



International Conference on

Inter-Asian Connections IV: Istanbul

October 2-5, 2013



Yale



香港人文社會研究所
Hong Kong Institute for the Humanities and Social Sciences
(Incorporating the Centre of Asian Studies)

**International Conference
on Inter-Asian Connections IV: Istanbul**

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Printed and bound by MDA Martı Basım Yayıncılık, İstanbul

Welcome and Acknowledgements

We are delighted to welcome you to the conference on Inter-Asian Connections IV: Istanbul. This is the fourth conference in the series (Dubai 2008, Singapore 2010, Hong Kong 2012), 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, HKIHSS and SSRC) have now been joined by Yale University and Göttingen University. In addition, the Arab Council for the Social Sciences has joined as contributing organizational partner and of course Koç University, our host institution in Istanbul, has been an integral collaborator on the substance and logistics of this conference and, we hope, of future activities as well.

The initiative is also expanding the modalities and channels through which it works, thus the biennial conference is now augmented by an SSRC program offering postdoctoral fellowships for transregional research focusing on “Inter-Asian Contexts and Connections” (with funding from the Andrew W. Mellon Foundation), two 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 we have also launched a Transregional Virtual Research Initiative (TVRI) focusing on “Media, Activism and the New Political” (funded by the Carnegie Corporation of New York). These other modalities are also represented in this conference, thus expanding the activities of the conference and bringing together researchers in diverse ways. Following the conference, we look forward to planning the new phase of activities for linking research, collaboration, training and teaching on Inter-Asian themes as well as launching digital and print publishing platforms for the work undertaken through the initiative.

Through the exciting themes presented at this fourth conference in Istanbul, 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 conceptual-

izing 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 two important scholars of Asia who will help us frame our discussions through plenary presentations: Deniz Kandiyoti and Willem van Schendel.

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

Deniz Yüksek and Can Nacar would like to thank Seteney Shami and Holly Danzeisen of SSRC and the entire steering committee of the InterAsia Initiative for selecting Koç University for the Inter-Asian Connections IV conference and for providing intellectual and organizational guidance throughout the planning process. They would also like to acknowledge Çağlar Keyder (Boğaziçi University and SUNY-Binghamton) who first recommended to the steering committee that the Istanbul gathering should take place at Koç. They are grateful to the Dean and Associate Dean of the College of Social Sciences and Humanities at Koç University, Sami Gülgöz and Fatoş Gökşen, for their enthusiastic support for holding the conference at Koç and for funding. They would also like to thank İrşadi Aksun, Vice President for Research and Development of Koç University, for his encouragement. Deniz and Can are most grateful to Gülistan Eren, who single-handedly coordinated the local organization and logistics of Inter-Asian Connections IV: Istanbul. They would also like to acknowledge the assistance given by Irene Sun and the other graduate students of the Comparative Studies in History and Society MA program at Koç, as well as the logistical and publicity support provided by the Events Organization Team, the Communications Office and the Procurement Office at Koç. Anadolu Kültür 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 Vice-Chancellor of the University of Hong Kong, Tsui Lap-chee, the Pro-Vice-Chancellor for Research, Paul Tam 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 Deputy President of Research at NUS, Barry Halliwell for his continued support of Inter-Asian Connections over the years. Additionally, without the help of Brenda Lim, Valerie Yeo and her events team at the Asia Research Institute (ARI), NUS, we could not have continued this notable collaboration.

Srirupa Roy would like to thank her colleagues at the University of Göttingen's CETREN network for transregional research who have made this collaboration possible, especially Professors Axel Schneider, Rupa Viswanath, and Peter van der Veer for their intellectual and institutional generosity and encouragement of transregional research initiatives at Göttingen. The crucial organizational support provided by Dr. Holk Stobbe and Dr. Tina Schilbach, is gratefully acknowledged as well.

Helen Siu and Shivi Sivaramakrishnan would like to thank Ian Shapiro, Director of the MacMillan Center, for funds and administrative support to the Inter-Asia Program at Yale. They offer a special word of thanks to Nancy Ruther and the business office staff of the MacMillan Center, as well as the Council on East Asian Studies and the South Asian Studies Council at Yale, for their hard work and support of the Carnegie Corporation grant for the Inter-Asia Program at Yale. We would also like to thank our faculty colleagues, Erik Harms and William Kelly, for their work on this project over the years. We look forward to moving forward with our

Prasenjit Duara
National University of Singapore

Angela Leung
Hong Kong Institute of Humanities and Social Sciences (HKIHSS) University of Hong Kong

Srirupa Roy
University of Göttingen

Seteney Shami
Social Science Research Council and The Arab Council for the Social Sciences

Inter-Asia post-docs, Rajashree Mazumder and Chika Watanabe in the new initiatives.

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 oversight of the collaboration between the ACSS and the InterAsia Initiative. A special mention should be made of the role that Çağlar Keyder (Boğaziçi University and SUNY-Binghamton) played in making this conference possible. Professor Keyder was a workshop director at Inter-Asian Connections III: Hong Kong and helped make the connections and lay the groundwork for holding the fourth conference in Istanbul as well as participating in the intellectual shaping of the themes and substance of the conference.

All members of the InterAsia Initiative thank the Carnegie Corporation of New York, the Chiang Ching-kuo Foundation for International Scholarly Exchange, the Andrew W. Mellon Foundation and CETREN, the transregional research network at University of Göttingen, and the Federal Ministry of Education and Research (BMBF), Germany, for their generous financial support of this conference and thank Koç University for embracing the project and hosting us on their beautiful campus.

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

Helen Siu
Yale University

K. Sivaramakrishnan
Yale University

Deniz Yüksek
Koç University

Can Nacar
Koç University

The Organizing Committee

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 2011, there were 22,260 students (11,255 undergraduates, 11,005 postgraduates), among which 33% were international students. There were 988 professoriate staff members with over 57% 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/index.htm>

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.

SOCIAL SCIENCE RESEARCH COUNCIL

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

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

For the last decade, the SSRC has focused on conflict and peacebuilding, development and social change, the public sphere, knowledge and learning, and strengthening global social science, with close to thirty major programs within these five program areas. Topics past and present include academia and the public sphere, American human development, digital media and learning, the environment and health in China, international migration, media reform, the privatization of risk, religion and international affairs, scholarship in Eurasia, and the challenges posed by HIV/AIDS in Russia, Africa, and around the world. 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.

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

CETREN was launched at the University of Göttingen 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 will be 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 Göttingen-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 recently received a grant of US\$500,000 from the Carnegie Corporation of New York to support an “Inter-Asia Initiative” in partnership with SSRC. The PIs are Helen Siu and K. Sivaramakrishnan, professors of anthropology.

KOÇ UNIVERSITY

WEB site: www.ku.edu.tr

Koç University was founded in 1993 as a non-profit private university in Istanbul. A leading research and liberal arts university in Turkey, Koç University is supported by the resources of the internationally renowned Vehbi Koç Foundation. Koç University strives to be a center of excellence, one that succeeds in providing a world-class education to its students, creating new knowledge via the research of its faculty, applying the



acquired knowledge for the benefit of society, and equipping its students with the highest sense of ethics, social responsibility and good citizenship. With Colleges of Social Sciences and Humanities, Administrative Sciences and Economics, Science, Engineering, Law, Nursing and Medicine, Koç University offers 22 undergraduate, 31 graduate and 16 Ph.D. programs.

Recognized globally for facilitating cutting edge research in its full collection of colleges, in the twenty years since its establishment, Koç has been distinguished by its notable contributions to the elevation of education, knowledge and service both domestically and beyond. With its strong academic structure, research opportunities, international achievements, vivid social environment and wide range of job opportunities upon graduation, Koç University attracts the best undergraduate and graduate students. Koç University's commitment to excellence and its well-resourced programs attract prestigious international academicians.

Koç University is positioned as an excellent research partner in terms of funding research projects in collaboration with national and international public and private institutions (universities, European Commission, public agencies, research and development agencies, business world, and industrial corporations) for research projects.

The total number of externally funded projects has increased over the years at Koç University and as of May 2013, the total number of funded projects is 409 and the total granted amount has exceeded USD 51,000,000.

COLLEGE OF SOCIAL SCIENCES AND HUMANITIES, KOÇ UNIVERSITY

[HTTP://CSSH.KU.EDU.TR/](http://CSSH.KU.EDU.TR/)

The College of Social Sciences and Humanities aims to serve the Koç University community and the society with its seven undergraduate programs, four graduate programs, and four supporting non-degree programs. Three research centers at Koç University derive their human resources, both faculty and graduate students, from the College of Social Sciences and Humanities. These are Women's and Gender Studies Center, Social Policy Center and the Research Center for Anatolian Civilizations.

Faculty members in the college engage in vital, beneficial and creative projects and involve students in these projects as active participants. While expanding the scope of knowledge and adding new perspectives we also strive to contribute to the pressing problems of the societies of the world.

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Conference Agenda

| WEDNESDAY, OCTOBER 2, 2013 | |
|----------------------------|---|
| 09:00-09:30 | REGISTRATION* |
| 09:30-10:30 | WELCOME & OPENING REMARKS |
| | İrşadi Aksun Vice President, Koç University Seteney Shami Inter-Asia Program Director, Social Science Research Council Yun-Han Chu President, Chiang Ching-kuo Foundation for International Scholarly Exchange, Taiwan |
| 10:30-11:00 | COFFEE BREAK |
| 11:00-12:30 | PLENARY SESSION Ambiguous Locations/ Shifting Vocations: Turkey in Asia Deniz Kandiyoti, SOAS, University of London Introduction: Çiğdem Kağıtçıbaşı, Koç University |
| 12:30-13:30 | LUNCH: Yemekhane Dining Hall |

* All public sessions, including the plenary sessions, keynote address and round-table discussion, will take place at the Founders' Hall, Rumeli Feneri Campus, Koç University.



THURSDAY, OCTOBER 3, 2013

| | | | | | | | |
|-------------|---|--|--|---|--|--|---|
| 09:00-12:00 | WORKSHOP SESSION 1 | | | | | | |
| | Student Center B336 | SOS 143 | SOS 277 | CASE GSB Lounge Z22 | Library 117 | Student Center B328 | SCI 208 |
| | "After Neoliberalism?" The Future of Postneoliberal State and Society in Asia | Asian Early Modernities: Empires, Bureaucrats, Confessions, Borders, Merchants | Contemporary Art and the Inter-Asian Imaginary | Inequalities in Asian Societies: Bringing Back Class Analysis | Porous Enclaves: Inter-Asian Residential Projects and the Popular Classes from Istanbul to Seoul | Rescuing Taste from the Nation: Oceans, Borders and Culinary Flows | The Sounds and Scripts of Languages in Motion |
| 12:00-13:00 | LUNCH: YEMEKHANE DINING HALL | | | | | | |
| 13:00-16:00 | WORKSHOP SESSION 2 | | | | | | |
| | "After Neoliberalism?" The Future of Postneoliberal State and Society in Asia | Asian Early Modernities: Empires, Bureaucrats, Confessions, Borders, Merchants | Contemporary Art and the Inter-Asian Imaginary | Inequalities in Asian Societies: Bringing Back Class Analysis | Porous Enclaves: Inter-Asian Residential Projects and the Popular Classes from Istanbul to Seoul | Rescuing Taste from the Nation: Oceans, Borders and Culinary Flows | The Sounds and Scripts of Languages in Motion |
| 16:00-16:30 | COFFEE BREAK | | | | | | |
| 16:30-18:30 | <p>PUBLIC ROUND-TABLE DISCUSSION</p> <p>"Istanbul Conversations - The New Global Left and the Politics of Mediated Activism"</p> <p><i>Transregional Virtual Research Institute, "Media, Activism, and the New Political"</i></p> <p>Chair: Srirupa Roy, Göttingen University</p> <p>Moderators: Sune Haugbølle, Roskilde University, Aswin Punathambekar, University of Michigan, Tarik Sabry, University of Westminster</p> <p>Panelists: Murat Akser, Kadir Has University, Harun Ercan, Koç University, Bassam Haddad, George Mason University and co-founder, Jadaliyya e-zine, Lawrence Liang, founder, Alternative Law Forum and member, Kafila blog, Jack Linchuan Qiu, The Chinese University of Hong Kong, Sherene Seikaly, The American University of Cairo and co-founder, Jadaliyya e-zine</p> | | | | | | |
| 19:30 | DINNER: (FOR CONFERENCE PARTICIPANTS ONLY) | | | | | | |

| FRIDAY, OCTOBER 4, 2013 | | | | | | | |
|-------------------------|--|--|--|---|--|---|---|
| 09:30-13:00 | WORKSHOP SESSION 3 | | | | | | |
| | Student Center B336 | SOS 143 | SOS 277 | CASE GSB Lounge Z22 | Library 117 | MAVA B 255A | SCI 208 |
| | "After Neoliberalism?" the Future of Postneoliberal State and Society in Asia | Asian Early Modernities: Empires, Bureaucrats, Confessions, Borders, Merchants | Contemporary Art and the Inter-Asian Imaginary | Inequalities in Asian Societies: Bringing Back Class Analysis | Porous Enclaves: Inter-Asian Residential Projects and the Popular Classes from Istanbul to Seoul | Rescuing Taste from the Nation: Oceans Borders and Culinary Flows | The Sounds and Scripts of Languages in Motion |
| 13:00-15:00 | LUNCH: YEMEKHANE DINING HALL | | | | | | |
| 15:00-16:30 | KEYNOTE ADDRESS Recombining Asia, or Three Wars and a Conversion H. Willem van Schendel University of Amsterdam, Faculty of Social and Behavioural Sciences Department of Sociology and Antropology Moderator: K. (Shivi) Sivaramakrishnan Yale University | | | | | | |
| 17:00 | TRAVEL TO RECEPTION (BOAT CRUISE) (All conference attendees are invited) | | | | | | |

**SATURDAY, OCTOBER 5, 2013**

| | | | | | | | |
|-------------|--|--|--|---|--|--|---|
| 09:00-11:00 | WORKSHOP SESSION 5 | | | | | | |
| | Student Center B336 | SOS 143 | SOS 277 | CASE GSB Lounge Z22 | Library 117 | MAVA B 255A | SCI 208 |
| | "After Neoliberalism?" The Future of Postneoliberal State and Society in Asia | Asian Early Modernities: Empires, Bureaucrats, Confessions, Borders, Merchants | Contemporary Art and the Inter-Asian Imaginary | Inequalities in Asian Societies: Bringing Back Class Analysis | Porous Enclaves: Inter-Asian Residential Projects and the Popular Classes from Istanbul to Seoul | Rescuing Taste from the Nation: Oceans, Borders and Culinary Flows | The Sounds and Scripts of Languages in Motion |
| 11:00-11:30 | COFFEE BREAK | | | | | | |
| 11:30-13:00 | PLENARY: WORKSHOP FINDINGS I Chair: Michael Feener, National University of Singapore | | | | | | |
| 13:00-14:00 | LUNCH: YEMEKHANE DINING HALL | | | | | | |
| 14:00-15:30 | PLENARY: WORKSHOP FINDINGS II Chair: Helen Siu, Yale University | | | | | | |
| 15:30-16:15 | CLOSING REMARKS Deniz Yüksekler, Koç University Engseng Ho, Duke University Prasenjit Duara, National University of Singapore | | | | | | |

Conference Workshops

- 1. “After Neoliberalism?” The Future of Postneoliberal State and Society in Asia**
Workshop Directors: Emel Akçalı (Department of International Relations and European Studies, Central European University), Ho-Fung Hung (Sociology Department, Johns Hopkins University) and Lerna Yanık (Department of Political Science and Public Administration, Kadir Has University)
- 2. Asian Early Modernities: Empires, Bureaucrats, Confessions, Borders, Merchants**
Workshop Directors: Kaya Şahin (Department of History, Indiana University) and Hendrik Spruyt (Department of Political Science, Northwestern University)
- 3. Contemporary Art and the Inter-Asian Imaginary**
Workshop Directors: Alice Ming Wai Jim (Department of Art History, Concordia University) and Henry Tsang (Faculty of Culture and Community, Emily Carr University of Art + Design)
- 4. Inequalities in Asian Societies: Bringing Back Class Analysis**
Workshop Directors: Deniz Yüксеker (Sociology Department, Koç University), Ching Kwan Lee (Sociology Department, UCLA) and Can Nacar (History Department, Koç University)
- 5. Porous Enclaves: Inter-Asian Residential Projects and the Popular Classes from Istanbul to Seoul**
Workshop Directors: John Friedmann (School of Community and Regional Planning, University of British Columbia) and Erik Harms (Anthropology and Area and International Studies, Yale University)
- 6. Rescuing Taste from the Nation: Oceans, Borders and Culinary Flows**
Workshop Directors: Krishnendu Ray (Department of Nutrition, Food Studies and Public Health, New York University) and Cecilia Leong-Salobir (Postdoctoral Research Fellow, University of Wollongong)
- 7. The Sounds and Scripts of Languages in Motion**
Workshop Directors: Jing Tsu (East Asian Languages and Literatures, Yale University) and Ronit Ricci (School of Culture, History and Language, College of Asia-Pacific, The Australian National University)

WORKSHOP ABSTRACTS AND BIOGRAPHIES

WORKSHOP 1

“After Neoliberalism?” The Future of Post Neoliberal State and Society in Asia

CO-DIRECTORS:

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Workshop Abstract

“Postneoliberalism” or “after neoliberalism” is a term associated with forms of governance that emerged in the mid-late 1990s with the Third Way and social investment states in the UK, Canada, and Aotearoa/New Zealand and in some of the Latin American countries—such as Brazil under and after Lula—that started looking for alternatives beyond the neoliberal one as result of the unfulfilled promises and incompatibility of neoliberalism in non-Western settings. Neoliberalism establishes fundamental connections between economic rationality and socio-political life and despite the fact that it promotes non-intervention into market mechanisms, it is concerned with the governance of individuals from a distance. However, there has been no strict definition of what postneoliberalism is except that postneoliberal projects of governance seek to retain elements of the previous export-led growth model and combine it with social-democratic welfare policies and that post-neoliberalism is considered a “detachment” from the principles of neoliberalism, leading to the emergence of “policies and ideas linked to the left rather than to the right.” We regard this conceptual haziness in the formulation of postneoliberalism as an opportunity to rethink whether or not a possible alternative to neoliberalism, i.e. postneoliberalism is in the making—this time in Asia. As a result, while inviting participants for this workshop, we have several goals.

The first is to better exposit postneoliberalism and the (possibly) emergent postneoliberal state and society, which, according to some, has already started to develop in Latin America and elsewhere. Various elaborations of postneoliberalism supported with cases around Asia can possibly lead us to better to understand, conceptualize and thus theorize postneoliberalism and its conditions in Asia.

Our second objective is to elaborate on the emerging “governmentality (ies)” as a result of this transition from neoliberalism to postneoliberalism, or to the variants of postneoliberalism, to be more correct. With basic tenets of neoliberalism being in question, especially after the 2008-2009 Global Crisis, we are curious to find out whether these neoliberal governmentalities were also being left behind, or were they morphing into some other form. We are interested in finding out the impact of this new form that is emerging “after neoliberalism” on issues like welfare politics, urban transformation, gentrification, education, human rights.

Finally, we were interested in exploring the (possible) link(s) between postneoliberalism and ethnic and religious pluralism in Asian societies. How do, for instance, various groups respond to this transition away from neoliberalism, especially given the fact that what is termed as postneoliberalism in Latin America has often been associated with the consequences of the push from indigenous people’s empowerment and involvement in local politics?

Overall, our expectation was that while tracing the life of the term in Asia, this very vague definition of postneoliberalism might be a challenge. But given the variety of state, regime and society types combined with different economic development models across Asia ranging from the developmental state to the very neoliberal state, presents us a better chance to define, or to redefine the term postneoliberal and the postneoliberal state, and thus, to distinguish between different variants of postneoliberalism.

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Ho-Fung Hung is Associate Professor of Sociology at the Johns Hopkins University. He is the author of the award-winning *Protest with Chinese Characteristics*. His articles appeared in *American Journal of Sociology*, *American Sociological Review*, *New Left Review*, *Review of International Political Economy*, *Asian Survey*, etc. , and won best paper awards from five different sections of the American Sociological Association and from Switzerland's World Society Foundation. His analyses on Chinese political economy have been featured or cited in *New York Times*, *Wall Street Journal*, *BBC News*, *The Guardian*, *Folha de S. Paulo* (Brazil) and *Xinhua Monthly* (China), among others. He is currently finishing a book manuscript tentatively titled *The Development of Capitalism in China: Historical Origins, Global Impacts, and Crises*.

Lerna K. Yanık is an Associate Professor in the Department of Political Science and Public Administration at Kadir Has University, where she also acts as the chairperson of the Department. She received her Ph.D. in Government from Georgetown University in 2002. Before coming to Kadir Has University, between 2003 and 2011, Dr. Yanık has taught in the Department of Political Science at Bilkent University, in Ankara, Turkey. Dr. Yanık is the first prize winner of the Sakıp Sabancı International Research Award in 2006 and has spent a semester at the City University of New York's Graduate Center as a visiting Fulbright scholar in 2009-2010. Dr. Yanık specializes in Turkish foreign policy, politics of space and place, as well as culture and politics. Her research has been supported by Turkish Scientific and Technological Research Council (TÜBİTAK). She is currently working on a book manuscript that examines the discourses of politics of space in Turkish foreign policy. Dr. Yanık's recent publications have appeared in *Political Geography*, *Geopolitics*, *Middle East Journal of Culture and Communication*, *Turkish Studies* and *Uluslararası İlişkiler*.

Workshop Paper Abstracts and Author Biographiess

NGOs as Intermediaries in Pro-Poor Electrification in India: Urban Development in a Postneoliberal Era?

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Forty percent of the world's urban poor - living predominantly in informal settlements - lack access to legal electricity. Urban upgradation programmes, if they exist, prioritize water supply over electrification since water is non-substitutable and more essential for sustaining human life. Illegal electricity - albeit unreliable, expensive and dangerous - is also already widely available in informal settlements. This paper shares the experiences of the Self-Employed Women's Association (SEWA) and *Saath* - two NGOs based in India - of participating in a multiple-stakeholder pro-poor electrification program. By 2008, close to 100,000 homes had been electrified in the city of Ahmedabad and the program is currently being replicated in smaller cities in Gujarat and in the neighbouring state of Rajasthan. The author uses academic literature on urban infrastructure provision, project reports and evaluations, pricing surveys, and interviews with electricity utility and NGO staff to analyze the program for its impacts upon access, tariffs, consumption patterns, quality of service, tenure security, and its role in empowering women through the formation and maintenance of community-based organizations (CBOs). The findings indicate that NGOs can be very effective as intermediaries between utilities, municipalities and urban poor communities. Scaling up such programs will require stronger state involvement in developing a policy framework to facilitate NGO participation in the design and implementation of pro-poor electrification activities, and in the energy reform process in general.

Neoliberalism is generally associated with certain paradigmatic regulatory experiments such as privatization, deregulation, trade liberalization, financialization, structural adjustment, welfare reform and monetarist shock therapy. Many prominent observers of the global economy swiftly proclaimed the "end of neoliberalism" after the economic crisis of 2008. The broader findings from this research suggest that the news of neoliberalism's demise may be greatly exaggerated. The alternative practices and strategies that have emerged more recently, such as the one documented in this paper, may challenge certain aspects of neoliberal thinking even as they reconfigure and recalibrate others.

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In Search of a Postsocialist Mode of Governmentality: The Emergence of Amorphous Postneoliberalism in Vietnam

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This paper examines the mode of governmentality applicable as an analytical framework in socialist states committed to market socialism. At first, as a survival strategy in their acute crisis, socialist states embark on market-based reforms and embrace neoliberalism as both a complementary and competing form of governmentality as they emphasize diversification. As a result, a number of programs associated with neoliberal logics have been deployed by socialist states towards diversifying the economy, education, healthcare and welfares to allow private participation. A number of services traditionally monopolized by socialist states have been transferred partly to private control and ownership. In this phase, the techniques of governance are seen in the co-existence and juxtaposition of both neoliberal and socialist forms of governmentality, which once deemed unthinkable. The successes of socialist states like China and Vietnam over the past few decades since their market-based reform are attributable to this diversifying mode of governmentality and have challenged the binary dichotomy between socialism and neoliberalism. However, there begins to emerge a grand rupture in the political vision of socialist states about the sustainability of this model. The party-states in China and Vietnam have begun to search for a post-socialist mode of governmentality, which resonates with the departure from neoliberalism towards postneoliberalism in various capitalist countries. There are signs of reconfiguration and restructuring of the socialist states in such a highly complicated and fluid context to adapt themselves to a more sustainable governmentality. It has come to a time to rethink both socialism and neoliberalism and their incompatibility. It is argued that postsocialist and postneoliberal processes in these countries are “neither totalizing nor distinct” as they are amorphous and ambivalent at this stage. That in turn has significant implications for democratic political change these countries. Focusing on the case study of Vietnam, I will endeavor to capture basic characteristics of the convergent trend of postsocialist and postneoliberal processes and illuminate the changing power relations in this society.

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Welfare Genocide: Rentierism, Neoliberalism, and the Corporatization of the Public Sector in Jordan

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Previous research by the author elaborated on the details of neoliberal urban restructuring and new forms of spatial ordering in Amman. This research steps back and critically investigates official discourses and practices of development through 3 phases of geo-political and socio-economic transformations taken place in Jordan. Phase one commences with the period right after World War II at the end of colonization. This phase is known by a, relatively, high level of welfare through “state” subsidizing fragile sectors of development including agriculture, infrastructure (mainly healthcare, electricity & water), and education. Yet, during this phase Jordan demonstrated a special case of a non-oil rentier economy where financial support to the government was derived from non-productive sources including oil rent, international aid, and remittances from mainly Jordanians working in the Arabian Gulf. Part of the welfare mechanism was obtained through public sector employment and subsidies on basic goods which benefited the general population.

During phase II and with the enforcement of structural adjustment programs from the World Bank and the IMF towards the late 1980s, Jordan witnessed a substantial decrease in the country’s welfare mechanism and the removal of state subsidies through the beginning of privatization of sectors including water, electricity, and tele-communication. This phase witnessed as well intensive neoliberal urban restructuring where the “state” and its transnational capitalist class, not only subsidized real-estate developments for the elite of the country, but also entered as partner in many of these neoliberal endeavors. Amman neoliberal urban restructuring and emerging forms of spatial ordering included high-end business towers, upper-end residential “gated” communities, and even low-income residential cities that worked to push the poorer segments of society to the outskirts of the City in new zoned heterotopias. This phase is also characterized by the establishment of special economic zones similar to the ones in Aqaba and Petra where these regions of the country became subject to a new set of regulations and de-regulations aiming mainly at economic neoliberalisation.

The third phase, after the financial crises of 2008-9, discussed in this paper is characterized by a post-neoliberal excessive corporatization of the “state” public sector institutions (including mainly electricity, water, and social housing) and a period of deregulation. The author argues that this excessive corporatization is leading to almost an end of welfare and is being camouflaged and pacified by the preoccupation of the masses with attempts for political reform and “democracy” politics such as parliamentary and municipal elections. Finally, it is interesting to, first, map and trace the “state’s” official discourses and practices of “development;” and second, identify the nature and potential of any form of contestation or resistance taken place across these phases of transformations.

Rami Daher is a practicing architect and an academician. Daher has taught at the German Jordanian University, the American U of Beirut, Jordan U. of Science & Tech., and at Texas A&M. Daher earned a Bachelor of Architecture from the U of Jordan (1988), a Master of Architecture from the U of Minnesota (1991) and a Ph. D. in Architecture from Texas A&M U (1995), and did his post-doctoral studies at the U of California, Berkeley (2001). Daher is a heritage and urban regeneration specialist interested in research related to politics and dynamics of public space making and new interventions in existing historic settings. He is a co-founder and a principal of *TURATH: Architecture & Urban Design Consultants* (1999-present), and *Metropolis: Cities Research Council* (2008-Present), the research arm of *TURATH*. Daher had published extensively on issues related to urban practices, neoliberal urban transformations, and the politics of heritage and place making in the Arab City, heritage conservation in Jordan, cultural and heritage tourism in the Arab World, urban activism and critical theories & epistemologies. As an urban activist interested in the politics within Cities in the Arab World, Daher has participated in

several research projects/ urban art initiatives/ or publications on the City in the Arab World addressing several topics including current neoliberal transformations in the region, cultural change and the vanishing heritage of Modernity in the Arab City, politics and dynamics of public space making, politics of foreign aid and City, and urban heritage. Daher is very much interested in consciousness building in the Arab World.

Domesticated Neoliberalism in Iran: Political Economy of Reconstruction

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This paper will examine how the death of Ayatollah Khomeini (1989) and significant decline in oil prices and the end of rentier state golden age enabled an important realignment of economic and political shift in the Islamic Republic toward a privatized free market economy in 1990s. The result was the assemblage of neoliberal governance with ambitious industrial and developmental projects, to make the country inviting to foreign investors, wealthy Iranian diaspora and local professional and middle class population.

In this article I will develop an alternative debate to the theory of the “rentier state” which suggests that oil busts have served the adoption of market-oriented reforms in the exporting countries. I will argue that in Iranian case, the “crisis of governmentality” emerged in the juncture of the mid-1980s economic crisis with the political failure of the Islamic left and the end of the utopian phase of the revolution and served to a new political realignment that led to the economic shift in Iran.

Today, almost all the pro-reform economists involved in shaping or recommending structural adjustment in Iran, believe that the reform was failed for citing its abandonment under political pressure. The institutionalist economists, disciples of the developmental state perspective, explain the failure of the reform through its unrealistic notion of the market institution. The leftist economists, however, argue that the reform has been successful as it has intensified the commodification of labor and some of the major public goods. This article will look at the crisis of governmentality in post Iran-Iraq war and emerging “transferring models” of South-Asian development as the main factors domesticating the adjustment economic policy and persistence of the neoliberal policies as a hybrid system integrated with the populist practices.

Azam Khatam received her MA and BA in Social Science from Tehran University and is a Ph.D. candidate in Environmental Studies at York University, where she is working on her dissertation titled “Beyond developmentalism and populism: restructuring the urban governance in Iran.” The critical analysis of urban change and geography in the Middle East, and the role of women in the labor market have been her two main research interests during last decade. She is a member of the editorial board of the quarterly journal *Goftogu* (Dialogue) and a researcher at the City Institute at York University. Her recent publications include: *Vingt ans de rénovation urbaine à Téhéran : la transformation des tissus anciens en agence immobilière. En Des Quartiers à la Métropole.* Mina Saeidi. Paris: Karthala (2013), *Assaloieh mirroring Abadan: the policy of housing oil workers in Iran, Goftogu*, 54: 86-95 (2012), *City and earthquake: why earthquakes are lethal in Iran? (ed.) Tehran: Agah Publishing House (In Persian)* (2011) and “Struggles over Defining the Moral City: Islam and Urban Public Life in Iran”, in Linda Herrera and Asef Bayat (eds.) *The Making of Muslim Youths: New Cultural Politics in the Global South and North.* New York: Oxford University Press. 2010.



