.



## Private versus public service-provision and revenue-sharing for Hajj and Umrah

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Although it has been common to reduce the sacred notion of pilgrimage to the Hajj it occurs that important aspects of the Hajj have been neglected in the attempts to describe Islam and its tenets as monolithic. This led to an academic void in understanding the mechanics of Hajj and Umrah and their transformations over the past century. Indeed, the rites of the Hajj are permanent and static; however, it is unknown how the pilgrimage is currently administered and how Muslim administrators have responded to new realities and challenges.

The paper looks at the administration of the Hajj and the changing roles of its private and public stakeholders, in particular the indispensable, international network of the Tawafa or guilds of pilgrims' guides versus the state authorities and bureaucracy. Clearly over the past 30 years a new system of power-sharing, oversight and control has been established that marginalized the age-old profession of the mutawwifin. However, a closer look into the organizational and ideological practices of the guilds as well as the government agencies responsible for Hajj and Umrah reveals a new dynamic in the interaction between the actors, and the evolution of a business model that could serve as a template for other pilgrimage enterprises.

The main modes of operation of Hajj and Umrah include registration, transportation, accommodation, health and sanitation, safety and security, financial transactions, and general expansion. In each of these administrative areas parallel or guild-led hierarchies were noted; however, preliminary findings suggest that the former hierarchy of service provision has been reversed. While prior to the Saudi takeover, the guilds operated independently with some government interference, now the authorities are virtually in total control of supervision, employment, education, taxation, warranties, laws, codes and regulations. Although under a new management, Hajj and Umrah remain lucrative global business model with shared spiritual and mundane revenues. Another finding describes how the influence of religious groups over Hajj operations is pushed to the margins. The future Hajj will be one organized by technocrats and business managers.

This study is based on fieldwork conducted in Saudi Arabia, which included interviews with guild members and government officials. Another focus was on the analysis of pertinent government documents about regulating the private sector as well as the guilds' response. Also, public and newspaper archives have been consulted as well as technical material, manuals and other studies related to the administration of Hajj and Umrah.

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**Sebastian Maisel** is Associate Professor for Arabic and Middle Eastern Studies at Grand Valley State University. He conducted field research among the Yezidis in Syria, Iraq and Germany, and authored several publications on their history, rituals, and political situation. In addition he works as an advisor to Yezidi organizations and German federal immigration authorities.

## Between a rock and a hard place: Saudization, belonging, and the migration dilemma of Mecca's diasporic residents

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Geopolitical reconfigurations of the twentieth century had great impacts on the social life in many societies. The dissolution of empires and the rise of the nation-state have led to the redrawing of the boundaries of social belonging in various nation-states that emerged during this period. In Saudi Arabia today, Saudization, a policy that so disproportionately privileges the participation of Saudi nationals over foreigners in the economy, is causing much anxiety among the various non-Saudis who work and live in the kingdom. Nowhere in Saudi Arabia are the effects of Saudization more keenly observed and experienced than in Mecca, which is home to many *muwalladeen*, persons who were born and raised in the holy city.

In this paper, I discuss the impacts of Saudization on the Fatanis, whose ethnic homeland is located in the Malay-dominated provinces of contemporary southern Thailand. I show that many of the non-Saudi Fatanis now face a migration dilemma. On the one hand, their lifestyles in Mecca have become increasingly unpleasant and challenging to sustain. On the other hand, migrating out of Saudi Arabia is not an attractive alternative. Using primary data gathered through ethnographic fieldwork in Mecca and southern Thailand, I argue that return migration to the ethnic homeland has no special advantage over migration to a third country. The society and culture of Mecca is where the *muwalladeen* feel they belong while their lack of knowledge and experience of life in the ethnic homeland alienate them from it.

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**Muhammad Arafat Bin Mohamad** is a postdoctoral fellow at the Department of Southeast Asian Studies, National University of Singapore. He graduated with a PhD in Social Anthropology from Harvard University in 2013 where he wrote a dissertation titled: 'Be-longing: Fatanis in Makkah and Jawi'. He has conducted research in Malaysia, Saudi Arabia, and Thailand. His main research interests are Muslim minorities in southern Thailand and the historical and contemporary interconnection among the societies around the Indian Ocean, especially the migration of the Fatanis between southern Thailand and Mecca.



## The Society of the Ulama of Macca "Ilm, Trade, and Tawafa"

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Writing about the society of the Ulama of Macca could be a reliable venue to the study of the Maccan society in general, as well as Macca's historically vibrant circles of social elites and dignitary families. In that, one could see a strong and intricate relationship linking the formative processes of elite emergence in the city to the social structure of the Maccan society and its particular urban culture throughout the ages.

The paper uses a large number of biographical references detailing the lives of a large number of Maccan Ulama of diverse Sunni doctrinal backgrounds and ethnic origins. A special attention is given to a list of 200 Ulama of the 14<sup>th</sup>. century of the Islamic calendar (19th. century/beginning of the 20th. century of the Gregorian calendar), as this particular period has witnessed a number of big events and decisive foundational moments that have deeply shaped the lives of all social categories in Hijaz in general and the city of Macca in particular.

Through our analysis of the structural forms of elite circles in the Maccan society, we aim to understand the special status of Asian communities in Macca's history and the various roles they have played in the fields of Ilm, (knowledge) religion, and the economy. In this regard, a special attention is given to families of Malay and Hindi backgrounds, as well as those coming from Central Asia (Bukhary).

At a different level, this paper examines the historical trajectory of some Asian families since their arrival to Macca, and the various forms of their assimilation into the Maccan society of dignitaries. Some of these societies have witnessed high levels of up-ward mobility allowing them to become families of big wealth and high social reputation.

The paper is concluded by explaining the strong connection between religious knowledge (Ilm), high social status, and wealth, as this connection has been historically illustrated by the strong relationship of the society of the Ulama to the social category of the "Mutawwifs".

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WORKSHOP

## Mediated Populism across Asia

*Organized by InterAsia Transregional Virtual Research Institute,  
"Media, Activism and the New Political"*

CO-DIRECTORS:

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INTERNATIONAL CONFERENCE ON

InterAsian Connections V: Seoul

## Workshop Abstract

Across the globe today, from Thailand to Egypt, India to Spain, we are witnessing the emergence of new political movements passionately advancing the claims of “the people” against the ruling “political classes”. Such populist vocabularies are not just confined to the domain of street or protest politics, but are also harnessed by governing incumbents and aspirants to political office, whose bid to join the political establishment is paradoxically furthered through anti-establishment claims and stances. Media of various kinds, from television and social media to camera-enabled mobile phones and text messages, play a key role—whether as tool, site, or agent—in enabling and extending such a politics. This particular formation of “mediated populism” is the focus of our workshop, which seeks to understand the political historical dynamics and implications of mediated projects of “people-making” that have gained prominence in regions across Asia (from MENA to East Asia) in recent years.

Our workshop has five interrelated objectives. First, we sought papers that consider the distinctive institutional contexts of mediated populism across InterAsian space. In contrast to both the European and Latin American contexts, the mass-mediated spectacle of popular politics is a relatively new phenomenon across much of Asia, the Middle East and Africa, where it was only since the last decade of the 20th century that the government-monopolized propagandist architectures of television were replaced by commercial television news. In the intervening years, media—both old and new—have become privileged domains of politics for the first time. What, if any, difference does this relatively late arrival of mediated politics in these regions make to the logic of mediated populism in particular: to what extent do the institutional dynamics of media commercialization and economic liberalization shape the terrain of populist politics across Asia? How do state-institutional contexts shape the media field, and hence the politics of mediated populism: do media-enabled projects of “people-making” unfold differently in countries where states have more direct control over the media, whether in Egypt, China or Iran, versus those of the seemingly democratic polities of Turkey, Israel and India? By addressing such questions, we hope to unpack and disaggregate the idea of a singular “media logic” of populist politics and examine instead the institutional and political-economic dynamics of mediation, and the variegated structures of media fields, in which contemporary forms of populist politics are embedded.

Second, we sought papers that engage analytically with the very idea of a politics in the name of “the people”. Twenty-first century mediated populism does not emerge out of an historical or political vacuum; there are multiple and contending constructions of “the people” sedimented and circulating within political arenas at any given point in time. As Ernesto Laclau argues, populist reason brings together disparate popular demands in critical historical conjunctures not as an aberration or deviation of democracy but instead as the very stuff of democratic politics: populism is the “royal road to the political” in Laclau’s words. We are interested in the intersections, collusions, and collisions of these different “road-building” projects. And so, to what extent do mediated populisms make and remake “the people” differently from other cognate ideas, whether of the demos, the nation, the masses, the multitude? What are the new lines of agonism and antagonism



opened up and elided by the insistence on the division between “the people” and “those in power” that lies at the heart of contemporary political assertions?

Third, we welcome contributions that consider the historical distinctiveness of a mediated production of the people/the popular that twenty-first century technologies and processes of mediation might be seen to enable. For Antonio Negri and Michael Hardt or Manuel Castells, contemporary media and information technologies enable novel, horizontally connected networks to produce new social relations and political subjectivities. For Judith Butler, mediated connectivity between “bodies in action” produces a new sense and visibility of “the people” embodied in public protests and popular demands. These are among the theoretical perspectives that have recently been used to conceptualize populist politics in the twenty-first century, and we are interested in building and innovating upon these approaches.

Fourth, we are interested in the question of how ideologies fare in the contemporary era of mediated populism. A commonly heard refrain of many populist movements today is that of being “beyond ideology” or “post-ideological”. How might we assess this claim, on empirical as well as theoretical grounds? What new visions of politics and society emerge from contemporary popular demands? Can they be classified as New Social Movements (Alain Touraine and Claus Offe); social “non-movements” (Asef Bayat) or “political society” (Partha Chatterjee); or should we develop new frames of analysis to grasp their form and content? In addressing these questions about the nature of the “new” political, we are equally interested in the question of how movements organized around “old”, “left” and “right” ideological affiliations engage the terrain of mediated politics. For instance, how have nationalist and religious extremist parties and movements reformulated their politics in the age of both growing inequality and media spectacle? Similarly, how has the Left reinvented itself in the age of mediated populism?

Finally, and this is where the InterAsia dimension of our project is particularly salient, and useful, we sought papers that explore the supra-national spatial dynamics that shape the politics of mediated populism. The modularity, diffusion and “inter-referencing” of ideas, techniques, and technologies of populist politics across national territorial spaces; the ways in which cross-border media flows and geopolitical dynamics shape and enable the politics of populism in national contexts, are among the issues that interest us here.

#### Possible Themes:

- Media and the rise of “new populisms” in InterAsian contexts
- Institutional dynamics of media liberalization and the reshaping of state-society relations
- Historical perspectives on mediated politics and “people-making” projects in and across Asian regions; comparisons of “old” and “new” mediated populisms
- The normative politics of transparency and visibility in InterAsian contexts
- Remaking “left” and “right” in the era of twenty-first century mediated populism
- “Inter-referencing” and diffusion of populist ideas, practices, and technologies across InterAsian spaces
- Geopolitical dynamics (e.g. wars in Iraq, Syria, Afghanistan and Pakistan; “refugee crises” in Asia) and the shaping of national populist politics

**Paula Chakravartty**'s interests focus on global media and politics. Her research and teaching interests span comparative political economy of media industries, postcolonial and critical race theory, and social movements and global governance. She is the co-editor of *Race, Empire and the Crisis of the Subprime* (with Denise Ferreira da Silva, Johns Hopkins Press, 2013), the co-author of *Media Policy and Globalization* (with Katharine Sarikakis, University of Edinburgh Press and Palgrave, 2006), and co-editor of *Global Communications: Towards a Transcultural Political Economy*, (with Yuezhi Zhao, Rowman & Littlefield, 2008). Her writings have been published in a number of journals, including *American Quarterly*, *International Journal of Communication*, *Media Culture and Society* and *Political Communication*. Her current two main research projects include: a book on the politics of digital inclusion in Brazil and India; and a second collaborative multi-year research project funded by the Social Science Research Council (SSRC) on mediated activism in India, China and the Middle East. She is jointly appointed with the Department of Media, Culture and Communications in the Steinhardt School of Culture, Education, and Human Development.

