

ICAS in Macau

The International Convention of Asia Scholars (ICAS) is the premier international gathering in the field of Asian Studies.

At ICAS 8, we are expecting some 1500 scholars to join the 4-day conference. The participants originate from 56 countries, with 60% from Asia, 19% from Europe, 13% from North America, and 7% from Australia. In addition, there are also participants from Africa, Latin America and Central Asia. Altogether there will be around 350 thematic panels and roundtables pertaining to Asia and Asian Studies.

A book and academic exhibition will be held concurrently with the 4-day conference in the Expo Hall, which is conveniently located in the same building where all the panel sessions are to be held. The book and education exhibition offer academic publishers and educational institutions the opportunity to present their products to the ICAS participants and general public. The Expo Hall will also be hosting a number of other displays: a travelling photographic exhibition on "Islam, Trade and Politics across the Indian Ocean", a documentary and film program featuring short and full-length films from all over Asia, and a musical performance by ¡Sacabuche!: The Map and Music of Matteo Ricci.

The Expo Hall, along with its displays and exhibitions, is open to the general public, not just registered ICAS participants.

The ICAS8 Newsletter will be published daily during the 4-day convention as a supplement inside Macau Daily Times, our official Media Partner.



ICAS 8 WELCOME WORD

Prof. Tak-Wing Ngo
ICAS 8 organizer



Dr Paul van der Velde
ICAS Secretary



We would like to welcome all participants and visitors to the Eighth International Convention of Asia Scholars (ICAS 8) here in Macao. Its rich cultural heritage and the strong historical ties connecting East and West has imbued Macao with a unique blend of cultural diversity, modernity and cosmopolitanism. It is in short an incubator of East-West relations. You will be no stranger here.

ICAS 8 will be the biggest and most important academic event ever held in Macao. The importance of this event to Macao is manifold. It will bring fresh knowledge and perspectives to Macao, through the exchange with top researchers in urban development, social and economic transformation, migration and connectivity, globalization, and cultural heritage. Also it underlines the emergence of Macao as a MICE centre by showcasing to the international academic community the relevance of Macao in knowledge creation and dissemination.

The event is co-hosted by the University of Macau, the Macao Foundation, and the International Institute for Asian Studies (IIAS, the Netherlands). Many other institutes of higher learning in Macao, government departments, media organizations, and business establishments have also given their support. All of them realize the significance of this event. It will not only be an eye-opener for the Macao public but also for you as a participant, since your discussions will have to do with the new global order which is shaped by the way you perceive and theorize our political and economic existence. One of the major problems is the limitation set by our own analytical language. This is certainly not an obstacle that can be easily overcome. That is why continuous dialogue amongst Asia scholars is indispensable, underlining the role of ICAS in such dialogues.

By hosting ICAS 8, Macao is contributing to building new knowledge about Asia and the global order. Asia is developing its own social theories, methodologies, and concepts applicable not just to Asia, but also to other parts of the world. Thus a more nuanced perception of the world will come into being, which will usher in a more pluralistic and inclusive understanding of humanity.

We wish all participants and visitors an inspiring ICAS 8.

Macau and The Venetian



Macau has long been a hub for intellectual exchange and a bridge between the cultures of the Occident and Orient. A former Portuguese colony, nearly 500 years of cultural interaction has left the city with a unique blend of diverse traditions, with the territory's architecture, food, religious practices and customs containing both Portuguese and Chinese elements. The old historic center of Macau - including the cobbled streets along Senado Square, the A-Ma Temple and the Ruins of St Paul's - were designated World Heritage Sites by UNESCO, in recognition of their unique aesthetic, cultural, architectural and technological encounters between the East and West.

In 1999 when China resumed official sovereignty over Macau, the territory became a

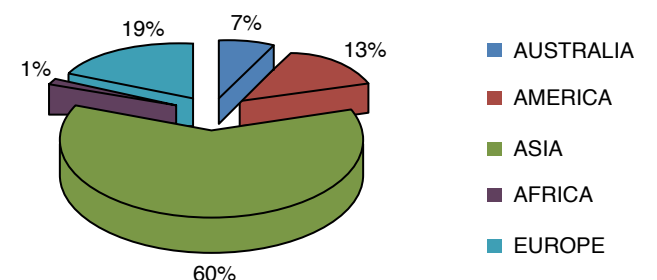
Special Administrative Region, a status that recognizes both local autonomy and Chinese sovereignty. This special relationship allows the city to act as a gateway between mainland China and the outside world.