Technostates of the Gcc and Central Asia: Postneoliberalism and 'Domesticating' Elite Higher Education

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This paper examines higher education projects in two resource-rich, developmental regimes in Central Asia and the GCC: Kazakhstan and Saudi Arabia. More specifically, I examine two apparently contradictory – but interconnected – trends, which are representative of broader developments across Asia. On the one hand, we see the proliferation of neoliberal, foreign campuses and partnerships; and on the other hand this is coupled with increasing nationalization of public institutions of higher education. The cases presented here cannot, I argue, be characterized as 'post'-neoliberal, insofar as governmental practices (of the self and others) are just beginning to adopt neoliberal technologies. Through tracing these projects, I illustrate how they are legitimated and implemented by simultaneously drawing on the language of neoliberalism *and* nationalism, and ossify the paternalistic nature of these 'technostates,' which use science and technology as instruments of power.

Natalie Koch is an Assistant Professor in the Department of Geography at Syracuse University's Maxwell School for Citizenship and Public Affairs. She specializes in political and social geography, with a particular interest in nationalism studies and geopolitics. Her doctoral research considered these themes in post-Soviet Kazakhstan, and she is now extending her work to a comparative study of spectacular capital city development projects in Central Eurasia and the Persian Gulf.

Japanese Financial Assistance in Central Asia: Its Driving Forces and Architects of Local Gradualism

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Gradualism was and remains a popular approach alternative to the Western neoliberalism in Central Asian countries for various political and economic reasons. The attraction of East Asian economic miracle as a model prioritizing economic stability and prosperity over political liberalisation and democratization has remained consistently strong within Central Asian political elites. The extent of embracing gradualism has been different throughout different republics, however it was spurred by the shock therapy examples in Russia and developing simultaneously with failures of the Washington consensus, thus potentially making Central Asian gradualism a precursor attempt at postneoliberalism.

When the five Central Asian republics of USSR have become independent in 1991, they have soon encountered a benign and proactive engagement of Japanese diplomacy toward them. Besides boosting bilateral assistance and economic ties, official Tokyo has vigorously promoted Central Asian states in many international institutions, in particular Asian Development Bank, European Bank for Reconstruction and Development, and the OECD's Development Assistance Committee. The simultaneous membership in two regional banks was unprecedented, thus providing Central Asia with double the access to international finance to sponsor the transition.

This paper looks into the role of policymaking carried out by various government officials in the Japanese financial community who contributed to the formulation and implementation of Japanese "Silk Road Diplomacy" in the 1990s and 2000s. Furthermore, it examines to what extent the Ministry of Finance was influential in the overall geopolitical engagement of Japan in Central Asia, as compared to such key ministries as Ministry of Foreign Affairs and Ministry of Economy, Trade and Industry.

In particular, the paper examines the key impact produced by the generation of senior Japanese finance officials in shaping the initial approaches in the philosophy and practice of financial aid towards transition economies of ex-Soviet Central Asia. Many of those professionals would, on the one hand, have a strong background and according philosophy of international financial institutions, such as the IMF, the World Bank or Asian Development Bank. On the other hand, this sub-community, albeit having its internal differences, would on average tend to stronger gradualism in economic reforms than the adepts of neoliberalism.

Nikolay Murashkin is interested in various aspects of contemporary Northeast Asia and the Silk Route region: international politics, political economy, nationalisms and identity processes. His current research focuses on the current Silk Road's interaction with Japan, Japanese developmental finance and foreign policy-making toward ex-Soviet Central Asia. Nikolay is focusing on various facets of Japan's relations with Azerbaijan, Kazakhstan and Uzbekistan. He has several publications in English and Russian languages.

Prior to becoming academic researcher, he has worked as analyst in a London-based bank dealing with natural resources transactions in Central Asia and Eastern Europe. Before doing a Ph.D. at the University of Cambridge, Nikolay earned a Master's in Finance from Sciences Po Paris and an undergraduate diploma in International Relations (Hons) from St. Petersburg State University. He has spent a year at Waseda University Graduate School of Asia-Pacific Studies, later returning there as a Japan Foundation Fellow. Nikolay has served as president of the Cambridge University Russian Society and remains actively involved in the Central Asian academic life through his fellowship at Cambridge Central Asia Forum. Besides his native Russian, Nikolay is fluent English, French and Japanese. He plays balalaika, basketball and "What?Where?When?" (a team trivia sport popular in post-Soviet countries).



“We were not Poor; We were *Made Poor*”: Development and Dispossession in Metro Manila

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This research locates development discourse in the Philippines as a set of immanent and intentional practices designed to align the goals of Philippine development with global capitalism. I examine how making the Philippines a hospitable place for foreign investment necessitates extensive state management, not just of the Philippine territory but of the Filipino population. I draw from Michel Foucault and Achille Mbembe to examine how the Philippine state mobilizes biopower and necropower to facilitate the transformation and continuity of neoliberal formations in the Philippines, even in the wake of the 1997 Asian financial crisis.

This paper focuses on Sitio Mapalad, a lower-income community of 7,000 families built on 50 hectares of public land owned by the National Housing Authority. When this land was sold to corporate developers as part of a proposed central business district, Metro Manila authorities moved to forcibly evict the Mapalad residents from their homes. Based on interviews and ethnographic research conducted in summer 2012, my paper investigates how government authorities act as agents of capitalist development via coercive tactics disguised as poverty alleviation programs. To manage the population of Sitio Mapalad, Philippine authorities enact a governmentality that constantly shifts from biopolitical power (e.g. city police deployed to evict residents and demolish houses) to necropolitical power (e.g. government neglect; criminalization of residents).

My research thus ties the discursive and institutional power of development discourse in the Philippines to the material violences enacted on the urban poor. By illuminating the linkage between neoliberal governmentality and dispossession in communities that were “made poor”, my research studies how the state deploys the rhetoric of development as poverty alleviation to recast vulnerable populations as legible subjects, as resources to be expropriated and co-opted into the flows of global capital.

Stephanie D. Santos is a Ph.D. candidate in the Department of Gender Studies at the University of California, Los Angeles. Her dissertation examines contemporary discourses of governmentality and development in the Philippines, focusing on the displacement, dispossession, and other forms of material violence engendered by neoliberal development strategies on vulnerable Filipina women. In her dissertation, she traces how this violence is justified via official government documents and is naturalized in hegemonic cultural production. Her allied research interests lie in the areas of subaltern studies, critical development studies, and cultural studies of development discourse, with an area focus on the Philippines and Southeast Asia. She has worked as a journalist in the Philippines and as assistant editor at *Amerasia Journal*.

A Return to Regulated Neoliberalism: the Case of Thailand

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This paper analyzes economic and political transformations in Southeast Asia, and specifically in Thailand since the 1997 economic crisis in order to investigate emerging configurations of the state, capital, and citizens in the region. In so doing, I focus on policies introduced after the crisis to govern the lower-income economy—specifically motorcycle taxi drivers—and use this specific case as a diagnostics for the validity of neoliberalism as an analytical category in contemporary Thailand. In the process, I revitalize and shed light over often forgotten debates around neoliberalism was supposed to be and what form should it take, which took place among its proponents between the 1930s and 1970s. Such analysis helps us refine our understanding of different, and often conflict, strains of neoliberal theory and analyze emerging configurations in relations to those debates and its different theorists. Seen under this light, East Asian ‘post-neoliberalism’ may look more like a return to pre-Milton Friedman conceptions of neoliberalism than the beginning of a new phase.

Claudio Sopranzetti is a Postdoctoral Fellow at All Souls College, Oxford University. He received his Ph.D. in anthropology from Harvard University in 2013 with a dissertation titled “The Owners of the Map: mobility and politics among motorcycle taxi drivers in Bangkok.” He is also the author of “Red Journeys: inside the Thai Red Shirts movement,” an ethnographic account of the 2010 protest in the Thai capital.



After Neoliberalism?: the Curious Non-death of Neoliberalism in Japan

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In this paper I examine the curious non-death of neoliberalism in the wake of the 2008 financial crisis, and I do so in particular by analyzing the case of Japan. Examining the Japanese case is particularly relevant given the distinct path the country has postwar from other advanced industrialized nations. During the early decades of the postwar era, Japan stood at the forefront of what has widely become known as the “East Asian developmental state model”. This model was predicated on the assumption that a strong and autonomous state pursuing developmental goals and working in close collaboration with large private corporations could achieve better economic and social results than states guided by *laissez-faire* principles. In the early 1980s, however, political support for this model began to erode. Just as Great Britain and the United States ushered in a new neoliberal regime under Thatcher and Reagan, the Japanese government, under the leadership of LDP Prime Minister Nakasone, embraced a neoliberal ideology that eschewed Keynesianism in favor of Monetarism and stressed the primacy of privatization, deregulation, and a small government.

Given Japan’s postwar historical trajectory, this neoliberal turn would represent only the initial salvo against the developmental state model. Although financial crisis that emerge in the wake of financial liberalization would generally spark a backlash against neoliberal policies, this was not the case in Japan. In the wake of two financial crises (Japan’s 1989 Asset Bubble Collapse; 1997 Asian Financial Crisis), the neoliberal ideology that Nakasone embraced grew stronger as the economy weakened, finding its greatest proponent in the figure of LDP Prime Minister Koizumi (2001-2006). Under this administration both the cause and cure of Japan’s malaise came to be based on neoliberal premises. According to this view, the cause was the continued legacy of a strong and activist state inherited from Japan’s developmental state model. The cure, therefore, was to conduct neoliberal structural reform and scale back the state so that the market could efficiently decide how to allocate scarce resources. Moreover, even after 2008 Financial Crisis and the fall of the long-standing political party in power (LDP), a “post-neoliberal” form of governance has failed to materialize.

In light of this background, the main objectives of this paper are twofold. The first is to provide an empirical critique of the neoliberal perspective regarding the institutional structure of the Japanese state. In contrast to neoliberal proponents who argue that the prolonged stagnation of the Japanese economy is attributable to Japan’s inability to adequately reform the structure of the developmental state, I demonstrate that there has been a significant change in the characteristics of the Japanese state in both quantitative and qualitative terms since the early 1980s. While the state has scaled back its role in many industrial economic and welfare-related areas that were associated with Japan’s developmental state model, the overall size of the state has grown because the state has taken on a far greater, though often more hidden, role in areas that helped to preserve the stability of a more liberalized and finance-driven market. In the face of this empirical critique, the second objective of this paper is to provide a political analysis of why this neoliberal paradigm has been difficult to shed, and why a “post-neoliberal” form of governance has failed to materialize in Japan.

Takaaki Suzuki is Director of Asian Studies and Associate Professor of Political Science at Ohio University. He received his B.A. in Government and East Asian Studies from Oberlin College, his M.A. in International Affairs and Certificate in East Asian Studies from the School of International and Public Affairs at Columbia University, and his Ph.D. in Political Science from Columbia University. His work is primarily in the field of International Relations and Comparative Politics, with a regional specialization in East Asia. He has conducted extensive research in Japan at the Ministry of Finance and the University of Tokyo through the funding of the Japan Foundation, the Social Science Research Council, and the American Council of Learned Societies. He held the Matsushita Postdoctoral Fellowship at Columbia University, and was a Visiting Scholar at the Reischauer Institute, Harvard University.

Dr. Suzuki's book, *Japan's Budget Politics: Balancing International and Domestic Interests*, is published by Lynn Rienner Publishers as part of Columbia University's East Asian Institute Series. The book examines the interplay of the international and domestic forces that have shaped Japanese macroeconomic policy. Some of his other recent publications include: "After Embedded Liberalism: The Neo-Liberal Hybridization of Japan's Developmental State" (forthcoming); "Globalization, Finance, and Economic Nationalism: The Changing Role of the State in Japan" (2012).



Towards Solidarity and Recognition in Post Neoliberalism? Social Citizenship in China after One Decade of Social Policy Development

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According to the rhetoric of the postwar welfare state, citizens should have equal access to social benefits and regulations based on human need rather than place of residence (Wincott 2006). But under China's socialist system and neoliberal reform, Chinese social citizenship has been eroded for various political and economic goals. Are there positive changes in Chinese social citizenship after a decade of administration on the development of social policy? By interviewing 24 migrant college graduates working in Guangzhou and Shenzhen, current study confirms institutional progress in social policy for people's social protection. But these post neoliberal social programs are far from enough to help migrant grads perform full social citizenship in urban regions. The study contributes to a growing body of literature analyzing social citizenship and social policy in China, and focuses on social inclusion of educated but disadvantaged youth under neoliberal and post neoliberal reforms.

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A Neoliberal ‘Logic of Relief’ or a Post-neoliberal ‘Logic of Rights’? A Critical Analysis of the Welfare Regime in Turkey

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Why has Turkey’s JDP government spent a total of 10 billion TL for social assistance programs despite its declared commitment to neoliberal principles such as privatization, liberalization and dismantlement of developmental welfare programs? One possible answer to this question might suggest that the welfare platform of the JDP in Turkey is one of the first examples of a post-neoliberal welfare regime in Asia and that Islamic values of societal justice has allowed the JDP to create an Islamic alternative to neoliberalism. In contrast to such a perspective, this paper suggests that the Turkish case is one where we can witness the local production of neoliberalism, whereby Islamic values do not undermine but actually sustain processes of neoliberalization, and that a post-neoliberal era is yet to emerge. This argument is substantiated by an examination of

a specific aspect of the Turkish welfare regime: “social assistance programs.” The empirical evidence has been collected during my dissertation fieldwork in 2009-2010 where I examined state and non-state social service provision in Turkey via using interpretive, discursive and ethnographic methods.

In the past decade, JDP has introduced a variety of social assistance programs. For some, these social programs are perceived as a sign that Turkey’s new government had successfully been able to combine a commitment to Islamic values of social justice with free market economics. Yet, this positive account of ‘neoliberal Islam’ is not shared by the Kemalist-secularist opposition. For example, the opposition has argued that these social assistance programs perpetuate a ‘sadaqa culture’ (dependency) among the Turkish poor and undermine a rights-based understanding of citizenship. To present an alternative, some secularist municipal governments even designed their own social assistance programs which they claimed to be informed by Kemalist social-democratic principles. In short, the expansion of the welfare regime in Turkey in the past decade has also been marked by a political contestation over what a proper welfare regime is—a key question to which different political constituencies claimed to have alternative answers. However the comparative analysis of these two political constituencies’ social assistance programs and their points of disagreement reveals that both carry neoliberal characteristics and are informed by a ‘logic of relief’ instead of a ‘logic of rights.’

Gizem Zencirci is an Assistant Professor of Political Science at Providence College. She has received her Ph.D. from the department of Political Science, UMass Amherst and her BA and MA degrees from Bilkent University, Turkey. She specializes in comparative politics and political theory. Her research interests include neoliberalism, welfare regimes, charity, philanthropy, civil society, political Islam, globalization and Middle East politics.

WORKSHOP 2

**Asian Early Modernities:
Empires, Bureaucrats, Confessions, Borders, Merchants**

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Workshop Abstract

Our workshop will discuss the political, cultural and economic dynamism of the Asian continent in the early modern period. The scholarship on the “European expansion” often misses the fact that this period witnessed an “Asian expansion” as well, in terms of empire/state formation, economic dynamism, demographic movements, and religious/confessional debates. Our objective is to investigate the contours and contents of this pan-Asian early modernity. One of the main trends of the period is the expansion/establishment/consolidation of the Ottoman, Safavid, Mughal, Russian and Chinese (Ming and Qing) empires and the Tokugawa shogunate, through mutual exchanges in and outside Asia, and within the context of larger economic and ecological trends. Related to the histories of these empires, we aim to emphasize the emergence of imperial and local bureaucracies as agents of management and conflict resolution. Another important issue is the conflation between empire and confession building. From the redefinition of Sunni-Shiite identities in the Middle East to the rejuvenation of Orthodox Christianity in Russia, from the Shinto renewal in Tokugawa Japan to the interface between Islam and Hinduism in Mughal India, this period produced religious discourses and models that are found at the roots of modern belief systems. Finally, beyond the imperial centers, borders, frontier regions and zones of flux, such as the Caucasus, Central Asia, the Persian Gulf, Korea and Siberia, became loci of encounters between different empires, and between empires and local communities. Merchants and merchant communities played an important role in all these areas, and some communities constituted an international and pan-Asian merchant class. These individuals and communities brought together clusters of information from widely different contexts, and created multiethnic and multi-linguistic zones of exchange that included more than simple commercial transactions. In this workshop, we will discuss Asia as a whole, and go beyond Eurocentrism as well as local particularisms. While any discussion of empire/state formation has to address the considerable literature on European history, our aim is to use Asia as a zone that produced its own brand of early modernity. Part of this Asian early modernity was created as an answer to European incursions into Asia; most of it, however, came into being as a result of internal dynamics. A study of this Asian early modernity will not only allow us to criticize Eurocentrism and the modern nation-state; it will also help us revisit a formative period in world history that is often overshadowed by modernity-centric approaches.

Hendrik Spruyt is Norman Dwight Harris Professor of International Relations at Northwestern University. He previously taught International Relations at Columbia University (1991-1999) and Arizona State University (1999-2003) before joining the faculty at Northwestern. He received a Doctorandus from the Law Faculty at the University of Leiden (The Netherlands) in 1983, and his Ph.D. from the University of California, San Diego in 1991. He is the author of *The Sovereign State and Its Competitors* (Princeton: Princeton University Press, 1994), which won the J. David Greenstone Prize for best book in History and Politics 1994-96. His *Ending Empire: Contested Sovereignty and Territorial Partition* (Cornell University Press 2005) was a runner up for the Greenstone Prize in 2006. He is also the author of the textbook *Global Horizons* (University of Toronto, 2009) and co-author with Alexander Cooley of *Contracting States: Sovereign Transfers in International Relations* (Princeton: Princeton University Press, 2009). Among his recent publications are: “Empires, Past and Present: The Relevance of Empire as an Analytic Concept,” in Noel Parker, ed., *Empire and International Order* (Farnham, UK: Ashgate, 2013); “New Institutionalism and International Relations,” in Ronen Palan, ed., *Global Political Economy* (London: Routledge, 2012); “Indonesia,” in Richard Caplan, ed., *Exit Strategies and State Building* (Oxford and New York: Oxford University Press, 2012). He is currently working on two book-length projects. One project focuses on integration in multi-ethnic militaries. The second is a study of different international systemic orders across history and in different regions.

Kaya Şahin is assistant professor of History, and adjunct assistant professor of Central Eurasian Studies and Near Eastern Languages and Cultures at Indiana University, Bloomington. He received his Ph.D. in history from the University of Chicago in December 2007. He was previously a postdoctoral fellow in Middle Eastern Studies at Northwestern University (2007-8), and an assistant professor of History at Tulane University (2008-12). He is the author of *Empire and Power in the Reign of Süleyman: Narrating the Sixteenth-Century Ottoman World* (New



International Conference on

Inter-Asian Connections III: Istanbul

October 2-5, 2013

York: Cambridge University Press, 2013). His research and writing projects have been supported by the American Research Institute in Turkey, the Andrew W. Mellon Foundation, the Newberry Library, and the Social Science Research Council. He is a historian of the early modern Ottoman Empire, with a particular interest in history writing, governance, religious/confessional identity, and the construction of discourses/fictions around the question of what it meant to be an Ottoman. His current research projects focus on the cultural and religious aspects of the Ottoman-Safavid rivalry in the sixteenth and seventeenth centuries, the European views/representations of the early modern Sunni-Shiite divide, and the fabrication of consent and legitimacy in early modern Eurasian empires.

Workshop Paper Abstracts and Author Biographies

Partners in Profit: Empires, Merchants, and Local Governments in the Mongol Empire and Qing Mongolia

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Historians of the Mongol empire have recently begun to understand the crucial importance of the importance of *ortoq*, mercantile “partners” of the Mongol ruling class, who performed a number of services for them on a profit-sharing basis. Historians of nineteenth century Mongolia have long known about the activities of Chinese merchants in Qing-era Mongolia, including serving as *tüingshi* (Modern Mongolian *tünsh*, from Chinese *tongshi* ‘interpreter’) or partner merchants for Mongolia’s local banner governments under Qing sovereignty. *Ortoq* is the Turkic word for partner, and *tünsh* is now the Mongolian word for partner—the semantic coincidence is remarkable.

Not previously noted, however, is the fact that these two institutions fulfilled the same purpose: to grease government operations by commercializing public finance on a “for-profit” basis. Bringing these two institutions together in a comparative framework enables us to bracket out many of the particular issues of ethnicity and multi-national empire often used to interpret these institutions. Instead they are revealed as a set of financial practice that Mongol rule helped nativize for a certain period of time in early modern East Asia. That these same modes of public finance were later applied in Mongolia by the Qing empire adds an ironic fillip to the story.

Placing these two institutions together in a comparative framework highlights certain long-standing differences between pre-modern East Asia and Western Eurasian imperial political economy. The differences are reflected in both ideology and structural preconditions of rule. Ultimately the “partnership” institution was not successfully nativized within Chinese governance and largely disappeared within a century after the fall of the Mongol empire. Yet where the preconditions for realizing the ideology of direct contact between officials and taxpaying publics were not realizable, the Qing empire resorted to these methods again. Finally the practice of partnership reveals major conflicts of interest between local officials and imperial courts that call into question whether these two levels can be covered under a single abstract concept, such as “the state.”

Christopher Atwood is Professor of Mongolian Studies in the Central Eurasian Studies Department and adjunct professor of History at Indiana University (Bloomington). His dissertation and first book (*Young Mongols and Vigilantes in Inner Mongolia's Interregnum Decades, 1911-1931*) was on the nationalist movement in Inner Mongolia. Current areas of active research include applying source critical methods to reconstruct lost Mongolian sources of the Mongol empire, and developing a new, non-“tribal,” framework for social history of Central Eurasian nomads. He has appeared on numerous television shows about the Mongol world empire and is author of the *Encyclopedia of Mongolia and the Mongol Empire*.



Transformation of Inter-Asian Regional Connections from Early Modern to Modern Period

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This paper discusses why a Euro-centric imperial world order of the early 20th century witnessed the peak of inter-Asian political and intellectual networks, with highly rich engagement with the legacy of early modern regional orders of Asia. It will first describe the legacy of regional international orders (of East Asia-tribute system and Islamic political network) and universal empires in Asia. This early modern Asian political traditions has to be taken into account when we narrate the story European maritime expansion in Asia as well as the long 19th century experience of imperialism and decolonization. The story of the expansion of European international society or European norms of inter-state relations cannot explain the trajectories of empires, nationalism and regional orders in broader Asian continent. From the persistence of tribute system in East Asia to the revival of the idea of a Muslim caliphate, pre-1750 Asian regional order legacies shaped the 19th century Asian experience with colonialism, nationalism, and regionalism. More importantly, the period from the 1880s to the 1930s witnessed the peak of inter-Asian intellectual and political links across historical cultural zones of the Islamicate, Hindu and Confucian societies of Asia. The paper will end with reflections on the legacies of late 19th century re-regionalization of Asia from the perspective of the global norms and contemporary political values.

Dr. Cemil Aydın is teaching courses on international history and global history at University of North Carolina-Chapel Hill. He studied at Boğaziçi University, İstanbul University, and the University of Tokyo before receiving his Ph.D. degree in History and Middle Eastern Studies at Harvard University in 2002. Cemil Aydın's publications include his book on the *Politics of Anti-Westernism in Asia: Visions of World Order in Pan-Islamic and Pan-Asian Thought* (Columbia University Press, 2007), a co-edited special volume on "Critiques of the 'West' in Iran, Turkey and Japan" in *Comparative Studies of South Asia, Africa and the Middle East* 26:3 (Fall 2006), and "Globalizing the Intellectual History of the Idea of the 'Muslim World,'" in *Global Intellectual History*, ed. Samuel Moyn and Andrew Sartori (Columbia University Press, 2013), pp: 159-186. He is currently working on a book manuscript on the intellectual history of the idea of the Muslim World (forthcoming, Harvard University Press).

'Paper, Revenue Administration and Munshi-Gari in 18th Century India'

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(IN ABSENTIA)

This paper argues that our understanding of the transition to colonialism in South Asia can be enriched by examining the formation of revenue collection systems in north India between 1750 and 1850. It examines agrarian revenue systems not through the prism of legalism or landholding patterns, but by looking at the paper and record-based mechanisms by which wealth was actually extracted from India's hinterlands. It also examines the Kayastha pensmen who became an exponentially significant component of an Indo-Muslim revenue administration. They assisted the extension of Mughal revenue collection capabilities as *qanungos* (registrars) and *patwaris* (accountants). The intensity of revenue assessment, extraction and collection all picked up by the mid-1700s, through the extension of cultivation and assessment by regional Indian kingdoms. This was picked up by the East India Company in its agrarian revenue settlements in north India, where it utilised an extant revenue culture to push through savage revenue demands. These pensmen provided the Company's early state with crucial skills, physical records, and legitimacy to garner the agrarian wealth which would fund Britain's Indian empire. These more regular patterns of paper-oriented administration engendered a process of 'bureaucratisation' and the emergence of the modern colonial state.

Hayden Bellenoit is an Associate Professor of South Asian History at the US Naval Academy in Annapolis, Maryland, USA, where he has taught since 2007. He received his D.Phil in Modern History from Oxford University, and is a social, economic and religious historian of modern South Asia. He is the author of *Missionary Education and Empire in late colonial India, 1860-1920* (London, 2007), and various articles in *Modern Asian Studies* and *South Asian History and Culture*. Currently, he is working on a book on 18th century Mughal India and the bureaucratic transitions from late Mughal to early British colonial rule, examining the role that 'Islamised' Hindu pensmen (Kayasthas) played as functionaries in changing patterns of revenue administration. This work is under contract with Routledge and will be in print in early 2016, titled *Governance, Bureaucracy and the Colonial State in India, 1760-1860*.



Capitalism and Inter-Asian Linkages: The Impact of China on Developing Business Networks in Western India, 1750-1850

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Long-standing external linkages have, for centuries, had a profound impact on the character of South Asia. The western coast, in particular, has a documented history of overseas trade that dates back thousands of years. Overall, western India has exhibited a consistent history of foreign relationships sustained through trade. This commerce was fairly diversified, with a variety of different goods exported from a number of thriving port cities along the coast. Foreign merchants came to trade in the city bazaars, while goods were shipped to all over the Middle East, to western Asia, and sometimes to as far away as China.

Besides bringing the British and the political changes that accompany such a political upheaval, the mid-eighteenth century also brought a noticeable expansion of trade with China. The shift toward the China market caused a number of associated changes within the existing structure of Indian trade and capitalist entrepreneurship in western India. Throughout this period of intense transformation it became clear the impact that such an economic change could have not only on the region's economy, but on all its socio-political structures. Yet, an analysis of these changes also brings into stark focus the areas of continuity; it makes it possible to determine how, what at first appears to be a noticeable deviation from pre-existing practice can, in certain arenas, also be seen as part of a much longer-standing history of foreign commercial, capital, and cultural exchanges.

Moreover, Bombay undeniably rose to a place of centrality in this period. However, by examining this ascension through the lens of the impact that the expanding China market had on western India, it becomes possible to place the city's evolution within the wider framework of Indian network development. Considering the role of the China market in an examination of Bombay's emergence as the chief political and economic centre of western India even makes it possible to question the extent of this primacy, given the impact of resistance forces and the continuation of pre-European dependencies.

Kate Boehme received her BA from Smith College, and her MA in Imperial and Commonwealth History from King's College London. She is currently enrolled as a Ph.D. candidate at Homerton College, University of Cambridge, where she is writing her thesis on the development of western Indian business networks in the mid-nineteenth century.

Bounding States: Mapping Asian Expansion 1500-1750

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This paper shall seek to examine the production of cartographic material occurring on the Eurasian continent during these years. The period under discussion can be characterized as one in which a growth in trade and economic exchange promoted the extension of state control throughout the Eurasian continent. States sought to regulate these patterns of exchange whilst carefully delimiting the space within which their populations moved, a delimitation that was forced to occur both in negotiation with and in reference to other states from both within and outside the region. Contrary to the assumptions of a great deal of work on European state-building and the emergence of the concept of sovereignty, such practices of spatial delimitation could be perfectly *au fait* with notions of linear borders and territorial forms of political control. Yet there was great variety in the manner in which these political practices were represented by the state's agents, and how these representations were reproduced both within and beyond the state itself, reproduction driven by the circulation of such material both throughout and beyond the region itself.

Through closer attention to these patterns of cartographic production, we become better able to contextualize this expansion of the state that is such a characteristic of the period. The manner in which these states attempted to literally ground their political authority by representing its spatial extent on the map has been taken as a paradigmatic European practice, but its interaction with similar techniques in Asia remains understudied. This piece will attempt to utilize cartography and its circulation as one means to explain the manner in which imperial states served to ground their own rule within representations of their own territorial extent, and consequently to legitimate territory as a paradigm through which the extent of political authority would be determined. Problems of territorializing Imperial authority contributed to selfsame patterns of Imperial representation which served to both create polities as both bounded and recognizable within vastly varied geopolitical contexts, and thus served to create what we understand as the sovereign state-centered political reality of the nineteenth century.

Ted Boyle's research focuses on the intersection of state, space and territory and the manner in which this has developed into the modern notion of sovereignty. His master's thesis was a close examination of maps produced in Japan of the area to its north, and the manner in which this territory was made legible to and subsequently incorporated within the state in what is conventionally understood as the Early Modern period. His current work extends this project into the modern era whilst seeking to understand the development and representation of this isomorphism of state and territory represented on the map and legitimated through the notion of the sovereign state, both within Japan and within a wider comparative perspective. He currently divides his time between Japan and Tbilisi, Georgia.



Searching for the *Sahib-Qiran*: Claims, Contestations, and Connections in the Early Modern Islamicate Empires

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In the late 16th century, an Ottoman bureaucrat, Mustafa Ali, embarked upon writing an ambitious chronicle of world history. Ali's "Essence of History" is considered his magnum opus. In a discussion on the hierarchy of sovereignty, Ali uses two designations: mu'eyyed min ind Allah ("succor of Allah") and sahib qiran ("lord of the auspicious conjunction"). While the former title denotes a sovereign never defeated in battle, the latter term signified a world conqueror that established universal dominion. For Ali, there were only three that could be called sahib-qirans: Alexander, Chingiz Khan, and Timur.

Far more than any religious claim, Ali's sahib-qirans came closest to attaining universal dominion in Eurasia. However the title is most associated with Timur. Timur's fourteenth century military campaigns aimed at reestablishing the Eurasian polity and universal dominion of Chingiz Khan. Timur's successors and sedentary bureaucrats could not create a stable polity in the lands conquered by his steppe warriors – Anatolia, the Iranian Plateau, Central Asia, India. Soon after his death, regional leaders, including his descendants and associates, established independent sovereign dominions.

However, as evidenced by Mustafa Ali, Timur's memory continued to cast a lasting shadow on many early modern Islamicate political formations. In fact some historians take Timur's death in 1405 as the dawn of the 'early modern' period in this region of Eurasia. In the subsequent centuries various polities and rulers, ranging from Uzbek Khans, Safavid Shah 'Abbas, Ottoman Sultan Suleyman the Magnificent, Mughal Badshah Shah Jahan, and even Nadir Shah were just a few of the important rulers that employed the title, often in contestation with one another. New scribal classes that had often read and used the same 'classical' models were also central to this shared political vocabulary.