**Zeynep Gambetti** is associate professor of political theory at Bogazici University, Istanbul, since 2000. She obtained a Ph. D. degree at the University of Paris VII with a dissertation entitled *Lies and Politics: The Implications of Visibility in 1999*. She teaches courses on Hannah Arendt, the history of political thought, contemporary political theory, ethics and politics, and social movements. Her work focuses on collective agency, public space, critical and Marxist theory, and ethics in the age of neoliberal globalization. She has published several articles on Arendt, and on violence and subjectivity in the neoliberal order. She has also carried out research in Southeastern Turkey on the transformation of the conflict between the Turkish state and Kurdish separatists, the decolonization of urban space, and has compared the Kurdish movement with the Zapatistas in Mexico. She collaborated with Joost Jongerden to edit the special issue of *The Journal of Balkan and Near Eastern Studies* (vol. 13, no. 4, 2011) on the spatial dimensions of the Kurdish question in Turkey. She co-edited *Rhetorics of Insecurity: Belonging and Violence in the Neoliberal Era*, New York, SSRC/New York University Press, 2013, and, *The Kurdish Issue in Turkey: A Spatial Perspective*, London/New York, Routledge, 2015. Among her forthcoming work is a volume co-edited with Judith Butler and Leticia Sabsay, tentatively entitled *Vulnerability in Resistance*, Durham, NC., Duke University Press, Fall 2016. She is currently writing a book on labor, action and ethics through the perspective of Arendt, Marx and Deleuze.

**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.



## Mediating the Makhzan: Counter-revolution & populism in the digital age

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The growing contradictions inherent to (material and ideological) media systems have produced particular social tensions in Morocco. After a very limited central rule for decades, the Moroccan media landscape opened-up when commercial players were allowed on the scene in the 1990s. Whilst this challenged the monopolist infrastructure and triggered major media shifts, it occurred at the backdrop of existing shake-ups of the system, in short: moving away from classic top-down economy through economic liberalisation. More changes followed with the emergence of the internet in the early 2000s. The media ecology changed as an infrastructure but meanwhile also diversified in terms of ideology, for instance with new players such as Al Jazeera and political blogs, which were crucial for how the (second) Gulf War, Palestinian Intifada and War on Terror were interpreted. This cannot be understood on its own, Morocco itself was undergoing a remarkable makeover, and a new identity was indispensable when Mohamed VI took over the throne from Hassan II.

The paper therefore explores the political-economic and ideological context of Morocco—a dynastic state (it's deep state administration referred to as the *makhzan*) but with a younger King who has a different take on all these processes. It will be argued that their cynical use of the media should not be underestimated in similar ways that the monopoly of violence played a crucial role for maintaining makhzan hegemony, this conserves populism as the rule rather than banning it to exception. There has been a growing interest in the importance of populism as a structural political phenomenon.

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**Miriyam Aouragh** is a researcher at the Communication and Media Research Institute (CAMRI), University of Westminster, where she also teaches internet politics. She completed her PhD from the University of Amsterdam, on the implications of the internet as it first emerged in occupied Palestine during the outbreak of the Second Intifada since 2000. In 2009 she was awarded a Rubicon grant for a research project at the Oxford Internet Institute. This combined ethnographic fieldwork and critical media analysis to examine the role of Web 2.0 inside/by activist movements in Palestine and Lebanon. Her work is published in several books and journals including her monograph, *Palestine Online* (IB Tauris 2011). In 2013 she was awarded a Leverhulme grant for a new research project to be undertaken at CAMRI, on the impact of online media and digital technology during revolution and counter-revolution in the Arab world.



## Contentious Politics and Trolling in Turkey's Social Media

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Studies on the relationship between digital media and politics has either fetishized the civic and participatory potentials of new technologies or mostly focused on questions of valorization of online surveillance and exploitation of free labor. Our essay foregrounds a marginalized issue related to digital media and politics: trolling. Specifically, we examine Twitter trolling in the context of Turkey. We argue that Twitter trolling in Turkey has diverged from the “original” uses of trolling (i.e. poking fun, flaming etc.) towards a highly politicized terrain mediated within the affective and interactive environment of the Internet. Recognizing its lack of a coherent strategy to mobilize the masses online, Turkey’s ruling party (AKP) strategically moved to construct its online social media army, similar to that of Kremlin. As a result, Turkey now has this phenomenon of “AK Trolls”. Our paper examines the outcome of the emergence of AK Trolls in terms of what we call “politicization of trolling” and in relation to practicing populist politics. Our quantitative and qualitative analysis of Twitter and trolling reveals that AK Trolls have extremely politicized and polarized the content of Tweets based on the strategy of polarization and insulting. We argue that Twitter’s 140-character limitation is highly useful for creating the spectacle that 21<sup>st</sup> century’s mediated populism requires. However, we also contend that despite its potentials for deliberative democracy and despite its affordances to enable people to directly contribute to political discussion, Twitter does not seem to necessarily emerge as a space of discussion due the state’s active interference with the web.

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**Ergin Bulut** currently works as an Assistant Professor at the Department of Media and Visual Arts at Koc University, Istanbul. His research interests cover political economy of media and media labor, critical/cultural studies, and philosophy of technology. His work has been published in *TV and New Media*; *Critical Studies in Media Communication*; *Communication and Critical/Cultural Studies*, *Globalization, Societies and Education*; and *Review of Education, Pedagogy, and Cultural Studies*. He is the co-editor of *Cognitive Capitalism, Education, and Digital Labor* (Peter Lang, 2011).

**Erdem Yörük** is an Assistant Professor of Sociology at Koç University, Istanbul. He focuses on welfare systems, social movements, political economy and historical sociology. His work has been published at the *New Left Review*, *Politics & Society*, *South Atlantic Quarterly* and *Current Sociology* and several other international academic journals and books. Currently he is conducting a EU-funded comparative research on Brazil and Turkey, focusing on political causes of welfare development.

## Conspiratorial Webs: Media Ecologies and Parallel Realities in Turkey

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This paper considers the ways in which the Turkish media ecology affords the production and circulation of conspiracy theories by various actors, including the state and its critics. It articulates the prevalence of conspiracy theory to censorship, partisanship, mood management, and information warfare in the Turkish media ecology. We approach conspiracy theory as a practice with more complex political effects than generally assumed. In much of the popular culture and subculture studies, conspiracy theory is celebrated as an alternative, informal, and subversive form of knowledge. However, as our study suggests, within Turkish media ecology, the popular and the official do not seamlessly translate into “fringe” conspiracy theory and “mainstream” or “rationalist” knowledge. Instead, such binaries are unstable and conspiracy theory can partake in, and effectuate, different politics. Reflecting on antagonistic populist politics, we argue that the Turkish media ecology shapes, and is shaped by, an extremely polarized society that currently lacks the means to negotiate differences or to weigh competing claims to truth.

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**Murat Es** is an Assistant Professor at the Department of Geography and Resource Management, Chinese University of Hong Kong. His work highlights the co-construction of urban spaces and identities through cross-cultural encounters forged by national and transnational mobilities. He has conducted extensive ethnographic fieldwork in the Netherlands and Turkey with ethno-religious minority groups. His current research explores practices of citizenship, belonging, and urban development in Turkey and Hong Kong.

**Rolien Hoyng** is Visiting Assistant Professor in Cultural Studies at Lingnan University. Her work is primarily situated in Istanbul and Hong Kong. It explores digital information technologies in relation to urban governance as well as practices of resistance. Topics she writes about include information infrastructures and digital environmental governmentality, e-waste, digital labor, and the socio-technical networks of emerging forms of activism and dissent. Recent publications have appeared in *Cultural Studies*, *New Media and Society*, *International Journal of Cultural Studies*, and *Television and New Media*.





## Internet Activism Transforming Street Politics: The 2008 “Mad Cow” Candlelight Festivals and New Democratic Sensibilities

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This study examines South Korea’s Internet-born “beef protest” of 2008, with a focus on how online protest activity transformed protesters’ communicative patterns and sensibilities in the street. When the government resumed importation of U.S. beef despite widespread concern about mad cow disease, South Korea’s young Internet users criticized the government and mobilized for nationwide street protests. In the resulting gatherings, the festive crowd spoke directly back to authority with irreverent humor and carnivalesque defiance. This novel mode of *doing* politics demonstrates how new democratic sensibilities liberated Korean youth from the authoritarian preconceptions and limits that had previously dominated South Korean politics. The transformation of protest modalities suggests that scholars should pay attention not only to the Internet’s instrumental role in information dissemination or mobilization but also to its constitutive role in *reshaping* local actors’ political experiences and expectations.

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**Jiyeon Kang** is an assistant professor of Communication Studies and Korean Studies at the University of Iowa. Her research focuses on conceptualizing the democratic potential of the Internet, with a specific interest in the cultural dynamics and norms emerging in the contexts of Internet-born, youth-driven social movements. Her forthcoming book *Igniting the Internet: Youth and Activism in Postauthoritarian South Korea* examines a decade of Internet activism in South Korea by combining rhetorical analysis of online communities with ethnographic interviews. She has additionally published articles on vernacular discourse, collective agency, unintended political effects, memories of Internet-born activism, and South Korean youth.

Kang’s upcoming projects explore “new civilities” on the Internet, referring not simply to politeness but to the transforming social and ethical norms of coexistence. Her article-length project examines how a marginalized group maintains its distinct style in the digital environment, resisting attempts to dismiss it as emotional, rude, or disrespectful.

## The Utopian Politics of Disaster in the People's Republic of China

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This paper looks at populism and utopian desiring in China, exploring how natural disasters instantiate dystopian realities which in turn prompt individuals to articulate desires for futures where such dystopias cannot occur. This paper contextualise the importance of these utopian desires within the framework of Chinese media censorship and content control, and the cellular nature of the growing occurrence of social unrest. These systems prevent the equivalential chains of anti-elite populism (Laclau 2005) from establishing. A further, vital inhibitor to Chinese populist movements is the Chinese Communist Party (CCP)'s position as a populist ruler, emerging from the people's revolution in 1949.

The people have, since 1949, held a central place in the rhetoric of Chinese elite politics, originating as a political and class-based category which championed the proletariat. Yet by the 1990s, the CCP's definition of "the people" broadened to include businessmen, entrepreneurs and other groups who had previously been black-labelled as capitalists and counter revolutionaries.

This paper shows how social inequality, made brutally manifest in the death and destruction caused by "natural" disasters, incites the "New Left" among Chinese netizens to invoke the CCP's early characterisation of the people to critique contemporary practice. By responding to this disaster with utopian desires of a China shed of corruption, income inequality and consumerism, Chinese on social media construct a populist image of China, drawing on the populist politics of Mao's 1949 revolution.

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**Alison Lamont** is a PhD fellow at the University of Duisburg-Essen's IN EAST Graduierten Kolleg 1613 "Risk and East Asia", funded by the German Science Foundation (DFG). She has recently submitted her PhD thesis, entitled "The Societal Impacts of the Wenchuan Earthquake: Normalising After Catastrophic Disaster" at the Faculty of Social Sciences and is now awaiting her defence. She pursues sociological research about constructions of normality in media representation, with a special focus on families and disaster in this broad field. While preparing to turn her doctoral thesis into a monograph, she is considering her next research project, exploring the discourse of rights and the representation of the death of children in mass and social media, for which she will conduct preliminary fieldwork in China this May.



## Policing, Law and the Public: Truth and Justice in a Media Trial

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In 2010, the Indian Supreme Court gave a landmark judgment that disallowed the involuntary use of three scientific techniques that had become prominent and controversial in the Indian forensic and policing apparatus. The three techniques in question were narcoanalysis (or use of truth serums)- where a drug-sodium pentothal- is used to seek information; brain scanning – where EEG is used to record whether a person has experiential knowledge of the crime; and lie detectors or polygraphs that record physiological changes in the body during questioning.

Despite the rejection of some aspects of its usage by the Supreme Court, the techniques have regained attention in the course of the unprecedented focus on the Aarushi case where a 14 year old girl was murdered in Noida (near Delhi) in 2008 and her parents were convicted by a CBI fast track court in 2013. Since then, two films-*Rahasya* and *Talvar*; a journalistic book by Avirook Sen; and public petitions have reignited the debate not only on the case but I suggest also resurrected the exalted status of these truth telling techniques. Based on interviews with forensic psychologists, an analysis of cases, and media and popular response on the case, in the paper, I discuss the significance of narcoanalysis tapes becoming a central point of debate in the Aarushi case. As compared to the legal trial that rejected the use of the techniques, the media and popular representations of the case reflect an overemphasis on the scientific techniques in the form of narcoanalysis as definitive evidence of truth. Rather than focusing on the efficacy of these techniques in this case or more generally, here I am primarily interested in how the case illustrates the contested role of forensic psychologists in a regime of policing and interrogations. In such a context, a sense of injustice represented by the popular response to the Aarushi verdict has implications not only about the case, but also contributes towards resurrecting a forensic architecture that continues to rely on confessions as opposed any other forms of policing in the criminal justice system.