Home to more than half a million people, nowadays Macau is not only well known for its cultural traditions but also for its casinos. However it's only recently that people have focused on it purely as a place for entertainment and gambling. The unparalleled growth in the tourism and gaming sectors is commonly seen as a result of the liberalization of the casino monopoly in 2002. Macau's gaming revenue overtook that of the Las Vegas Strip in 2006, and in 2011 the volume of earnings was three times that of Las Vegas and Atlantic City combined.

One of the six government licensed casino operators is American-owned Sands China Ltd, whose Cotai Strip Resorts Macao, situated on the reclaimed belt of land between the islands of Coloane and Taipa, incorporates The Venetian Macao-Resort-Hotel among its list of properties. The 10,500,000-square-foot (980,000 m²) Venetian Macao is modeled on its sister casino resort The Venetian Las Vegas, and is the sixth largest building in the world by floor area.

Offering 2,095 suites, The Venetian Macao is the biggest casino in the world, and the largest single structure hotel building in Asia, offering live entertainment, duty-free shopping, meeting and exhibition space, gaming excitement, transportation offerings and numerous international dining options.

Participants from Different Continents



Roundtable: Beyond the Ivory Tower: Re-defining the Relationship between Science and Society in Europe and Asia (I)

PANEL 29 // ROOM NO. 1201 // MONDAY 24 JUNE 13:00-15:00

Sponsored by International Institute for Asian Studies, the Netherlands; Center for Southeast Asian Studies, Kyoto University; Institute of Southeast Asian Studies, Singapore
Convenor: Gerard Persoon, International Institute for Asian Studies, the Netherlands

Scientific knowledge is increasingly greeted with skepticism, distrust and sometimes even hostility. Science no longer generates unquestioning public support. The BSE crisis in Europe, the melamine milk poisoning scandal in China, and more recently the Fukushima nuclear disaster in Japan have eroded the authority and legitimacy of science and technology. These landmark cases exposed the politics involved in science, and shattered public confidence in the ability of regulators and scientists to manage environmental risks. The resulting public distrust of science poses a major challenge for scientists and policy makers in Europe and Asia.

Much has been written about the causes of the growing societal disengagement with science. The emergence of new risks, which can often not be perceived and for which no control mechanisms exist, lead not only to public distrust of politicians and scientific experts, but erode faith in technological development and scientific progress itself.

Furthermore, democratization and information technology have fundamentally transformed the relation between science and society. Civil society organizations increasingly challenge the certainties and inevitabilities of political decisions made in the name of science. The media now offers a platform to pose questions about the values, interests and expectations that shape technological innovation and scientific progress. New social media assure the wide and rapid dissemination of scientific findings and enable people to share experiences, pose questions and broadcast their opinions. At the same time, science and technology have become more and more opaque and complex. Scientific research has become so specialized and fragmented that it is often no longer possible to explain the uncertainties, impact and ultimate consequences to the public. Science has also become increasingly dependent on corporate funding, which raises concerns about scientific objectivity.

Cross-Cultural and Interdisciplinary Perspectives on Macao and Sino-Luso-Global Interface

PANEL 57 // ROOM NO. 1001 // MONDAY 24 JUNE 15:00-17:00

Convenor: Ming K. Chan, Stanford University
Discussant: Jorge Alberto Hagedorn Rangel, International Institute of Macau

This international-interdisciplinary panel of three papers by American, European, and Macao Chinese scholars will address key issues and major processes shaping the unique Sino-Luso interactive dynamics as unfolded through and also enriched in and by Macao, with its strategic multifold functions as an invaluable, indeed, indispensable portal/channel/platform/hub for half a millennium from the 16th to the 21st centuries.

From the vantage of expertise in history, international relations, and public policy-heritage conservation, the panelists characterize the Sino-Luso-Macao exchanges in many realms—político-diplomatic, socio-cultural, religious, intellectual-scientific-technological, military and migratory—as far beyond solely Sino-Luso bilateral or narrowly East-West, but constitute a

truly grand scale global interface encompassing people, regimes, values, ideas, interests, institutions, policies, objectives, visions and missions in four continents across the Pacific, Indian and Atlantic Oceans.