This paper seeks to look at the history, employment, and claims associated with the title 'sahib-qiran' and its various regional transformations both within particular empires, but also as a site of political contestation and rivalry with the others with whom they viewed with suspicion and courtesy. The title was part of a shared and 'connective' political vocabulary that stretched from Istanbul to Isfahan to Delhi.

Naindeep Chann is a Ph.D. candidate in the History Department at UCLA. His research interests relate to the early modern Islamicate empires: the Ottomans, Safavids, and Mughals. He has received multiple academic awards with the most recent the 2013 American Institute of Indian Studies Junior Fellow and 2012 American Institute of Pakistan Studies Junior Fellow. He is presently conducting research for his dissertation, accessing archives in the Netherlands, the UK, France, India, Turkey, and Oman, on questions of trade, politics, mercantilism, and piracy extending from Surat to Basra, during the early modern period.

The Chinese World Order in Practice: Symbolic Domination and Hierarchy in Early Modern East Asia

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How did the Chinese empire manage to build and reproduce hierarchy over many centuries despite occasional declines of Chinese material power? My project explores the Chinese empire's international political dynamics in early modern East Asia and asks why Japan and Korea responded differently to the China-centered hierarchical order from the late 14th century to the end of the 18th century (Ming and High Qing periods). In an effort to bridge the gap between International Relations theory and the diplomatic history of East Asia, I build a theory of hierarchy joining the “practice turn in IR,” using various primary sources as well as extensive secondary literature on Asian history. Unlike rationalist approaches to hierarchy, I view the taken-for-grantedness and habituation of diplomatic practices embodying the dominant state's worldview at the core of international hierarchy. More specifically, I argue that “symbolic domination”—the ability of China to establish its “ruler” identity as a product of routine practices through the eyes of Japan and Korea—was a key mechanism that supported imperial China's long-lived hierarchy. A hierarchy centered on imperial China did not mean that it was always the Han Chinese who held superior potential for the use of military power. Rather the repeated, taken-for-granted performances of the gift-exchange and investiture derived from the Chinese Confucian culture resulted in placing the Chinese view of the world and of its identity as the rightful ruler vis-à-vis other “barbarian” states and polities as a default position.

Ji-Young Lee is an assistant professor of international relations and C.W. Lim and Korea Foundation Professor of Korean Studies in the School of International Service at American University. Dr. Lee's research focuses on East Asian security and foreign policy (the two Korea, Japan and China), the diplomatic history of East Asia, and international relations theory. Prior to AU, she was an Andrew W. Mellon Postdoctoral Fellow in Politics and East Asian Studies at Oberlin College and previously taught at Georgetown University and Oberlin College. Her works have appeared in *Journal of East Asian Studies*, *Oxford Bibliographies Online: Political Science*, and *Comparative Connections*. She was a POSCO Visiting Fellow at the East-West Center and a non-resident James Kelly Korean Studies Fellow with the Pacific Forum CSIS. Currently, she is a Korea Foundation- Mansfield Foundation Scholar of the U.S.-Korea Scholar-Policymaker Nexus Program and an East Asia Institute (EAI) Fellow.

She earned both her Ph.D. in Government and a Master's in Security Studies from Georgetown University. Also, she received a Master's in Political Science from Seoul National University, and a B.A. in Political Science and Diplomacy from Ewha Womans University.



Traversing the Laws of the Lands: The Strategic Use of Different Legal Systems by Houqua and his China Trade Partners in the Canton System

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Known today as Guangzhou, the Chinese city of Canton witnessed the economic dynamism of global commerce until the advent of the Treaty Port era in 1842. As the Qing court promulgated the decree that confined Sino-Western trade to Canton in 1757, western merchants congregated at that southern Chinese port to transact with licensed Chinese traders, known as *Hong* merchants, many of whom had moved down the coast to Canton from Fujian to profit from this transnational exchange which pivoted on the export of Chinese tea. The confluence in Canton of global traders provides an excellent window into the process by which local players from various areas maneuvered to take advantage of commercial opportunities as political entities reconfigured in the process of connecting empires. In this maritime frontier of Canton, ingenious trading parties could access legal regimes in the city and beyond. Certain *Hong* merchants and their China trade partners were adroit and pragmatic as they resorted to the use of laws under different legal jurisdictions to further their financial interests.

Among the Chinese *Hong* merchants operating in Canton, Wu Bingjian (1769-1843), known to the West by his trading name Houqua, enjoyed the lion's share of the China trade in the decades leading up to the Opium War. This paper examines the process by which Houqua and his associates availed themselves of the different legal regimes within and outside of the Canton system in the settlement of disputes. Their enterprising exploits did not end with the introduction of the Treaty Port era; in fact, they turned the system of extraterritorial rights into yet another avenue of legal recourse at their disposal. The dexterity of these global traders in their strategic assertions of their legal rights reveals the fluidity of the system of laws, all in an era of transnationalism before the imposition of the Western world order.

John Wong's research interests focus on transnational business history. He received his Ph.D. in History from Harvard University in 2012. He also holds a B.A. in Economics from the University of Chicago and an M.B.A. from Stanford University. He worked for a number of years in investment banking and investment management and has earned the designation of Chartered Financial Analyst.

His doctoral research examines the Canton Trade in the context of early-nineteenth-century global exchange. His work demonstrates how partners in the Canton Trade sustained their economic exchange on a global scale long before Western imperialism ushered in the era of globalization in a Eurocentric modern world during the turn of the twentieth century. In his next project, he will explore the businesses of Asian culinary sauces as a window to the social, cultural and economic history of Asians and Asian diasporas. In keeping with his research interests, his teaching centers on the transnational flow of culture, people and capital, with the Pearl River Delta as a major nexus.

Kinship, Religious Institution, and Imperial Management at the Borders of Qing China

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The eighteenth century witnessed Qing China's far-reaching territorial expansion to Inner Asia and an inert bureaucratic response to it. The annexation of culturally distinctive Tibetans and Mongols posed great challenges to Qing imperial management. Despite establishing permanent administrative posts on the borders and confiscating monastic property, the Qing central government came to realize that it could not govern the region without local agents of management, namely, Tibetan Buddhist reincarnations.

This paper focuses on two politically powerful families in Amdo that produced several Buddhists within four Tibetan Buddhist reincarnate lineages at the turn of the eighteenth century. Prior to the Qing central state's arrival in Amdo, the two families—one Tibetan and one Mongolian—wielded their power as hereditary local rulers. Despite an encroaching central state, both families preserved their prestige and continued to manage the region of Amdo through the fluid and dynamic reincarnate lineages, a common practice in Tibetan Buddhist tradition. The Buddhists played an essential role in mediating between Qing China's imperial center and local communities, so much so that Qing field officials often relied upon them to resolve conflicts; cases include solving intracommunal struggles between Muslims and Mongols. Contrary to traditional approaches to imperial management that emphasize central state policies and top-down management, my paper shows that local preexisting political structures proved difficult to dislodge. The clash of the central state vis-à-vis local agents of management gave rise to a new form of governing strategy that persisted into the ensuing centuries.

Lan Wu is a doctoral candidate in Tibetan history and late imperial Chinese history in the History-East Asian program, Columbia University (USA). She is currently completing her dissertation research on the role of Tibetan Buddhists in the eighteenth-century imperial expansion of Qing China (1644-1911). This project seeks to address the role of religion in historical research. More broadly, Wu is interested in imperial formation in early modern world. Her paper, titled "Kinship, Religious Institution, and Imperial Management at the Borders of Qing China," will be joining the workshop of "Asian Early Modernities: Empires, Bureaucrats, Confessions, Borders, Merchants."

WORKSHOP 3

Contemporary Art and the Inter-Asian Imaginary

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Workshop Abstract

This workshop examines artistic practices and presentation strategies given recent directions and complicities in Asian and inter-Asian contexts. At stake is how cultural production is influenced and informed by, and, in turn, contributes to the ongoing articulation and complication of local, regional, national and transnational identities. Nine scholars, curators, artists and activists from a wide range of disciplines and regional contexts will be brought together to explore the diverse ways in which the inter-Asian imaginary has manifested in contemporary art and visual culture.

Much scholarship in the last decade has focused on the worldwide biennale phenomenon, i.e., the dramatic increase in international art exhibitions accompanied by a rapidly growing representation of Asian artists. Istanbul, host of one of the most prestigious international art biennales alongside Venice, Sydney and Sao Paulo, is uniquely situated between Europe and Asia. The 2013 Istanbul Biennial coincides with Inter-Asian Connections IV, thus providing an ideal opportunity and platform to examine current categories, spaces and frameworks constructing the inter-Asian imaginary in the global exhibitionary complex and implications for identity formation and the local over the last two decades.

Critical inquiry into inter-Asian artistic collaborations and activities has only recently entered into scholarly discussions in theory and in practice. As cultural critic C. J. Wan-Ling Wee noted, in the 1980s and 1990s the idea of contemporary “New Asia” was curated into “being” as one that imagined “a cosmopolitan-multicultural Asia able to transcend national boundaries, even as there was the awareness that the region’s cultural diversity and history of political fractures made this endeavor difficult.” Just as there is no one Asia, there also are no overarching trends binding the diverse practices, histories and geographies that fall under the heading of contemporary Asian art produced in inter-Asian contexts. What kinds of ideas, ideologies and theoretical frameworks are at play and at stake in the evolving and layering of inter-Asian cultural constructions, social relations and dimensions? What impact has the manifestation of an inter-Asian imaginary been on contemporary research-creation, curatorial and exhibition practices, and art criticism and history? For the purposes of this workshop, inter-Asia refers to not only regional networks but also transnational connections between residents in the Middle East through Eurasia, East Asia, South Asia and Southeast Asia, and the overseas Asian diaspora as well as the Pacific Rim region.

The workshop sessions have been organized around three clusters. Although not mutually exclusive, they generally reflect the research concerns of the participants: the problematics surrounding the representation of contemporary art in relation to the inter-Asian imaginary and for whom; spatial practices of resistance, media activism and urban interventions; and the transmission and expansion of cultural forms and aesthetic strategies in the examination of inter-Asian connections and contexts.

Alice Ming Wai Jim is Associate Professor of Contemporary Art in the Department of Art History at Concordia University, Montreal, Canada. She is co-editor of the new scholarly journal, *Asian Diasporic Visual Cultures and the Americas* (Brill), to be launched in 2015. Her main areas of teaching and research are in media arts, ethnocultural art histories, international art exhibitions and curatorial studies, with a focus on contemporary Asian art and Asian Canadian art from a global perspective. Jim has organized over a dozen exhibitions and convened major academic symposia in her areas of specialization since 2004. From 2003 to 2006, Jim was Curator of the Vancouver International Centre for Contemporary Asian Art (Centre A). In 2013, she curated “Yam Lau: A World is a Model of the World” (Darling Foundry, Montreal). Jim has presented at numerous national and international conferences and her writings have been published in journals, exhibition catalogues, and book anthologies, including *Third Text*, *Journal of Curatorial Studies*, *Journal of Visual Culture*, *Amerasia Journal*, *Positions*, *Yishu Journal of Contemporary Chinese Art*, *Precarious Visualities: New Perspectives on Identification in Contemporary Art and Visual Culture* (2008), and *Human Rights and the Arts: Perspectives from Global Asia* (forthcoming).



International Conference on

Inter-Asian Connections III: Istanbul

October 2-5, 2013

Henry Tsang is an Associate Professor at Emily Carr University of Art + Design in Vancouver, Canada. He has produced major curatorial projects with numerous artist-run centres and cultural organizations including, *City at the End of Time: Hong Kong 1997* (1997) and, with the Chinese Cultural Centre of Greater Vancouver, *Self Not Whole: Cultural Identity and Chinese-Canadian Artists in Vancouver* (1991) and *Racy Sexy* (1993). His artworks incorporate digital media, video, photography, language and sculptural elements to follow the relationship between the public, community and identity through global flows of people, culture and capital and have been exhibited internationally, including the Vancouver Art Gallery, Para/Site Art Space (Hong Kong), National Gallery of Malaysia, Art Dubai, Velan Centre for Contemporary Art, Turin, Italy, Tacoma Art Museum and Museum of Vancouver. Projects include *Orange County*, and *Olympus*, shot in California, Beijing, Torino and Vancouver, demonstrating a complex understanding of overlapping urban and socio-political spaces; *Napa North*, exploring the relationship between wine, real estate and cultural translation in British Columbia's Okanagan Valley; *Welcome to the Land of Light*, a public artwork along Vancouver's False Creek that underscores Chinook Jargon, a 19th century local trade language, and the English that replaced it; and the *Maraya* project that investigates the reappearance of Vancouver's False Creek in Dubai as the Dubai Marina.

Workshop Paper Abstracts and Author Biographies

Canvassing the City: Street Art, Protest, and Counter-Politics in Kathmandu

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This paper explores the multiple and varied transformative activities taking place on Kathmandu's streets during Nepal's post-civil war period. Streets of Kathmandu are spaces of protest marches and demonstrations, spaces where political groups forcefully shut down traffic and all forms of educational and economic activity, spaces of state reaction to private encroachment with public expansion, and spaces of political graffiti and wall art. These activities turn the streets into sites of political communication, protest, and art. The research examines how Nepalis characterize and communicate about their street space on its physical walls, in the media, and in cyberspace, and reveals how the transformative activities taking place on the city's streets are transforming how its residents conceptualize and engage in protest activities.

Rachel Amtzis manages research projects and events for the Cities Research Cluster and the Singapore Research Nexus at the Research Division of FASS, NUS. Rachel has worked in Japan, the US, and Nepal, where she grew up. She researched ICT use by Nepal-based NGOs for fund and awareness raising for her Masters at the Department of Communications and New Media, FASS. Her recent papers focus on sustainable urban development in challenging environments, social media use in awareness raising campaigns, street art and street protests, and crowd-funding vis-à-vis crowd-voting for neighborhood revitalization initiatives.



Qatar, Cai Guo-qiang and Reimagining Historical and Cultural Transmissions

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Museums today, more so than at any time in the past, are taking a prominent role in helping communities both define their identity for themselves, as well as project and assert an identity to the outside world. This paper examines the recent exhibit by Cai Guo-qiang in Qatar as a case study of the growing trend across Asia for museums to strengthen and reassert certain local, religious, national, and regional identities, as well as reimagine historical links.

In May 2012, Chinese artist Cai Guo-qiang's exhibit *Saarab* ('mirage' in Arabic) closed after a six-month showing at Mathaf: The Arab Museum of Modern Art in Doha. The exhibit was a resounding success: from the massive gun-powder paintings created in Doha using hundreds of local volunteers, to the striking day-time fireworks display that inaugurated the exhibit, and the final installation of the total body of his work at the museum.

This project sheds light on one artist's ability to reimagine the historical trade ties and cultural influences that date back to the maritime silk routes between China and the Gulf, which flourished over a 1,000 years ago, as well as one nation's efforts to assert itself as a leader in the contemporary art world. This project also represents the Gulf region's recent unprecedented efforts to build a series of major museums, almost all designed by the reigning "starchitects" of the day, and several of which have ties to major museums in the West. Unlike neighboring Abu Dhabi (which is developing branches of the Louvre and Guggenheim), Doha has chosen to focus on Islamic art collections and modern Arab artists. The decision to make a Chinese artist the focus of the first major solo artist exhibit in Qatar was a fascinating one, as in many respects it exemplified the rapidly developing economic ties between China and the major countries of the Gulf.

Jacqueline Armijo (Ph.D., Harvard University) is an Associate Professor in the Department of International Affairs at Qatar University. Although her field of expertise is Islam in China, she has recently developed a research project that focuses on the growing importance of China-Gulf relations. Dr. Armijo has also taught at Zayed University (UAE), Stanford, and Cornell. She has lived in the Gulf region for ten years and in China for seven.

Uninvited Artistic Connections: From Iranian to Inter-Asian Imaginaries

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Iran, along with Asia more generally, is increasingly recognised as a significant site of diverse and innovative contemporary art. However, there has been little interest in the roles played by visions of Iran's 'place' in Asia and the world. These internal and external visions – or imaginaries – emerge as both enabling and limiting. Iranian artists working across Asian contexts are often required to write their own invitations, that is, to work as creatively in their political, economic and cultural contexts as they do in their artistic production. This paper explores this situation with two different examples of contemporary inter-Asian artistic work. It uses the notion of inter-Asian imaginaries to read the production, reception and circulation of these works.

Gay Breyley is an ARC (Australian Research Council) DECRA Fellow (2013-15) in the Faculty of Arts at Monash University. With Sasan Fatemi, Breyley is co-author of *Iranian Music and Popular Entertainment: From Motrebi to Los Angeles and Beyond* (Routledge, forthcoming, 2013). Her other publications include articles in *Musicology Australia*, *New Formations*, *La Trobe Journal*, *Ethnomusicology Forum*, *Context*, *Antipodes*, *Life Writing*, *Journal of Australian Studies*, *Borderlands* and *Anthropology of the Middle East*.



Mumbai in Shanghai and back: Biennale imaginaries, talking cities, and the India-China contemporary art exchange

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This paper focuses on the Mumbai pavilion - part of the inter-city pavilion project at the 9th Shanghai Biennale entitled 'Reactivation' (2012) - and the circuits of people, objects, practices and imaginaries inaugurated by its making. This Biennale was held at the newly-inaugurated Power Station of Art, formerly the Pavilion of the Future at the Shanghai Expo 2010. First, the paper examines the Mumbai pavilion's curatorial project, the artists and the artworks exhibited at the Biennale, and Mumbai's representation in Shanghai. This analysis is situated in the context of Shanghai's contemporary art scene, the development of its urban texture, the history of the Shanghai Biennale and the (brief) history of the contemporary art exchange between India and China - where the Mumbai pavilion is one of the latest manifestations. Against this backdrop, the paper pursues a number of intertwined lines of inquiry which help reconstituting paths of circulation of people and objects across the two countries: first, the paper examines the Mumbai pavilion, the curatorial project, the artworks exhibited at the Shanghai Biennale and the representation 'around' the city resulting from them. Subsequently, the paper shifts its focus on artists' identities and practices as encountered in Mumbai, New Delhi and in the cyberspace and their relation to 'place', 'city' and 'Asia'. Moreover, following anthropological concerns on the study of materiality, the paper addresses questions on the relation between subjects and objects in large-scale art world events. In particular, the paper dwells on the pairs of 'artworks without artists' inside the Mumbai pavilion and 'artists without artworks' in the venues where the live and virtual encounters with the artists took place in India and beyond. This approach generates both methodological suggestions and conceptual insights on alternative ways to look at biennales: thinking of what might connect a large swanky venue such as the Power Station of Art in Shanghai with a studio in the Mumbai suburbs - through artworks' and artists' biographies in and out the pavilion - provides depth and intimacy to macro-accounts on the circulation of the 'biennale' cultural form and its ubiquitous appropriation the world over.

Manuela Ciotti received her Ph.D. in anthropology from the London School of Economics and Political Science (LSE). She is Assistant Professor in Global Studies at Aarhus University and 'Framing the Global' Fellow (2011–14) at Indiana University Bloomington. Manuela has published several essays in leading journals such as *The Journal of Asian Studies*, *Feminist Review*, *Modern Asian Studies* and the *Journal of the Royal Anthropological Institute* among others, and is the author of the book monographs entitled *Retro-Modern India. Forging the Low-caste Self* (2010) and *Political Agency and Gender in India* (forthcoming). She is currently preparing a book manuscript for Indiana University Press including the following: an analysis of blockbuster exhibitions of contemporary Indian art through 'The empire strikes back: Indian art today' exhibition held in London in 2010; a genealogy of India's presence at the Venice Biennale since 1954; an account of the Mumbai pavilion at the 2012 Shanghai Biennale; and an investigation of the Kochi-Muziris Biennale which took place in 2012-2013 - the very first biennale to be organized in India. Manuela's essays in press include 'Art institutions as global forms in India and beyond: Cultural production, temporality and place' in H. Kahn (ed.) *Framing the global*. Bloomington, IN: Indiana University Press.

Town and Country: Sopheap Pich and Phan Quang's Urban-Rural Developments

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This essay deals with urban-rural development for economic return in Cambodia and Việt Nam through the work of Phnom Penh-based sculptor Sopheap Pich and Sài Gòn-based conceptual artist Phan Quang. Pich is hailed by New York gallerist Tyler Rollins as “Cambodia’s most prominent artist.” I first discuss Pich’s takes on the twin traumas of history and development. Pich’s first solo exhibition in New York at Tyler Rollins Fine Art in 2010, entitled *The Pulse Within*, specifically deals with the controversial development of Boeung Kak Lake and the price of Cambodia’s growth in general. As the title of the exhibition implies, things are very different beneath the surface.

Secondly, I analyze Phan Quang’s “translations” of rural Vietnamese subjectivity in his October 2010 solo show at Galerie Quynh. Through lush large color photographs and site-specific installations documented on video, he comments on the breakneck speed of change Việt Nam’s urban and rural areas. Phan was born to farmers in Bình Định province and now lives and works in Sài Gòn. He is the embodiment of the blur between countryside and city.

The city represents modernity and the countryside symbolizes tradition. In recent Vietnamese blockbusters, the gleaming fast-paced metropolis is a site of both open pride and hidden temptations. In past propaganda, rural life stands for communist ideals of labor and equality. Abundant fields of rice in tourist ads evoke Việt Nam’s “hidden charm”—an exotic, Edenic getaway (Kennedy and Williams). Although Việt Nam’s rural landscape is seen as timeless, it is undergoing vast changes. Governmental land-grabbing and lump-sum payments for citizens to resettle illustrate some pitfalls of rapid growth.

Pich and Phan grapple with the urban and rural upheavals caused by rapid infrastructural change. I assert that Pich’s and Phan’s translation of these issues are (self-) exploitative gestures. I conclude by reconsidering the frameworks by which the traumas of modernity is represented, both creatively and critically.

Việt Lê is an artist, writer, and curator. Lê has received fellowships from Fulbright-Hays (Viet Nam), Civitella Ranieri (Italy), the International Institute of Asian Studies (the Netherlands), and PEN Center (USA). Lê curated *Miss Saigon with the Wind* at Highways, Santa Monica, 2005 and *Charlie Don’t Surf!* (Centre A, Vancouver, 2005). He co-curated *humor us* (Los Angeles Municipal Art Gallery, 2007); *transPOP: Korea Việt Nam Remix* (ARKO, Seoul; Galerie Quynh, Saigon; UC Irvine; and YBCA, San Francisco, 2008-09); and the 2012 Kuandu Biennale (Taipei, Taiwan). He received his doctorate from the University of Southern California and was a postdoctoral fellow at Academia Sinica, Taipei. Lê is an Assistant Professor in the Visual Studies Program at California College of the Arts. www.vietle.net



RoCH Fans & Legends

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This paper sets out to introduce an artistic practice-based creative research project in development, under the rubric, *RoCH Fans and Legends*. The project is envisaged as a multi-stranded, experimental, necessarily temporary and perhaps impossible mapping, of semi-fictive landscapes and virtual heritages, ancestral imaginaries and imaginary ancestors. Situating myself between the visual languages, spaces and tactics of such experimental moving image artists' practices as those of Lana Lin, Mayling To and Hito Steyerl, I consider some of the circuits of *wuxia* consumption and translation, and the parallels between imaged and imagined lives, fractured and reconstructed via always already translated texts – visual and literary, analogue and digital. Referencing my own encounter in the 1980s with Hong Kong television adaptations of *The Condor Trilogy*, I turn to other encounters in diaspora with the distinct dislocations, travels, and especially 'poor' mediated translations of this highly popular series of *wuxia* works by Louis Cha Leung-yung, aka Jin Yong. Working across gallery and online contexts as an artist-fan-prosumer, *RoCH...* aims to engage with the peculiar compressions of time, place and cultures from a subjective and partial geo-cultural-linguistic perspective; to acknowledge the simultaneity of *wuxia's* encounters, exchanges, translations and inventions in circulation; to examine its potentially subversive tropes; and invoke its enduring appeal, amid amorphous scenes and recurrent dreams.

susan pui san lok is an artist and writer based in London. She is a Reader in Fine Art in the School of Art and Design at Middlesex University, and an Editor of the *Journal of Visual Culture*. Her practice has evolved across installation, moving image, sound, performance and text, to explore notions of nostalgia and aspiration, place and migration, translation and diaspora. She has exhibited across the UK and internationally including at: Beaconsfield, BFI Southbank Gallery, Café Gallery Projects, Hanmi Gallery, Hayward Gallery, SPACE Triangle (all London); regionally at Chinese Arts Centre, Cornerhouse and Holden Gallery (Manchester), De La Warr Pavilion (Bexhill), and Hatton Gallery (Newcastle); and at Beijing 798 Space, Gallery 4a (Australia), Hong Kong Arts Centre, Shanghai Duolun MoMA, and SITE Sante Fe. Publications include three artist's books (*NEWS*, 2005; *Golden (Notes)*, 2007; *Faster, Higher*, 2009), and essays in *Journal of Visual Culture*, *Parallax*, and *Third Text*. Recent and forthcoming projects include a short play staged at Yuen Long Theatre, Hong Kong, and upcoming solo shows in Montreal and Seoul.

The presence of the past: Art, heritage, and inter-Asian imaginaries

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In cities around the world, contemporary artists and arts groups are undertaking projects that locate themselves on the fault lines of the pasts and the futures of these places. Cultural heritage is being turned towards as a defense of public space and the dignity of communities and a resistance to neo-liberal justifications for the development of urban life in service of progress and economic development. As an experience, heritage is a dynamic relational phenomenon implicating people, communities, systems, ideologies and spaces in the constitution of an agreed conception of space and time. Though often used as a way of creating consensus and continuity within society, ownership of heritage is often contested. Who identifies and controls the resources used to manifest these representations? Who is given access? In various cities in Asia, artists are addressing these dissonances in their negotiation of the political ecologies of the contemporary world. This paper addresses a range of scenarios from across Asia in which contemporary artists are working with heritage as a social and relational phenomenon to resist and critique imposed political ecologies and present alternative visions for the constitution of place and the past as a vital part of contemporary civic life.

Ian Alden Russell is a curator and professor based in Istanbul, Turkey. He is currently Assistant Professor of Contemporary Art, Curation and Cultural Heritage at Koç University in Istanbul. He is also Guest Curator of the David Winton Bell Gallery at Brown University where he curated the American premiers of Iraqi-American artist Wafaa Bilal's *The Ashes Series* (2003-2013) and Chinese artist Jin Shan's *My dad is Li Gang!* (2012). With an academic background in history and archaeology, he works with artists in galleries, museums, heritage sites, and public spaces to address the constitution of cultural heritage. He is currently editing two academic volumes (one for Routledge and another for Springer) on the relations between art and archaeology.



Open-source Identities: Identity and Resistance in the work of four Asian American artists

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This paper looks four visual artists—Stephanie Syjuco, Scott Tsuchitani, Hasan Elahi, and Gaye Chan—whose work uses online platforms, public interventions, socially engaged art practice, and other anti-commodity strategies to subvert and resist oppressive economic, political, and social systems. Their work is intrinsically tied to themes of identity and self-determination, linking corporate, military, governmental, and colonial control with issues of sovereignty and anti-imperialism. These artists' produce open-source artwork that is often meant to be freely shared and given away without expectation of monetary gain or reward. Some are immigrants, some are second- or third-generation U.S. born, but all look at the integration of cultural practice and anticapitalist critique. By interrogating capital-based systems of exchange and by resisting commodification, classification, and control, these Asian American artists are using their creative practice to actively oppose the regulation of identity, autonomy, and culture.

Stephanie Syjuco's work uses information downloaded and reproduced from the Internet to interrogate the art world's hypercommodified system of exchange while also examining its fetishistic, Orientalist representations of Asian culture. Scott Tsuchitani's online and in situ interventions including *Memoirs of a Sansei Geisha* and *Lord, It's The Samurai* critique representations and assumptions about Japanese and Asian culture within the museum system. Hasan Elahi's online self-surveillance project *Tracking Transience* attempts to defeat the capitalist model of the scarcity value of items and information by continually placing minute details of Elahi's everyday life on the Internet for all to access. Gaye Chan's project *Eating In Public*, utilizes guerilla plantings, seed sharing, and free goods exchanges in order to explore issues of land use and retaking the commons from both private and public interests.

Filipino American cultural critic Sarita See notes, "Identity is a decolonizing practice, one that ironically comes most alive when identity is under erasure." Syjuco's and Elahi's freely accessible information flows, Tsuchitani's interventions, and Chan's land use projects are a means of asserting Asian/American identity through direct challenges to the commodity-based global market economy. By integrating creative practice with social activism and by critiquing the political, economic, and governmental systems that increasingly bind and restrict us, these artists use their work as tools for social change and as a means of actively resisting oppressive or outdated systems of exchange.

Valerie Soe is a San Francisco writer, educator, and artist. Her experimental videos and installations, which examine gender and cultural identity and anti-racism struggles, have exhibited worldwide. Soe is the author of the blog beyondasiaphilia.com (recipient of a 2012 Art Writers' Grant from the Creative Capital/Andy Warhol Foundation) which looks at Asian American art, film, culture, and activism. She is an Associate Professor of Asian American Studies at San Francisco State University, where she teaches film history, cultural criticism, art and social practice, and media studies.

The Ends of Curation

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The workshop paper takes off from Homi K Bhabha's assertion of the 'ambivalence' of the narration of nation to explore the notion of an Inter-Asian imaginary in the exhibitionary context. Complicated by the framing of 'global' art or exhibition that itself is problematic in its apparent 'flattening' of aesthetic developments across geographies while simultaneously relying upon the delineation of nation necessitated by globalization's (and global art's) corollary — global capitalism, the question posed is of the complicity and opportunity (and opportunism) of the curatorial proposition. Given the realities of the caprices of funding, demands of institution and infrastructure, and nature of the networks of aesthetic production and presentation, it would appear that the curatorial role has limited scope to fully enact discursive spaces, even as it participates in what Jacques Rancière defines as the 'aesthetic regime' — of invention (and re-invention) of the 'sensible' relationships with the past and its various ruptures. The challenge to the curatorial proposition is then to exceed its own proposition, shifting from the mere politics of aesthetic regimes to its production, where the exhibition as site performs more than an aesthetic reflection, and instead is reflected upon as purposeful, political and material; that is to endeavor to "(bring) to light, once again, the distribution of occupations that upholds the apportionment of domains of activity," (*The Distribution of the Sensible*, 2004) and thus to consider curation as a problematic cultural operation (and aesthetic) that is "dialectically generated in practice," in as much as it is a process of the generation of the dialectics of cultures (Jean Lave, Paul Duguid, and Nadine Fernandez, 'Coming of Age in Birmingham', 1992).

June Yap is a Ph.D. candidate at the National University of Singapore's Cultural Studies in Asia programme, focusing on the subject of contemporary art practices. She holds an MA in Fine Art (Art History), and a BA in Philosophy and Sociology. She is also an independent curator and writer based in Singapore. International curatorial projects she has undertaken include exhibitions with the Solomon R. Guggenheim Museum (New York), Deutsche Guggenheim Museum (Germany), Stedelijk Museum Amsterdam (Netherlands), Galleria Civica di Arte Contemporanea in Trento (Italy), The Art Center Chulalongkorn University Bangkok (Thailand), Ssamzie Space Seoul (Korea) and Galeri Petronas Kuala Lumpur (Malaysia).