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**Jinee Lokaneeta** is an Associate Professor in Political Science at Drew University, New Jersey. Her areas of interest include Law and Violence, Political Theory, and Transnational Legal Studies. Author of *Transnational Torture: Law, Violence, and State Power in the United States and India* (New York University Press, 2011), she is working on a new book that theorizes state power and legal violence by focusing on the emergence and use of scientific techniques such as lie detectors, brain scanning and narcoanalysis (truth serums). She has published in journals such as *Studies in Law, Politics and Society*; *Economic and Political Weekly*; *Theory and Event*; and *Law, Culture, and Humanities*. She teaches courses titled *Law, Justice, and Society*, *Global Feminisms*, *Introduction to Political Theory* and *Torture: Pain, Body and Truth*.

## New Media, New Partisanship: Divided Virtual Politics Beyond Thailand

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Since the military coup of 19 September 2006, Thailand has been characterized by deeply divided politics. Both sides have made extensive use of new media, but often for illiberal and even offensive purposes. This paper examines the rise of partisan television channels that were closely associated with mass protest movements: ASTV, linked to the conservative People's Alliance for Democracy, or yellowshirts, who seized Bangkok's airports in 2008; Asia Update, linked to the redshirt supporters of former premier Thaksin Shinawatra, who occupied much of central Bangkok in early 2010; and Blue Sky, linked to the anti-Thaksin PDRC movement which initiated the January 2014 'Bangkok Shutdown' protests. In each case, leading figures in these protest movements that paralleled the country's dysfunctional parliamentary politics became media celebrities (*dara*) in their own right: Thai politics became a form of reality. As time went on, reality TV populism was fuelled use of media such as Facebook, Twitter and YouTube to promote partisan political stances.

Each of these protest movements has invoked its own competing notion of "the people", seeking to legitimate itself through highly selective and self-serving definitions of what constitutes the public sphere, and who is entitled to inhabit and indeed occupy this space.

Like new media in more authoritarian regimes across the region such as China and Vietnam, Thai new media often appears to function less as social media, and more as political media or even as anti-social media. The creation of spoof Facebook pages and the use of disturbing forms of online bullying under the guise of 'social sanctions' to harass those with opposing political views have become widespread. Hiding behind the anonymity afforded by pen-names, Thais are creating new cultures of defamation that mirror and support what David Streckfuss has termed a pervasive 'defamation regime', in which the state struggles to suppress and control divergent and critical voices through legal and extra-legal mechanisms. In doing so, they have opened a new form of political space which offers both opportunities and dangers.

In some respects, partisan electronic media and new media have empowered citizens and deepened popular political engagement. But they have also fueled profound levels of social division and discord that has regularly spilled over into violence. The paper argues that there is no reason to assume that new media will generally facilitate progressive political change, and that just the opposite may easily happen. New media have helped generate dangerous forms of populism that undermine social cohesion, demonize political adversaries; and have resulted in family breakdowns and the severance of longstanding friendships.

The paper will link developments in Thailand to parallel phenomena in Vietnam, Malaysia, Indonesia and other Southeast Asian cases, to offer a critique of new media that is more nuanced than those of Morozov and Lanier, but comes down firmly against the complacent assumptions of cyber-utopianism.

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**Duncan McCargo** is Professor of Political Science at the University of Leeds; Visiting Professor of Political Science at Columbia University; and a Visitor of the School of Social Science, Institute for Advanced Study, Princeton. McCargo is best known as a leading specialist on the politics of Thailand: relevant books include an ethnographic study of Thai-language newspapers, *Politics and the Press in Thailand: Media Machinations* (Routledge 2000), and the comparative volume *Media and Politics in Pacific Asia* (Routledge, 2003). He contributed a chapter on Asian media to Hallin and Mancini's edited collection *Comparing Media Systems Beyond the Western World* (Cambridge 2012).



## Broadcasting the Dharna: Mediating 'Contained' Populism in Contemporary Pakistan

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Drawing from Pakistan's history of heavy press censorship and its state monopoly on broadcast television for 50 years, this paper will aim to contextualize the dramatic transformational changes in the nature of public discourse after a decade since deregulation. Through an analysis of the four-month long "dharna" protests in the capital city in 2014, this paper will show how the effects of an independent media still negotiating the boundaries drawn by an authoritative military, shapes the ways in which mediated populism can manifest itself. I argue that the Pakistani liberal narrative on the transformation of the political mediascape turns most anxiously on the specter of populist politics, particularly on the illiberal nature of such figurations. In a time of increasing academic inquiry into the emergence of non-Westernized models of democracy, this paper examines how the backdrop of the US-led 'Global War on Terror' comes to bear heavily on the mediation of political imaginaries in Muslim-majority societies.

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**Ayesha Mulla** is a PhD candidate in Cultural Anthropology at The University of Chicago. She is a recipient of the Fulbright-PhD scholarship and her research interests in Media Anthropology revolve around issues of mass publicity, media production, censorship and sensationalism. She currently lives in Karachi and is conducting fieldwork for her dissertation on the cultural transformation of the television news industry in Pakistan.

## History, Context Collapse, and Transnational Internet Activism in Iran

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An attempt is made to study the diffusion of information technologies of popular protests across national borders and ways such diffusions entail distinct historical conceptions, affects and subjectivities in popular contentious performances. In particular, the study explores the relationship between mediated experiences and social movements in their porous flow of connections, new affects of togetherness and solidarity in shaping contentious performances across borders between Internet activists. History, I argue, plays a critical role in the ways in which actors imagine and feel a belonging to a community of fellow activists through the technologies they adopt and use for political action in the course of history. By “history” I refer to specific shared historic contexts through which media technologies have been perceived, enacted and performed in shared historic time by those actors who participate in a local or national past, though stretched and extended beyond national borders. Such transnationalism of technological connectivity is therefore historically specific to national experiences of technological use that have enabled activists to feel and share a sense of dissident subjectivity of mediated form. With post-revolutionary Internet activism, in particular (post) election 2009, in Iran as a case study, I first and foremost outline histories of mediated experience of information technologies and in doing so show how varied conceptions of technological uses in the context of state-led modernization have led to distinct historical practices of public protests. In the first section, I provide historical evidence in adoption of telegraphy in the Constitutional Revolution (1906-1911) to argue that the telegraphic practices of dissident news, primarily produced and distributed by exiled activists in Turkey and India, created new mediated conceptions of “revolutionary people” toward a new political order. In what I call the “technological imaginary,” I argue how technology is perceived to create a new political subjectivity for action that enabled information technology to effective means for public action. In contrast to transportation technologies, such as automobiles and locomotives, media technologies in Iran have historically been understood in association with public protests with the aim to change domestic politics, a conception that has produced various political practices through mediated action since the Constitutional Revolution. The first section continues to compare and contrast a number of historical uprisings, such as the 1979 Revolution, and mediated practices in ways that media technologies have been used by transnational Iranian activists across Asia to form new affects and visibility of contentious politics. In the second part of the paper, I examine post-revolutionary history of media technology and its various political uses by Iranian activists in the discussed historical context. The concept of “context collapse” highlights the mediated ways in which experience is reconfigured through new technologies, the way they are used, felt and reemployed for political purposes. By focusing on Iranian Internet activists during the 2009 election, and in comparison with Tunisia, Turkey, U.S., I show how activists shape new imagined political communities embedded in shared metaphors of action through the media technologies they adopted for connectivity, coordination and, more importantly, solidarity of feelings and subjectivities.

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**Babak Rahimi** is Associate Professor of Communication, Culture and Religion at the Department of Literature, University of California, San Diego. He earned his PhD from the European University Institute, Florence, Italy, in October 2004. Rahimi has also studied at the University of Nottingham, where he obtained an M.A. in Ancient and Medieval Philosophy (1997), and the London School of Economics and Political Science, where he was a Visiting Fellow at the Department of Anthropology, 2000-2001. Rahimi’s research examines the relationship between culture, religion and politics. His book, *Theater-State and Formation of the Early Modern Public Sphere in Iran: Studies on Safavid Muharram Rituals, 1590-1641 C.E.* (Brill 2011), studies the relationship between ritual, public space and state power in early modern Iranian history. His work has appeared in *Thesis Eleven: Critical Theory and Historical Sociology*, *International Political Science Review*, *The Communication Review*, *the Journal of the International Society for Iranian Studies*. Rahimi has been an expert guest on various media programs like The News Hour with Jim Lehrer, BBC and CNN, in addition to NPR and On the Media. Also, he has been a visiting scholar at the Internet Institute, University of Oxford, Berlin Graduate School Muslim Cultures and Societies, Freie Universität Berlin, and the Annenberg School for Communication at the University of Pennsylvania. Rahimi has also been the recipient of fellowships from the National Endowment for the Humanities and Jean Monnet Fellowship at the European University Institute, and was a Senior Fellow at the United States Institute of Peace, Washington DC, 2005-2006. His current research project is on the relationship between digital culture, politics and religion.



## Mediating Gender Equality in Iran

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While the forms and platforms of Iranian feminism in the post-reform period might be novel, the particular discourses of these movements are not entirely unfamiliar to ordinary citizens. This indicates the important place feminism has had, on its own and as part of larger efforts to democratize Iran from within, in mediating the post-revolutionary and post-reform landscape. Feminism has both shaped and reflected shifting ideas about and everyday practices of gender equality in Iran, even if it has not succeeded in fundamentally transforming legal and state structures. This paper explores the ways in which feminism has mediated the reconfiguration of political ideas, discourses, and aspirations in contemporary Iran, and contributed to new forms of individual and collective agency among wide sectors of the society.

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**Catherine Sameh** is Assistant Professor of Gender & Sexuality Studies at University of California, Irvine. She received her Ph.D. in Women's and Gender Studies from Rutgers University. Her research interests include Iranian feminism, gender and Islam, women's human rights, social movements, and transnational feminisms. Her current book project investigates a campaign among feminists in Iran and the diaspora to reform Muslim family law, and explores the role of transnational networks in coalescing new political cultures. Before joining UC Irvine, Professor Sameh served as Associate Director of the Barnard Center for Research on Women, and managing editor of *The Scholar & Feminist Online*.



## Migrating Revolution Across Platforms: Social Media and the Sunflower and Umbrella Movements

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2014 saw significant civil disobedience movements in Taiwan and Hong Kong. In Taiwan the Sunflower Movement, an occupation of Taiwan's Legislative Yuan, protested a controversial trade agreement between Taiwan and the People's Republic of China. In Hong Kong, Umbrella Movement activists occupied several major roadways in order to advocate for universal suffrage and against proposed electoral reforms in Hong Kong. These citizen-based movements have had long-lasting effects on the political discourse in their respective territories, impacting events including Taiwan's 2016 presidential elections and Hong Kong's 2017 elections for Chief Executive.

As with many populist political movements of this century, both the Sunflower and Umbrella movements relied heavily upon social media—as a means of communication amongst participants; as tool for quickly mobilizing large numbers of people; as a forum for expressing the goals of each movement to the press and the general public; as a way to foster unity among members; and as a means of enabling connections to a global audience. This paper looks at the role of online platforms in the Sunflower Movement and Umbrella Movements, examining the ways in which online venues contributed to the impact and effectiveness of each movement.

As Victor Bascara and Lisa Nakamura note, “An attention to new forms and platforms demands a reckoning with what migrates across these platforms.” This paper looks at the ways in which the use of social media and online platforms transformed the Sunflower and Umbrella movements, migrating protest, reform, and revolution across technological borders.

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**Valerie Soe** is Associate Professor of Asian American Studies at San Francisco State University. Her experimental videos, documentaries, and installations, which examine gender, pop culture, identity, and anti-racism struggles, have won prizes and have exhibited worldwide. Her essays and articles on Asian and Asian American art, film, culture, and activism have been published in books and journals including *Countervisions: Asian American Film Criticism*; *Afterimage*; and *Amerasia Journal*, among others. Soe is the author of the blog *beyondasiaphilia.com* (recipient of a 2012 Art Writers' Grant from the Creative Capital/Andy Warhol Foundation) that looks at Asian and Asian American art, film, culture, and activism. Her latest film is *Love Boat: Taiwan*.