Specifically, Ming CHAN's paper charts the historical evolution of the "Macao" Factor in Sino-Luso-global linkages, pre-and post-1999. Jose MATIAS's paper highlights how its SAR status propelled Macao's global outreach as the Sino-Lusophone platform for engaging key players like Brazil and Angola. Derrick TAM's paper pinpoints heritage protection's cultural tourism and urban planning impacts for Macao's sustainable development as a Sino-Luso-global soft power hub. Collectively, these papers magnify the Macao dimensions in China's world ascendancy.

TODAY'S FILM SCREENINGS Admission: Free and open to the public

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|-------|---|--------|-----------------------|
| 09:00 | Invoking Justice | 85 min | India |
| 10:35 | Water Children | 75 min | Japan/The Netherlands |
| 12:00 | To The Light: The Dark Days of China's Coal Miners | 69 min | China |
| 13:20 | Sado Tempest | 94 min | Japan |
| 15:05 | Unfortunate Brothers: Korea's Reunification Dilemma | 55 min | Korea |
| 16:10 | Memory of Forgotten War | 38 min | Korea |
| 16:50 | SCREENINGS END | | |

Film Expo Highlights

Part of our new special programming, ICAS 8 Film Expo features twenty-three films made by scholars and independent filmmakers addressing a wide range of topics concerning contemporary Asia. Organized by the Asian Educational Media Service, the documentary and feature films running concurrently with our conference panels were previously presented at the Association for Asian Studies Conference in March 2013, albeit with a revised line-up. The Asian Educational Media Service is an outreach program of the Center for East Asian and Pacific Studies at the University of Illinois at Urbana-Champaign dedicated to promoting Asian film and media suited for classroom use at all levels. For more information, please visit www.aems.illinois.edu.

Opening ICAS 8 Film Expo are two films distributed by Women Make Movies. The first film *Invoking Justice* by award-winning filmmaker Deepa Dhanraj introduces a group of South Indian women fighting the inequalities of the male dominated justice system through communal education and persistent, yet compassionate investigation of crimes against women. The second WMM film *Water Children*, made by Dutch filmmaker Aliona van der Horst, is a feature documentary about the unconventional Japanese-Dutch pianist Tomoko Mukaiyama who sets a conceptual art installation in rural Japan reflecting the miracle of fertility and the cycle of life, which opens up thought provoking discussions about previously taboo subjects among the participants and visitors.



An insightful documentary on China's labor follows with Yuanchen Liu's *To The Light: The Dark Days of China's Coal Miners*, which earned a Margaret Mead Film Festival filmmaker award in 2011. *To The Light* is a multi-generational view of the hopes and struggles of the mining families of Sichuan, in western China risking their lives unearthing the ore that fuels

China's booming economy.

The special feature film *Sado Tempest* is the third Japanese language film by Welsh filmmaker John Williams, who has long resided in Japan. Now screening on the international film festival circuit, *Sado Tempest* is an edgy, near-future rock adaptation of Shakespeare's "The Tempest", set entirely on Sado Island, which provides stunning natural environments, as well as extraordinary industrial and cultural ruins as locations for this visually arresting film released in 2013.



Concluding our screenings today are two films with contrasting perspectives on Korean reunification. The first is *Unfortunate Brothers: Korea's Reunification Dilemma*, a 2013 release by Dodge Billingsley and Scott Thornton of Combat Films, which expresses concerns regarding reunification through interviews addressing economic considerations, the generation gap among youth culture, and a moving personal account from a North Korean defector adjusting to life in South Korea.

Memory of Forgotten War, a 2013 release directed and produced by Ramsay Liem and Deann Borshay Liem offers a brief look into the history of the Korean War and conveys the human costs of military conflict through deeply personal accounts of four Korean American survivors who all had opportunities to reunite with relatives in North Korea, which expresses beyond words the meaning of four decades of family loss.



Today's panel "Claiming Chineseness in East and Southeast Asia: Contexts, Imaginaries, Trajectories" brings together four scholars to highlight questions of Chineseness in this age of globalization and "China's rise": what does one claim when one claims to be Chinese, who can make this claim, and what's the use of making it?

Cultural anthropologist Cathryn Clayton tackles the widespread notion that "blood" (xuetong) is the sine qua non of Chineseness by highlighting the diverse experiences of mixed-race communities in Hong Kong, Macau and Guangzhou in the 20th and 21st centuries.

Clayton is a cultural anthropologist of China and Associate Professor in the Asian Studies Program at the University of Hawaii at Manoa (USA). She has lived and worked in Macau off and on for about five years since the late 1990s, and in mainland China for another five before that. She taught at the University of Macau from 2001-2005.