WORKSHOP 4

Inequalities in Asian Societies: Bringing Back Class Analysis

CO-DIRECTORS:

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Workshop Abstract

Although economic growth rates have been remarkable in many Asian countries, socio-economic inequalities have been persistent in the continent. This workshop aims at exploring ways to use class analysis to understand the dynamics of inequalities in Asia from a theoretically and historically grounded perspective. The ten papers to be discussed in this workshop deal with dispossession, proletarianization, informal and formal labor, class formation, classed subjectivities and class-based activism in relation to capital's transformation, non-class power relations, global, national and sub-national political economies.

In order to stimulate productive conversations, we will discuss these papers in thematic clusters:

Panel 1 Capital: Finance, Ethics, and Inequality

Panel 2 Class in Protests and Movements I

Panel 3 Class in Protests and Movements II

Panel 4 Class as Knowledge, Representation and Law

Panel 5 Turkey: Politics and Lived Experience of Inequality

Panel 1: We begin with two papers analyzing two global tendencies of capital: financialization and ethical accumulation. Michael Goldman examines “speculative” cities, in this case Bangalore, and connects financialization of the economy to the informalization of labor, especially the reliance of the former on a particular savage kind of informal labor – “unpaid labor”. Andrew Hao turns our attention to China’s emerging ethical capitalism, and explores how Chinese ethical enterprise conduct involving different forms of moral labor also leads to new modalities of inequality. (Discussant: Ayşe Buğra)

Panels 2 & 3: The four papers (divided into two panels) analyze class in moments of popular protests and movement mobilization. Dennis Arnold offers a rare glimpse into the political economy of Cambodia, and explores workers’ political capacity amidst the paradoxical developments of informalization of work on the one hand and the institutional overcrowding of unions on the other. Saori Shibata chronicles the changing forms of labor protest, including the rise of informal workers’ activism, in Japan in recent decades and maps them onto the macro transformation of the Japanese political economy (Panel 2 Discussant: Özlem Altan-Olcay). Kevan Harris provides an interesting case study of middle class political mobilization which many see as a new driver of global protest movements. Contrasting the different political fortunes of the middle class in the 2009 and 2013 elections, he traces their “structural power” to Iran’s position in the world economy. Hae Yeon Choo compares Filipina migrant workers in different economic sectors in South Korea and demonstrates how their different legal status shapes their incorporation into different social movements and uneven success in making rights claims (Panel 3 Discussant: Cetin Celik).

Panel 4: The two papers in this panel look at class through the prisms of law and knowledge. Anand Vaidya’s study of two villages in India where landless and landed peasants try to take advantage of the Forest Rights Act shows the intersections of class and caste politics and the law and legal knowledge as the contested terrain. Andrew Liu compares the labor history of tea production in India and China in the nineteenth and early twentieth centuries to excavate a politics of representation in the history of economic thought and analysis. (Discussant: Caglar Keyder)



Panel 5: We have two papers on Turkey to set the stage for a broader discussion about salient political currents triggered by class polarization, secular/religious sectarianism, and ethnic strife in the region in the past few years. Erdem Yörük's study on the proletarianization of Kurdish migrants in Turkey and their rising political activism compliments Alpkan Birelma's ethnography of a working class neighborhood of Istanbul. (Discussant: Sırma Altun)

Format: Each panel will last one and a half hours. Each author has 15 minutes to present the main arguments of her/his paper. Auditor/Discussant has 10 minutes to comment on the two papers in the panel, and each author comments on the other paper in the same panel (5 mins each). We then open up for 40 minutes of general discussions.

Ching Kwan Lee is a professor of sociology at the University of California, Los Angeles. Her research interests include labor, development, political sociology, global ethnography and China. She is author of *Against the Law: Labor Protests in China's Rustbelt and Sunbelt* and *Gender and the South China Miracle*. Currently, she is working on two book projects, one on Chinese investment and labor practices in Zambia, and the other on forty years of state and society relations in China.

Can Nacar, Ph.D. Binghamton University, is an assistant professor of history at Koç University. His research focuses on labor history. He has published articles and book chapters on tobacco workers in the Ottoman Empire and workers in state-run industries in early republican Turkey. He currently works on transportation workers in late Ottoman Istanbul.

Deniz Yüksekler, Ph.D. Binghamton University, is an associate professor of sociology and the associate director of the Social Policy Center at Koç University. She has served on the editorial board of Koç University Press and is a former editor and current book review editor of *New Perspectives on Turkey*, Turkey's leading English-language social science journal. Her past research topics include the informal shuttle trade between the former Soviet Union and Turkey, the forced displacement of Kurds in Turkey and African migration to Turkey. She has published articles and book chapters as well as two books in Turkish on these subjects. She currently works on proletarianization and households in Istanbul. Her broader research interests are on social class analysis, gender and work and labor studies.

Workshop Paper Abstracts and Author Biographies

Class Fragments and Emerging Forms: Political Agency and Economic Transition in Cambodia

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This paper's focus is class fragmentation, formation and the implications for human and economic development. It explores whether and how precarious workers can be political agents, and in what terms. In Cambodia, workers are geographically mobile, and regularly shift among farming, manufacturing and the informal sector. Younger female garment factory workers, employed in an industry that comprises 80% of Cambodia's export earnings, generally remit half to three-quarters of their income to families, typically rural, agrarian households. Many garment factory workers look forward to futures and small-scale entrepreneurs and/or farmers. These workers maintain multiple social and geographic identities.

The situation in Cambodia is unique. There is an institutional overcrowding of garment-sector unions, combined with the decoupling of a US-backed international CSR paradigm of labor rights monitoring from workers' and independent unions' interests. Despite efforts to promote the country's industry as a 'fair model of globalization', garment workers pay remains among the lowest in the world. This constellation of relations is embedded in a post-conflict country coupling rapid economic growth with aggregate inequality. Increasing frequency and scale of strikes marks workers' response to this arrangement.

The Cambodian state reproduces precarious labor regimes, deemed a necessity for economic development. In a country deeply scarred by three decades of war, maintaining a tenuous foothold in the global economy, while averting further conflict, has earned a degree of legitimacy for Prime Minister Hun Sen and his Cambodian People's Party (CPP)—with Sen in power the past 28 years. Yet there is growing discontent with the CPP, particularly among the youth with no memory of the wars, factory workers, the increasing number of landless farmers & peasants, as well as the urban, educated middle class. People are demanding an end to 'electoral authoritarianism', and development that hinges on sweatshops and land-grabs as primary modes of economic growth. Garment workers have become key protagonists in Cambodia's political economic transition. It is a critical juncture for workers and trade unions, to use their leverage as a voting bloc, with economic ties to hundreds of thousands of family members relying on remittances, to pressure both parties in government to deliver on calls for social justice.



Working-class Subjectivities: A View of Capitalism from Below

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This research is an urban ethnography scrutinizing workers' subjectivities in a working-class neighborhood of Istanbul, Turkey. My initial aim is to listen and shed light on the cultured agency of Turkish workers with the admiration I have for E.P. Thompson's work and intention. More specifically I want to examine the apparent docility of working-class in the era of neoliberalism, specifically in Turkey as an extreme case of that global tendency. When looked from below, capitalism acquires its hegemony at least to a certain extent from the realm of economy itself thanks to the scarce opportunities of upward mobility it offers for the "fittest". Sennett and Cobb remarkably described how this opportunity makes -a great proportion of American- workers blame themselves for their class and feel incompetent to challenge the class institutions (1973). Following this argument the paper investigates the meanings workers attach to wage-labor in general and to their immediate jobs in particular. In this way I aim to analyze how workers' subjectivities related to their work influence their perceptions and practices in relation to class inequalities. Due to my cultural focus I limited my research with a particular ethno-cultural group, namely with Turkish-Sunni workers, the stronghold of political right and cultural conservatism. I argue that the small peasant background of Turkish workers gives an opportunity to them to be critical and/or resentful about the wage work itself, which is symbolically crystallizing in the popular naming of wage-work as "stranger's business". On the other hand this background reinforces capitalism's hegemonic claim that it offers a fair game, in which those who are fittest will be winners. On top of this general finding I investigate the differences in individual subjectivities related to work and offer four categories to make sense of the varieties. The varieties clearly show that wage-labor does not only alienates and disempowers the workers but also empowers and gives meaning at least to some of them. While those who feel some empowerment via wage work might easily be judged as co-opted, their subjectivity can be also a result of their struggle for dignity, since there are those who enjoy their work and engage in critical action against their employers in the mean time.

Alpkan Birelma is a Ph.D. candidate at the Ataturk Institute of Boğaziçi University. He conducted ethnographic research on three local labor movements for his M.A. thesis. For his dissertation he scrutinizes working class subjectivities and everyday life in a neighborhood of Istanbul. Since his undergraduate years he has been involved in the labor movement as an activist and researcher. He teaches modern Turkish history. His research interests are the labor movement, social class, sociology of work, modern Turkish history and Islamism.

In the Shadow of Working Men: Gendered Labor and Migrant Rights in South Korea

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Based on ethnographic research in South Korea, this article comparatively examines two groups of Filipina migrant women—factory workers and hostesses at American military camptown clubs—to investigate the gendered production of migrant rights. Integrating the scholarship on global labor and transnational migration, I offer an analytical framework to explain how migrant rights are generated at the intersection of workplace organization and civil society mobilization. I identify two distinct labor regimes for migrant women that were differently shaped *in the shadow of working men* with respect to the labor process and symbolic politics. Migrant women in factory work were part of a labor regime of *coethnic hegemony*, which utilized cross-gender coethnic ties to produce workers' consent. In contrast, migrant hostesses belonged to the regime of *paternalistic despotism* under the authoritarian rule of employers. Divergent forms of civil society mobilization, informed by social movement legacies in South Korea, sustained these regimes: migrant factory workers received recognition as workers without attention to gender-specific concerns, while hostesses were construed as women victims in need of protection. As a result, Filipina factory workers were able to exercise greater labor and social rights by sharing the dignity of working men as a basis for their rights claims, from which hostesses were excluded.

Hae Yeon Choo is an Assistant Professor of Sociology at the University of Toronto, Mississauga. Her research centers on gender, transnational migration, and citizenship. Her interest in using intersectional analysis empirically informs her articles in *Sociological Theory* and *Gender & Society*. She has also translated Patricia Hill Collins's *Black Feminist Thought* into Korean. Her book manuscript *Citizenship Beyond the Books: Gender, Labor, and Migrant Rights in South Korea* (under contract with Stanford University Press) offers an account of how inequalities of gender, race, and class affect migrants' practice of rights through a comparative study of three groups of Filipina women in South Korea—factory workers, wives of South Korean men, and hostesses at American military camptown clubs. Her current project examines the encounter between women refugee claimants and adjudicators at the site of refugee case law in Canada.



Liquidating — and mobilizing — labor in the making of Asia's global cities

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This paper considers the effects today on labor-capital relations from a concatenation of trends in India and across Asia – the *making of global cities*, the *informalization of labor*, the *financialization of cities* – rethinking neoclassical and critical conclusions of labor's new role in fast-growing economies. I argue that the “speculative city” is being built by both finance capital and unpaid labor, and current urban struggles reach far ‘beyond the factory’ onto the urban commons, sites key to the majority's survival but also integral to the speculative valorization project of urban finance. From this approach, we can decipher better how surplus is being generated (i.e., through the biopower and social cooperative work of labor, including unpaid labor), and expropriated from the hard work occurring in the yet-to-be-valorized arenas such as the urban commons, where makeshift housing, markets and workshops keep people afloat, contribute value to the city, and are being hotly contested. Hence, rather than seeing the current status of labor *only* as excluded and bypassed (Bhattacharya and Sanyal 2011), one could appreciate the importance of labor to the speculative practices of finance capital and city builders. In this way, we can see the political potential immanent in the struggle over the commons as not a residual of some historical transition, but as the future of the city.

Professor Michael Goldman teaches at the University of Minnesota (USA) in Sociology and Global Studies. Author of *Imperial Nature: The World Bank and Struggles for Social Justice in the Age of Globalization* (Yale University Press, Kyoto University Press, and Orient Longman in India) and *Privatizing Nature: Struggles for the Global Commons* (Rutgers University Press and Pluto Press), his current research analyzes the making of global cities, with a special focus on Bangalore, India. His recent publications include “Speculative Urbanism and the Making of the Next World City” (IJURR 2011) and “Development and the City” in the *Cities of the Global South Reader* (Routledge forthcoming).

Professor Goldman has been the recipient of numerous awards including the John D. and Catherine T. MacArthur Research and Writing Fellowship, Yale University Agrarian Studies Fellowship, Ciriacy-Wantrup Fellowship at UC Berkeley, Fulbright Fellowship, American Institute for Indian Studies Fellowship, and the McKnight Presidential Fellowship at the University of Minnesota. His work has been translated into Portuguese, Spanish, Italian, German, French, and Japanese.

Moral Inequalities and Contemporary Chinese “Ethical Capitalism”: Expertise, the Knowledge Economy, and Emerging Forms of Moral Life

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This project is driven by intensive ethnographic inquiry with the diverse range of social actors, local and transnational institutions, and moral and market constituencies impacting, and impacted by, the turn to ethical capitalism in contemporary China. Today, major Chinese market organizations, from multinational private firms to state-owned enterprises, are expected to meet through self-governance normative obligations deemed to be “ethical.” Corporate social responsibility, business ethics, stakeholder consultation, labor codes of conduct, community impact audits, and corporate citizenship have become significant sites where ethical relations, managerial rationalities, moral subjectivities, knowledge production, and profit-oriented considerations are intersecting in a tense, privatizing context. Even as residual socialist rhetorics and commitments remain significant, emerging articulations between transnational neoliberal forms and ethical norms beyond profit maximization are also becoming prominent in the Chinese market. I ask: What novel forms of social differentiation and inequality are arising through China’s turn to ethical enterprise standards, an increasingly profitable field in the global business services sector and knowledge economy?

This interpretative project will draw from ethnographic fieldwork with elite business actors and close readings of corporate social responsibility program documents in order to trace three different sites in which new forms of inequality are developing that cannot be understood according to existing categories of socio-economic class. First, I will attend to tensions between state moral rhetorics and professionalized understandings of what constitutes corporate social responsibility among expert business practitioners. Next, I will turn to how the making of “the social” in corporate social responsibility initiatives relies heavily on an expert culture of fact production and technologies of rendering a firm’s accountability visible. Finally, I will focus on how, at the very moment when Chinese economic “success” has been internationally recognized, China’s perceived failures at adopting transnational norms of moral market modernity are producing discursive and practical business consequences.

Andrew Hao is the Lauder Postdoctoral Fellow at The Wharton School of Business and a Lecturer in the Department of Anthropology at the University of Pennsylvania. He received his Ph.D. from the Department of Anthropology at the University of California, Berkeley. His research focuses on corporate social responsibility, globalization, contemporary China, social theory, finance cultures, and ethnographic approaches to business practices. He was recently awarded the 2013 SSRC Postdoctoral Fellowship for Transregional Research: Inter-Asian Contexts and Connections.



The Middle and the Masses: Class Structure, Distinction and Unrest in Post-Revolutionary Iran

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What is truly new about the “new middle class” in Iran? The notion in the Islamic Republic is usually discussed wherein middle-class habitus is assumed to be universal among society as well as deeply marginalized from the state. Yet it now seems clear that the 2009 protests were not an epistemic break in Iran’s political dynamics, but rather a preview of the social power that the new middle class would exert even more assertively from below in the 2013 election. So what are we to make of Iran’s middle classes, and in what context are middle class politics forcefully relevant instead of quiescent, co-opted, or divided?

In order to understand the structural power of Iran’s middle classes, we need to rearticulate class formation away from a reified notion of the middle class as a trans-historical subject. The structural power of Iran’s middle classes comes not from their own habitus or its universal ideology but from the contradictory positions of the Islamic Republic in the world economy and the changing state and class responses to this position.

In this paper I critique the telos usually embedded within theories of middle class formation. I put forward four ideal-type middling classes which have been present in some combination throughout the global South during the latter half of the 20th century and the early 21st century and describe their socioeconomic characteristics and social power vis-à-vis the state and market. Lastly, I put these concepts in play for Iran in the decades after the 1979 revolution up until the present day.

Kevan Harris is a sociologist (Ph.D., 2013, Johns Hopkins University) and a post-doctoral research fellow at the Department of Near Eastern Studies at Princeton University. He is currently writing his first monograph, *The Martyrs Welfare State: Politics and Social Policy in the Islamic Republic of Iran* (University of California Press). His articles have appeared in *Mobilization*, *The International Journal of Middle East Studies*, *MERIP*, and *The London Review of Books*.

The coolie and the comprador: agrarian tea labor in eastern India and coastal China, 1834-1937

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My presentation analyzes two agrarian labor regimes that were pitted into direct competition throughout the late nineteenth and early twentieth centuries: the tea industry of eastern India and the tea trade of coastal China. I first provide an explanation for how agrarian labor in the two locales diverged into two radically distinct social arrangements: the paternalistic plantation form in India and the peasant-merchant networks of China.

The core of my paper explores the emergence of specific labor practices and the attendant key concepts that came to define the two tea countries, as they were dubbed by British capitalists. In eastern India, colonial officials pivoted from an earlier position of commercial liberalism to labor colonization. Labor became the theoretical obsession of the administration, and later anticolonial nationalists took up labor and the “tea coolie” as a symbol of colonial unfreedom. Meantime, officials in Qing and Republican China placed the merchant tea trade against the industrial plantation and began to view their own society with new eyes, through the terms of industrial capital. The tea merchant, formerly hailed as a virtuous member of society, was demonized as a parasitic “comprador” that symbolized Chinese backwardness. I also add some thoughts about the role of economic analysis and political representation that accompanies processes of massive economic change. This paper is a condensed version of different arguments from my dissertation, still in progress.

Andrew Liu is a Ph.D. student in the history program at Columbia University. His dissertation focuses on the development of the Chinese tea trade and Indian tea industry over the course of the nineteenth and early twentieth centuries. He specifically focuses on parallel processes of labor intensification and the emergence of new paradigms of economic thought in each region.



From social harmony to class conflict? The rise of labour protest in response to Japanese neoliberalisation

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The Japanese model of capitalism, as depicted in much of the contemporary political economy literature, tends to be conceptualised in terms of a transition from a coordinated market economy characterised by class compromise and relatively high levels of equality and economic security, to a more liberal market economy characterised by the introduction of neoliberal reforms and a resultant increase in instability, competition and inequality. This conceptualisation is perhaps most common within the 'varieties of capitalism' school of comparative political economy (Anchordoguy 2005; Estévez-Abe 2008; Kushida and Shimizu 2013:338; Streeck and Yamamura 2001; Vogel 2006; Witt 2005), but is also common to much of the political economy literature more generally (Ahmadjian 2012; Aoki 2010; Boyer and Yamada 2000; Imai 2011; Rosenbluth and Thies 2010). The present paper argues that this depiction fails to sufficiently explore patterns of resistance that have been part of this transition. In adapting Regulation Theory, and presenting the results of event data analysis spanning the last three decades of workers' resistance in Japan, this paper highlights how the neoliberalisation of Japan's model of capitalism has been accompanied by intensified class antagonism and the emergence of new agents and forms of resistance. The paper therefore presents an alternative conceptualisation of the neoliberalisation of Japanese capitalism, in which changing patterns of workers' acts of contestation are foregrounded. These changed patterns include an increased frequency of acts of contestation, an increase in the role of both new organisational (especially community unions, non-profit organisations (NPOs) and citizens' groups) and non-institutionalised forms of contestation, a focus on those sectors where neoliberal reforms have been most advanced, the increased mobilisation of a growing body of economically insecure non-regular workers, and a heightened emphasis on antagonistic demands.

Saori Shibata's research interest is set in the strand of critical political economy, which theoretically and methodologically challenges the existing political economy and the varieties of capitalism approaches in the way that they downplay studies of labour and overemphasize the global elites and capital without sufficient attention to labour and power of labour. Her research (doctoral thesis) attempts to bring labour and class analysis back in to the study of political economy and critically engages with the existing literature, such as the varieties of capitalism literature, by synthesising regulation approaches and class-conflict-focused Marxists' literature.

Based on these theoretical approaches, Saori Shibata's research reports a general process from an organized form of capitalism towards a disorganized form of capitalism by introducing changes in institutions, such as the disintegration of the capital-labour compromise, neo-liberal labour policies, an increased level of employment insecurity, risk transferring from the state to individuals, an increase in competition among firms, the development of Anglo-American corporate practices, increased public debts, and an indecisiveness among politicians. In response to these changes, her research examines the acts of labour protest in Japan between 1986 and 2009 and demonstrates the rising level of workers' acts of contestation.

Trajectories of Legal Knowledge: India's Forest Rights Act and translations between caste and class

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This paper follows the trajectories through which India's 2006 Forest Rights Act, a landmark law granting land rights to the country's millions of landless forest dwellers, arrived in two neighboring villages in a North Indian forest. The law was brought to the area by two different organizations, each with a distinct political history and constituency, and the two organizations read the Forest Rights Act to have different and even contradictory meanings. Through an analysis of these re-readings, I locate the contests over the meaning of the Forest Rights Act within a longer history of struggles to transform the relationship between caste categories and property relations. Far from caste being, as some have claimed, an obstacle to a class-based politics, I argue that in North Indian states whose recent political history has been defined by caste-based conflicts over land, caste has emerged as the idiom through which property relations are contested and class idioms have, in turn, become idioms through which caste-based relations are contested. The Forest Rights Act, which reassigns property relations on the basis of legal caste categories, has been drawn on as a powerful tool to translate between caste and class, and in the process the meanings of both the law and caste itself have been transformed.

Anand Vaidya is a doctoral candidate in the Department of Anthropology at Harvard University. He studies the connections between environmental politics, the law, and social movements in contemporary India. His dissertation, "The Origins of the Forest, Private Property, and the State: The Political Life of India's Forest Rights Act," examines the relationships between India's environmental politics and the law by tracking the dynamic interactions between deforestation, forest-based leftist movements, and India's landmark 2006 Forest Rights Act, which grants land rights to landless forest dwellers. He holds a BA in Biology and Sociology/Anthropology from Swarthmore College.



Grassroots Politics in Turkey: 1970-2010

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Over the last four decades, the center of grassroots politics in Turkey has shifted from the formal proletariat to the informal proletariat and from non-Kurds to Kurds. Based on empirical evidence, in this article, I will describe the structural processes that have enhanced or undermined the social power of formal and informal sectors, as well as the mainstream and radical political actors that have mobilized and contained the grassroots political power of formal and informal proletarians. I will show that since the 1970s, an informal proletariat of the slums has gradually replaced the formal proletariat as the demographic and political grassroots center in Turkey. I will put trajectories of grassroots political groups, including the formal proletariat, the informal proletariat, Kurds, Islamists, socialists, and fascists into a narrative framework. To this end, I will consider intervening structural and political factors.

As structural factors, I will mainly discuss Turkish economy's shift from import substitution-based national developmentalism to export-oriented neoliberal growth strategy. Following, I will consider the resulting demographic transformations that involved the relative decline of the formal proletariat and the growth of the informal proletariat. Then, I will show that this informal proletariat has grown not only in number but also significantly in political power, in comparison to the formal proletariat. I will consider independent political factors, which cannot be reduced to structural developments. These factors include political interests and competition among mainstream political actors and radical groups, including the socialists, Kurds, and Islamists. During all periods, competition among mainstream political parties for the national power increased the mobilization of formal and informal proletariat and gave them significant bargaining power. I will demonstrate that since the 1990s the informal proletariat has become the central political force as political competition has forced the mainstream political actors to try to garner the political support of the informal proletariat, and the radical Kurdish and Islamist movement found a mass base in the slums.

Erdem Yörük is Assistant Professor in the Department of Sociology at Koç University. He received his Ph.D. degree from Johns Hopkins University in 2012. His research focuses on the political causes of welfare state development. Specifically, he examines how welfare policies are shaped by state efforts to contain and mobilize grassroots politics. He is currently conducting a comparative research on Brazil and Turkey, focusing on the effects of grassroots politics on welfare system changes during the course of last four decades.

WORKSHOP 5

**Porous Enclaves: Inter-Asian Residential Projects and the Popular Classes from
Istanbul to Seoul**

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Workshop Abstract

This workshop explores strikingly similar large-scale projects – from infrastructure projects to master-planned, mixed-used residential projects – that have emerged across Asia. These projects, while often built to serve a rising middle class of consumers, are in fact porous and can be seen as key nodes of horizontal and vertical integration across Asia. Recent on-the-ground research conducted by scholars proficient in local languages and familiar with local contexts is increasingly complicating the picture of who these projects actually end up serving and how they are actually integrated into the larger society of which they are a part. At the very least, the ways these projects are used do not always match the original plans. And in some cases, the plans themselves are, for diverse economic, social and political reasons, becoming more inclusive. This new contextually rich scholarship, which we aim to showcase in this workshop, is showing that, in some (but not all) cases, the seemingly rigid boundaries of these projects are in fact porous.

Individual papers in our workshop tend to focus on specific case studies—ranging from Jakarta to Istanbul, and from Singapore to Mumbai. But we operate with the express intention that any complete understanding of urban social life requires border-crossing dialogue that transcends the individual cases. Inter-Asian connections must thus be studied along both the globalizing circuits of capital & labor, commodities & ideas, and their grounded intersections with specific places. The workshop discussions will seek to make both horizontal and vertical connections, showing how different levels of capital and life intersect within and across major Asian cities, how high-level capital connects with micro-capital, and how back-alley production links with elite housing and global markets.

John Friedmann is professor emeritus in the School of Public Affairs at UCLA and honorary professor in the School of Community and Regional Planning at the University of British Columbia. He has published widely on urbanization, regional development, planning theory and related topic, and his books have been translated into Italian, Spanish, Portuguese, Farsi, Arabic, Chinese, and Japanese. He holds a Ph.D. in Planning from the University of Chicago (1955) and honorary doctorates from the Pontifical Catholic University in Santiago, Chile, and the Technical University of Dortmund, Germany. In 2006 he was the first recipient of the UN Habitat Lecture Award and was subsequently appointed Honorary Advisor to the China Academy of Urban Planning and Design. Recent book publications include *The Prospect of Cities* (2002), *China's Urban Transition* (2005), and *Insurgencies: Essays in Planning Theory* (2011).

Erik Harms is an Assistant Professor of Anthropology and International and Area Studies at Yale University, specializing in urban anthropology, Southeast Asia, and Vietnam. His ethnographic research in Vietnam has focused on the social and cultural effects of rapid urbanization on the fringes of Saigon—Ho Chi Minh City. His book, *Saigon's Edge: On the Margins of Ho Chi Minh City* (University of Minnesota Press, 2011), explores how the production of symbolic and material space intersects with Vietnamese concepts of social space, rural-urban relations, and notions of “inside” and “outside.” He has published articles in *Cultural Anthropology*, *American Ethnologist*, *City & Society*, *Pacific Affairs*, *Positions*, and is the co-editor of *Figures of Modernity in Southeast Asia* (Hawaii, 2013). Harms is currently completing a three year NSF-funded study of the demolition and reconstruction of the urban landscape in two of Ho Chi Minh City's New Urban Zones, Phu My Hung and Thu Thiem.

Workshop Paper Abstracts and Author Biographies

Watering the World Class City: 'Islands of luxury' and networked infrastructures in Mumbai

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In the Indian city of Mumbai, the mismatch between the material conditions of everyday life and the lifestyle aspirations of Mumbai's rising middle classes has given rise to a growing market for self-contained residential development projects. Marketing themselves as 'lifestyle experiences,'

These master-planned developments profess to offer shelter from the surrounding city. Yet there is a disjuncture at the heart of these kinds of real estate products: on the one hand, a globally-mobile, economically-empowered world-class urban imaginary promises "islands" of leisure and luxury to global investors and urban elites. On the other hand, these 'islands' are politically embedded in, economically connected to, and infrastructurally networked with the cities from which they market themselves as autonomous. This paper is about the connections and disconnections – financial and infrastructural – between Mumbai's enclaved spaces and the political and material landscapes in which they are embedded. Ethnographic accounts highlight the social and political fields through which water is made to flow (or not flow), exploring the everyday work of producing flows of water through the city and of hedging risk of water shortage. The paper shows that the opacities of the water distribution system mean that water-related risk does not, as is often supposed, map easily onto a socio-economic geography, while providing insight into how the "world class" effect of uninterrupted connectivity is sought to be produced.

Lisa Björkman is a political ethnographer, currently based at the Max Planck Institute for the Study of Religious and Ethnic Diversity in Göttingen, Germany, where she is part of a comparative research project on Urban Aspiration in Megacities. Her in under-review book manuscript, titled *Pipe Politics: Mumbai's contested waters*, explores the politics of water access in the Indian city of Mumbai, with a particular focus on the infrastructurally-mediated distributional effects of the city's rapidly-changing built environment. Her postdoctoral research with the Max Planck Institute has extended this work the everyday politics of infrastructural provisioning and access to more explicitly engage with the formal institutions of politics and policymaking. This project involved an ethnographic exploration of Municipal elections, looking at how election-season cash exchange produces and reconfigures socio-political networks of power and authority in the city. Her current project has two parts: a first aspect focuses on new forms of political brokerage in the city of Mumbai - research that probes discourses and theories of 'patronage politics,' 'political clientelism' and 'corruption.' A second aspect of this newer work explores the multiple and proliferating modes of political practice in contemporary urban India that popular discourse and scholarly accounts have described as occurring 'outside' of the formal channels and institutions of electoral democracy, focusing on the growing political influence of 'anti-political' sentiment in contemporary Indian politics. Lisa received her Ph.D. in political science from the New School for Social Research in 2012.



International Conference on

Inter-Asian Connections III: Istanbul

October 2-5, 2013

Neo-Ottomanism Out of the Ashes: Contentions of Cosmopolitan Rebuilding in Beirut and Beyond

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No abstract submitted.

Authoritarian Governance and Iconic Infrastructures in Inter-Asian Cities

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In this essay, I track the global horizons of the UAE's "iconic infrastructure" projects, and investigate how they impact the urban transformation of Istanbul. By studying two iconic infrastructures in Abu Dhabi and Istanbul, namely Masdar City and Kanal Istanbul, I contend the Arab Gulf is exporting a speculative order of investing in iconic infrastructure projects, which is not only about building working infrastructure, but also about representations of such infrastructure. Characterized by great hubris and brazen hyper-confidence, Masdar City and Kanal Istanbul propose exuberant visions that seek to assert the developmental prowess of authoritarian leaders. Both are framed as "environmental projects," which carry grandiose elements that border on utopia or science fiction, or perhaps mere craziness. Both projects make links between historical artifacts, vernacular forms, and technological complexity. They also rely on dialectical extremes in creating the brands that they seek to be. Through the power of their widely circulating representations, the projects manage to permeate the public imaginary, thereby changing the domestic political agenda, attracting short-term investments, or serving as footsteps within a modernization project. Given that they are not operational, and perhaps never will be, they also challenge the commonly accepted understandings of "success" and "failure." In this sense, these representations, which take the form of advertising, maps, drawings or newspaper articles, form an economy that is closely aligned but nevertheless independent of the material production of iconic infrastructure projects.