INTERNATIONAL CONFERENCE ON

InterAsian Connections V: Seoul



WORKSHOP

## The Social Economy and Alternative Development Models in Asia

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## Workshop Abstract

The social economy refers to an economic activity of enterprises and organizations whose primary objectives are the creation of social values and the facilitation of solidarity rather than profit seeking and capital accumulation. In general, social economy organizations include cooperatives, mutual benefit societies, civic associations, foundations, social enterprises, community enterprises and so on. Recently, we have been witnessing a worldwide boom of this old but renewed concept. Various policies and institutions as well as creative and innovative business practices have been introduced. The UN designated the year 2012 as “The International Year of the Cooperatives” and encouraged every member state to facilitate effective institutionalization of the cooperatives. In 2013, UN agencies and other intergovernmental organizations, including UNRISD, ILO, UNDP, UNEP, UNESCO, OECD, established the “UN Inter-Agency Task Force on Social and Solidarity Economy,” aiming to raise awareness and support the policy environment of social economy. At the same time, research on the social economy is also in rapid progress, introducing or renewing such interesting concepts and theories as social innovation, civic entrepreneurship, shared values, corporate citizenship, co-production, and social eco-system.

Asia is no exception to this global rise of the social economy. The concept has been widely received and diverse policy fields throughout the region are undergoing institutional reforms. This workshop aims to analyze the current status of social economy in Asia, where the traditional ‘Asian Capitalism’ and the state-led development model are in transition on the one hand and non-Western style models and practices of social economy are emerging on the other hand. The basic assumption is that social economy, with its virtues of creativity and hybridity, empathy and community, participation and solidarity, and new collaborative modes of governance, can help address various social problems and may provide a viable, alternative model of development in the region. This workshop invites scholars from various academic disciplines to understand the diverse and hybrid nature of the social economy. It also encourages the participation of practitioners with working knowledge and hands-on experience on the subject. It will also invite established scholars and experts on the Western models and practices of social economy, who can provide valuable comparative perspectives.

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**Euiyoung Kim** is Professor of Political Science and International Relations and Director of Institute for Korean Politics, Seoul National University(SNU). He is also Director of Center for Social Sciences and Democracy and Economic Development Program (Asia Center) at SNU Asia Center. He is currently Vice President of Korean Political Science Association. Professor Kim was Research Fellow at the Sejong Institute and Professor of Political Science and International Relations and Dean of Office of International Affairs, Kyung Hee University. He was also Secretary General of World Civic Forum, a joint initiative of UN DESA and Kyung Hee University. He received his Ph.D. in political science from University of Michigan, Ann Arbor in 1997. His research interests lie in governance, civil society, social economy and political economy. His recent publications include *Politics of Governance: A New Paradigm for Korea Politics* (2014, in Korean), *Mapping Social Economy of South Korea, China, and Japan* (2015, in Korean), *Citizen Politics in Seoul* (2015, in Korean), and “Limits of NGO-Government Relations in South Korea” (*Asian Survey*, 2009).



**Hiroki Miura** is a researcher of Institute of Korean Political Studies, Seoul National University, South Korea. His research topics include civil society, social economy, and collaborative governance in East Asia. He is also teaching NGO and Citizen Politics at Kyung Hee University (2009-present) and Korea and East Asian Civil Society at Kyung Hee Cyber University (2014-present). He received his Ph.D. in political science from Kyung Hee University in 2009. His Ph.D. dissertation, *Characteristics of Consensus-Building and Public Debate Process over the Problems of Basic Human Rights in the Contemporary Korean Politics* (in Korean), won the Excellent Dissertation Award from the Korean Political Science Association in 2009.

## Social Innovation and Gender Equality in India: Moving Beyond the Numbers Game

Bipasha BARUAH

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The development sector's engagement with poverty alleviation and gender equality has evolved considerably over the past 40 years. Significant efforts have been made to accommodate theoretical advancements in the broader field of development studies. Because of a more nuanced structural understanding and acknowledgement of the sources of women's poverty and disempowerment, today many more actors in development engage not just with, for example, employment and labor force participation as means to empower women but also with more politically-sensitive issues (property rights, political participation and the gendered division of intra-household labor, to name a few) that they had previously been hesitant or unwilling to take on. These progressive shifts have ironically occurred alongside regressive changes that construct poverty alleviation and gender equality not as complex structural issues but rather as technical-rational topics that can be addressed through a bureaucratic approach to development management and practice. The major objective of this article is to urge the constellation of actors that make up the contemporary development sector - international aid organizations, development banks, national and foreign governments, local and transnational NGOs, private sector firms, social enterprises and charitable foundations - to consider that quantity is not always more important than quality. The depth of the impact upon people's lives must also be considered critical factors in promoting gender equality. My arguments are based upon empirical research conducted in India with an initiative called Women on Wheels (WOW) that trains and employs poor urban women as chauffeurs and taxi drivers in the capital city of New Delhi. WOW's work is made possible by two organizations: a non-profit organization called Azad Foundation that provides professional driving training and also organizes chauffeur placement services for women after they acquire their licenses; and a cooperatively run for-profit taxi company, Sakha Cabs, that employs drivers trained by its sister NGO. State agencies, corporations and other women's organizations are also engaged in innovative ways. Findings from this research corroborate that tackling gender inequality requires a long-term approach that attempts to change deeply entrenched attitudes, social norms, personal beliefs and behaviors. It is often sensitive, controversial, political and difficult work, and the changes sought can be difficult to measure or quantify. Such a transformative agenda cannot be accomplished through an obsessive focus on value for money and the pressure to demonstrate numerical impact within short periods of times. Understanding complexity, engaging with uncertainty, listening and working contextually are essential for addressing gender inequality and moving forward we must actively learn to re-engage with these values. We must also remain open to the possibility of promoting gender equality and progressive social change within the context of new and hybrid institutional arrangements such as the one presented in this case study.

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**Bipasha Baruah** is the Canada Research Chair in Global Women's Issues, and associate professor of women's studies and feminist research at Western University, Canada. Dr. Baruah conducts innovative interdisciplinary research on gender, development and globalization; women and work; and social, political and economic inequality. Her research on women and property ownership and women's employment in renewable energy and resource efficiency has influenced policy within governments, financial institutions and non-governmental organizations. Dr. Baruah earned a PhD in Environmental Studies from York University, Toronto in 2005. She has over 10 years of professional international development experience in Canada, US, India, Indonesia and the Eastern Caribbean with organizations such as the United Nations, Asian Development Bank, World Resources Institute, The Energy and Resources Institute (TERI), Self-Employed Women's Association (SEWA), the Association for Women's Rights in Development (AWID), Foreign Affairs Canada, the International Development Research Centre of Canada (IDRC) and the Canadian International Development Agency (CIDA). The Royal Society of Canada (RSC) recently named Dr. Baruah to the 2015 Cohort of The College of New Scholars, Artists and Scientists. "The College" is Canada's only national system of multidisciplinary recognition for the emerging generation of Canadian intellectual leadership. Every year, it names individuals who have made exceptional professional contributions to Canada and the world within 15 years of completing their doctorates.



## Village as the Model Organization for Sustainable Development in Rural Bangladesh

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This paper explores potentials of village organization for promoting sustainable water development in rural Bangladesh. In this country, more than seventy percent of people live in 87,319 villages and work as the catalysts for national development. These villages have their traditional organizational system for local water resource management that works as the major foundation for agricultural production, employment opportunities, and community livelihoods. However, the top-down development approach fails to recognize importance of this village organization which causes major livelihood challenges for villagers. This approach established decentralized local government agencies like Union Council but fail to recognize the village organization meaningfully. The water development project like the Ganges-Kobodak (GK) is one example of this approach. Based on this example, this paper seeks to explore a research question, what are the potentials of one-village one-organization as the model for sustainable rural development in Bangladesh? This question is addressed based on my PhD fieldwork in 2011-12 with focus group discussion, case study and survey methods at Chapra in Bangladesh. My fieldwork data find that the marginalized people are failing to use their organizational skills on water management system because of the GK project, and therefore, they are encountering cropping failures, unemployment, and displacements. These negative effects raise major concerns over the effectiveness of this project. Based on this argument, this paper addresses the following points: (i) theoretical approach to understand the village organization; (ii) historical significance of village organization in Bangladesh; (iii) exclusion of village organization from the GK project management; and (iv) potentials of village organization for sustainable development. These points emphasize on village organization as major part of governance for sustainable water resource management.

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**M. Anwar Hossen** is Associate Professor of Sociology Department, University of Dhaka, Dhaka, Bangladesh and is a co-editor of Springer Journal, Bandung: Journal of the Global South. He received his PhD on anthropology program from the University of British Columbia Canada. His PhD research project title was *Water Policy and Governance for the Empowerment of River Basin Communities in Rural Bangladesh*. His PhD research project was awarded as the best project at the UBC in 2010, and therefore, he was the recipient of Nehru Humanitarian Award 2010. Based on this research project, he also received International Development Research Center (IDRC) Canada doctoral research award in 2011-12. In addition to this PhD, he completed Master of Arts from Carleton University, Canada. His MA dissertation also focuses on water related issues, Natural Disaster, Inequality, and Vulnerability: A Case Study in Rural Bangladesh. He has seventeen year teaching and research experiences in four major universities in Bangladesh and Canada. In Canada, he worked as research and teaching assistants in addition to sessional lecturer during his studies in 2006-14. In Bangladesh, Dr. Hossen served as a Lecturer at the Dept. of Sociology, ShahJalal University of Science & Technology, Sylhet in 1998-2003. Since 2003, he is a faculty member of Sociology Dept., University of Dhaka. He is also active in international collaborative research. As an example, he is Lead Researcher of the project, Deltas, vulnerability and Climate Change: Migration and Adaptation (DECCMA) Collaborative Adaptation Research Initiative in Africa and Asia. This project is funded by IDRC (Canada) and DFID (UK). Dr. Hossen has extensively published articles at international level: e.g., Springer, Brill, Routledge, Asiatic Society, and at national level: e.g., Social Science Review. He published an edited volume in 2015 on *Water and Ecological Resource Governance* with Springer Journal, Bandung: Journal of the Global South. In 2016, Dr. Hossen is signed an agreement with Routledge UK (Taylor & Francis Group) to publish a book on *Water Policy and Governance in South Asia: Empowering rural communities*. He also presented his research works in the United States, Canada, Hong Kong, and Bangladesh. Currently, his research interests focus on water governance, river bank communities, sustainable development, climate change, agricultural communities, human rights, and environmental resource governance on the Ganges-Brahmaputra Basin in South Asia.

## **'Get organized!': contradictions between capital and labor in a nascent shrimp farmers' cooperative in South China**

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In the 2000s, amidst the heightened rural crisis, small farmers in post-socialist China have returned to cooperative forms of enterprise as a cushion to the increasing risk of market competition. In summer 2012, I embarked on a project of 'engaged anthropology' to mobilize shrimp farmers in Leizhou, Guangdong Province, China to establish an aquaculture cooperative so as to resist agri-businesses that squeeze farmers' returns. By exploring the problems that the coop encountered in farmer mobilization, agri-business resistance, as well as internal distribution and management, I refute the conventional hypothesis that labels the cooperative movement as a 'third way' that is neither capitalism nor socialism. In contrast, I propose to understand cooperatives as a 'liminal way' positioned in a transitional stage between capitalism and socialism with the potential of becoming either more capitalist or more socialist. This dialectical conceptualization refrains from a static understanding of the cooperative movement to see capitalist/anti-capitalist formation as a dynamic process.

**Keywords:** cooperatives, agrarian change, rural development, China

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**Yu Huang** is an adjunct assistant professor in the Anthropology Department, Chinese University of Hong Kong. Her research interests include agrarian change, science and technology studies (STS), political ecology, rural cooperatives, and labor studies in contemporary China. Her dissertation research integrates a political economy and a Science and Technology Studies (STS) framework to explore how shrimp farmers have incorporated scientific and technological methods to meet the shifting demands of the global food regime. After graduation in 2012, she received the "Engaged Anthropology" grant from the Wenner-Gren Foundation for Anthropological Research to help shrimp farmers establish a cooperative to overcome the treadmill of overproduction and to increase their bargaining power in the agro-commodity chain. Since 2015, she has embarked on a new project entitled "'Replacing Humans with Robots': Technological Change and Industrial Organization in the Pearl River Delta of China" to explore how automation facilitates specific forms of labor control and valorization process.