Gökçe Günel holds the position of ACLS New Faculty Fellow in Anthropology at Columbia University. She finished her Ph.D. in Anthropology at Cornell University in 2012. Her current book manuscript, tentatively titled "Spaceship in the Desert: Energy, Climate Change and Green Business in Abu Dhabi," focuses on the construction of renewable energy and clean technology infrastructures in the United Arab Emirates, more specifically concentrating on the Masdar City project. During her doctoral studies, she was awarded a Mellon/ACLS Dissertation Completion Fellowship, a Wenner-Gren Foundation Dissertation Fieldwork Grant, a SAGE Fellowship, as well as research grants from the Society for the Humanities and Einaudi Center for International Studies. Following her doctoral work, Günel was a Cultures of Energy Mellon-Sawyer Postdoctoral Fellow at Rice University, where she investigated the production of international carbon capture and storage policy, receiving grants from Rice University Social Science Research Institute and the Center for Engaged Research and Collaborative Learning. Günel's articles are published and forthcoming in *Ephemera*, *Anthropology News*, *Public Culture*, *Anthropological Quarterly* and *PoLAR*. Her research and teaching interests include social studies of energy and climate change, technological imaginaries, knowledge production, global governance and urban design.



A Home Away From Home: Ascott and the Development of the Asian Serviced Apartment Industry

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In 1984, Singapore's civic leaders and businessmen joined together to celebrate the inauguration of the Ascott Executive Residences, the city's first serviced apartment complex. In the three decades that followed, Ascott swiftly became the largest developer of serviced residences in Asia, operating more than 200 properties in Bahrain, China, India, Indonesia, Korea, the Philippines, Qatar, Thailand, the United Arab Emirates, and Vietnam. From Doha to Danang, it is highly likely that a businessman who is sent abroad on a short-term assignment will live in one of the 30,000 apartments that are designed, built, and managed by Ascott.

This paper traces the origins of the Ascott Group from its founding in the 1980s through its subsequent expansion across Asia. In so doing, it charts the development of one of the defining architectural typologies of Asian modernization—the serviced apartment complex—in order to illuminate the broader urban design changes entailed by the accelerated mobility of capital, labor, and expertise. Specifically, the paper demonstrates how an urban model pioneered in Singapore was exported to cities across the continent in order to meet the residential needs of a highly mobile class of business executives and engineers. Through interviews and site visits, the paper probes these properties' aesthetic contours, the metrics used by Ascott to identify future development sites, and the degree to which these complexes rely on local infrastructure networks for their day-to-day operation.

Focusing on Ascott's properties in Singapore, Thailand, and Vietnam, the paper interrogates the way in which these serviced residences have been inserted into the everyday urban fabric of the Asian city; and have, in short order, become one of its signature design elements.

Max Hirsh is a post-doctoral researcher at the ETH Zurich's Future Cities Laboratory in Singapore. He is currently working on a book that investigates the expansion of international air traffic since 1970 and its implications for the planning and design of Asian cities. Focusing on low-cost, informal, and transborder transportation networks in the Pearl River Delta, the book models a new understanding of urban space that fundamentally reconceptualizes the impact of cross-border mobility on urban form. His writing has appeared in *Places, History & Technology, Log, and Informationen zur modernen Stadtgeschichte*; as well as in edited volumes on architectural history and urban studies. Max holds a BA, MA, and Ph.D. from Harvard University; and a Magister from the Technical University of Berlin. In 2014, Max will join the University of Hong Kong as a Research Assistant Professor at the Hong Kong Institute for the Humanities and Social Sciences.

Looking over the walls: aspiration & sociality in enclaved communities in Singapore and Dubai

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In examining understudied networks of care and discourses of aspiration amongst low wage migrants in Singapore and Dubai, this research augments and extends our understanding of residential projects in Asia and the social lives of residents who live within them. This paper seeks to make contributions to understandings of marginalised migrant populations, public and privatised spaces and the negotiated identities of the popular classes in Asia.

Laavanya Kathiravelu is a Postdoctoral Research Fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity, an interdisciplinary research institute in Göttingen, Germany. She received her Ph.D. from Macquarie University in Sydney, Australia in 2011. Trained as a sociologist, her research sits broadly at the intersection of international migration and contemporary cities. Her dissertation project explored connections between the rapid urban development of the Gulf emirate of Dubai, and the role of migrants within those reconfigurations, focusing in particular, on understanding the low wage migrant experience beyond the dominant discourses of victimhood. Her current research is part of a comparative study that explores quotidian experiences of metropolitan diversity within highly migrant-centric cities – namely, Singapore, Johannesburg and New York. In this work, she employs innovative embodied and visual methodologies in order to interrogate the practices of everyday ‘rubbing-along’ of diverse inhabitants of cities. She is interested in issues of diaspora, migration, everyday interactions and informal networks within diverse urban contexts. In extending understandings of informal urban affiliations as a basis for the formation of a wider plural commons, she recently organized an international conference on ‘Friendship and the Convivial City’ at the National University of Singapore.



Exploring Local Integration Experiments in the New Urban Areas of Hanoi: A New Form of Asian Urbanism?

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(IN ABSENTIA)

In the periurban areas of many East and Southeast Asian metropolitan areas, capital has flowed into the development of new, middle-class urban enclaves. There is a significant body of scholarship that sees these new urban environments as embodying some of the worst elements of American-style suburban gated-communities: sterile, disconnected from their surroundings, isolating wealthy people from the poor people surrounding them, etc. This scholarship also frequently lumps the new enclaves built across the whole region together as exemplifying these characteristics. While it is no doubt true that such a negative view is frequently warranted, through a closer examination of two projects in periurban Hanoi (Vietnam) we intend to show that the sources of the problems generated by the development of new, middle-class urban enclaves may reside elsewhere. Unlike the hermetically-sealed enclaves described in much of the critical literature on these developments, our study cases from Hanoi reveal much more porosity: a strong influence of traditional modes of development and housing allocation, a mixing of various built forms, and ultimately the integration of the new enclaves into the surrounding communities.

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Julie-Anne Boudreau is Doctor of Urban Planning from the School of Public Policy and Social Research of the University of California at Los Angeles (UCLA). Currently Associate Professor at the Institut national de la recherche scientifique, Centre Urbanisation Culture Société (INRS-UCS) in Montreal, and holder of the Canada Research Chair in urbanity, insecurity, and political action, she founded and directs the multimedia Laboratory Ville et ESPaces politiques (VESPA). Her work focuses on the relationship between political mobilisation, urbanisation and state restructuring processes. Her various projects in Los Angeles, Montreal, Toronto, Paris, Brussels, Mexico City and Hanoi interrogate this relationship from the angle of feelings of insecurity and the experience of mobility and displacement. Working with migrants, domestic workers, motobikers, street vendors, and youth, she explores how the city influences the formation of political subjectivities and citizenship practices. She is Editor of the *International Journal of Urban and Regional Research* (IJURR) and has published numerous scientific articles. She is currently working on two books: *Global Urban Politics*, forthcoming with Polity Press, and *Citizenship practices in an urban world: Informal and unpredictable political action*.

Exporting Indonesian Urbanism: Ciputra and the Developmental Vision of Market Modernism

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Critical writing on “new town” developments on the edge of Asian cities emphasizes such negative effects as increased social segregation and exclusion, fragmentation of urban services, upward pressure on periurban land prices, and loss of productive farmland. While not disputing this view of new town enclaves as problematic for future urbanism in the region, my emphasis in this paper is to understand the position of one of Indonesia’s pre-eminent developers and new town builders not just in regard to what he has built, but relative to the overall context of Indonesian development and the ongoing internationalization of real estate development in the region. Ciputra has long been regarded as a pioneer in the development of Indonesia’s real estate industry in general and new town development in specific. Here, I consider how his work as a developer intersects with the notion of development writ large, or in other words with respect to the developmentalist goals and efforts of the Indonesian state. In this regard, Ciputra may be seen to be contributing to the Indonesian nationalist enterprise. As a pioneering city-builder in Indonesia he is thus also a nation-builder. Carrying this analysis forward, I then look at Ciputra’s efforts to internationalize his work and consider where this work might fit with notions of national development elsewhere and how this may or may not engage with the transborder expansion of capitalist relations and the increasing commoditization of the Asian city.

Michael Leaf is an Associate Professor in the School of Community and Regional Planning (SCARP) at the University of British Columbia (UBC), Vancouver, Canada, a Research Associate of the UBC Centre for Human Settlements (CHS), and formerly the Director of the Centre for Southeast Asia Research (CSEAR) within UBC’s Institute of Asian Research, where he currently heads the Asian Urbanisms Research Cluster. The primary focus of his work has been on urbanization and planning in cities of developing countries, with particular emphasis on Asian cities. Since the time of his doctoral research on land development in Jakarta, Indonesia (Ph.D. Berkeley, 1992), Dr. Leaf has been extensively involved in urbanization research and capacity building projects in Indonesia, Vietnam, China, Thailand and Sri Lanka. The courses he teaches at SCARP cover the theory and practices of development planning and the social, institutional and environmental aspects of urbanization in developing countries.



Made in USA: Worlding on Mumbai's Periphery

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This paper attempts to explore the intersection of two world-conjuring urban experiments of radically different departures in Ulhasnagar on Mumbai's periphery, a city home to more than half a million people and inappropriately labeled as a place of "counterfeit production." In interpreting their intersection through the three aspects of "settling" territory, production of goods, and the nature of enterprise, I advance three arguments. First, cities like Ulhasnagar should be considered as "secondary" cities that are fully urbanized. Treating such cities as a 'periurban zone' or a 'counter-magnet' to Greater

Mumbai makes them subservient to the logic of worlding based on Shanghai-ing Mumbai. Second, the political practices of worlding in urban conditions like Ulhasnagar operate simultaneously to those of Shanghai-ing Mumbai by tapping into different parts and levels of India's heterogeneous state and its legal pluralism. The porosity of the Indian state and its legal pluralism has also facilitated the national circulation of model of worlding based on regularization of territory in Ulhasnagar. Efforts to research and engage these practices, therefore, cannot be seen as an "itinerary of recognition" but rather, could be seen as a critical mirror to 'unlearn' the planning cultures embedded in what are now the dominant experiments of 'worlding' based on a few paradigmatic Asian cities. Third, in resisting representations of their city as a place of 'counterfeit production,' Ulhasnagar's residents suggest that the 'worlding' embedded in their practices of producing territory, goods, and enterprise allow diverse groups of "ordinary" people to participate more meaningfully in urban life than made possible by visions like Shanghai-ing Mumbai.

Rohit Mujumdar is a doctoral student at the School of Community and Regional Planning, Liu Institute of Global Issues Ph.D. Scholar, and Student Fellow-Institute of Asian Research (IAR) at the University of British Columbia (UBC). His current research focuses on the politics of urbanization in secondary cities and implementation of Special Economic Zones in India. As a Liu Ph.D. Scholar he has conceptualized the *Comparative Urban Studies Network*, whose on-going projects include a co-organized workshop on *The Politics of Periurbanization in Asia: Comparative Perspectives* (June 2013) and co-ordination of a seminar series *Urban Worlds*. He has earlier co-founded Collective Research Initiatives Trust, an extra-curricular space for critical investigations of urbanism in Mumbai. Prior to commencing doctoral studies, he taught at the K.R.V. Institute for Architecture and Environmental Studies, Mumbai from 2007-2010.

Reclaiming Rights to the Post/Socialist City: Bureaucratic Artifacts and the Affective Appeal of Petitions

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The provincial city of Vinh, a rapidly growing industrial center in northern Vietnam, has a long history of revolution and cycles of mass destruction and urban renewal. In this paper, I examine citizens' responses to the shift from socialist urban development that sought to eradicate inequality to post-reform planning that advocates private property. The ethnographic site of study is Quang Trung microdistrict, a housing estate for workers and cadres built by East Germany in the postwar years. Recently, Quang Trung has been targeted for demolition and reconstruction with more upscale residential developments. Drawing on the work of David Harvey, I ask: how do residents at risk of relocation articulate their rights to the city? What kinds of participatory politics are enacted and through which discursive and performative strategies? To answer these questions, I examine the circulation of bureaucratic artifacts – namely, government decrees and the petitions they elicited – as a means of bureaucratic communication and negotiation between citizens and the state. I argue that government documents are not simply tools of state regulation; they are also productive of particular affects that inspire political agency. This agency is apparent in the collective act of petitioning that contests urban redevelopment locally and the withdrawal of the welfare state more broadly. As a bureaucratic material practice, petitions are a means through which residents make affective claims to the city based on their wartime contributions to society and, in the process, protest new regimes of economic value that have replaced their social and political prestige.

Christina Schwenkel is Associate Professor of Anthropology and Southeast Asian Studies at the University of California Riverside. She is author of *The American War in Contemporary Vietnam: Transnational Remembrance and Representation* (2009). Her articles on historical memory, visual culture, urban affects, and transnationalism have appeared in *Cultural Anthropology*, *positions*, *American Anthropologist*, and the *Journal of Vietnamese Studies*. She is currently writing a book on socialist urban design and postwar reconstruction of Vietnam with East German technical and financial assistance under the principles of “socialist solidarity” entitled, *Revitalizing the City: Socialist Architecture, Postwar Memory, and Urban Renewal in Vietnam*. Her work has been supported by Fulbright-Hays, ACLS, DAAD, the UC Pacific Rim Research Program, and the National Endowment for the Humanities.



What you see is not always what you know: struggles against re-containment and the capacities to remake urban life in Jakarta's majority world

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Jakarta, like many cities, is replete with spatial products of varying durability, imagination, memory and efficacy; some seem to endure forever, while others seem to dissipate before or upon completion. It is a built environment littered with “projects” of all kinds, full of consolidations, fragments, remnants, and repetitions. Any discrete built environment and territory may embody clear trajectories of ascendancy, normalization, or decline. But what is also striking, taking the analytical artifact of Jakarta's administrative districts, is the capacity within many of them for residents to interweave a diversity of these temporalities—different trajectories of emergence, decline, and endurance. This interweaving of temporal rhythms creates spaces of maneuverability and experimentation, concretizing the capacity of residents to “make” the city.

AbdouMaliq Simone is an urbanist with particular interest in emerging forms of social and economic intersection across diverse trajectories of change for cities in the Global South. Simone is presently Research Professor at the University of South Australia and Visiting Professor of Urban Studies at the African Centre for Cities, University of Cape Town. Key publications include, *In Whose Image: Political Islam and Urban Practices in Sudan*, University of Chicago Press, 1994, *For the City Yet to Come: Urban Change in Four African Cities*, Duke University Press, 2004, and *City Life from Jakarta to Dakar: Movements at the Crossroads*, Routledge, 2009, and the forthcoming, *Drawing the City Near: Life and Relational Politics in Jakarta*, University of Minnesota Press.

WORKSHOP 6

Rescuing Taste from the Nation: Oceans, Borders, and Culinary Flows

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Workshop Abstract

This forum on taste and Inter-Asian configurations provides researchers a new window into theorizing globalization and pathways of cultural identity that go beyond the boundaries of institutions such as the nation-state, both spatially and temporally. The workshop begins with the assertion that the world of taste and trade in comestibles opens a window into the space between nations. Indeed, the basic tools of modern cultural history and demographics have become so nationalized that they have repressed the centrality of other connections and imaginings, for instance, between neighboring territorial regions of Asia or among port cities of the Indian Ocean (Mombasa, Hormuz, Mumbai, Malacca), linked through flows of knowledge, resources and material culture. When we examine the edges and intersections of continents and territories, however, we begin to see how narratives of cultural difference rub up against the reality of shared tastes, culinary ingredients and technologies. Within and across Asia, a new history of oceans and renewed visibility of transnational circulation is reinvigorating discussions of cultural domains that exceed the nation-state. Instead of heartlands and national wholes we propose a productive mapping of taste and place that is encapsulated in the Hindustani saying, *Kosa kosa per pani badle, chara kosa per vani*, every two miles the water changes – where water is a metonym for taste – and every four miles the language. This locates taste at the center of the ethnoscape that extends beyond the edges, borders and boundaries of the four-colored maps of modernity. This project asks whether the modern nation-state is the most important vehicle for collective gustemic identity and seeks to propose other ways of classifying and mapping taste across inter-Asian foodways. By bringing together scholars from History, Sociology, Cultural Studies, Geography and Law, the workshop provides a forum in which to re-think the connections, convergences and conflicts around taste between, within and across Asia from contemporary and historical perspectives. From the politics of stimulants such as beer and betel quid to the transnational pathways of olive oil and turtle soup, papers attend to culinary cultures, products, tools, tastes, systems of preparation and forms of knowledge that escape or stretch beyond national circumscription.

Krishnendu Ray is an Associate Professor and Chair of the Department of Nutrition, Food Studies and Public Health. He is the author of *The Migrant's Table: Meals and Memories in Bengali-America Households* (2004). He taught for a decade at the Culinary Institute of America at Hyde Park, New York and was the Dean of Liberal Arts & Management. Most recently, he is the co-editor of *Curried Cultures: Globalization, Food and South Asia* (2012). He is currently working on a book-length project titled "Immigrant Restaurateur and the American City: Taste, Toil & Ethnicity."

Cecilia Leong-Salobir is Research Fellow at the Institute for Social Transformation Research, University of Wollongong, Australia. She is the author of *Food Culture in Colonial Asia: A taste of empire*, Routledge, 2011. Prior to her present position she ran the Centre for Western Australian History as Coordinator at the University of Western Australia. Currently she co-edits 'Indian Ocean Connections' *Studies in Western Australian History*, Vol. 28, 2013. Her forthcoming publications are 'Mem and Cookie: The colonial kitchen in Malaysia and Singapore' in *Food and Culinary Cultures in Asia and Africa* (ed. Ishita Banerjee), Centre for Asian and African Studies, El Colegio de Mexico, Mexico City, 2013 (to be translated into Spanish) and 'Spreading the Word: Using cookbooks and colonial memoirs to examine the foodways of British colonials in Asia, 1850-1900, in (ed.) Carol Helstosky, *Routledge History of Food*, 2014. Her current postdoctoral project is on the food history of Australia and Singapore, 1900-1965.

Workshop Paper Abstracts and Author Biographies

Tea, Pilaf and Kebab: Tracing Asian Culinary Flows in Russian Foodways

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No abstract submitted



Olive Oil, Law and Asia

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Over the past three decades, the culinary use of olive oil has expanded from the Mediterranean and its diaspora to all corners of Asia. Riding the waves of increased prosperity, heightened aspirations of health, and the need to raise living standards of farmers and environmental conditions of agriculture, olive oil carries its own body of international and national law which will strongly affect its future in Asia, as a culinary input and as an export commodity. International standards and marketing conditions are already applicable to 'emerging olive oil markets' from Russia to Brazil and from Korea to Dubai. But a controversy is brewing over how the current olive oil export giant, the EU, and its import counterpart, the US, market their products. This paper explores the current state of how and why Asia is taking up the use of olive oil, and how international law may affect what happens next.

Virginia Brown Keyder studied history at UC Berkeley, and law at McGill University in Montreal. She has worked as a lawyer in intellectual property (IP) law, and has taught European Union law in Istanbul for the past twenty-five years, and international law at SUNY Binghamton for the past ten years. She has written two books on IP law (IP and the Customs Union with Turkey 1996) and IP and Textiles (1998) and many articles for legal websites such as jurist.org. She is currently the legal writer for oliveoiltimes.com and working on a book on law and olive oil.

From Kimchi to Sushi: Training the Russian Palate as a Form of Colonial and Post-Colonial State-Making

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This paper examines the role of bureaucratic state-making projects in constituting, circulating, and legitimating “national” cuisines and taste preferences. I am particularly interested in how Russian colonial projects, both abroad and at home, shed light on the processes and trajectories by which culinary cultures flow and how these culinary cultures become commodified as “national” resources that may or may not align with the interests and needs of the state and its citizens. By focusing on Russian state-making projects in Asian regions during two different colonial eras (the Imperial and Soviet periods) and in the post-colonial, post-Soviet period, I will analyze the consequences of intentional state projects to recognize, celebrate, and incorporate cultural diversity within and across borders, with special focus on how Russian consumers imagine and experience “Asian” foods as belonging to a uniquely Russian national culinary heritage.

Russia provides an intriguing case for rethinking how colonial dynamics are entangled with culinary flows. Situated at the crossroads of Europe and Asia, Russia has historically been a key node in the circulation of food cultures between East and West, South and North. Yet although Russia is geographically and geopolitically connected to both Europe and Asia, it is neither wholly European nor Asian. Consequently, Russian culinary practices represent an intriguing diversity that encompasses “traditional” “peasant” foods such as borshcht, pelmeni, and blini alongside French confectionary styles, Korean salads and noodle dishes brought by Koreans who immigrated via the Silk Road, and Central Asian dumplings and rice dishes appropriated during Soviet expansion. More significantly, Russian cuisine is an intentional product of state-making projects in which the nation-state incorporated not just territories and peoples but also foods into a homogenous “Russian” culture. In the pre-Soviet Imperial period, Russian colonial agents expanded the country’s territory by “finding” new communities, seizing their cultural practices through bureaucratic practices of mapping and cataloging, and bringing those cultural practices back to the empire’s center, where they were incorporated – materially and legally – into the national cultural heritage. Food museums, cookery manuals, and agriculture were central to these nationalizing projects. Soviet-era socialist planners employed similar measures to create a pan-Soviet empire. Foods and food practices from across the USSR were codified, regulated, and transformed into state property through a centralized food sciences bureaucracy. Cookbooks, recipes, and menus were standardized at the center, resulting in a singular national cuisine that was managed by the state and then redistributed throughout the entire USSR. Collectively, pre-Soviet and Soviet colonial projects produced a rich and flexible, yet standardized, “national” culinary heritage that never fully aligned with any particular region, community, or nation. In the post-Soviet period, some former Soviet states and territories are now reasserting their ownership of culinary cultures through repatriation efforts, while new Russian expansionist activities are appropriating new culinary forms, such as sushi, that are being recast as uniquely Russian. These competing dynamics of repatriation and appropriation offer a powerful vantage point for understanding how institutional practices of state-making intersect with how citizens recognize and experience culinary heritage both ideologically and viscerally.

Melissa L. Caldwell is Professor of Anthropology at the University of California, Santa Cruz and the editor of *Gastronomica*. Her research, writing, and teaching focus on the role of food in political processes in Russia, the former Soviet Union, and Eastern Europe. She has written on food nationalism, culinary tourism, gardening and natural foods, and the social experience of hunger and food assistance. Her new research examines the shifting terrain of science and art in food, with particular attention to molecular gastronomy and food hacking. She is the author of *Dacha Idylls: Living Organically in Russia’s Countryside* (University of California Press 2011) and *Not by Bread Alone: Social Support in the New Russia* (University of California Press 2004), editor of *Food & Everyday*



International Conference on

Inter-Asian Connections III: Istanbul

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Life in the Postsocialist World (Indiana University Press 2009), and co-editor with James L. Watson of *The Cultural Politics of Food and Eating* (Blackwell 2004) and co-editor with Yuson Jung and Jakob Klein of *Ethical Eating in the Postsocialist and Socialist World* (University of California Press, In Press).

The Flow of Turtle Soup: From the Caribbean via Europe to Canton

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The writing of this paper is triggered by a description of European lives in Canton recorded by an Austrian woman who embarked on a journey around the world and arrived at the southernmost part of China in July 1847. Published in London in 1850, her journal gives an account of what the Europeans settled in Canton had during dinner time: “Every one then proceeds to his business until dinner-time, which is generally 4 o’clock. The dinner is composed of turtle-soup, curry, roast meat, hashes, and pastry. All the dishes, with the exception of the curry, are prepared after the English fashion, although the cooks are Chinese.” This description is revealing. It shows that Chinese cooks employed by Europeans in Canton in those years were able to cook dishes “after the English fashion”. It also hints that the curry cooked on that occasion was not of English style.

But for this particular discussion, I am more thrilled by the presence of “turtle-soup” among the dishes listed above. First of all I am not so sure whether Europeans in the nineteenth century ate real turtle. My European friends of my age suspect that what they ate was mock turtle. Those of older generation assure me that their predecessors ate real turtle. These speculations are immediately confirmed by extant literature. Europeans did eat turtle, but now they eat no more. Seized in the Caribbean, green sea turtle served as an important source of flesh for European sailors who explored and exploited the New World in the seventeenth century. In the eighteenth century, turtle soup of “West Indies” style became fashionable among European upper class. To satisfy the demand of the middle class, mock turtle made of calf head was introduced in nineteenth-century cookbooks. All in all, eating turtle soup was a marker of status in the European society which later became a subject of criticism among the progressives. From the late nineteenth century on the invention of canned food further threatened the survival of the species. It was not until the 1970s that some conservative initiatives were taken and large-scale harvesting was gradually restricted.

Thus the Europeans who stayed in Canton in the nineteenth century were enjoying genuine turtle-soup, and what is more noteworthy is that it was made after the English fashion. It implies the Chinese cooks in Canton had by then already mastered the English culinary techniques; it also means that they probably had easy access to the spices, wine, and other ingredients needed for preparing European dishes. Today, most Europeans consider turtle-eating Chinese and Southeast Asian practices and have almost forgotten this bit of history of their predecessors. The flow of turtle soup, therefore, not only demonstrates how sea turtle from Caribbean was turned into dishes of class and status on European tables, and how European cookery were passed on to Cantonese cooks in South China, but also serves as an example showing how the history of food may have been re-narrated and perceived from contemporary point of view.

May-bo Ching is a professor of history and a research fellow of the Centre for Historical Anthropology at Sun Yat-sen University, China. Her major research area is the social and cultural history of modern China, with a specific interest in the Pearl River Delta and its connection with other parts of China and the world. Her book *Regional Culture and National Identity: The Shaping of “Guangdong Culture” since the Late Qing* (in Chinese, 2006) discusses the changes in the articulation of regional identity against the rise of nationalism in China in the early twentieth century. In recent years she is developing an interest in the history of sounds and tastes and their connection with the shaping of regional identity. Her other articles published in English include “Classifying Peoples: Ethnic Politics in Late Qing Native-Place Textbooks and Gazetteers”, “A Preliminary study of the theatres built by Cantonese merchants in the late Qing”, “Where Guangdong meets Shanghai: Hong Kong Culture in a Trans-regional Context”, “‘What Alternative do you have, Sixth Aunt?’ Women and Marriage in Cantonese Ballads”, and “Chopsticks or Cutlery? How Canton Hong merchant entertained foreign guests in the eighteenth and nineteenth centuries”.



Love in a Hot Climate: Foodscapes of Trade, Travel, War and Intimacy

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This paper is about mapping – about charting dominant ways of seeing and understanding place, and the interruption of these. The argument traces a twentieth/twenty-first century culinary journey from Sri Lanka, through the Strait of Malacca, to the Pacific Ocean. Critical destinations on this route include the port cities of Colombo, Malacca and Singapore. The journey, however, is not predominantly one shaped by oceans, nations and the urban fabric of cities and city-states. Instead, we enter the ‘private’ spaces of domestic kitchens to record glimpses of ‘mixed’ food practices, characteristic of local Eurasian and Peranakan (Straits Chinese) communities. Drawing on a degustation of traditional family dishes – from the spicy tastes of laksa and curry debal to the heavy, grainy sweetness of sugée cake – the argument speculates that food discourses and meanings embedded in these kitchens’ everyday practices evade incorporation into the national culinary imaginary simply as representative of a ‘Sri Lankan’, ‘Malaysian’ or ‘Singaporean’ heritage. Instead, the marriage of ingredients and distinctive flavours recorded in Peranakan and Eurasian recipes begs some unravelling of their complex histories. Within the intimacy and inheritance of ‘mixed’ marriages and within the legitimacy of ‘mixed’ cuisines, the paper proposes to tease out how ‘the food of love’ (Hutton: 2000, 2007) becomes a powerful signifier of cuisine, tradition, memory, identity and place – through and beyond the parameters of the ‘national’. Our guide books for tasting this ‘food of love’ are selected from recently published cookbooks of Mary Gomes, Violet Oon and Charmaine Solomon. A close reading of these books not only produces poignant stories of remembered places, and the ghostly figures of mothers, aunts and family servants at work, but also shapes these books as projects of retrieval: scripts for dynamic food cultures, rooted in past and present, in this place and imaginary elsewhere. Yi-Fu Tuan’s ‘fields of care’ (1979) provides rich possibilities for meditation on the strength of such emotional regimes and their histories. For those who cook and eat in a hot climate then, ‘fields of care’ offer alternative ways to chart territories of difference and intimate connection.

Jean Duruz is an Adjunct Senior Research Fellow in the Hawke Research Institute at the University of South Australia. She has a Masters Degree in cultural studies from the University of Birmingham and a Ph.D. in women’s studies from the Flinders University of South Australia. In recent years, Jean’s research has focussed, almost exclusively, on food cultures shaped by globalization and postcolonialism, particularly in the Asia Pacific region. As well, she is interested in intercultural exchange in, and the touristic branding of, ‘ethnic’ neighbourhoods in global cities, such as Sydney, London, New York, Mexico City and Singapore. Her work also shows a strong focus on ethnography and everyday cultures of cooking and eating together. She has published in food/cultural geography/cultural studies journals such as *Gastronomica*, *Environment and Planning D* and *Cultural Studies Review*, and in various collections, such as *Chinese Food and Foodways in Southeast Asia and Beyond* (2011) and *Food and Foodways in Asia* (2008). Currently, with Gaik Cheng Khoo, Jean is working on a book manuscript for AltaMira Press: *Eating Together: Food, Space and Identity in Malaysia and Singapore*.

Using Survivor Recipes to Map Taste Across Spaces of Armenian Settlement in the Ottoman Empire

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Domestic kitchens are the last trench in the battlefield of ethnic (culinary) survival. For some this statement is perfectly sensible; we are what we eat not only because food is nourishing but because it recalls the tables of the ancestors. The destruction of a nation, the 1915 Genocide of the Armenians, and the mobility forced on the survivors led to a near total obliteration of the culture and its culinary specificities. My premise is that culinary history as performed in family kitchens, several generations later, by the grandmothers and fathers or grandchildren is in its essence a deliberate, overt volley in a sub-rosa battle that has been fought for generations. And especially when a culture finds itself embattled the first tool of retrenchment becomes the kitchen; eat your ancestors' dishes and evoke the past, forget what they ate and be doomed to assimilation. Although not absolute the drive to resurrect and cook up the past is a tangible broadside in an effort to roll back political solutions and artificial, though diplomatically recognized, borders.

My research aims to reclaim the ancestral kitchens of Armenian populated parts of the Ottoman empire; part of a larger work where I conducted oral histories of descendants of genocide survivors, I researched and recorded methods of food preservation and preparation that link the present state of the Armenian kitchen to its past. This work is a type of gustatory map; a recreation of the Armenian communities via their distinctive recipes. Armenian peasants could reclaim their cultural domains by recreating eating habits and dishes that mimicked their lost geographies, their stolen cultural patrimonies. More specifically my research finds the distinctions that were dictated by weather patterns, proximity of bodies of water, regional geographic peculiarities, native flora and fauna, soil fertilities and customs which together came to define "local" Armenian cuisine. While the actual Armenian inhabited territories were emptied the collective of gustemic identity was carried away by the survivors.

What little they could take away with them was in the form of precious recipes; tatters of a rich culinary tradition now relegated to oblivion. Grandmothers passed on a cultural culinary ancestry that became closely associated with the material fabric of the past. Thus survivors, in foreign lands, with or without compatriotic societies, worked diligently to recreate the culinary richness of that recalled memory. The forced migration of the Armenians led to a trans-national identity that was then further reshaped by the host culture in which the survivors made their final place of residence. I focus my work on the experiences of survivors' descendants who settled in Bulgaria.

Mari A. Firkatian specializes in East European history. Born in Bulgaria of Armenian parents she has lived and traveled extensively in Southeast Europe and the Levant. Trained as a linguist and a historian her research interests include minority populations, diplomatic history and nationalism. She is a Professor of History at the University of Hartford.



Provisioning the *Girmitiya*: Food and Drink on Indentured Ships

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The paper attempts to throw some light on the journey of indentured workers from North India to the plantation colonies (c.1830-c.1920) and attempts to document the experience of eating, drinking, smoking and keeping up personal appearances while undergoing the hard journey *en route* to the *tapus* (islands). It thereby seeks to particularise both the provisioning and the “ingestion of experience” on board. It focuses on the incompatibility between the conventional food habits of Indian emigrants and the portable food aboard the ‘labour ships’, which was unusual in a diverse Indian society, thus creating discontent among the emigrants on the ship during the voyage to the various islands. For example, some indentured plantation workers from Gorakhpur, United Provinces, now Uttar Pradesh, protested when they were served European bread and biscuits instead of *roti*/chapatti. There was a similar response from the emigrants from Shahabad of Bihar who showed their displeasure with the European food items like bread as a substitute for rice on the ship during voyage.

Hence, my paper interrogates the connections, conversions and conflict that arose on the ship during voyage regarding the food and other provisions, provided by the emigration agencies. Scholarly explorations on Indian indentured plantation workers and their treatment on board confines itself to the ‘new system of slave transportation’, overlooking the significance of the resistance of Indian labourers and in many instances the acceptance of their demands by the colonial authorities. By taking a closer look at the provisions and articles provided for use by the indentured workers *en route* to *tapus*, it can be assumed that though the journey to the distant shores was distressing, the colonial authorities, by addressing some of their food habits aided in the creation of a “space” which mitigated the anxiety and sufferings of the indentured workers. ‘Revisionist’ as it may sound, surely the conscious attempt by the colonial authorities to distinguish indenture from slavery and the particularities of dietary regimes in India would necessitate that the food and drinks made available to *girmitiyas* *en route* to the plantation would have a certain relationship to the perceived and actual dietary world of the *girmitiyas*. It also follows that the labourers would assert their preferences and interdictions on/of food items. This paper is an attempt to give an alimentary voice so to speak, of the Bhojpuri Hindu and Muslim *girmitiyas* on a discussion of the passage to the *tapus*. While documenting the superior and ingrained stances of higher caste emigrant labourers it also documents how an alien atmosphere created conditions conducive to the blurring of caste prejudices the orthodoxy of caste distinctions, and new intimate relationships were forced in the finite and confined space on ships creating kinship bonds like *jahaji-bhai* (ship-brother)/ *jahaji-behan* (ship-sister). This occurred in the context of the larger ‘politics of care’ pursued by colonial authorities.

Ashutosh Kumar is an Assistant Professor at Daulat Ram College, University of Delhi, New Delhi. He is a recipient of Sepsis Fellowship for his Ph.D.. He is co-editor of *Bhutlen Ki Katha: Girit ke Anubhav* (Story of Haunted Line: Fragment of a Girit Experience) and editor of *Baba Ramchandra: Fiji Giritiya*.

“Tastes Like Grain”: Asian Encounters with European Beer

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This paper examines taste as a factor in beer's arrival as a symbol of modernity in India, Japan, and China. From nineteenth-century colonial production of India Pale Ale to contemporary attempts by global brewing firms to profit from a burgeoning Chinese market, beer has had an important but largely unexamined role in modern Asian-European encounters. Traditions of fermenting and distilling alcohol are widespread in Asia, including Indian *sura*, Chinese *baijiu*, and Japanese sake. European beers were introduced in the nineteenth century during the era of colonial expansion. This paper examines how distinct agents of transmission – merchants, migrants, and empire builders – interacted with local drinking cultures to shape the particular tastes and meanings associated with beer in these countries. The research design, comparing national case studies for a conference dedicated to “Rescuing Taste from the Nation,” was dictated by the profoundly different relationships that each country had with the transnational phenomenon of western imperialism: India as a subject of British occupation, China as a site of commercial competition between imperial rivals, and Japan as a nascent imperial power in its own right. These comparisons are connected, not least by the Japanese experience learning the ways of military, commercial, and brewing imperialism from the actions of Europeans in India and China. Among these cases, beer gained least acceptance in the Indian subcontinent, in part because of Hindu and Muslim moralizing. Beer symbolized western modernity for those who wished to challenge traditional culture, and preferences focused more on alcohol content than on the taste of malt or hops. The Japanese became Asia's most avid consumers of beer, adapting German lagers to local taste preferences. Chinese beer drinking has been limited to urban elites, and local brands are fairly bland and undifferentiated, selling largely on price, but this may reflect the place of beer within Chinese meals as a neutral grain. More broadly, I suggest that beer became a subject for nation-building efforts in Asia precisely because of its cosmopolitanism, which provided status to nationalist ideologues and supported their program of transcending regional rivalries.

Jeffrey M. Pilcher is a professor of history at the University of Minnesota, USA, where he teaches classes on food and drink in world history. His most recent books are *Planet Taco: A Global History of Mexican Food* (2012) and an edited volume, *The Oxford Handbook of Food History* (2012). He is also the author of the prize winning, *¡Que vivan los tamales! Food and the Making of Mexican Identity* (1998), as well as *The Sausage Rebellion: Public Health, Private Enterprise, and Meat in Mexico City, 1890-1917* (2006) and *Food in World History* (2006), which has been translated into German and Japanese. He co-edited a special issue of the *Radical History Review* entitled *Radical Foodways* (2011) and is now editing a four-volume anthology called *Food: Critical and Primary Sources* for Bloomsbury. His current research examines the globalization of beer.



Imagining Asia?

The Politics of Taste, Space and Betel Quid Chewing in the British Imperial Imagination

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While scholars have thoroughly examined how stimulants such as sugar, tea, chocolate, coffee and tobacco were embedded in networks of social and state power, the cultural politics of masticatories has received less attention. The Habermasian public sphere as a masculinized, bourgeois relation between private individuals engaged in debate about common issues of concern was spatialized in eighteenth and nineteenth century European coffeehouses and taverns. The intersection of these public spaces with what Wolfgang Schivelbusch calls 'articles of pleasure' was contingent on imperial expansion and burgeoning industrial and capitalist markets; the taste of exotic stimulants was deeply intertwined with the emergence of the modern nation. This project builds on scholarship that disputes the existence of one public sphere borne out of the modern European model. It examines the cultural and colonial politics of the betel quid to consider how taste and space are negotiated under the conditions of multiple modernities. Betel quid has long occupied a privileged place in the homes, temples and street stalls of tropical Asia, from Colombo to Calcutta, from Bombay to Quanzhou, Aden, and the shores of British East Africa. It has been deployed as a sign of hospitality, a palate cleanser, an aphrodisiac, an Ayurvedic medicine, a Hindu offering and a social lubricant in regions stretching from the subcontinent to the southern shores of China and Maritime South East Asia. Importantly, the practice of chewing this tannic, bitter yet slightly sweet comestible preceded European colonialism, extending beyond the constructed boundaries of nations and empires. Accordingly, the case of betel quid upsets the strict delineations between public and private that have developed out of the modern Western experience. Through a historical analysis of nineteenth century travel writings, imperial archives and records, this paper analyses how the British imperial imagination interpreted, managed and represented the betel-quid, revealing how new spatial configurations and taste communities are forged when modernities, publics and maps of meaning collide.

Jaclyn Rohel is a doctoral candidate in Food Studies at New York University. She holds an Honours Bachelor of Arts from the University of Toronto, as well as a Masters degree in Philosophy from the University of Alberta, where she studied the Philosophy of the body and taste. Her current research, located at the intersection of Food Studies and Media and Cultural Studies, focuses on migration and the negotiation of public spheres in global cities such London, New York and Toronto by attending to the transnational politics of culinary stimulants and intoxicants. Her dissertation (in progress) is titled "The Politics of Oralities: Paan and Publics in the Global City."

Nationalist Thought and the Colonial Culinary World: The Colonizer's Gaze and the Making of the 'New' Jew, Turk, and Arab

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This paper provides a comparative analysis of the construction of food identities in Israel, Turkey, and Jordan. The central argument is that while the literature on food and national identity has been productive to our understanding of the construction of culinary nationalism, a global perspective, specifically through the lens of (post)colonial modernity, has been largely overlooked in the way it situates the discourse over food between the colonized and the colonizer. Moreover, by looking at three different postcolonial contexts, we can also see some interesting identitarian differences that exist in the global south. Complicating Chatterjee's influential analysis of colonial discourse, we find that there are different trajectories the colonized elites use in their response.

Khaldoun Samman is an associate professor of sociology and the former Director of Middle East and Islamic Studies at Macalester College in Saint Paul, Minnesota. He teaches a wide variety of courses on US domestic and international issues concerning class, racial, gender and global systems of power and resistance. His most recent book is entitled *The Clash of Modernities: The Islamist Challenge to Jewish, Turkish, and Arab Nationalism* (2011).



Culinary work at the crossroads and emerging food discourses in Istanbul

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Eating out has become a popular pastime for ever larger parts of urban populations in Turkey like in many other cities in the world. Food and restaurant choices are developing into important lifestyle signifiers. The diversity and abundance of culinary options in cities like Istanbul and the shifting purposes of eating out go hand-in-hand the changing role of the chef: From a nameless and faceless kitchen-worker to - frequently and in various combinations - cook, restaurateur, business-man & woman, author, media-personality, brand-name, innovator, traditionalist, researcher, activist, celebrity. In the midst of this rather general transformation of the cooking profession, the larger world of chefs in Istanbul displays a greater versatility in terms of nationality, ethnicity, gender, education, professional career and reputation.

Based on in-depth interviews with around 20 chefs with different “eating publics”, our work intends to offer a look behind the scenes of the restaurant world by focusing on the very people who play such an integral part in contemporary urban life well beyond the confines of their kitchen. How did their career take shape and what led them to choose a culinary profession in the first place? How do they conceive of their role in the changing culinary field and in society, with the increased public attention and the inflationary output of food-related media? What are their views on traditions and current trends, on the restaurant and food industries? Which role does Istanbul play for their work and how do they and their restaurants contribute to the city’s culinary and urban landscape? We suggest that dealing with these kinds of questions allows us to reach important clues about the role of culinary discourses in the making (as well as unmaking) of nationalist and ethnocentric representations of food practices. This may also help us to observe more closely the multi-layered processes with varying commercial and cultural concerns that lead to different public articulations of nationality, ethnicity and food that range from more exclusionist to more cosmopolitan kinds. Coupled with first-hand observations, our detailed analysis of individual careers, of the chefs’ diverse national and professional backgrounds and of the cultural and commercial aspects which shape their work, will shed light onto the fluid state of and the numerous influences on contemporary culinary practices and emerging food discourses in Turkey.

This paper deals with the changing nature of culinary professions (particularly chefs) in Istanbul under the influence of global flows of fashions, fads, people and symbols related with food. This transformation has significant implications about how various discourses about culinary practices come to be articulated and put into circulation in the general public. There seem to be two major currents in the current eating-out scene: one emphasizing the Turkishness of the culinary choices and the other with more cosmopolitan orientations (with more emphasis on freshness, naturalness, terroir and openness to non-traditional ways of cooking, serving and consuming food). Studying the changing career paths of chefs and their perceptions about this change, we intend to have a deeper understanding of past and future trajectories of eating-out orientations in Istanbul and accompanying culinary discourses.

Zafer Yenal has taught sociology at Boğaziçi University since 2000. After receiving his B.Sc. in economics at Middle East Technical University in 1989 he went to Binghamton University in 2001 to complete his Ph.D. studies in sociology. His research interests include sociology of consumption, sociology of food, rural sociology and historical sociology. He has produced lots of written work on these issues. His most recent book, *Bildiğimiz Tarımın*

Sonu (with Çağlar Keyder, İletişim Yayınları, 2013), is on agricultural transformations in Turkey after the 1980s. He enjoys cooking. He lives in Aşiyan.

Born in Vienna, **Michael Kubiens** has worked and lived in various countries in South-Eastern and Central Europe before coming to Istanbul 4 years ago for an extended sabbatical, during which he completed an M.A. in Cultural Studies at Sabancı University. His research interests center on the intersection of food, art and museum practices as well as socio-cultural questions in the Balkans. Besides his research and writing he works as a human resources and organization consultant anywhere between Vienna and Istanbul and spends a good deal of his free time cooking and - budget-permitting - eating out. He lives in Moda, Kadıköy.

WORKSHOP 7

The Sounds and Scripts of Languages in Motion

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Workshop Abstract

In recent years, the burgeoning of interest in interconnectivity and assembled spaces across Asia has opened up new areas of inquiry. Historically fluid and contested boundaries continue to turn Asia inside out, forcing to the surface old and new networks that are now colliding with one another in innovative ways. Amidst the different ongoing conversations, however, the question of language has been remarkably absent. To be sure, the movement of ideas, things, and people forge important material nexes of transculturation and influence. Our emphasis on language, however, proposes a crucial interface that tracks connectivity through the changes in the sounds and scripts of language. These include the institutional governance as well as everyday innovations of multilingualism and multiculturalism, such as language policies, oral transmission, dialects, mother tongues, pidgin creolization, literature and literacy, and national languages.

Our workshop is prompted by the recognition that language has been, and is, at the heart of most inter-Asian connections. Whether one considers the 8th century translation of Buddhist texts from Sanskrit into Tibetan, the rendering of the Quran from Arabic into Javanese or Urdu in periods of religious and cultural expansion, the lasting impact of British and Dutch colonial language policies on post-colonial India and Indonesia, or the long-standing use of Malay as a language of trade, travel and Islamization, language provides a pivotal lens through which to explore the histories, textures and meanings of inter-Asian connections. From East Asia to Southeast Asia, Chinese, once the common script of Vietnam, Korea, and Japan, and later a minor ethnic marker in hybrid languages like Baba Malay in Indonesia, Malaysia, and Singapore, compels one to rethink the standards of language. As the formal and informal rules of dialects and national languages adapt to new formations of intraregional and local-global influence, even purported global languages—such as English—are becoming locally inflected variants.

Straddling questions of cultural translation, the media of written and oral cultures, inter-area dynamics, and identities in motion, this workshop invites participants to join in a collective examination of how different usages of “language” exemplify interconnectivity across literature, cultural studies, anthropology, linguistics, sociology, history and religious studies.

Jing Tsu is Professor of Modern Chinese Literature & Culture at Yale University. Her research spans literary criticism and intellectual history, diaspora & Sinophone studies and history of science. Her current book project examines scientism, script, and mental cures in modern China. She is author of *Sound and Script in Chinese Diaspora* (Harvard 2010), *Failure, Nationalism, and Literature: The Making of Modern Chinese Identity, 1895-1937* (Stanford 2005), *Global Chinese Literature: Critical Essays* (co-edited with David Der-wei Wang, Brill 2010), and *Science in Republican China* (co-edited with Benjamin Elman, Brill 2014). She is a Fellow at the Institute for Advanced Study at Princeton in 2014.

Ronit Ricci's research engages with Islamic literary cultures in Java, the Malay world and Sri Lanka, Javanese and Malay manuscript literatures, translation studies, script histories and, increasingly, the history of exile and diaspora in colonial Asia with a case study on the Sri Lankan Malays and their writings. She is the author of *Islam Translated: Literature, Conversion, and the Arabic Cosmopolis of South and Southeast Asia* (University of Chicago Press, 2011; winner of the Benda Prize and the AAR's Best First Book in the History of Religions Award), and co-editor of *Translation in Asia: theories, practices, histories* (St. Jerome, 2011, with Jan van der Putten). Ronit is currently visiting associate professor at the Hebrew University of Jerusalem while on leave from her position at the Australian National University's School of Culture, History and Language.

Workshop Paper Abstracts and Author Biographies

The Law of the Land: What does it Look Like? An Epigraphic Study of Laws Signed by Heads of State in Japan, Lebanon, and Turkey, 1923-1928

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Between 1923 and 1928, Japan, Lebanon, and Turkey began to type instead of handwrite edicts signed by their heads of state. This paper asks why and how, in each of these societies, the typewriter came to replace handwriting. Was typewriter technology faster and clearer than handwriting, as was the case for the Latin typewriter by the second decade of the twentieth century, or was the typewriter successful because of the aesthetics of the typewritten script?

The passage from handwriting to typewriting was played out on a global stage on which the West loomed large. France was the colonial power in Lebanon, where in 1926 a new constitution established Arabic as one of the two official languages, next to French. The West was also the model for the 1928 Turkish alphabet reform, which saw the Arabic alphabet replaced by the Latin alphabet. And Japan, as the most developed state outside of the West, had recently developed a two-thousand three-hundred key typewriter which was claimed to make Japanese into a modern language. In each of these cases the typewriter became the stage where the relationship between the global mechanization of writing, the particularity of language, and the politics and aesthetics of identity was played out.

New technologies are often assumed to be the result of progress and efficiency. In the case of the typewriter, some extraordinarily impractical machines, like the Japanese typewriter, were surprisingly popular while much more efficient machines, like the Ottoman Turkish typewriter, were rarely used. The appearance of legal documents that emanated from the very top of the state hierarchy was not a function of efficiency but of a calligraphic regime that has all too often been ignored. While historians have usually focused on the semantic meaning of the law, this paper introduces the reader to the aesthetic materiality of writing.

Raja Adal is a comparative historian of Japan and the Middle East who specializes in aesthetics, technology, nationalism, and empire. He earned his Ph.D. from the department of history at Harvard University and is currently assistant professor of history at the University of Cincinnati. His publications include "Japan's Bifurcated Modernity: Writing and Calligraphy in Japanese Public Schools, 1872-1943," *Theory, Culture and Society* 26, no. 2-3 (2009). He is currently finishing a book manuscript entitled *Modernity's Aesthetic Turn: Art Education in Egypt and Japan* and starting a new book project on non-Latin character typewriters and the modern history of writing in Asia.



Difference and Repetition: Plural Languages, Islamic Da'wa and Cosmopolitan Muslim Belongings in Kuwait

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This paper examines the importance of language to the cosmopolitan forms of belonging that are cultivated by the women's section of Kuwait's Islamic Da'wa movement. Western media and policy-makers often gloss the Gulf Cooperation Council States of the Arabian Peninsula as 'Wahabbi' or 'salafi', or depict them as spaces of intractable sectarian conflict between the Sunni and Shi'i. These accounts elide a more complicated religious terrain, one this paper explores in relation to one of the region's largest Islamic women's movement. Since the late 1970s a large sprawling Islamic da'wa movement has developed in Kuwait, one that has developed dialogically in relation to the country's history of migration. The movement is comprised of a dynamic configuration of Muslims of different ethno-national backgrounds, one indexing the region's overall demographic composition in which migrants and foreign residents from throughout South and South-East Asia, the Middle East, East Africa, and to a lesser degree Europe, Australia and North America, constitute a significant proportion if not the majority of the population.

Language has played an integral role in the development of this movement. The movement began in the late 1970s as a loose network of Arabic language classes, ones largely precipitated by Muslim migrants' desire to develop or improve their facility with both classical and colloquial Arabic, the former for religious reasons, the latter to facilitate their everyday living in Kuwait. Over the following decade the movement expanded to include a variety of introductory courses to Islam, for example focusing on the recitation 'tajweed' and exegesis 'tafsir' of the Quran. In the early 1990s this network consolidated itself into a cohesive movement, and the classes they offered became increasingly streamed along linguistic lines, taught by teachers already present in Kuwait or recruited from abroad. Today, the movement consists of tens of thousands of Muslims of diverse ethnic and national backgrounds, dozens of centers, several multi-lingual mosques, and a panoply of television and radio programs. The movement produces media and offers classes in a dizzying array of classes, including Hindi-Urdu, Tagalog, Bahasa Indonesian, Sinhala, Tamil, Telugu, Bengali, Marathi, Kannada, Malayalam, Amharic, Tigre, Cantonese, Mandarin, and English.

Drawing on extensive ethnographic research I conducted in the region during the mid to late 2000s (2004, 2006-7, 2008, 2010), in this paper I examine the cosmopolitan forms of belonging the movement's members develop through their interrelation and activities. Through an examination of the movements' classes and programming, and the speech acts, utterances and rhetoric therein, I highlight the processual nature of members' Muslim belongings, and how they develop in relation, rather than in opposition to their existing belongings. The form of Muslim belonging cultivated through the da'wa movement's activities is not one that supercedes or subsumes members' existing belongings, but exists simultaneously alongside them in productive tension. Resonant with Deleuze's ontology of difference, I argue that it is a cosmopolitanism based on resonance not synthesis or dialectic; on repetition not identity. Commonalities are not abstractly conceived or assumed, but cultivated through shared practice across difference.

Dr. Attiya Ahmad is an Assistant Professor of Anthropology at the George Washington University (Washington DC, USA). Broadly conceived, her research focuses on the interrelation between gender, labour migration, diasporic formations, and Islamic movements in the Inter-Asian region. Dr. Ahmad is also developing a project focusing on halal tourism networks spanning the Arab Gulf States, the United Kingdom and Turkey. Her work has appeared in *The Asia Pacific Journal of Anthropology*, *Cultural Anthropology*, and edited volumes focusing on labour migration, diaspora, and religion in South Asia and the Gulf Arab States. She is currently revising her book manuscript, which focuses on the Islamic conversions of South Asian migrant domestic workers in Kuwait. She obtained her Ph.D. in Cultural Anthropology at Duke University, and was a postdoctoral fellow at the Center for International and Regional Studies at Georgetown University.

Cosmopolitan and Vernacular: World Literary History Before Modernity

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No abstract submitted



Language, Culture and Identity: Romanization in Taiwan and its Implications

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Historically, language and power have been intricately intertwined, especially during colonial periods or under authoritarian rule. Over the past one hundred years, writers and intellectuals in Taiwan have expressed diverse opinions regarding the medium of language, not only when demonstrating their linguistic preferences but also when expressing their cultural inclinations and aims of enlightenment. As the indigenous languages Hoklo and Hakka do not have a standardized writing system, Romanization served as a convenient system, employed by foreign missionaries, to communicate with the local Taiwanese population. Although traditional Chinese characters have been the dominant scripts in Taiwan since the second half of the twentieth century, intellectuals and writers in modern and contemporary Taiwan have continued to adopt Romanization in different socio-historical contexts in order to eliminate illiteracy and to write in their native tongue. The Romanization system advocated by Cai Peihuo, an intellectual from colonial Taiwan, represents the former, whereas the aboriginal authors' bilingual writing represents the latter.

This paper provides a historical overview of the various Romanization efforts made throughout Taiwanese history. The first section will analyze how it was first devised for Taiwan's indigenous population by missionaries, then by intellectuals and linguistic activists such as Cai Peihuo whose interest was in Taiwan's Hoklo people and, more recently, by Taiwan's aboriginal writers. As the foreign missionaries' use of Romanization was mainly limited to religious texts, this paper will focus primarily on the case of Cai Peihuo and on contemporary aboriginal authors' bilingual writings. The second section will look at Cai's enlightenment motive of promoting Romanized script. It will also scrutinize the evolution of Cai's Romanization project - from the earlier Romanization, based on the phonetic *transliteration* of the spoken Taiwanese language, through the revised system based on the Japanese kana and, finally, to the Romanization based on the Chinese phonetic system around 1948. In order to explore the reasons why Cai was unable to fully realize his Romanization project, the third section will compare the contexts of colonial Taiwan and colonial Vietnam in terms of the colonizers' attitudes toward Romanization. Finally, the paper will discuss Romanized transliteration in the works by Taiwan's aboriginal authors.

Pei-Yin Lin is an assistant professor at the School of Chinese, University of Hong Kong, where she teaches courses on modern Chinese literature and culture. Prior to HKU, she has taught at the University of Cambridge, National University of Singapore, and University of London (SOAS). She obtained her Ph.D. from the University of London, and is author of several articles on Taiwan literature. Her recent publications include "Writing beyond Boudoirs: Sinophone Literature by Female Writers in Contemporary Taiwan," "Redemption from Trauma and Desire: Literature by Overseas Students as Self-Portraiture Exemplified by Guo Songfen and Li Yongping," "Literature's Role in Breaching the Authoritative Mindset," and "Translating the Other: On the Re-circulations of the Tale Sayon's Bell." Her edited volume entitled *Press, Profit, and Perceptions: Knowledge Production and Information Transmission in Chinese Societies 1895-1949* is forthcoming (under contract with Brill), and she is currently working on a monograph on Taiwan literature under Japanese rule.

The Tension between Chinese Legacies and Romanized Script in Contemporary Vietnamese

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How Chinese legacies exist in Romanized Vietnamese and whether this script is a convenience to integrate with the world or an inconvenience to isolate from the area are the main questions to be posed.

This paper starts with a brief summary and analysis the project of linguistic Romanization in Vietnam. Then we identify Chinese legacies in contemporary Vietnamese on three aspects of lexicon, grammar, and cultural implication. The statistics of Chinese features in extracts of various writing styles will be exemplified. A part of Chinese cultural achievement preserved in contemporary Vietnamese will be taken into account as well.

Basing on the investigation above, this paper will discuss on the convenience and inconvenience caused by the tension between Chinese legacies and Romanized script and the changes of social acknowledgement about it. Romanized script is much easier and faster to study. However, the Roman appearance of Vietnamese script makes Chinese legacies “invisible”. It causes certain confusions/difficulties in using Vietnamese alone. It also erases the linguistic interconnection between Chinese, Vietnamese, Japanese and Korean. Nowadays, all Chinese, Japanese and Korean are inaccessible for Vietnamese speakers. In comparison, a Chinese speaker can understand well more than 50% of any Japanese writing document.

In conclusion, domestically, some suggestions to reform Vietnamese script by somehow adding Chinese elements are concerned. Internationally, the case of Vietnam is a good reference to other East Asian countries no matter what is their viewpoint, extending Chinese, or more specifically, Han culture, or escaping from it.

Tram Ly is Ph.D. candidate in Comparative Literature, University of Wisconsin, Madison. She was a Mellon-Wisconsin Dissertation Writing Camp fellow in summer 2013, an AAUW international fellow in 2012-2013. She joined to the South East Asian Studies Summer Institute at her university in 2009 and 2010. Being a native Vietnamese, she is interesting in how Vietnamese language/culture is worked out under the influences of Chinese tradition on one side and modernization on the other.

Hy Do got his M.A degree in Applied Linguistics in Normal Beijing University in 2005. He was a Sino-Vietnamese instructor at the South East Asian Studies Summer Institute at the University of Wisconsin, Madison in 2009. He has experiences of more than ten-year-teaching in Ho Chi Minh City National University, Ho Chi Minh City Normal University, Ho Chi Minh City Cultural University, and Lac Hong University in the fields of Vietnamese and Chinese languages and literature. He is specialized in classical period. He interesting in comparative study between China and Vietnam.



Between Serbian and Chaghatay: The Janus-Faced Multilinguality of Ottoman Turks

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The realm of the “high Islamic languages”, including Arabic, Persian, Ottoman (as well the related central Turkic Chaghatay) on the one hand, and the substratum of Greek, South Slavic and Armenian on the other are usually kept separate by disciplinary boundaries and by sundry ideological claims about Europe and Asia as unrelated, clearly delineated spaces. Yet, sources such as manuscript 4750 from the Aya Sofya library, felicitously edited by W. Lehfeldt in 1988, demonstrate that those languages mingled in many situations which have not been adequately discussed by specialists. The manuscript is a quadrilingual *vade mecum*, most likely composed so that aspiring janissaries of Greek and South Slavic origin could learn Arabic and Persian. There are many intriguing details in this language guide, similar to fourteenth century predecessors, which lend themselves to a historical sociology of the court and its military men.

In my contribution, I intend to elucidate some of the inner workings of Ottoman multilingualism, taking such language guides as my starting points. My paper will problematize notions of linguistic hegemony and cultural substrata within the Ottoman empire, defining it as “Janus-faced”; deeply entangled with southeastern Europe in terms of its military labor and many of its elites, and yet simultaneously conservative and innovative within its wider Islamic and Asian context. In its conclusion, the paper will address several provocative ideas, such as the validity of the very concepts of “Asia” and “Europe” and the question to what extent the current system of nation-states has destroyed (and recreated) multilingual and multicultural spaces, particularly but not only in former Ottoman spaces.

Maya Petrovich was born and raised in northern Bosnia (former Yugoslavia), into a family of mixed ethnic and religious background. She attended Gymnasium in Germany, taking classes in many Asian and European languages, and graduating in 1996. Subsequently, she enrolled in Universität Hamburg, majoring in Islamwissenschaft and minoring in Iranian and Latin American Studies. Relocating to the US as a refugee, Maya continued her studies at Barnard College / Columbia University, focusing primarily upon Arabic and Persian, but also attending classes in historical linguistics and comparative literature. Upon graduation, she entered Princeton University in 2002. In the period between 2005 and 2010, she embarked upon extensive travel abroad for the purpose of research, living primarily in Turkey and India, but also frequently visiting the Netherlands and Germany. Maya’s doctoral dissertation, entitled *The Land of the Foreign Padishah – India in Ottoman Reality and Imagination*, was defended at Princeton in 2012. Maya is currently working on her first book about western Asian mercenaries in the region of the early modern Indian Ocean. In addition to learning new languages, she enjoys long walks, tàjǐ quán and weaving.

A Language for Asia? Transnational Connections and the Japanese Esperanto Movement

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Esperanto, a language with largely European origins, grammar, and vocabulary, might seem like an unlikely candidate for stimulating Asian union. However, in the first half of the twentieth century it was at the heart of the development of a rich network of transnational connections across the continent, centered upon Japan, the home of the largest non-European community of Esperanto speakers and learners. These networks were diverse, featuring a wide range of people – scientists and doctors, travellers, diplomats, conservatives and anarchists, and adherents to a number of different religions, for example – whilst also involving a number of different forms of practice, and touching many different nations.

Esperanto was at the same time both innately practical and utopian. Although these networks overlapped with other transnational Asian activities, articulations of Esperanto tended to downplay the binary opposition between Western modernity and Asian tradition that perhaps underpinned more paradigmatic Pan-Asian ideas. Instead, through Esperanto we can identify a vision of a modern world formed in the coming together of peoples from different nations – a modernity sited in the international sphere, rather than in the modern nation-state, and one in which language played a key role in forging vital transnational connections.

Ian Rapley is in the process of completing his doctorate in modern Japanese history (thesis submitted, awaiting viva), at the University of Oxford. His research is a history of Esperanto in Japan between 1905 and 1945, focusing on themes of internationalism, transnationalism, and language. His wider research objectives are into the social, cultural, and intellectual history of twentieth century Japan, seeking to explore themes of transnational Asia, alternative narratives of modern Japan, and local history. For the academic year 2013-14 he will be a visiting lecturer at the Nissan Institute of Japanese Studies, University of Oxford.