## Is the Social Economy the Seed of a New Economic Paradigm? Some Reflections

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In this paper, I will provide an overview of the development of the social economy in my own region, Quebec, Canada as well as its place in the economies of other countries in the North and in the South. I will evaluate the rapid rise of interest in the social economy in local, regional, national and supranational settings as well as the role currently played by international organizations such as the Organization for Economic Cooperation and Development (OECD), the United Nations, the Global Social Economic Forum, for example. The United Nations has created a Task Force on the Social and Solidarity Economy made up of 20 United Nations agencies. This is a clear demonstration of the crosscutting and intersectoral nature of the social economy that addresses social and economic challenges. We have moved into an important phase of recognizing the need to apply a more systemic analysis to these developments and move away from a sectoral focus, that has been the tendency in many countries until recently. This mirrors the systemic approach adopted in some regions of the world, including my own that not only represents numerous sectors within the social economy but also those that intersect with it. And it demonstrates the necessity to design customized tools - labour market strategies, partnership research, finance, business development and enabling policy to support and to grow the social economy. I will also address what I call the "intentional" social economy to distinguish its capacity to respond to new and unmet needs from a rising tide of young people who are choosing work in collective environments, creating social economy enterprises in many new sectors such as eco-tourism, recycling, waste management, culture, information and communications technology, urban agriculture, rural revitalization of farms through the creation of cooperatives and sharing of equipment and knowledge, media, to name a few. And so the social economy is also associated with a desire to move away from the failures of the neoliberal model and its emphasis on individualism and private gain, to a more ethical economy that is creative, productive, efficient and collective, that does not seek high profits but reasonable returns and social value. This will grow in the coming years. The question we must now ask is whether these trends are having an impact on the dominant economic paradigm as the hypotheses underlying the dominant paradigm do not apply to the organization of the social economy and its allocation of resources. As researchers, we must complement our extensive international documentation of the social economy and work towards a competing conceptual framework to demonstrate that the social economy is challenging the dominant paradigm through its commitment to collective goals and the creation of development instruments that follow a logic different from the prevailing neoliberal market system. This paper will be a reflection that will invite discussion and collaboration.

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**Margie Mendell** is an economist and Professor, School of Community and Public Affairs, Concordia University. She is also Director, Karl Polanyi Institute of Political Economy, Concordia University. She has published on the social economy in Quebec and internationally, on democratizing capital and solidarity finance in Quebec and on the evolution of "social finance" internationally. Margie Mendell is a member of the Board of Advisors of the Chantier de l'économie sociale, the social economy network of networks in Quebec, the Advisory Committee of the Social Economy Partnership for Community-based Sustainable Development for the City of Montreal and was a member the Advisory Policy Committee for the development of the social economy, Government of Quebec that worked on the draft legislation on the social economy, adopted in 2013 as well as on the Action Plan for the social economy (2016-2020). She co-directs partnership research on solidarity finance in Quebec. Margie Mendell is an Honorary Member of GSEF and has collaborated with social economy actors in Korea over several years. She co-authored an OECD-LEED study commissioned by the Government of Korea in 2010 on Improving Social Inclusion at the Local Level through the Social Economy. Margie Mendell was awarded the inaugural Prix Pierre-Dansereau in 2012 from the Association francophone pour le savoir (ACFAS), a Prix du Québec (2013) and was named Officer of the Order of Quebec (2014) in recognition of her contribution to the development of the social economy and to engaged scholarship.

**Gi Bin Hong** is the Research Director of the Karl Polanyi Institute Asia (KPIA) and the translator of Karl Polanyi's book *The Great Transformation*.

## Lessons from Fukushima: A green economy built by social enterprises focused on renewable, sustainable energy

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The paper gauges the potential of building a green economy in the post-Fukushima era through the examination of current cases of Japanese green energy production. Energy has become a significant global issue, particularly following the catastrophic earthquake and tsunami that caused radiation to leak from the Fukushima Daiichi Nuclear Power Plant in 2011. This disaster singlehandedly destabilized energy policymaking and production practices in Japan. My research reveals an opportunity for a new energy production infrastructure, built from the bottom up, signaling a shift from the traditional centralized, top-down policymaking toward more decentralized, participatory, self-reliant forms of regulation. Desired now are new paths to renewable and sustainable energy, greater local control over green energy production, and more meaningful public participation in the decision-making process to create a greener economy.

I have observed the role of social enterprises—defined as non-profit organizations (NPOs) initiated by groups of citizens through the material interest of capital investors to benefit the community—in creating new social value by stressing the use of energy from alternative, sustainable sources. Social enterprises (or *shakaiteki kigyō* in Japanese) indeed play a vital role in harnessing energy from these green energy sources at the grassroots level. Such environmentally friendly energy production is gaining significant attention by both scholars and practitioners, creating a new social economy.

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**Akihiro Ogawa** is Professor of Japanese Studies at the University of Melbourne's Asia Institute. He was born in Japan, and worked there as a journalist before starting his academic career. He earned his Ph.D. in 2004 at Cornell University, and went on to positions at Harvard University and Stockholm University before coming to Australia in 2015 for his current appointment. As a social anthropologist, his research interests include Japanese civil society, social movements, politics, peace, security, education and energy. Ogawa's current project is a book titled, *New Energy Culture: Lessons for a Post-Fukushima Japan*, exploring how ordinary citizens are translating lessons from 3.11 into renewable energy projects that aim to improve natural disaster resilience. His publications include *The Failure of Civil Society?: The Third Sector and the State in Contemporary Japan* (2009), winner of the 2010 Japan NPO Research Association Book Award, and *Lifelong Learning in Neoliberal Japan: Risk, Knowledge, and Community* (2015).



## Did Japanese social welfare NPOs fail? Some evaluation about emerging social enterprises and major transformation

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This study explores the major change of becoming social enterprise among Japanese “social welfare NPOs.” This social enterprise phenomenon in social economy sector is emerging even other areas of East Asia as well as Japan however we will deal with the case of only Japan. When the new NPO law went into effect in 1998, academics began focusing on trading NPOs as a social enterprise in Japan. The increasing trading NPOs have led to academics’ criticism of the “dark side” on the phenomenon of social enterprises both within and outside Japan, for instance, the NPOs’ commercialization. The purpose of this study is examining how much of the dark side of the social enterprise from two viewpoints. First, using the case of the public long-term care insurance system market for the elderly in Japan, we identify the behavior gap of the nonprofit providers and the forprofit providers in the aspects of the service quality and cream skinning. Second, with published research reports and original and secondary case studies, this paper attempts to evaluate the case of mobilizing volunteers and donations in an eastern Japan great earthquake in 2011. We state that the specified nonprofit corporations of the new NPO status were not commercialistic features when we surveyed. Nevertheless, the fact that some type of nonprofit corporation, for instance Medical nonprofit corporations, has strong commercialization tendency should not be ignored. We have to discuss why those differences as the social enterprise’s dark side, or commercialization phenomena between legal statuses were seen.

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**Masanari Sakurai** is Professor and Vice dean of the College of Policy Science at Ritsumeikan University in Japan. Ph.D (policy science). During 2013-2014 he was a Visiting Professor at Geography Department of the University of Toronto. He received his Ph.D. in Policy Science from the Ritsumeikan University in 2003. His research interests are community development issues, especially focusing on the role of social enterprise, applying the asset based community development approach (ABCD), and food security problem. Additionally, service learning and community-based research in higher education are also his research topics. Between 2008 - 2010 and from 2016 he is Board Committee of Japan NPO research association.

## Transformative interactions between social policy and SSEs in Developing Countries

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Two interesting phenomena have been clearly identifiable in development discourse and practices over the recent decades: the expansion of social protection mainly through various forms of tax-financed or subsidized-contribution based non-contributory schemes; and the emergence of various forms of social and solidarity economy (SSE). These two expansion processes in the context of social turn create three interfaces where social policy and SSE interact with each other: PPP, participation, and integration of policies. The paper explains actors, institutions, and processes involved in the interactions between social policy and SSE, and identifies opportunities and challenges created by specific tensions in each interface, and strategies to scale up both social policy and SSE in synergistic way.

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**Ilcheong Yi** is Research Coordinator at UNRISD. He joined UNRISD in October, 2008. Born in the Republic of Korea, he was trained as both political scientist (B.A. and M.A. from the Dept. of Political Science, Seoul National University, Korea) and social policy analyst (D.Phil from Oxford University, UK). He specializes in the issues of poverty, social policy, labour policy and historical analysis of the economic and social development process. Prior to this, he was Associate Professor of Kyushu University, Japan (2004-2008), Korean Foundation Visiting Professor, Dept. of East Asian Studies of Malaya University, Malaysia (2003-2004) and Visiting Research Fellow of the Stein Rokkan Centre, Bergen University, Norway (2002-2003).



WORKING GROUP ON

## Environmental Humanities

Because of the separation of Humanities and Social Sciences (HSS) from the study of nature and human-nature relations, the contribution of HSS, and not least Asian studies, to debates over the sustainability of the planet during the Anthropocene has been patchy. Environmental challenges are seen as physical problems requiring technical solutions, often then embedded in market-based and neo-liberal frameworks. But there is a fair consensus that the problems of the environment have been caused by the character of human relationships to nature, and the politics of human-nature relations. The humanities and the social sciences are obliged to grasp the fundamental conditions that have generated and sustained the crisis, historically, and in the present day, as well as the ways in which people and societies do and can respond to it.

According to UN's IPCC 2014 report, Asia, with its tropical coastal megacities, dependence on monsoons, and vast populations is one of the world regions most vulnerable to global warming. The Himalayas and Himalayan plateau (circum-Himalaya) is the source of Asia's ten largest rivers which sustain close to a billion people in over ten countries. Mammoth dam building and other diversion projects are affecting the livelihood of many species and tens of millions of people, unsettling livelihoods and foisting adaptation responses – including migration – on already vulnerable groups. Thus while we recognize that the impact of climate change in any region is ultimately global in its origins and at times also in its effects, the focus on Asia represents an opportunity for trans-regional and inter-disciplinary work to identify the most important of the myriad ways in which inter-Asian studies can contribute to a more holistic understanding of the planetary crisis of sustainability.

### Participants:

**Sunil AMRITH** is Mehra Family Professor of South Asian Studies and Professor of History at Harvard University, and joint Director of the Harvard Center for History and Economics. His work examines the movement of people, ideas, and institutions between South and Southeast Asia, with a particular focus on the history of migration and on environmental history. His most recent book, *Crossing the Bay of Bengal: The Furies of Nature and the Fortunes of Migrants*, was awarded the 2014 John F. Richards Prize for South Asian History by the American Historical Association. Together with Tim Harper and Engseng Ho, he is an editor of the new Cambridge University Press book series, "Asian Connections"; and, with Sugata Bose and Isabel Hofmeyr, he will edit the second volume of the Cambridge History of the Indian Ocean (to appear in 2019). He is currently writing a political and cultural history of the South Asian monsoon.

**Prasenjit DUARA**, see Organizing Partners Biographies

**Angela KC LEUNG**, see Organizing Partners Biographies



**Jonathan RIGG** is a geographer with a long-standing interest in human-environment relations in Asia. This took root in the 1980s when he sought to understand how farmers built sustainable livelihoods in the environmentally marginal Northeastern region of Thailand. Since then he has taken a political ecology approach to understanding a range of environment-society dilemmas from resilience to earthquakes in Nepal to shifting cultivation in Laos, the impacts of the 2004 Indian Ocean tsunami in Thailand, and the challenges of liberal environmentalism in Asia more broadly. Relevant recent publications include (with Katie Oven) "The best of intentions? Managing disasters and constructions of risk and vulnerability in Asia", *Asian Journal of Social Science* 43(6): 685-712 and "Building liberal resilience? A critical review from developing rural Asia." *Global Environmental Change*, 32(5): 175-186.

**K. SIVARAMAKRISHNAN**, see Organizing Partners Biographies

**Helen SIU**, see Organizing Partners Biographies

**Dorothy TANG** is a landscape architect and assistant professor at the University of Hong Kong. Her research and teaching explores regional scale landscape change in order to develop alternative methods for planning practices that could operate at a material scale. She studies the relationships between disturbed landscapes and urban form due to infrastructure, industrialization, resource extraction, and recurring natural disasters. Her landscape architectural practice is rooted in her research and develops design solutions that integrate innovations in sustainable construction with cultural practices in order to build prototypes and demonstrations that can be replicated and adapted by local communities.

Current major research efforts include the investigation of recent gold-mining practices and its relationship to urban growth in Johannesburg, the process of industrialization and its impact on urban ecologies in the Pearl River Delta, and the effect of landscape systems and open space networks in historic Shanghai. These three research threads explore the value of landscape systems such as green infrastructure, street amenities, public open spaces, water, or other resources and their role in current urban development.

**Karen THORNBUR** is professor and director of Graduate Studies in Comparative Literature, Harvard University; she is also director of Harvard's Graduate Studies in Regional Studies East Asia Program and holds an additional faculty appointment in Harvard's Department of East Asian Languages and Civilizations. Thornber's research and teaching focus on world literature, East Asian literatures, the literatures of the Indian Ocean Rim, postcolonialism, diaspora, environmental humanities, and medical humanities.

## Organizing Partners' Biographies

**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.

**Myungkoo KANG** is the Director of Asia Center and Professor of communication at the Seoul National University. He worked as the Dean of Faculty of Liberal Education, too. He teaches Media and Cultural Studies and Social History of Media Technology. His publications include books and articles on discourse politics of modernization and comparative studies of media representations in East Asia in various referred journals. He has been leading a research team on oral history of broadcasting in Korea. He published several works on the first Korean television and the Cold War in the 1950s. A new book "*Hunmin* and Enlightenment (訓民 啓蒙): A Historical Formation of *Hunmin* Public Sphere" will be published soon. Currently he is working on a book project, a cultural history of consumption in Korea, focusing on the material and cultural conditions of modern life since Korean War. He has served as editorial board member of academic journals, including *Cultural Studies*, *Inter-Asia Cultural Studies*, *Theory, Culture & Society*, *Global Media and Communication*, etc.

**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'Études 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.

**Bae-Gyoon PARK** is a Professor of Geography in the College of Education at Seoul National University in Korea, and also serves as the Head of International Relations at Seoul National University Asia Center. He received his PhD in Geography at Ohio State University in the USA after doing his BA and MA in Geography at Seoul National University. He had also taught in National University of Singapore as an assistant professor of Geography. He is now a Co-editor of *Territory, Politics, Governance*, and a member of the editorial boards of *Political Geography*, *International Journal of Urban and Regional Research*, and *Geography Compass*. His recent research examines various aspects of developmental urbanization in East Asia, including speculative urbanization, zoning strategies and spaces of exception, developmentalist urban ideologies, geo-political economic contexts of developmental urbanization, and so on. He has recently edited an English-written book, entitled “*Locating Neoliberalism in East Asia*”, and several Korean-written books, including “Gukkawa Jiyeok (State and Localities)”, “Saneok Gyeongkwangui Tansaeng (The Birth of Industrial Landscapes)”, and so on. He has also published papers in *International Journal of Urban and Regional Research*, *Political Geography*, *Economic Geography* and *Critical Asian 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.

**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 “Occluding Difference: Ethnic Identity and the Shifting Zones of Theory on the Middle East and North Africa” (co-authored with Nefissa Naguib) in S. Slyomovics and S. Hafez, eds., *Anthropology of the Middle East and New Africa: Into the New Millenium* (Indiana University Press 2013) and *Middle East Studies for a New Millennium: Infrastructures of Knowledge* (co-edited with Cynthia Miller-Idriss, forthcoming New York University Press 2016).

**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 & 2013), *Ecologies of Urbanism* (Hong Kong University Press, 2013), and *Cities, Towns and the Places of Nature* (Hong Kong University Press, forthcoming). 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 Delhi.



**Holly DANZEISEN** is the Associate Director of the InterAsia Program at the Social Science Research Council, where she currently oversees a number of projects, including the Transregional Research Junior Scholar Fellowship, and previously managed a multi-year project looking at the ways American universities organize research and instruction on various world regions. She received her B.A. in political science from Wellesley College.

**Mona SAGHRI** is the Program Assistant for the Social Science Research Council InterAsia Program. She received her B.A. in political science with an international relations emphasis from the University of California, Santa Barbara in 2012.

## Workshop Auditors' Biographies

### **Muhammad ALAGIL**

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Muhammad Alagil serves as the CEO of Jarir Investment and Chairman of Jarir Group. Mr. Alagil conceptualized and co-started Jarir Marketing Co and Jarir Bookstore chains. Jarir Marketing is listed in Saudi Stock Exchange with a market capitalization of more than USD 3 billion. Since 1990 Alagil has been focusing on Jarir Investment which is a family office. Alagil is the Chairman of Jarir Marketing Company and he is also board member of several major companies in different industry sectors like investments, media, real estate etc. Alagil speaks at various conferences in GCC countries about Family Business, Family Policy, Private Equity, Family Business Governance etc. Alagil's philanthropic work include sponsoring high impact projects at Saudi Cancer Society, Saudi Diabetes Society, various quality education programs and Muhammad Alagil Distinguished Chair for Arab Asia studies at National University of Singapore. Alagil earned a Masters of English from the University of California, Berkley in 1975 and a B.S. in Engineering from KFUPM in 1974. In addition, Mr. Alagil completed the OPM program at Harvard University in 1987.

### **Thomas ASHER**

Program Director, Next Generation Social Sciences in Africa, Social Science Research Council  
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Thomas Asher is director of several programs related to international education and international affairs. These include a grants program that promotes collaboration between area studies experts and journalists on the topic of Islamic traditions and Muslim societies, a collaborative grants program undertaken with the British Council to strengthen world-history curriculum reform, and a fellowship program to support the next generation of African social scientists working on peace, security, and development issues. At the SSRC, he also has convened senior university researchers to explore the implications of Department of Defense funding of social scientists and with the Rockefeller Archive Center has established a working group exploring the relationship between the historical development of the social sciences and philanthropic funding. He served on an advisory board of the National Endowment for the Humanities during two phases of the Bridging Cultures Initiative, first a grants competition and later the Digital Bookshelf. He also has written on participatory politics, the effects of economic liberalization on political life in South Asia, and implications of a transition from a manufacturing economy to a knowledge economy. He speaks Hindi and lived in India for several years as a child and later to undertake his dissertation research. He holds a PhD in anthropology from the University of Chicago and previously served as a research fellow at Human Rights Watch–Africa and acting executive director of Food Aid Management, a food security organization. Tom Asher joined the SSRC, initially as a program officer, in November 2007.

### **Jin Suk BAE**

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Jin Suk Bae is a lecturer at the Departments of English and Global Cultural Contents at Hankuk University of Foreign Studies (HUFS) in Seoul, Korea. She received her BA in English in the year 2000 from HUFS. In 2003, she completed her Master's thesis, entitled "Voices of Adult Korean-born



Adoptees in the U.S.: The Formation and Transformation of their Racial and Ethnic Identities”, at Yonsei University. In 2004, Bae entered the graduate program at Brown University’s Department of American Studies under the Fulbright Graduate Study Award Program (2004–2006), where she received an additional MA in 2006 and her Ph.D. in 2013. Her recent publications include “New York Koreans from Latin America: Education, Family, and Class Mobility”, “Moving and Gathering through Religion: Transnational Connections among the Korean Diaspora from Latin America”, and “South Korean Nationals’ Perceptions of Overseas Koreans: The Effects of National Consciousness, Multicultural Acceptance, and Contact Experience” (with I. Yoon et al.). E-mail: bae.jinsuk@gmail.com

**George BAYUGA**

PhD Candidate, Anthropology, Yale University  
george.bayuga@yale.edu

George Bayuga is a PhD candidate in Anthropology at Yale University. He received an MA in Food Studies from NYU and BAs in History and International Studies from Seattle University. His dissertation research examines how the revival of religion in Mainland China has spurred circulation of Catholic clergy through the South China Sea region.

**Inhye HAN**

Research Professor of East Asian Studies, Ewha Womans University  
ifinahan@ewha.ac.kr

Inhye Han is Research Professor of East Asian Studies at Ewha Womans University. She received her Ph.D. in Comparative Literature from the University of California, San Diego (2014). Her current book project, *Inter-Colonial Contradictions: Transcending National Narratives in Colonial East Asia*, examines colonial-to-colonial cultural relations among the Japanese colonies of Korea, Taiwan, and semicolonized China. Professor Han’s research interests include colonial East Asian literature and film, comparative hermeneutics in East Asia, diaspora studies, religion, and empire studies. Her recent article, “The Afterlives of An Chunggŏn in Republican China: From Sinocentric Appropriation to a Rupture in Nationalism,” appeared in *Cross-Currents: East Asian Culture and History Review* no. 17 (2015): 26-57.

**Hatim EL-HIBRI**

Assistant Professor of Media Studies, Departments of Sociology, Anthropology and Media Studies, American University of Beirut  
he56@aub.edu.lb

Hatim El-Hibri is Assistant Professor of Media Studies in the Dept. of Sociology, Anthropology and Media Studies at the American University of Beirut. His research and teaching interests are in global and Middle East media studies, media theory and history, visual culture studies, and urban studies. He is currently a Mellon Faculty Fellow at the Center for Arts and Humanities at AUB, and is working on a book tentatively titled ‘On Display: Beirut, Media Infrastructure, and the Politics of Visuality.’

**Olga FEDORENKO**

Assistant Professor, Anthropology, Seoul National University  
olga.fedorenko@gmail.com

Olga Fedorenko is Assistant Professor at the Anthropology Department of Seoul National University. She received her PhD from the East Asian Studies Department at the University of Toronto in 2012 and was Assistant Professor/Faculty Fellow at the Department of East Asian Studies

at New York University in 2012-2015. Specializing in Korean Studies and anthropology of media, Dr. Fedorenko is currently finishing up a book manuscript, entitled "Flower of Capitalism: South Korean Advertising at a Crossroads." Her second major project deals with South Korea's Creative Commons movement and its forays into sharing economy. Dr. Fedorenko also holds MBA from Yonsei University in Seoul, South Korea, and BA in Korean Studies from Moscow State University in Russia.

### **Sahana GHOSH**

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[sahana.ghosh@yale.edu](mailto:sahana.ghosh@yale.edu)

Sahana Ghosh is a PhD candidate in Sociocultural Anthropology at Yale University. Her dissertation studies the making and habitation of increasingly militarized borderlands between India and Bangladesh. Her interests are in migration and transnationalism, feminist approaches to state and citizenship, civil-military relations, and illicit economies. Her work has been published in *Contemporary South Asia* and *Gender, Place, and Culture*, and is forthcoming in the *Economic and Political Weekly*.

### **Simon HOWE**

PhD candidate, Anthropology, Yale University  
[simon.howe@yale.edu](mailto:simon.howe@yale.edu)

Simon Howe is a first-year doctoral student at Yale University's Department of Anthropology. His research focuses on the commercial networks for marketing caterpillar fungus (*cordyceps sinensis*) in western China.

### **Yeunhee J. KIM**

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Yeunhee J. Kim is an associate professor of the Department of Social Welfare at Daegu University, Daegu, Korea. She is the director of the Center for Multiculturalism and Social Policy at Daegu University. She has worked with Asian immigrants and Southeast Asian refugees in the U.S., dealing with their mental health issues and socio-economic adaptation. In her current capacities as educator and researcher in a university setting in Korea, her research interests have been focused on social minorities in Korea such as North Korean refugees, marriage migrants, and migrant workers. She has published her research on psychosocial adjustment of North Korean refugees in South Korea, evaluation of service programs and policies for North Korean refugees, cultural competence of social service delivery system for the cultural minorities. She has also been involved in direct services that empower marriage migrants and migrant workers through education and advocacy activities.

### **Kyungsoo LEE**

PhD Candidate, Political Science, Seoul National University  
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Kyungsoo Lee is a PhD candidate of Department of Political Science and International Relations (political science major) at Seoul National University. Her research interest is urban politics and regional development strategy with a geographical focus on Northeast Asia, especially North Korea. She got her MA in North Korean Studies with a thesis about North Korean government's market-related policies. Currently, she is conducting research on (South Korean) co-operatives and social economy as a research assistant in the Democracy and Economic Development Program in Seoul National University Asian Center.



**Sooyou LEE**

PhD student, Anthropology, Seoul National University  
*hiyui@naver.com*

Sooyou Lee is a PhD student at the Department of Anthropology at Seoul National University. Since 2014, Lee has been a research assistant for a three-year project of "Collecting and Compiling a Database of Traditional Life Culture among Koryo-saram in Central Asia", organized by the Asia Center in Seoul National University and funded by National Research Foundation of Korea. The project seeks to examine how traditional forms of life have changed or continued through this process of migration and isolation.

**Wondong LEE**

Master's Student, Political Science, Seoul National University  
*justjs88@naver.com*

Wondong Lee is currently working on his Master's degree at Seoul National University. His primary area of concern is the social economy and how it affects the ways that people get politically informed and thereby motivated to participate proactively in crucial decision making processes. He is taking classes related to this topic and also conducting field research on a municipal government in Seoul under the supervision of Professor Euiyoung Kim (co-Director of "The Social Economy and Alternative Development Models in Asia" workshop at the InterAsian Connections V: Seoul Conference).