Revisiting Creoles and Other Languages in the Lusophone Indian Ocean

FERNANDO ROSA

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(IN ABSENTIA)

This paper approaches the linguistic and lexicographic work of Sebastião Dalgado, a Goan intellectual working and publishing from Goa, India, and Ceylon (Sri Lanka) in the last decade of the nineteenth and first decades of the twentieth century. Dalgado approached both the ancient heritage of India and the Portuguese colonial legacy through lexicography and the study of languages, in particular Creoles based on Portuguese and Konkani, the main language spoken in Goa. An amazingly gifted polyglot, a Christian Brahmin as well as a Catholic prelate, Dalgado was a unique pioneer of Creole studies outside Europe, during a time when linguistics took comparatively little notice of Creoles. He was also a pioneering Konkani lexicographer as he struggled through two thick volumes to create a Sanskritised modern medium out of the several varieties of Konkani extant in his day. As Vicar-General of Ceylon, he wrote an important work on the Indo-Portuguese Creole of Ceylon, besides works on other varieties of Indo-Portuguese Creoles. His most famous work, however, which is still in print and is widely used nowadays, is his *Glossario Luso-Asiatico*, where he fuses together his encyclopaedic knowledge of languages and lexicography with an equally deep knowledge of Portuguese colonial sources from all over Asia. Dalgado understood that the Portuguese legacy in Asia would have a future mostly only through the influence the language had exercised over the centuries all over the continent. He also understood that this legacy included both Konkani and the Indo-Portuguese Creoles, languages usually disregarded and even despised among colonial elites of his time. By working in a variety of ways with an amazing array of languages, ranging all the way from Sanskrit to Konkani to Creoles, Dalgado built a singular intellectual legacy which endures to this day.

Fernando Rosa Ribeiro is an anthropologist and historian who has carried out research in Brazil, the Caribbean, and various locations in the Indian Ocean, notably Cape Town (South Africa), Kerala (South India), Macau (southern China), and Melaka (Peninsular Malaysia). He is interested in Indian Ocean histories as well as Creole heritages, including texts, languages, social identities, and material culture. He has published widely in both Portuguese and English and has two book manuscripts, one of them on the Luso-Creole Indian Ocean. He is currently based in Melaka.

Historiographies of Vietnam in Collision, 960-1920 CE

ERIC TAGLIACCOZZO

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This paper looks at the ways in which Chinese and Vietnamese scripts and sounds mixed and mingled in the production of Vietnamese historiography in pre-modern times. It is a think-piece on the ways in which the Vietnamese used the “Chinese model” to construct their own tradition of history. Over the course of a millennium I argue that the weight and valence of Chinese as a borrowed language changed locally, as new ways of expressing “Vietnameseness” (Nom, and quoc-ngu) came into being. I look at these transvaluations in language, history, and culture, both in northern Vietnam and in the south, and across a number of dynasties, including the Ly, the Le, the Tayson interregnum, and during the Nguyen. By the end of this time period new impulses were also coming not by land via the northern corridor leading to China, but also by sea, via the French. This complicated this picture still further, with important ramifications on how history was perceived and written by the Vietnamese on the doorstep of “modernity”. My paper tries to trace a lineage of language and linguistic dispersion during this time period, and asks how the construction of Vietnamese historiography was shaped into various and evolving forms as a result.

Eric Tagliacozzo is Professor of History at Cornell University (USA), where he primarily teaches Southeast Asian Studies. He is the author of *Secret Trades, Porous Borders: Smuggling and States Along a Southeast Asian Frontier, 1865-1915* (Yale, 2005), which won the Harry J. Benda Prize from the Association of Asian Studies (AAS) in 2007. He has just finished his second monograph, *The Longest Journey: Southeast Asians and the Pilgrimage to Mecca*, which was published by Oxford University Press in 2013. Tagliacozzo is also the editor or co-editor of four books: *Southeast Asia and the Middle East: Islam, Movement, and the Longue Duree* (Stanford, 2009); *Clio/Anthropos: Exploring the Boundaries Between History and Anthropology* (Stanford, 2009); *The Indonesia Reader: History, Culture, Politics* (Duke, 2009), and *Chinese Circulations: Capital, Commodities and Networks in Southeast Asia* (Duke, 2011). He is the Director of the Comparative Muslim Societies Program at Cornell, the Director of the Cornell Modern Indonesia Project, the editor of the journal *INDONESIA*, and he has recently served on the SE Asia Council of the AAS (Association of Asian Studies) for the period 2009-2011.



Sounds of Empire: Hearing Sanskrit in Early Modern Indo-Persian Courts

AUDREY TRUSCHKE

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From the sixteenth through the eighteenth centuries, Islamicate rulers held power over much of the subcontinent. Many of these polities, including the Mughal Empire and the Deccan Sultanates, sponsored Persian as a major administrative and literary language, which linked them with a cultural tradition common across a significant portion of Asia during this period. Simultaneously, these Indo-Persian kingdoms asserted control over a space saturated with textual production in Sanskrit, India's classical tongue. They often devoted patronage to the Sanskrit tradition alongside their support of Persian and commissioned translations of Sanskrit texts. Scholars are increasingly recognizing that Indo-Persian courts housed Sanskrit intellectuals, but few have yet investigated the means and implications of these cross-cultural connections. In this paper, I analyze one of the major and still gravely underappreciated ways that Sanskrit was integrated into Persianate courts: namely, through recitation and listening. Making sense of the dynamics of Sanskrit in Indo-Persian dynasties requires attention to the oral culture of early modern Indian courts as well as to both the sounds and textuality of Sanskrit.

The oral dynamics of early modern South Asia are difficult to recover, but several textual sources permit glimpses into this elusive world. I focus on three types of materials that were produced or consumed within Indo-Persian courts. First, Persianate kings, princes, and local rulers commissioned numerous Persian renderings of Sanskrit texts. Many of these works, which were known to be read out at court, import substantial Sanskrit vocabulary into Persian. Persian accounts of Indian knowledge likewise use many Sanskrit words, and some even provide pronunciation guides for these foreign terms. Last, full Sanskrit texts were written for a wide range of Indo-Persian elites. These dedicated Sanskrit works include praise poems addressed to government officials and technical treatises on subjects popular among Indo-Persian readers. I argue that these multiple types of texts brought the sounds of Sanskrit into Indo-Persian courts, often in politically important ways. Moreover, this emphasis on language itself was central to encounters between members of the Sanskrit and Persian traditions more broadly.

Audrey Truschke is currently a Mellon Postdoctoral Fellow in Religious Studies at Stanford University. She received her Ph.D. in 2012 from Columbia University in the Department of Middle Eastern, South Asian, and African Studies. Her research focuses on literary and historical interactions between members of the Sanskrit and Persian traditions in early modern India.

Orality, Script and Language Hierarchies along the Trans-Himalayan Arc

MARK TURIN

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The role of language in shaping discussions of ethnicity and belonging across the Himalayan regions remains under-studied and under-theorised. Despite record levels of linguistic diversity and a burgeoning number of language documentation projects that are active across the region, the politics of language *and* the language of politics in Nepal, India and Bhutan are overdue for rigorous analysis as expressions and public displays of cultural identity.

This paper—based on two decades of ongoing fieldwork in northern South Asia and the Himalayan belt—aims to redress this absence. While several of India's states were officially reorganised along linguistic lines in 1956, the 'Seven Sisters' plus Sikkim were mostly untouched by the reclassification, and remain as linguistically heterogeneous as they are historically multilingual.

Many of the region's 45 million inhabitants are rapidly shifting from speaking traditionally unwritten and increasingly endangered Tibeto-Burman vernaculars to regional (Assamese, Nepali), national (Hindi) and international (English) Indo-European languages of prestige that carry with them the promise of economic benefit and digital access. Communities that were once plurilingual are becoming functionally bilingual, and the move appears to be one of replacement rather than of addition.

This transformation warrants careful analysis. How are linguistic identities changing as an ever more mobile workforce is incentivised to learn English? What is the functional role of traditional ethnic languages in inter-ethnic relationships and inter-state relations? Do 'heritage' or ancestral mother tongues risk becoming markers of fetishized attachment and nostalgic belonging as they cease to be communicative vernaculars of daily conversation? Is the region at risk of lapsing into semi-lingualism: a much criticised concept that invokes partial, rather than comprehensive, understanding: a kind of linguistic deficit? And what of the status and position of English, the role of education in instilling linguistic identities and the jostling for inclusion in the Eighth Schedule to the Indian Constitution that mandates official language use, in terms of informing and constraining socio-linguistic identities?

In all of this, we need to historicize the metaphors of "mother tongue" and "native speaker" as products of the anxieties of national identity in emergent nation states. The terms themselves encapsulate the tension between competence and performance: they are ever less about spoken ability in a language and ever more statements of ancestral belonging. Through the prism of language, communities invoke rights to heritage, culture, history and ethnicity; and it is precisely because such languages now have emotional and symbolic rather than strategic and practical importance, that government can afford to recognize, teach and tolerate them at all.

Mark Turin (Ph.D., Linguistics, Leiden University, 2006) is an anthropologist, linguist and broadcaster. Before joining the South Asian Studies Council at Yale, where he is the Program Director of the Yale Himalaya Initiative, Turin was a Research Associate at the Museum of Archaeology and Anthropology at the University of Cambridge.

Turin directs both the World Oral Literature Project, an urgent global initiative to document and make accessible endangered oral literatures before they disappear without record, and the Digital Himalaya Project which he co-founded in 2000 as a platform to make multi-media resources from the Himalayan region widely available online.



International Conference on

Inter-Asian Connections III: Istanbul

October 2-5, 2013

Turin has also held research appointments at Cornell and Leipzig universities, as well as the Namgyal Institute of Tibetology in Sikkim, India. From 2007 to 2008, he served as Chief of Translation and Interpretation at the United Nations Mission in Nepal (UNMIN).

Mark Turin writes and teaches on ethnolinguistics, visual anthropology, digital archives and field methods. He is the author or co-author of four books, the editor of seven volumes, the co-editor of the journal *Himalaya* and he edits a new open access series on oral literature. Turin is a regular BBC presenter on issues of linguistic diversity and language endangerment.

ROUNDTABLE DISCUSSION

“Istanbul Conversations—The New Global Left and the Politics of Mediated Activism”

Transregional Virtual Research Institute

Media, Activism and the New Political: InterAsian Perspectives

The InterAsia Program’s “Transregional Virtual Research Institute” (TVRI) was launched in 2012. This collaborative initiative brings together 10-12 international faculty from different disciplines and regional specializations to further research and training on a particular field and theme.

This first TVRI, *Media, Activism, and the New Political* focuses on the interrelationship of media and politics within and across InterAsia, a spatially and historically networked region stretching from the Middle East through East Asia. In recent years, especially since the so-called “Arab Spring,” there has been much interest in the role of new media and its potential to mobilize social and political change. Discussions of the relationship between media and politics focus primarily on the question of mass mobilization and collective action. A central question concerns how the new networks of mobile, social and digital media alter capabilities of physical “amassment” and “amplification”—the spontaneous scaling up of conversion of individuals into collective, visible, and audible public presences—and whether and how they can unsettle and even overturn established political orders. Moving beyond the mechanics of mediated social mobilization, TVRI researchers strive instead to better understand the varied instances when media are politically productive, taking into account how everyday life is transformed into political action in these newly mediated environments. The group is interested in examining comparatively how new structures, agents and in fact the very horizons of politics in the initial decades of the twenty-first century have shifted in and across these regions.

Key themes include:

- (1) the production of publics, including the changing role and meanings of ‘youth,’ ‘intellectuals,’ and the ‘new middle classes’;
- (2) emergent and changing forms and spaces of political action;
- (3) articulation of new political demands, aspirations, stakes and claims.

Activities include the collaborative production of electronic resources (essays, annotated bibliographies, curricular resources including syllabi), international workshops, and roundtable discussions such as the ‘Istanbul Conversations’ event at the Inter-Asian Connections IV: Istanbul.

Researchers:

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 Ph.D. 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 (see <http://miriyamaouragh.blogspot.com>) 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.

Somnath Batabyal is a lecturer in Media and Development at the School of Oriental and African Studies (SOAS), University of London. His research focus is on media and identity politics in India. He is the author of *Making News in India* (Routledge, 2012) and co-editor of *Indian Mass Media and the Politics of Change* (Routledge, 2011).

Paula Chakravartty is an associate professor, Gallatin School and Department of Media, Culture, and Communication, New York University. 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* (Johns Hopkins Press, 2013), the co-author of *Media Policy and Globalization* (University of Edinburgh Press and Palgrave, 2006), and co-editor of *Global Communications: Towards a Transcultural Political Economy* (Rowman & Littlefield, 2008).

Sune Haugbølle is an associate professor in Global Studies and Sociology at the department for Society and Globalization at Roskilde University, Denmark. He works with social memory, cultural production, and ideology in the modern Middle East. He is the author of *War and Memory in Lebanon* (2010), co-editor of *Visual Culture in the Modern Middle East* (Indiana University Press, 2013) and director of the research group Secular Ideology in the Middle East.

Min Jiang is an associate professor of Communication and Affiliate Faculty of International Studies at UNC Charlotte, also Research Affiliate at the Center for Global Communication Studies, University of Pennsylvania. Her work is interdisciplinary, blending new media studies, political communication, international communication, legal studies, and information science, focusing on digital technologies (search engines, microblogging), Internet policies, social activism, and digital diplomacy in the context of China.

Aswin Punathambekar is an associate professor in the Department of Communication Studies at the University of Michigan-Ann Arbor. He is the author of *From Bombay to Bollywood: The Making of a Global Media Industry* (2013), and co-editor of *Television at Large in South Asia* (2013) and *Global Bollywood* (2008). He is currently working on a history of digital media networks (1986-2010) in India.

Jack Linchuan Qiu is an associate professor at the School of Journalism and Communication, the Chinese University of Hong Kong, where he serves as deputy director of the Centre for Chinese Media and Comparative Communication Research. He is the author of *Working-Class Network Society: Communication Technology and the Information Have-Less in Urban China* (2009) co-author of *Mobile Communication and Society: A Global Perspective* (MIT Press, 2006), and co-editor of *New Media Events Research* (Renmin University Press, 2011). He is also Associate Editor of *Journal of Communication*.

Srirupa Roy is a professor of State and Democracy and Director, Centre for Modern Indian Studies, University of Göttingen, Germany. She is the author of *Beyond Belief: India and the Politics of Postcolonial Nationalism* (Duke University Press, 2007) and co-editor of *Visualizing Secularism and Religion* (University of Michigan Press, 2012) and *Violence and Democracy* (Seagull/Berg, 2006). She is currently working on a political history of mediated activism in India.

Tarik Sabry is a senior lecturer in Media and Communication Theory at the University of Westminster where he is a member of the Communication and Media Research Institute (CAMRI) and Deputy Director of the Arab Media Centre. He is author of *Cultural Encounters in the Arab World: On Media, the Modern and the Everyday* (IB. Tauris, 2010) and Editor of *Arab Cultural Studies: Mapping the Field* (IB. Tauris, 2012).

Guobin Yang is an associate professor of Communication and Sociology in the Annenberg School for Communication and department of Sociology at the University of Pennsylvania. He is the author of *The Power of the Internet in China: Citizen Activism Online* (Columbia University Press, 2009).

Elaine J. Yuan is an assistant professor in the Communication department at the University of Illinois at Chicago. Her research interests have included the interaction between audience agency and structural transformations of fragmentation, polarization, and media convergence. Her recent research focuses on the social implications of newer forms of communication in China. She examines, within the frameworks comparative cultural studies and multiple modernities, issues of online journalism, online community, privacy, identity, online activism, and mobile communication. More information about her work can be found at www.uic.edu/~eyuan.

ISTANBUL CONVERSATIONS:
THE NEW GLOBAL LEFT AND THE POLITICS OF MEDIATED ACTIVISM

Koç University, Founders' Hall

October 3, 16:30-18:30

This public forum brings together a group of distinguished media activists and academics to discuss how new cultures and forms of media technique and agency across Asia and the MENA region have created alternative and engaged media uses, facilitating critical, public engagements with contemporary socio-economic and political issues. Focusing on the cases of the Arab world, China, India and Turkey, the "Istanbul Conversations" address a number of key and timely themes relating to the politics of mediated activism: the emergence of mediated "copying and mixing" as a central form of political agency and praxis; the contours of an emergent global left; creative uses of media and new forms of public political discourse; re-imagination of the identity and role of intellectuals in political formations; and digital/social media and new conceptions of 'the people'.

Chair: Srirupa Roy (Göttingen University)

Moderators: Sune Haugbølle (Roskilde University), Aswin Punathambekar (University of Michigan) and Tarik Sabry (University of Westminster)

Panelists:

Murat Akser is currently a visiting lecturer in Cinematic Arts, in the School of Creative Arts, University of Ulster. He is Associate Professor of cinema and media studies and chair of the new media department at Kadir Has University Istanbul. He has an M.A. in Film and Ph.D. in Communication and Culture from York University. He works on the political economy of media, film festivals, film genres and published *Green Pine Resurrected: Film Genre, Parody, and Intertextuality in Turkish Cinema* (Lambert, 2010). He is currently editing a volume on New Media from Cambridge Scholars.

Harun Ercan (Ph.D. Student, Binghamton University) is an instructor in the Department of History at Koç University, teaching the political and economic history of Turkey. He studied the radicalization of the Kurdish movement in Turkey, and has published articles in English and Turkish on this subject. His doctoral studies focus on social movements and political violence as well as on the comparative analysis of civil wars. In summer 2013, he participated in the Gezi protests as an activist and is also among the organizers of public forums being held in various Istanbul public parks since July 2013.

Bassam Haddad is Director of the Middle East Studies Program and teaches in the Department of Public and International Affairs at George Mason University, and is Visiting Professor at Georgetown University. He is the author of *Business Networks in Syria: The Political Economy of Authoritarian Resilience* (Stanford University Press, 2011). Bassam is currently editing a volume on *Teaching the Middle East After the Arab Uprisings*, a book manuscript on pedagogical and theoretical approaches. His most recent book is a co-edited volume with the title *Dawn of the Arab Uprisings: End of an Old Order?* (Pluto Press, 2012). Bassam serves as Founding Editor of the *Arab Studies Journal*, a peer-reviewed research publication and is co-producer/director of the award-winning documentary film, *About Baghdad*, and director of a critically acclaimed film series on *Arabs and Terrorism*, based on extensive field research/interviews. More recently, he directed a film on Arab/Muslim immigrants in Europe, titled *The "Other" Threat*. Bassam is co-founder/editor of *Jadaliyya* e-zine and serves on the Editorial Committee of *Middle East Report*. He is the Executive Director of the Arab Studies Institute, an umbrella for five organizations dealing with knowledge production on the Middle East, and founding editor of Tadween Publishing.

Lawrence Liang is a co-founder of the Alternative Law Forum (ALF), Bangalore, India, a collective of lawyers who engage with issues of law, legality and power. His key areas of interest are law, technology and culture, and the politics of copyright. He has been working closely with SARAI, New Delhi on a joint research project on Intellectual Property and the Knowledge/Culture Commons.



Jack Linchuan Qiu is an associate professor at the School of Journalism and Communication, the Chinese University of Hong Kong, where he serves as deputy director of the Centre for Chinese Media and Comparative Communication Research. He is the author of *Working-Class Network Society: Communication Technology and the Information Have-Less in Urban China* (2009), co-author of *Mobile Communication and Society: A Global Perspective* (MIT Press, 2006), and co-editor of *New Media Events Research* (Renmin University Press, 2011). He is also Associate Editor of *Journal of Communication*.

Sherene Seikaly is an assistant professor of history and Middle East studies at The American University in Cairo, the Director of the Middle East Studies Center, co-editor of the *Arab Studies Journal*, and co-founder and co-editor of *Jadaliyya* e-zine. She holds a doctorate in history and Middle Eastern and Islamic studies from New York University, an MA from Georgetown University's Center for Contemporary Arab Studies, and a BA from the University of California, San Diego. Before coming to AUC, Seikaly was the Qatar Postdoctoral Fellow at Georgetown University (2007-2008) and a postdoctoral fellow in Middle Eastern studies in the Europe Program at Wissenschaftskolleg zu Berlin (2008-2009). Situated at the intersections of studies on consumption, political economy, and colonialism, Seikaly's in-progress manuscript, *Bare Needs: Palestinian Capitalists and British Colonial Rule* explores economic thought before the establishment of the state of Israel in 1948, when Palestinians became either refugees or second-class citizens. The manuscript reveals how Palestinian capitalists and British colonial officials used economy to shape notions and experiences of territory, nationalism, the home, and the body.

Biographies

Plenary and Keynote Speakers

M. İrşadi Aksun, professor of electrical and electronics engineering, is the vice president for research and development at Koç University. Dr. Aksun received his B.S and M.S degrees in Electrical and Electronics Engineering from Middle East Technical University, Turkey, and his Ph.D degree in Electrical and Computer Engineering from University of Illinois at Urbana-Champaign, U.S.A., in 1990. His research interests are: electromagnetic field theory, computational EM and optics, microwave theory and techniques, antennas and propagation. After completing postdoctoral training at University of Illinois at Urbana-Champaign, he joined the faculty of Electrical and Electronics Engineering at Bilkent University, and worked there until 2001. Then, he joined Koç University in 2001, served as Dean of Faculty of Engineering between 2004-2009, and has been serving in the capacity of Vice President for Research and Development since September 1, 2009. He has received “TÜBİTAK Incentive Award” in 1994, “The Best Professor Award” given annually by Bilkent students in 2001, “TÜBİTAK Science Award” in 2007, and become a principle member of Turkish Academy of Sciences in 2012.

Yun-han Chu is Distinguished Research Fellow of Institute of Political Science at Academia Sinica and Professor of Political Science at National Taiwan University. He serves concurrently as president of the Chiang Ching-kuo Foundation for International Scholarly Exchange. Professor Chu received his Ph. D. in political science from the University of Minnesota and joined the faculty of National Taiwan University in 1987. He was a visiting associate professor at Columbia University in 1990-1991. He served as Director of Programs of the Institute for National Policy Research, Taiwan’s leading independent think tank, from 1989 to 1999. Professor Chu specializes in the politics of Greater China, East Asian political economy and democratization. He has been the Coordinator of Asian Barometer Survey, a regional network of survey on democracy, governance and development covering more than sixteen Asian countries. Prof. Chu was former president of Chinese Association of Political Science (Taipei) in 2002-2004, a member of the International Council of the Asia Society between 2001 and 2007, and a member of the Council of American Political Science Association (2009-2011). He was elected an Academician of Academia Sinica, the country’s highest academic honor, in July 2012. He currently serves on the editorial board of *Journal of Democracy*, *Pacific Affairs*, *China Review*, *Journal of Contemporary China*, *International Studies Perspectives*, and *Journal of East Asian Studies*. He is the author, co-author, editor or co-editor of fifteen books. Among his recent English publications are *How East Asians View Democracy* (Columbia University Press, 2008) *Citizens, Elections and Parties in East Asia* (Lynne Rienner, 2008), *Dynamics of Local Governance in China During the Reform Era* (Rowman & Littlefield Pub Inc, 2010) and *Democracy in East Asia: A New Century* (Johns Hopkins University Press, 2013).

R. Michael Feener is Research Leader of the Religion and Globalization Research Cluster at the NUS Asia Research Institute, and serves as Associate Professor in the Department of History at the National University of Singapore. Born in Salem, Massachusetts, he earned a Ph.D. and M.A. in Religious Studies from Boston University, received a B.A. from the University of Colorado at Boulder, and has studied in Indonesia, Egypt, and Yemen. Previously he taught at Reed College and the University of California, Riverside. He has also held visiting professor positions and research fellowships at Kyoto University (Japan), École des Hautes Études en Sciences Sociales (Paris), the University of Copenhagen (Denmark), The Doris Duke Foundation for Islamic Art (Honolulu), and the International Institute for Asian Studies (IIAS) in Leiden, the Netherlands. In 2014, he will be a visiting professor in the Prince Alwaleed Bin Talal Islamic Studies Program at Harvard University. He is the author of numerous articles and several books, including *Muslim Legal Thought in Modern Indonesia* (Cambridge University Press, 2007), and *Shari’a and Social Engineering: The Implementation of Islamic Law in Contemporary Aceh, Indonesia* (Oxford University Press, 2013). He is also the editor of: *Islam in World Cultures: Comparative Perspectives* (ABC-Clio, 2004); *Islamic Law in Contemporary Indonesia: Ideas and Institutions*, (with Mark Cammack - Harvard University Press, 2007); *Islamic Connections: Muslim Societies of South and Southeast Asia* (with Terenjit Sevea – ISEAS Press, 2009); *Mapping the Acehnese Past* (with Patrick Daly & Anthony Reid - KITLV Press, 2011); *From the Ground Up: Perspectives*



on *Post-Tsunami and Post-Conflict Aceh* (with Patrick Daly & Anthony Reid – ISEAS Press, 2012); and *Proselytizing and the Limits of Religious Pluralism in Contemporary Asia* (with Juliana Finucane – Springer, 2013); as well as the forthcoming *Islam and the Limits of the State* (with David Kloos & Annemarie Samuels - Brill); and *Shi`ism in Southeast Asia: `Alid Piety and Sectarian Constructions* (with Chiara Formichi – Hurst).

Engseng Ho is Professor of Anthropology and Professor of History at Duke University in the U.S. He was previously Professor of Anthropology at Harvard, and Senior Scholar at the Harvard Academy for International and Area Studies. He is a specialist on Arab/Muslim diasporas across the Indian Ocean, and their relations with western empires, past and present. His writings include *The Graves of Tarim, Genealogy and Mobility across the Indian Ocean*, and “Empire through Diasporic Eyes: A View from the Other Boat,” *Comparative Studies in Society and History* 46 (2), 2004.

Çiğdem Kağıtçıbaşı is professor of psychology at Koç University. Previously she taught at Boğaziçi and Middle East Technical Universities and was a visiting scholar at Harvard, Berkeley, Columbia, Duke Universities, and twice at the Netherlands Institute for Advanced Study. She is past president and fellow of the International Association for Cross-Cultural Psychology and was the vice-president of the International Social Science Council and International Union of Psychological Science. Kağıtçıbaşı was a founding member of the Turkish Academy of Sciences and is presently a member of the Science Academy. She has received many awards in Turkey and abroad. Among them are awards for “Distinguished Scientific Contributions” from American Psychological Association (1993), International Association of Applied Psychology (1998), and European Association of Developmental Psychology (2007). Kağıtçıbaşı's *Family, Self and Human Development Across Cultures: Theory and Applications* (2007) reflects her research interests. Her theoretical and applied work has spanned the areas of social and cross-cultural psychology from a developmental perspective, extending into policy relevant applications. She is a founder of Mother-Child Education Foundation which has served 800,000 mothers and children, as well as fathers, in Turkey, Europe, the Arab World, and Latin America.

Deniz Kandiyoti is Emeritus Professor of Development Studies at the School of Oriental and African Studies, University of London. She holds degrees from the University of Paris (Sorbonne) and the London School of Economics and Political Science. She was also on the faculty of the Middle East Technical University (1969-74) and Boğaziçi University (1974-1980) in Turkey. She is founding Chair of the Center of Contemporary Central Asia and the Caucasus at SOAS and editor-in-chief of *Central Asian Survey*. She is the author of *Cariyeler, Bacılar, Yurttaşlar* (1997) the editor of *Fragments of Culture: The Everyday of Modern Turkey* (2002), *Gendering the Middle East* (1996), *Women, Islam and the State* (1991) and of numerous articles on gender, Islam, post-coloniality, post-Soviet transition in Central Asia and gender and conflict in Afghanistan. She has also acted as consultant for UNDP, UNESCO, OSCE, UNIFEM, DFID, British Council and the World Bank.

Willem van Schendel is Professor of Modern Asian History at the University of Amsterdam and Head of the South Asia Department of the International Institute of Social History. His research focuses on transnational flows of people, goods and ideas with special emphasis on unauthorised flows and the conceptual distinction between legal and licit. In recent years he has produced studies on borderland societies and how the dynamics of regulation at borders impact on the societies that these borders seek to enclose. Combining anthropological and historical approaches, his regional expertise is in Southern Asian societies, especially the borderlands of India, Bangladesh and Burma/Myanmar. In his research he has challenged geographical assumptions in Asian studies, notably the territorial epistemology that produces methodological nationalism and area studies. One of the concepts he coined is ‘Zomia’ to describe the large mountainous region in Asia that runs from Afghanistan to Vietnam and China.

He has elaborated these research themes in several international and interdisciplinary research programmes. Recent programmes include ‘Illegal But Licit: Transnational Flows and Permissive Polities’ (co-organised with Chinese counterparts) and ‘The Everyday Life of Deportation Regimes’ (co-organised with counterparts in India). A more historical approach is taken in ‘Plants, People & Work: The Social History of Cash Crops in Asia, 18th to 20th Centuries,’ which examines and compares the long-term flow of major commodities from Indonesia and India to Europe and the human mobilities associated with these flows. Recent books include *The Bangladesh Reader*

(2013); *Labour Migration and Human Trafficking in Southeast Asia* (2012, co-edited), *A History of Bangladesh* (2009), *The Bengal Borderland* (2005) and *Illicit Flows and Criminal Things* (2005, co-edited).

Organizing Partners

Prasenjit Duara is a historian of China and more broadly of Asia in the twentieth century. He also writes on historical thought and historiography. Duara was professor and chairman of the History department at the University of Chicago. Since 2008 he has been Director of Research in Humanities and Social Sciences at the National University of Singapore where he is also the Raffles Professor of Humanities and Director of the Asia Research Institute. Among his books are *Rescuing History from the Nation* (1995), *Sovereignty and Authenticity: Manchukuo and the East Asian Modern* (2003), an edited volume on *Decolonization* (Routledge, 2004), and *Culture, Power and the State: Rural North China, 1900-1942* (1988), which won the Fairbank Prize of the AHA and the Levenson Prize of the AAS. In 2009 he published a collection of his essays, *The Global and the Regional in China's Nation-Formation* (Routledge). Duara's essay, "Asia Redux: Conceptualizing a Region for our Times" (JAS 2010) may be accessed at http://journals.cambridge.org/repo_A79UNji6. His work has been widely translated into Chinese, Japanese and Korean.

Angela Ki Che Leung is 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 has served as a Jury Member of the French Agence Nationale de la Recherche (the French equivalent of RGC), is at present a Panel Member of the European Research Council, Advisor of the Cluster of Excellence "Asia-Europe" of Heidelberg University, and of the Réseaux Français des Instituts D'Etudes Avancées, and a trustee of the D. Kim Foundation of the History of Science and Technology in East Asia. In July 2010, she was elected Academician of the Academia Sinica. She has published books and articles in English, Chinese and French on charitable organizations in the Ming-Qing period and on the history of medicine and diseases in China of the late imperial and modern periods. 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).

Can Nacar, see page 68

Srirupa Roy heads the research group "State and Democracy" 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. 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, forthcoming 2012). Her articles have appeared in *Comparative Studies in Society and History*; *Media, Culture & Society*; *Journal of Asian Studies*; *Journal of Commonwealth and Comparative Politics*; *Interventions*; *South Asia*; *Contributions to Indian Sociology* and in several edited volumes. Roy's research interests include nationalism and the politics of identity; comparative-historical dynamics of state formation and transformation; democratic politics and economic liberalization. Her current project on media and democracy in India examines the impact of the Indian "television news revolution" (the dramatic growth of commercial television news channels in recent years) on democratic politics.