**Sumin MYUNG**

Research Assistant, "Global Cold War and East Asia" project, Seoul National University Asia Center  
*namunnib@gmail.com*

Sumin Myung holds an MA degree in anthropology of education from Seoul National University and will continue to pursue his PhD degree in anthropology at Johns Hopkins University from September 2016. His research interests lie at the crossroads of ecological anthropology, multispecies ethnography, environmental history in postcolonial worlds focusing on scientific and popular ecology in East Asia, politics of nature, ordinary ethics, philosophical anthropology, and Korean and East Asian studies. As a research assistant, he has currently investigated the 'Nature Protection Movement' in the late 1970s South Korea with the environmental history of Global Cold War. His future research will address how ideas of nature and varying forms of morality have been mutually constituted on Jeju Island and beyond, through ethnographic, archival, and discursive analyses.

**Alyssa PAREDES**

PhD candidate, Anthropology, Yale University  
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Alyssa Paredes is PhD candidate in socio-cultural anthropology at Yale University. Her dissertation research explores the making of an "alternative" supply chain in wild highland bananas between Japan and the Philippines. She places this study in the context of intensifying regional free trade agreements in the Asia-Pacific, such as the Trans-Partnership (TPP) and the Association of Southeast Asian Nations (ASEAN) Free Trade Agreement (AFTA) 2015. In particular, she is interested in the dynamic relationships between crop systems, logistics, and everyday politics in the crafting of new marketing channels for a non-plantation commodity. Her fieldwork uses the commodity chain as a heuristic to track infrastructural and moral geographies from harvesting, processing and transport sites in the Philippine Visayas and Mindanao regions, to its distribution, marketing and consumption sites in metropolitan and suburban Japan.

**Keumjae PARK**

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Keumjae Park is Associate Professor of Sociology at William Paterson University of New Jersey. Her research interests include migration, gender, and sociology of identity. Park's recent projects focus on cultural discourses about immigrants, immigrant identity, and immigrant rights movements in the United States and in South Korea. She is the author of *Korean Immigrant Women and the Renegotiation of Identity: Class, Gender, and Politics of Identity* (2009) as well as a number of journal articles, and the co-author of a student research textbook, *Student Research and Report Writing: From Topic Selection to Report Writing* (2016). She is currently conducting a research on immigrant rights movements in the U.S., and in South Korea.

**Sojeong PARK**

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Sojeong Park is a Ph.D. student at the Department of Communication at Seoul National University. Her research interests include a variety of media culture and visual culture with particular focus on representation, transnational culture, and digital culture. She received Master's degree at the same department, with her dissertation entitled "Romantic Relationship in the Neoliberal Korean Society: Representation of Romantic Relationship in Korean Romantic Comedy Movies since 2008". In her current research, she examines the hegemonic process between Internet broadcasting culture and conventional television culture. She recently focuses on discursive practices on Internet public sphere in South Korea.

**James PICKETT**

Post-Doctoral Associate, Inter-Asia Initiative, MacMillan Center, Yale University  
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James Pickett is the InterAsia postdoctoral associate and specializes in the history of empire and Islamic authority. His first book project explores transregional networks of Persianate exchange among religious scholars in Bukhara during the eighteenth and nineteenth centuries. Related articles also trace the cultural memory of this era as a subsequent influence on Soviet propaganda in Iran and language ideology in Central Eurasia. James' second project will compare Bukhara's transformation into a Russian protectorate with the Indian princely state of Hyderabad's parallel trajectory into semi-colonial status. He teaches a seminar entitled "Islam and Empire in Central / South Asia." James received his Ph.D. from Princeton (2015) and is concurrently an assistant professor in the history department at the University of Pittsburgh.

**Tri PHUONG**

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Tri Phuong is a PhD Candidate at Yale University's Department of Anthropology. He is currently a Fulbright grantee (2015-2016) conducting dissertation research on new media technologies, urban youth cultures, digital communities, and infrastructures of sociality in Ho Chi Minh City, Vietnam.



**Yourim SONG**

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Yourim Song is a Master's Student of Area Studies at the Sogang University Institute for East Asian Studies. Song's thesis is on 'Forced migration of Kayin ethnic group in Southern Myanmar.' The main focus of the research is on the phenomenon of the Kayin people losing their land and spirit by the SEZ (Special Economic Zone) project which has been conducted by the governments of Thailand and Japan.

**Hanbyul SHIM**

Researcher and Lecturer, Interdisciplinary Program in Urban Design, Seoul National University

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Hanbyul Shim is a researcher and lecturer at Interdisciplinary Program in Urban Design, Seoul National University. He got Ph.D in Urban Planning at the same university, after which he studied at the Department of Geography, University of British Columbia as a visiting researcher. In line with his dissertation study, *Institutional construction of economic production activities and urban morphologic changes in Seoul CBD*, his research interest is to keep track of the industrial composition trajectories of metropolitan cities in relation to the strategic city plans in developing countries. One of his recent research project focuses on the small plans for under-developed area, led by the state during the developmental era of Korea.

**Elise YOUN**

Ph.D. Candidate, Geography, University of California, Berkeley, and Visiting Student, Seoul National University Asia Center

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Elise Youn is a PhD candidate at the Geography Department at the University of California, Berkeley, and a Visiting Student at the Seoul National University Asia Center. Youn's dissertation research is on South Korea's kwinong, kwich'on phenomenon (귀농, 귀촌 현상), specifically why its participants are seeking to drop out of city life, and move back to the countryside to farm. The subjects of her research are people who are searching for an alternative life outside of the developmental, neoliberal, urban mainstream of Seoul and Korea's large cities. In other words, Youn is interested in how developmental subjectivity in Korea has come to be constituted through a "standard" urban life path, and how today's kwinong and kwich'on participants are rejecting this life path.

**Yongle XUE**

Graduate Student, History, Yale University

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Yongle Xue is a second-year graduate student in the Department of History at Yale University. She specializes in modern Chinese history with a focus on the history of energy. Her broader interests are in environmental history, business and economic history, the history of science and technology, and transnational history (particularly inter-Asian connections and Sino-U.S. relations). She is involved in the Yale InterAsia Initiative and co-organized the Yale InterAsia Connections Conference in February, 2016. Born and raised in Shanghai, China, she graduated summa cum laude from Georgetown University with a double major in History and Economics. She will start working as a journalist for ThePaper.cn in Shanghai this summer.

# Local Information

## **CONFERENCE LOCATION**

All *InterAsian Connections V: Seoul* activities will take place at the Seoul National University Asia Center (SNUAC) and the University Culture Center.

Address: SNUAC (BLDG 101), Gwanak-ro 1, Gwanak-gu, Seoul 08826

TEL : 82-2-880-2868

FAX : 82-2-883-2694

E-MAIL : [snuac@snu.ac.kr](mailto:snuac@snu.ac.kr)

For all out of town participants, daily transport will be provided from the conference hotel to SNUAC (see additional details below). For local participants, please contact us at [snuac@snu.ac.kr](mailto:snuac@snu.ac.kr) if you need driving directions and information about on-site parking.

***Campus map on page 199***

### **INTERNET CONNECTION ON CAMPUS**

Wireless internet connection is available within Seoul National University with any one of your electronic devices that has wifi. Each workshop room will have a unique wifi ID and the password, which will be written in the corner of white board in each room. If you have any questions, please ask SNUAC staff.

### **PRINTING ON CAMPUS**

Print and copy costs 40 KRW per page. You can pay in cash or you need to buy a copy card. If you need to use printer, ask one of the staff for detailed assistance.

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## **HOTEL**

Accommodations arrangements have been made for all out of town conference participants at the Best Western Premier Guro Hotel (<http://gurohotel.co.kr>). Hotel accommodation includes breakfast and free wifi connection.

The conference organizers will pay for participants' accommodation for up to five nights (checking-in on April 25 or April 26 and checking-out on April 30 or May 1). Extended stays (at the pre-negotiated group rate) and the cost of spouses' and family members' stays have to be covered by the conference guests. These extra costs can be paid on site with a credit card. If you prefer to pay these costs prior to your arrival, please contact SSRC for detailed information ([interasia@ssrc.org](mailto:interasia@ssrc.org)).

Address: Guro-Gu, Guro-Dong 1128-1

(Address in Korean: 서울특별시구로구구로동 1128-1 베스트웨스턴프리미어구로)

Phone Number: +82 (2) 6905-9500

Check-in time: 14:00, Check-out time: 12:00

*If you need to check in before 8 AM, please contact [interasia@ssrc.org](mailto:interasia@ssrc.org) as additional fees may apply (based on availability).*



Map of Best Western Premier Guro

## TRANSPORT

### Airport to Best Western Premier Guro Hotel

#### 1) From Incheon International Airport

To get to the hotel via public bus transportation, take Airport Limousine No. **6004** at Incheon Airport **6B** or **13A** Bus Station, and get off at Best Western Guro Hotel station. The trip takes about 50~60 minutes to the hotel (57km). Bus fee is around 10,000 KRW (about 10 USD). Tickets may be purchased next to Gates 4 and 9 (indoor booth) or Gates 4, 6, 7, 8, 11, and 13 (outdoor booth).

| The First Bus to Seoul | The Last Bus to Seoul | The time required (min) | Allocation (min) | Fare (won) |
|------------------------|-----------------------|-------------------------|------------------|------------|
| 6:10                   | 22:50                 | 50~60 min               | 30~40 min        | 10,000 KRW |

Alternatively, you can take a taxi from the airport to Best Western Guro. Airport taxis are available outside all terminals. Depending on traffic, a taxi ride to the Hotel would take about an hour~ hour 1/2 and cost approximately 46,000 KRW.

#### 2) From Kimpo International Airport

You can take a taxi from the airport to Best Western Guro. Airport taxis are available outside all terminals. Depending on traffic, a taxi ride to the Hotel would take about 30 min~ 40 min. (18 km) and cost approximately 15,000 KRW.

### Daily Transport - Best Western Guro Hotel- SNUAC Bus Transfer

Throughout the conference, SNUAC will organize daily shuttle buses between the hotel and SNUAC. The trip will take about 25~30 minutes. The buses are scheduled to depart at the following times:

| Date                | From Hotel → SNUAC | From SNUAC →                                   |
|---------------------|--------------------|--|
| Wednesday, April 27 | 8:00 AM            | 7:45 PM  |
| Thursday, April 28  | 8:15 AM            | 9:30 PM  |
| Friday, April 29    | 8:15 AM            | 12:30PM (To Hotel)<br>12:30 PM (To Excursions) |
| Saturday, April 30  | 8:15 AM            | 16:15 (To Airport)<br>16:30 (To Hotel)         |

If we need to make slight adjustments to these shuttle times, you will be informed at the Hotel front desk upon check in.

### Public Transportation

If you need to get to SNUAC on your own, you may use public transportation. Take the metro at the Guro Digital Complex (#2 Green Line) Metro Station, which is within walking distance from the Hotel (~ 3 minutes). You can ask for directions to the metro station at the hotel reception desk. Take the subway heading towards Sindaebang station, and get off at Seoul National University subway station (4 stops). Take exit #3 where you can take #5516, #5513, #6511 or #651 buses, and get off at Seoul National University Bus station. The total trip will take about 45 minutes.

Alternatively, you can take a taxi to the campus from Hotel. This will cost around 10,000 KRW.

### Metro and Bus Tickets

Seoul City's subway system is one of the most convenient and fastest ways to get around the city. Seoul Metro has Line 1 to 9 and additional lines branching out into the metropolitan area. Each subway station has a name, number, and a color representing the subway line. You may buy a disposable metro card at metro station vending machines. The price starts from 1,350 KRW, but fares may differ depending on the travel distance. You can pay the fee with cash or credit card. If you are planning to use Seoul Metro, it is highly recommended to read the information in the following link: [http://asiaenglish.visitkorea.or.kr/ena/TR/TR\\_EN\\_5\\_1\\_4.jsp](http://asiaenglish.visitkorea.or.kr/ena/TR/TR_EN_5_1_4.jsp)

Seoul's bus system also covers routes connecting every corner of the city. Buses arrive at stops in five to fifteen minute intervals. Get on the bus using the front door and pay your fare with cash (1,300 KRW) directly to the plastic box near the driver (you cannot pay the fare with larger bills, e.g. 5,000 won or higher). When the bus is approaching the stop at which you'd like to get off, hit one of the buzzers. Most of the time, the stops will be announced in both Korean and English.