Seteney Shami is Program Director at the Social Science Research Council for InterAsia as well as the Middle East and North Africa. Currently she is on secondment as 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 (ME Awards). She joined the SSRC in 1999 and has also been a visiting professor at the University of California, Berkeley, Georgetown University, University of Chicago, Stockholm University and the Swedish Collegium for Advanced Study. Her research interests center around issues of identity, nationalism and globalization as well as urban cultures and politics. Recent publications include an edited volume *Publics, Politics and Participation: Locating the Public Sphere in the Middle East and North Africa* (SSRC Books 2009) and articles include "Aqalliyya/Minority in Modern Egyptian Discourse" In A. Tsing and C. Gluck, eds. *Words in Motion: Towards a Global Lexicon* (Duke University Press 2009) and "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 Millennium* (Indiana University Press 2013).

Helen Siu, Ph.D. Stanford, is a professor of anthropology, and former Chair of the Council on East Asian Studies, at Yale University and Mok Hing-Yiu Distinguished Visiting Professor of the University of Hong Kong. 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 served on the University Grants Committee (1992-2001) and the Research Grants Council (1996-2001) in Hong Kong, for which she received the Bronze Bauhinia Star. In the U.S. she has served on the Committee for Advanced Study in China and the Nationals Screening Committee for Fulbright awards in the U.S. has recently joined the advisory board of the Alexander von Humboldt Foundation in Germany. In 2001, she established the Hong Kong Institute for the Humanities and Social Sciences at the University of Hong Kong, and served as honorary director until end of 2010. She remains chairperson of its Executive Committee. Her home page and publications can be found at www.yale.edu/anthropology.

K. (Shivi) Sivaramakrishnan (Ph.D. 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), and *Ecologies of Urbanism* (Hong Kong University Press, 2013). 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*, and *Social Anthropology*, as well as other journals and edited collections. Sivaramakrishnan is currently working on several projects including essays on India's terrestrial environmental history, urban ecology in India and other parts of Asia, and new research on law, civil society, and environmental sustainability in India, with case studies from the National Capital Territory of Delhi.

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Holly Danzeisen is the assistant director of the InterAsia Program at the Social Science Research Council, where she currently oversees a number of projects, including the Postdoctoral Fellowship for Transregional Research, 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.

Gülistan Özdemir Eren is the coordinator for the Inter-Asian Connections IV: Istanbul at Koç University. She received her B.A. in philosophy from Boğaziçi University and is currently pursuing her M.A. in Adult Education. Eren is a co-founder of and curriculum developer for *Mayısta Yaşam Kooperatifi*, an Istanbul-based co-op that offers free high school remedial and university preparatory classes to working class youth and young adults. She has also worked for the History Foundation on various oral history projects.

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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 and Jarir Bookstore chains, developing them into leading wholesalers and retailers in Saudi Arabia and GCC. Jarir Marketing Company is listed in Saudi Stock Exchange (Tadawul) with a market capitalization of more than USD 3 billion.

Since 1990 Mr. Alagil has been focusing on investing worldwide in Public Markets, Private Equity and Real Estate through Jarir Investment, a family office. Mr. Alagil is the Chairman of Jarir Marketing Company, board member of Saudi Arabian Investment Company "Saudi Sanabil" and a member of the Duke University Middle East Regional Advisory Board, Dubai.

Mr. Alagil previously served as a Board member of Tawuniya Insurance Co. , MBC TV's, Al Faisaliah Group, Trustees of Centennial Fund (Micro – Business Fund), Gifted Foundation in Saudi Arabia and Chairman of the Executive Committee for Family Business Council in Saudi Arabia. He speaks at various conferences in GCC countries about Family Business, Family Policy, Private Equity, Family Business Governance etc. and has been a Guest Lecturer on a Retail course at the Institute of Public Administration in Riyadh. Mr. Alagil earned a Masters of Eng. from 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.

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Özlem Altan-Olcay received her Ph.D. in 2006 from the Department of Politics at New York University. The title of her dissertation was "The American Third World: Transnational Elite Networks in the Middle East." In her dissertation, she explored how global networks of elites, situated in local structures of power, are formed and what roles they play in the daily reinventions of the global and the local. In addition to her work on elite networks, her research interests include transnational class formations, gender and labor, politics of expertise and development, and citizenship studies. She is currently working on two projects: one on the meanings and effects of development programs and initiatives, which aim to bolster entrepreneurship among women and the other, with Evren Balta, on the practices of Third World elite, who attempt to acquire passports of advanced capitalist countries for their children and/or for themselves, without actually settling in these locations. She has published in journals such as Arab Studies Journal, British Journal of Middle Eastern Studies, Citizenship Studies, Feminist Economics, Middle Eastern Studies and National Identities. She is currently teaching in the Department of International Relations at Koç University in Istanbul, Turkey.

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Sirma Altun received her undergraduate degree from the Department of Political Science and Public Administration at the Middle East Technical University (METU) in 2009. In 2012, she completed her M.Sc. degree in the same department. She is currently enrolled in the Ph.D. program in the Department of Political Science and Public Administration at METU. Her M.Sc. thesis was on 'The Neoliberal Transformation of China in the 1980s and the 1990s'. The aim of the thesis was to grasp the changing relations between state-labour and state-capital in China in the 1980s and 1990s within the conceptual framework of neoliberal transformation.



Between August 2010 and December 2011, she worked as a research assistant at the Department of International Relations at Yaşar University, Izmir. Since December 2011, she has been working as a research assistant at the Department of Political Science and Public Administration at METU.

Her research interests lie in the political economy of China, international political economy, and Chinese politics and society.

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Tuna Artun is a native of Istanbul, or more properly, of the Asian suburbs of the city. He graduated from New York University with a BA in Economics and History and subsequently returned to Istanbul to do graduate work on Byzantine History at Bogazici University. From 2006 to 2012, he was at Princeton University's History Department, where he wrote his Ph.D. dissertation entitled "Hearts of Gold and Silver: The Production of Alchemical Knowledge in the Early Modern Ottoman World." Upon graduation, he joined the Department of History at Rutgers University – New Brunswick as an Assistant Professor. In Spring 2013, he was also a faculty fellow at the Rutgers Center for Historical Analysis (RCHA) and had the opportunity to present his latest research on Ottoman iatrochemistry both at the RCHA and the Chemical Heritage Foundation in Philadelphia. His research interests include the social and cultural history of knowledge in the Islamic world, the intellectual history of natural and occult sciences in general and that of alchemy in particular, and Orthodox Christian and Islamic mysticism.

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Ayfer Bartu Candan is Associate Professor of Social Anthropology at the Sociology Department at Boğaziçi University. She got her B.A. degree from the Sociology and the Psychology departments at the same university in 1990, and pursued her graduate studies at the University of California at Berkeley in the USA and got her M.A. and Ph.D. degrees from the Anthropology Department at this university in 1997. Since then, she taught at Koç University in Istanbul, Turkey, and at University of California at Berkeley and Stanford Universities in the USA. Her research and teaching interests include urban anthropology; political anthropology; material culture studies; sociological and anthropological theory; space, power and gender. Besides her research on politics of archaeology and the past in Turkey, in Istanbul, she conducted research on different forms of social and spatial segregation, gated communities, and urban transformation projects. Currently, she is working on a research project about the experiences of women workers in the early periods of labor migration from Turkey to Germany. She also worked as a consultant on issues of cultural heritage and politics of the past in several European Union and World Bank projects.

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Dikmen Bezmez's dissertation focused on the political economy of the urban space more generally and on urban regeneration projects more specifically. Subsequently she conducted research on the rights of the disability community to the city from an urban citizenship perspective. Currently she is working in the field of Disability Studies.

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Ayşe Buğra is professor of political economy at the Atatürk Institute of Modern Turkish History at Boğaziçi University, Istanbul. She is the co-founder and current the director of the Boğaziçi University research centre Social Policy Forum where she initiated and conducted several studies on comparative social policy, inequality, poverty, and different foundations of social solidarity. She has also done research and published in the fields of history and methodology of economics, and business history. She is the co-author of a forthcoming book entitled *New Capitalism in Turkey: The Relationship between Politics, Religion and Business*.

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Çetin Çelik is a sociologist by training, and received his Ph.D. degree in 2011 from the Bremen International Graduate School of Social Science, Germany. His main interest areas are sociology of migration, sociology of education and qualitative research techniques. More specifically, he is interested in educational inequalities within the context of migration. His doctoral dissertation explores the dynamics of dropping out of German secondary schools for students of Turkish background.

Currently he is a postdoctoral researcher at the College of Social Science and Humanities at Koç University, where he also teaches courses at the Department of Sociology. He holds a four year Marie Curie Career Integration (CIG) Grant, as well as a two year TÜBİTAK-BİDEB Grant. The Marie Curie Project examines comparatively the impact of school opportunity structures on student achievement at Vocational High Schools and General High Schools in Turkey. In the context of the BİDEB grant, he explores the ways in which family social capital affects family-school interactions and pupils' motivation for school success. He is also working Zeynep Cemalcılar and Fatoş Gökşen collaboratively in a TÜBİTAK funded project "School enrollment and drop-out problem in primary school education in Turkey: Determining individual, social and ecological factors" which aims to investigate the individual, social, cultural, economic and ecological factors affecting dropping out of compulsory primary school education in Turkey.

Yun-han Chu, President, Chiang Ching-kuo Foundation for International Scholarly Exchange

For bio, see the Plenary and Keynote Speakers section above, *page 133*

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Laura Elder is currently an assistant professor in the Global Studies Department at Saint Mary's College, Notre Dame. She received her Ph.D. in anthropology from the Graduate Center of the City University of New York. Her specialties, developed through fieldwork in Hong Kong, Indonesia, Malaysia, and Singapore, are global political economy, cosmopolitanism, and gender. She finds the temporal and cultural frameworks that shape economies particularly fascinating. Her research in Malaysia, for example, examined the ways that financial arbitrage serves to bring into alignment disparate cultural expectations and racial formations. She is currently researching the geographic and cultural competition involved in the standardization of regimes of expert knowledge in Islamic finance.

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Kurtuluş Gemici is an Assistant Professor in the Department of Sociology, National University of Singapore. He obtained his Ph.D. from the University of California, Los Angeles. His research interests include political sociology, economic sociology, development, and social theory. In the past he has done work on the politics of international capital flows and capital mobility, and, more specifically, how emerging and developing countries respond to financial opening and market liberalization. That work is the basis of a book manuscript in progress, tentatively titled “Hot Money, Cold Money: Managing Global Capital in Emerging Economies.” Currently, his research focuses on the institutional foundations of money and credit, and, in particular, why and how new financial practices emerge and become legitimized in capital markets. His work has been published in journals such as *Socio-Economic Review*, *Theory & Society*, and *Mobilization*.

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Çağlar Keyder teaches at Boğaziçi University and at SUNY-Binghamton. He has written on the historical sociology of the Ottoman Empire and Turkey and on the contemporary transformation of Turkish society, focusing on the nature of the state and class formations. He has published several articles on the spatial and social evolution of Istanbul, particularly in the period of globalization. His most recent work is on global political economy.

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Rajashree Mazumder received her Ph.D. in Spring 2013 from the Department of History at University of California, Los Angeles. Her dissertation is titled: “Constructing the Indian Immigrant to Colonial Burma 1885-1948.” Beyond India and Burma, her research interests relate to networks of circulation: people, commodities and ideas in the Indian Ocean arena both in the early modern and modern period. Currently, as a postdoctoral associate and lecturer at Yale University, she is teaching a seminar course: “Migration in the Indian Ocean Region.”

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Christopher Munn is Associate Publisher at the Hong Kong University Press and an Institute Fellow of the Hong Kong Institute of the Humanities and Social Sciences, The University of Hong Kong. He is a co-editor of the *Dictionary of Hong Kong Biography* and the author of *Anglo-China: Chinese People and British Rule in Hong Kong, 1841-1880*. He is currently working on a history of the Hong Kong Judiciary, 1841-2015.

PHILIPPE PEYCAM

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Philippe Peycam is a historian by training. He received his M.A. (DEA in French) from the Ecole Pratique des Hautes Etudes, Sorbonne University in Paris. At the School of Oriental and African Studies in London, he wrote his Ph.D. thesis: *Intellectuals and Political Commitment in Vietnam: the Emergence of a Public Sphere in Colonial Saigon (1916-1928)*. From 1999 to 2009, Philippe was the (founding) Executive Director of the Center of Khmer Studies in Siem Reap. This research centre supports the largest academic network on Khmer and Mainland Southeast Asian studies in the world. As Director, he gained extensive experience in institution building, management, designing and overseeing multidisciplinary programmes, raising funds from public and private sources as well as organising community-oriented initiatives and civil society support-programmes.

Philippe's academic interests lie in modern Vietnam and Southeast Asia. His current research at the Institute for South-East Asian Studies (ISEAS) in Singapore is a broader reflection on postcolonial and post-conflict situations that also includes other regions of Asia as well as Africa. This intellectual trajectory stems from an early interest in phenomena such as colonialism and modes of cultural resistance to it; the creative role of the City as a privileged environment for new forms of intercultural interaction; the importance of cultural representations from tangible and intangible heritage to institutional knowledge production; and the challenge of building and maintaining genuine cross-cultural, transnational bridges out of these contexts. Philippe sees these intellectual interests as having implications for concrete policies in today's postcolonial societies.

PETER SCHOPPERT

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Peter Schoppert is an American who first came to Singapore to study the relevance of Habermas' notion of legitimation crisis to the city-state (around 25 years too early). He made his early career in book publishing in Singapore. He was Editorial Director for illustrated book publisher Editions Didier Millet in the 1990s, conceiving landmark reference projects like the Indonesian Heritage Series and producing photography books with artists like Raghu Rai, Ara Güler, Gueorgui Pinkhassov and others. He left books for digital publishing in 1996, when he helped start Pacific Internet, Singapore's second Internet Services Provider. He later co-founded regional consumer online publisher, Asiacontent.com, where he served as SVP Business Development, and Publisher of CNET Asia. He recovered from the dotcom boom by helping to revive the fortunes of Singapore University Press, later NUS Press, starting in 2002.

After a six year interlude with leading strategy consultancy, McKinsey & Company, and one year running his own consulting practice, he returned to NUS Press as Director in September 2012. Peter has written on art for magazines and journals like *Art Asia Pacific*, *Vehicle*, and *Inter Asian Cultural Studies*. He recently served as Chair of Singapore's Public Art Appraisal Committee, and is a member the Singapore branch of the International Association of Art Critics. He has been on the Board of the Substation, Singapore's first independent arts centre, since 2006, and he maintains a website on Singapore's public art at www.publicart.sg.

SHU-MEI SHIH

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Shu-mei Shih currently holds the appointment as the Hong-yin and Suet-fong Chan professor of Chinese at the University of Hong Kong and Professor of Comparative Literature and Asian Languages and Cultures at UCLA. Her research interests range from Sinophone studies and world literature to transnationalism and critical theory. Her books (authored and edited) include: *The Lure of the Modern: Writing Modernism in Semicolonial China, 1917-1937* (2001), *Minor Transnationalism* (2005), *Visuality and Identity: Sinophone Articulations across the Pacific* (2007), *Creolization of Theory* (2011), and *Sinophone Studies: a Critical Reader* (2013).

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Magid Shihadi is a faculty member at the Institute for International Studies at Birzeit University, Palestine and is currently a research fellow affiliated with the Middle East/South Asia Studies program at the University of California-Davis. His research focuses on decolonization, modernity, violence, identity, and the anthropology and politics of knowledge. His book, "Not Just a Soccer Game: Colonialism and Conflict among Palestinians in Israel," was published in 2011 by Syracuse University Press. He has published several articles and book chapters about topics such as Ibn Khaldoun and alternative political theory and settler colonialism in Israel-Palestine and has edited a special issue of the journal *Interface* on the Arab Spring. His new research project is a study of Palestinians in Israel during military rule from 1948-1966, tentatively titled: "Not Just a Picnic: Settler-Colonialism, Mobility, and Identity among '48 Palestinians."



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Xiaobo Su is assistant professor of geography at the University of Oregon. His current research interest is in transnational regionalization between Yunnan and mainland Southeast Asia, cross-border networks, China's global expansion of capital, and illicit drugs as non-traditional security challenges to China. He is the coauthor (with Peggy Teo) of the book "The Politics of Heritage Tourism in China: A View from Lijiang" (Routledge, 2009). His research work has appeared widely in many internationally refereed journals such as *The China Journal*, *International Journal of Urban and Regional Research*, *Annals of Tourism Research*, *Environment and Planning A*, *Tourism Geographies*, *Cities*, *Regional Studies*, *Review of International Political Economy*, *Geoforum*, and *Transactions of the Institute of British Geographers*.

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Pelin Tan is a researcher trained in sociology, art history and architecture. She completed her Ph.D. on socially engaged art in urban space at ITU and post-doc research at MIT on methodology of artistic research. Researched extensively on artist run spaces/collectives; did a documentary film "Roaming around" on artist initiatives in Rotterdam during her visiting curatorship at WdW/TENT (2003 - 2004). She conducted a field research on artist run spaces in Japan (2012, Japan Foundation). She directed two films with artist Anton Vidokle on the future of artist run institutions exhibited in Bergen Assembly (2013) and Times Museum (China, 2013). She collaborates with the video collective Artıkışler and is working on a research about art and labor with curator Önder Özengi. Tan worked as an associate curator of Adhocracy at the 1st Istanbul Design Biennial, Istanbul, in 2012. She is an advisory editor of NOON (Gwangju Foundation journal) and ARTMargins (MIT). She writes journals as e-flux (NY), pipeline (Hong Kong), Domus (Milan). Her upcoming books: "Ethics of Locality: Urban Commons" (2014, Barcelona) and "Unconditional Hospitality and Threshold Architecture" (2014, Barcelona). Recently, co-edited a book on Istanbul's urban transformation with Ayşe Çavdar (2013, Sel Publ.)

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Yuanfei Wang is a SSRC postdoctoral fellow for transregional research for the year of 2013-2014. Currently, she is a visiting scholar in the Department of East Asian Literatures and Cultures at Columbia University. She has successfully defended her doctoral dissertation and will obtain her doctoral degree from the University of Pennsylvania in December, 2013. Tentatively titled *Genre and Empire: Historical Romance and 16th-Century Chinese Cultural Fantasies*, her first book project that expands her dissertation explores how imperial identities are negotiated in the production and reception of four types of Chinese romances in the late Ming, an age when China had to confront Japanese piracy and Mongol and Manchu aggressions. She is also interested in tracing the routes of Chinese stories traveling around the globe from the 17th to the 20th centuries. She was an exchange scholar at Yale in 2009-2010.

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Chika Watanabe is a postdoctoral associate in the Inter-Asia Initiative at Yale University. She holds a Ph.D. in Anthropology from Cornell University, where she researched Japanese aid ideologies that focus on intimate cross-cultural relations, practices of "making persons" (*hitozukuri*), and the indistinction between the religious and the secular in a Japanese NGO and its projects in Myanmar. She has several publications in Japanese and English, the latest of which is an article in the *Political and Legal Anthropology Review* titled "Past Loss as Future?: The Politics of Temporality and the "Nonreligious" by a Japanese NGO in Burma/Myanmar." Tacking back and forth between aid work and academia, she has worked with Japanese, Burmese, and other NGOs, and holds a Masters degree in Forced Migration (Refugee Studies) from Oxford University. Based on her fieldwork experiences across Japan and Myanmar, her work at Yale will include advancing Inter-Asian perspectives and teaching an undergraduate

seminar titled “Humanitarianism Across Asia.” While keeping an eye on Myanmar, her next major project will examine aid practices in the aftermath of the March 2011 disasters in Japan. She received her B.A. in Sociology/Anthropology from Swarthmore College.

LAWRENCE ZHANG

Postdoctoral Fellow, Hong Kong Institute for Humanities and Social Sciences, University of Hong Kong
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Lawrence Zhang is a post-doctoral fellow at the Hong Kong Institute for Humanities and Social Sciences. Previously he has taught at Bowdoin College and the City University of Hong Kong. He is currently working on two projects. The first, based on his doctoral dissertation and under revision for publication, examines the institution of office purchase during Qing China through which individuals could pay the state for appointments to the civil bureaucracy. It shows that the institution was extremely important in personnel recruitment and thus has significant implication on our understanding of social mobility in China at the time. He is also beginning a new project studying the “movement” of tea across national boundaries, with a particular emphasis on exchanges in cultural practices of tea drinking, differing conceptions of health, and shifts in taste engendered by trade and diffusion.

Local Information

Hotel

Conference guests will stay at the Dedeman Istanbul, a five-star hotel in a central area of the European part of Istanbul. Hotel accommodation includes breakfast and wi-fi connection.

The conference organization pays for participants' accommodation for the nights of October 1 through 5. Extended stays and the cost of spouses' and family members' stays have to be covered by the conference guests. Consult the conference travel agent SETUR for payment method. Address: Yıldız Posta Caddesi, 50 Esentepe 34340 Istanbul, Turkey

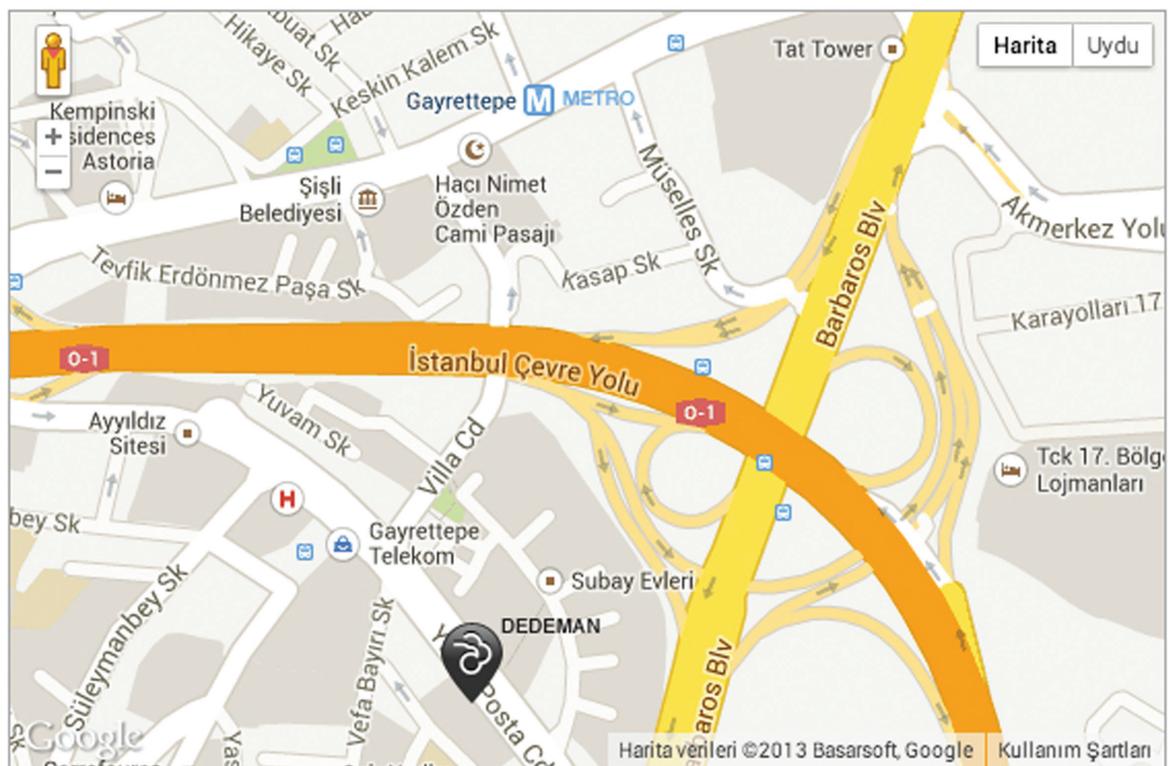
Phone Number: +90 (212) 337 45 00

Check-in time: 15:00

Check-out time: 12:00

There are no early check-ins. If you have to check in early, to guarantee a room, you need to book a room for the day prior to your day of check-in.

The hotel can provide late check-outs at a fee. SETUR, the conference travel agency, will maintain a desk at the reception of Dedeman Hotel from September 30 through October 2 during the check-ins. Please look for the Koç University and Inter-Asian Connections IV: Istanbul signs. Please indicate that you are checking in as part of the Koç University group reservation. Below is map showing Dedeman Hotel.





Transport

Airport to Dedeman

HAVATAŞ provides regular shuttle service between the Atatürk and Sabiha Gökçen airports and Taksim, a central location on the European side of the city. Shuttle tickets from Atatürk cost 10 TL and from Sabiha Gökçen 13 TL. You can take a taxi from Taksim to Dedeman for around 15 TL. Alternatively, you can take a taxi from the airport to Dedeman for around 60 TL.

Dedeman Hotel-Koç University Bus Transfer

Throughout the conference, Koç University will organize bus transfers between the hotel and the Rumeli Feneri Campus, where the conference will take place.

The buses departing for Koç University will take off from the Dedeman Hotel entrance. The pick-up times will be indicated in the package that you will receive at the SETUR desk at Dedeman. There will also be bus transfers back to the hotel on October 2 and 5 from the campus.

Bus transfers from Dedeman Hotel to Koç University Campus:

Wednesday October 2: 7:45 am
Thursday, October 3: 7:45 am
Friday, October 4: 8:00 am
Saturday, October 5: 7:45 am

Public Transportation

If you need to get to the university on your own, you may use public transportation. Take the metro at the Gayrettepe Metro Station which is located not far from the Dedeman Hotel. Make sure to ask for directions at the hotel reception desk before you walk to the metro station. Take the metro to the terminal station in the north, Haciosman. There is a direct bus (line no. 154) that goes from the Haciosman metro station to the Koç University campus. This trip will last 1 hour 15 minutes to 1.5 hour.

Alternatively, you can take a taxi to the campus from Haciosman, which will cost around 35 TL. Taxi fare from the hotel to the campus will cost around 70 TL.

Line 154 schedule (no buses on weekends). See <http://tinyurl.com/nvpfgkm>

| HACIOSMAN METRO | KOÇ UNIVERSITY |
|-----------------|----------------|
| Departure | Departure |
| 06:50 | 07:25 |
| 07:30 | 08:10 |
| 08:10 | 09:00 |
| 08:55 | 09:40 |
| 09:40 | 10:25 |
| 15:40 | 16:20 |
| 16:20 | 17:00 |
| 17:05 | 17:50 |
| 17:55 | 18:40 |
| 18:30 | 19:15 |



Metro and Bus Tickets

The metro consists of one line in the European and one line in the Asian Side which are currently disconnected, with a train arriving every few minutes for each line. It also operates a Light Rail system running in the old city which is connected to the metro via a funicular. You may buy tokens at metro stations at vending machines. Each token costs 3 TL. You may also purchase electronic tickets (AKBİL) at metro stations and major bus stops at ticket booths, kiosks and automated machines. Electronic tickets can be reloaded with credit and can be used on all forms of public transportation in Istanbul (ferryboats, public buses, privately run ferries, metro and light rail).

Taxi Service

There are no city-wide taxi companies that can be called from any part of the city. Local taxi companies (stops) serve callers in every neighborhood. There is a taxi company that serves Dedeman Hotel. Ask the concierge to call a taxi to the hotel.

Taxi companies in Sarıyer (that serve Koç University):

Martı Taksi Sarıyer Merkez: 0212-242 6048

Martı Taksi Siteler: 0212-341 1184

Kumsal Taksi Sarıyer Merkez: 0212-218 3267

Kumsal Taksi Siteler: 0212-341 2327 or 0212-341 2328

As a rule-of-thumb, prefer to use taxis that belong to a taxi stop/company, which display the name of the taxi stop on the front doors and the right bottom corner of the windshield. You should only pay what the taximeter displays. Tipping to taxi drivers is not customary. If you think that a taxi driver overcharged you by taking a longer route, make a note of the license plate and inform the conference assistants at Koç University or the reception desk at Dedeman.

Activities

Boat trip

The reception on Friday, October 4 will be in the form of a boat cruise. All conference attendees are invited. The boat will depart from Sarıyer (across from the Vehbi Koç Lisesi (high school) on Piyasa Caddesi at 17:30 and the cruise will end at 19:30 in Beşiktaş.

There will be a bus transfer to the boat trip departure location from the Koç campus. However, there will be no bus transfer from Beşiktaş to the hotel after the boat cruise. Beşiktaş is a short taxi ride from either the Dedeman Hotel or the Taksim Square.

Guests traveling to the boat cruise departure point from the Dedeman Hotel or the city center may take public transportation. For Sarıyer, take the 25E bus line that starts in Kabataş and goes all the way north to Sarıyer from the coastal road. Alternatively one may take the metro from Taksim to its terminal station Hacıosman and from there take a taxi to the Vehbi Koç High School (Sarıyer). Public transportation from the city center to Sarıyer will take between 1 and 1.5 hours.

Optional guided tour on the historical peninsula on October 2 in the afternoon:

Departure from campus: 12:30

- KU – Old City – Hotel transfer
- Half day guided tour
- Topkapı Palace, Blue Mosque, and Hagia Sophia
- Box lunch
- 95 TL per participant (approximately 50 USD)



Internet Connection On Campus

You can go online within the Koç University Main Campus with any one of your electronic devices that has WiFi through the “Guest” network. When you get on this network and open a browser, you will be lead to a login page which requires a username and a password.

Username: inter

Password: inter2013

Detailed information on internet connections will be available at the registration desk on the first day of the conference.

Language

The official language in Turkey is Turkish, but many people know some English, too. Keep a basic phrasebook on hand if possible.

Climate

Due to its vast size, diverse topography, and maritime location, Istanbul exhibits microclimates. Northern parts of the city in which Koç University is located, exhibit high humidity from the Black Sea and the relatively high concentration of vegetation. The climate in the populated areas of the city in the south is warmer and less affected by humidity. Average daytime temperature ranges between 13 °C and 20 °C in October. It is recommended that you bring clothing suitable for both warm and cold weather due to the fact that the weather is highly unpredictable in Istanbul. Please be prepared for rainfalls.

Electricity

Turkey operates on 220 volts, 50 Hz, with round-prong European-style plugs that fit into recessed wall sockets / points. Hotels often provide North American-style 120 volts, 60 Hz flush-mounted sockets (points) for North American flat-prong plugs.

Useful Telephone Numbers And Making Phone Calls

Police: 155

Gendarmerie (at and around Koç University campus): 156

Fire: 110

Ambulance: 112

Koç University switchboard: 0212-338 1000

Koç University health center: 0212-338 1273

Koç University emergency hot line: 0212-338 1122

Conference coordinator Gülistan Eren's office: 0212-338 1872

In Istanbul, the area code for land line phones on the Asian side of the city is 216. The area code for the European side is 212. First dial 0 and then the area code if you are calling the other side of the city from a land line or if you are using a Turkish cellular phone number. Turkey's country code is 90.

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For additional information on the conference, please see:

<http://www.ssrc.org/programs/interasia-Program/>

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