Follow these links to search for subway and bus routes:

Subway: <http://www.smrt.co.kr/program/cyberStation/main2.jsp?lang=e>

Bus: <http://maps2.visitseoul.net/index.jsp?lang=eng&Rq=searchPoi&centerX=126.97696709589996&centerY=37.5654316162674&mapLevel=5#>

You can search your point of departure and destination, and it'll show you the best route, price, and amount of time required for travel. You can also choose to take a combination of transportation options, such as the subway plus the bus, etc.



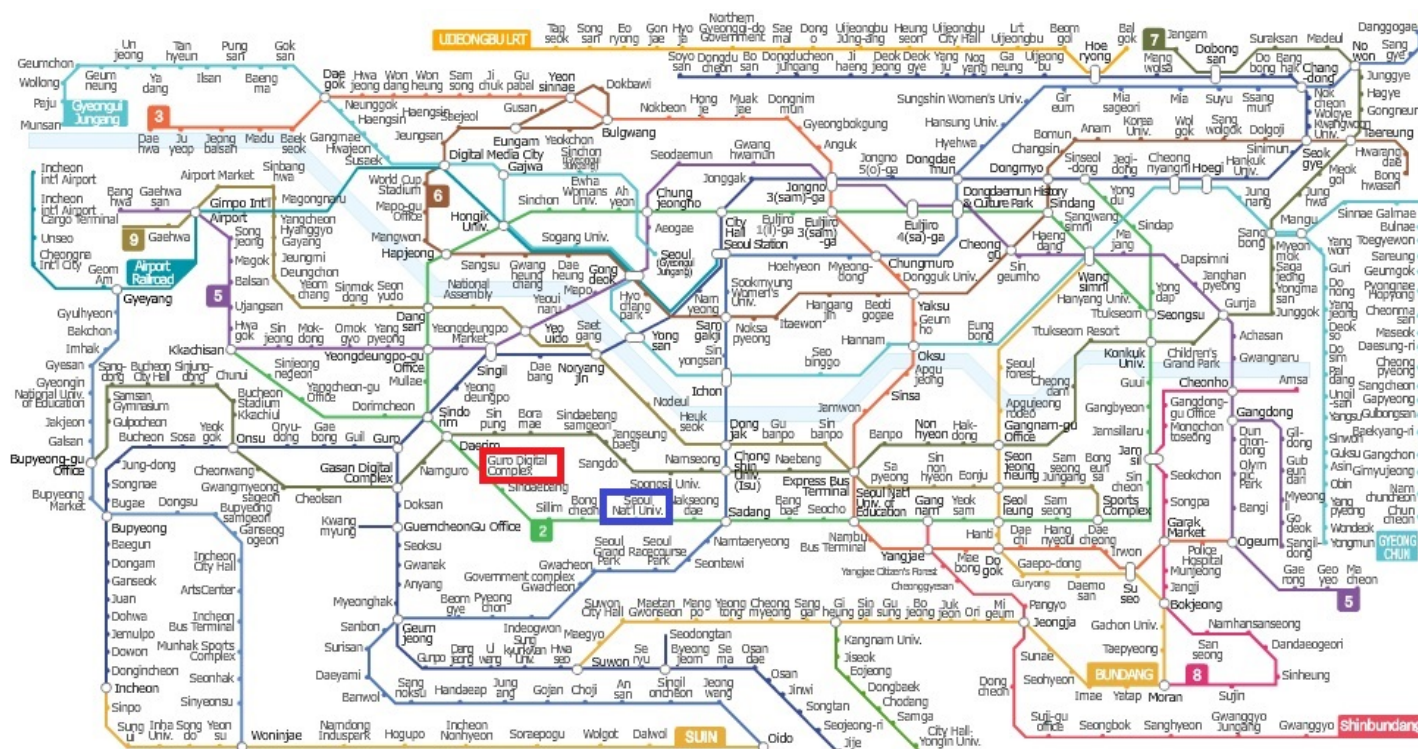


### Taxi Service

The most common way to get a taxi is to flag one on the street (stick out your hand, palm down and move your hand toward you). An increasing number of taxi drivers speak English and certain taxis offer a free interpretation service for English, Japanese, and Chinese via mobile telephone. If your taxi does not have a 'free interpretation' sign or if you are having trouble convincing the driver that you need interpretation, call **82-2-1330**.

A passenger may call for a cab whenever needed, hence the term call taxi. The fare is the same as regular taxis or taxis hailed on the street. However, there is an additional charge of 1,000 won (2,000 won in late-night hours) for the call service. Most call centers only offer services in Korean, so call the Korea Travel Hotline (+82-2-1330) or Dasan Call Center (+82-2-120) for assistance in English. Regular taxi fares begin at 3,000 KRW in Seoul and increase by increments of 100 KRW according to time/distance (fares go up 20% at midnight until 4:00 a.m.). Payment can be made in cash or by credit card. Tipping is neither customary, nor expected. From the Hotel, the front desk will gladly call the taxi for you.

### Plan of the Seoul Metro



**Seoul Nat'l Univ Station:** closest metro station to SNUAC  
**Guro Digital Complex:** closest metro station to the hotel

*Hard copy of the metro map will be provided upon arrival.*

## **ACTIVITIES**

### **Welcome Reception (April 27)**

The Welcome Reception on Wednesday, April 27<sup>th</sup> will take place immediately following your first workshop session, and will be held at SNUAC Samik Hall (2F). SNUAC staff will help accompany all participants to this location.

Following this reception, there will be a shuttle bus back to the Hotel, departing from SNUAC at 17:45.

### **1) Group Dinner (April 28)**

The Group Dinner on Thursday, April 28<sup>th</sup> will take place at the Seoul National University Faculty House. All conference participants are invited. The SNU Faculty House is approximately a 20 minute walk from SNUAC and shuttle service will be provided for those who prefer not to walk (the Shuttle will depart SNUAC at 17:30). Cocktail hour will start at 18:00. The main dinner will be served around 19:00.

Following this dinner, there will be a shuttle bus back to the Hotel, departing directly from the Faculty House.

### **2) Tours (April 29)**

Two optional guided tours are available on Friday, April 29 – a tour of the DMZ or a City Tour. Because these are private, guided tours, advance registration and direct payment are required by April 20. If you have not already done so, please confirm if you would like to attend either tour by emailing [interasia@ssrc.org](mailto:interasia@ssrc.org), and the conference organizers will insure that you have the necessary pre-registration materials.

Both tours will depart directly from SNUAC following the fourth workshop session at 12:00 (a sandwich and bottled juice will be provided for lunch).

- (1) DMZ tour (<http://www.seoulcitytour.net/English/engdmz01.html>, option C)  
SNUAC - Imjingak Park - Freedom Bridge - The 3rd infiltration Tunnel - DMZ Theater / Exhibition Hall - Dora observatory - Dorasan Station - Unification Village Pass by - Amethyst factory or Ginseng Center –Hotel

***\*Passport Required***

- (2) City Tour (<http://www.seoulcitytour.net/English/engdaily05.html>)  
SNUAC - Changdeokgung Palace (Hanok Village on Mondays) - Insadong Antique Shop Alley - Duty Free Shop - Namdaemun Market - Hotel

If you do not wish to participate in one of the guided package tours, feel free to visit the following website for additional details on visiting Seoul on your own:

<http://www.visitseoul.net/en/>

For those not going on a guided tour, the conference organizers will provide a shuttle bus back to the hotel, departing campus at 12:30.



## **LOCAL TIPS**

### **LANGUAGE**

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

### **CLIMATE**

The month of April in Seoul is characterized by rapidly rising daily high temperatures; Daily low temperatures range from 2°C to 9°C, with daily highs from 13°C to 20°C. It is recommended that you bring clothing suitable for both warm and cold weather for big changes in temperature from day to night.

### **ELECTRICITY**

Korea operates on 220 volts, with round-prong European-style plugs that fit into recessed wall sockets /points.

### **USEFUL TELEPHONE NUMBERS AND MAKING PHONE CALLS**

Police: 112

Fire & Ambulance: 119

SNU emergency hot line: 82-2-880- 5349

Conference manager's office: 82-2-880-2868

Jong-Cheol Kim's cellular phone no: 82-10-6600-4586

Lena Kim's cellular phone no: 82-10-2871-9096

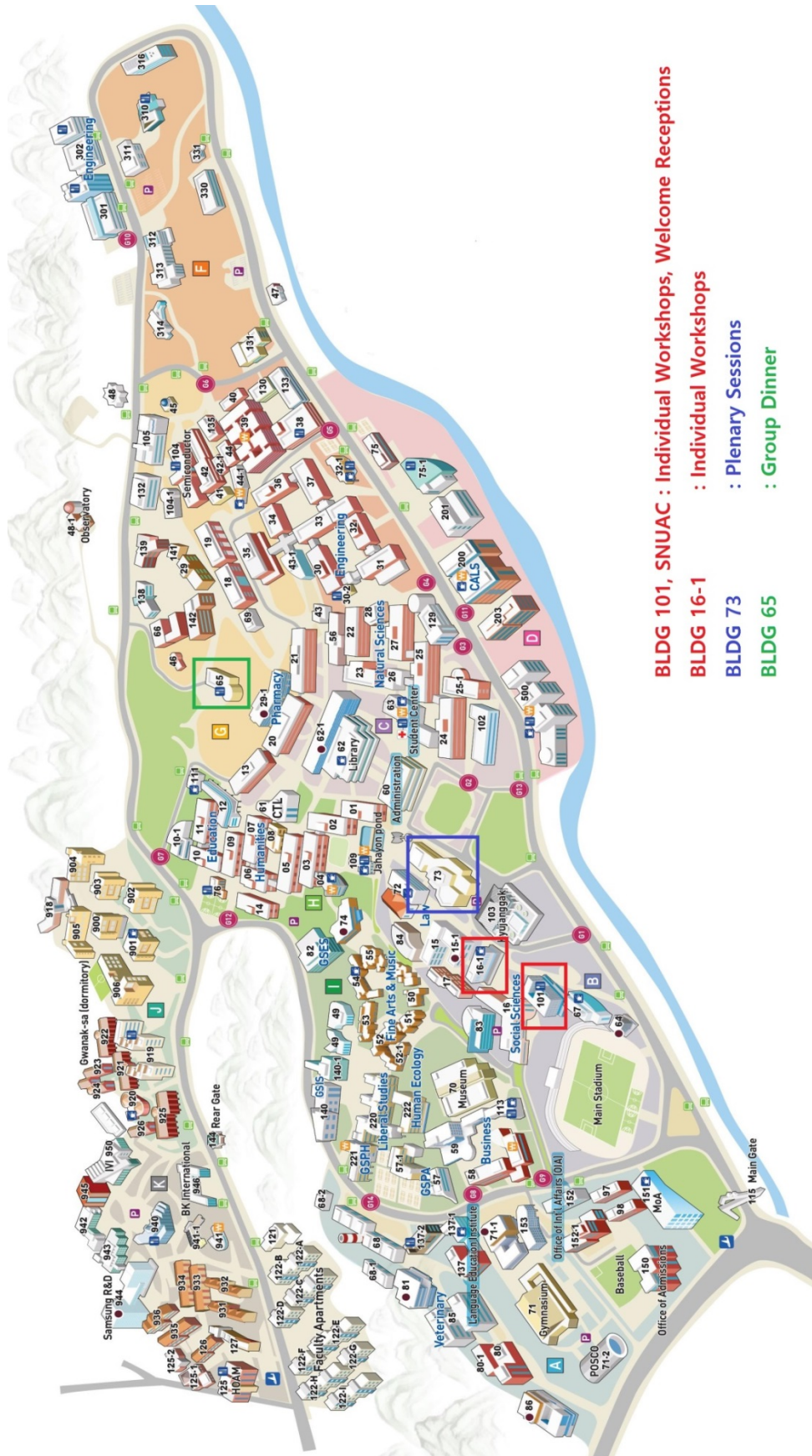
HyunMin Kim's cellular phone no: 82-10-2888-5086

Korea Travel: 82-2-1330

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**Questions?** Please contact the Conference Organizers at: [interasia@ssrc.org](mailto:interasia@ssrc.org)





**BLDG 101, SNUAC : Individual Workshops, Welcome Receptions**  
**BLDG 16-1 : Individual Workshops**  
**BLDG 73 : Plenary Sessions**  
**BLDG 65 : Group Dinner**







# Index of Conference Participants

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