MDT - The Panel you will be speaking on seeks to address questions of "Chineseness". Can you explain a little about what this concept means?

Cathryn Clayton - Chineseness basically just means Chinese identity. But a lot of us who study this stuff don't

INTERVIEW WITH CATHRYN CLAYTON

To be or not to be Chinese, that is the question

like the term identity because it implies that there is one, singular, unchanging "core" to the notion of being Chinese (or being American or Portuguese or what have you). And that is simply not true. The interesting thing about Chineseness is that it doesn't fit very neatly into the social scientific categories of identity—is it an ethnic identity? A national identity? Linguistic? Cultural? Racial? It is all these things and more; sometimes one aspect gets emphasized over the others. So the panel is looking not at what Chineseness "is", because that varies so widely it's impossible to objectively define it. Instead, we are looking at what Chineseness does. When someone says "this music is Chinese," or "this is Chinese Christianity," they are asserting a claim about what "Chinese" means, to them and to the world.

MDT - As a cultural anthropologist, you focus on studying cultural variation. What prompted you choose to research Chinese culture?

CC - At a basic level, cultural

anthropologists are interested in understanding the different ways that different groups of people see the world. There are some questions or problems that all humans face (in my case, I'm interested in how groups come to think of themselves as groups in the first place, and how they define the boundaries of the group). But people in different parts of the world have come up with really different "solutions" to these common questions or problems. So in some ways, the Chinese 'case' is just one variant of human culture. But of course you can't understand the Chinese case in a vacuum, because China (or any other group) has never existed in a vacuum. To really understand cultural variation, you have to look at the connections, the cross-pollinations, the conflicts, the change over time.

How I ended up researching Chinese culture in particular? In college, I signed up for a Mandarin language course on a whim. Who knew that 25 years later, I would still be studying Chinese!

MDT - Your paper examines the hypothesis of bloodwork or "xuetong" as the essential ingredient in Chineseness. What exactly is "xuetong"?

CC - Xuetong is usually trans-

lated as "blood" or "bloodline". Quite simply, it's the idea that if you have Chinese 'blood,' then you're Chinese, and if you don't, you're not. Although a lot of people have written a lot of books saying it's more complicated than that, this idea that xuetong is and always has been the underlying, "real" truth of Chineseness doesn't go away. So I thought I would try to address the question head-on: why is this idea so persistent? And how does it work, in practice?

MDT - What made you choose to look at mixed-race communities in HK, Macau and Guangzhou?

CC - Initially, I was working in Macau before the handover and I was puzzled by the controversy over the Macanese nationality question. The Macanese the small percentage of the Macau population that are of mixed (Chinese, Portuguese and other) ancestry. The question then was whether the PRC would consider them to be Chinese nationals or foreigners. The answer that Beijing gave was that people who had both Chinese and Portuguese xuetong could choose either Chinese or Portuguese nationality. That answer caused controversy because a lot of people felt that identity wasn't



really a choice, it was a fact, a simple truth. It got me thinking on a lot of levels about how ideas about blood get mixed up with ideas about kinship and nationality and culture and language and politics and history, in ways that can produce very different results in different contexts.

In Hong Kong and Guangzhou, you have two other cities from the same Cantonese culture region that both have small minorities of people with mixed (Chinese and non-Chinese) heritage, but which have had very different political histories, different racial ideologies and so on, and the mixed-blood populations have quite a different relationship to Chinese identity. So I thought it would be a great way to get at some of these questions about how xuetong works, or doesn't work, in defining the boundaries of Chineseness.

Vanessa Moore

Claiming Chineseness in East and Southeast Asia: Contexts, Imaginaries, Trajectories

CATHRYN CLAYTON [CCLAYTON@HAWAII.EDU]

PANEL 156//25 JUNE 1PM

Commonly known as the "Great War," World War I (1914-1919) drastically changed the global order of the twentieth century. And yet, to this date, the memories of the war are still centered upon Europe—the two opposing alliances, the trench battles, the lethal weapons, and the monumental casualty. Whereas these memories are valid and significant, what is missing is a global perspective that sheds light on the impact of the "Great War" around the world.

The goal of this panel is to draw attention to how peoples in East Asia were affected by World War I. Focusing on China, Japan and Korea, this panel demonstrates that many peoples in East Asia—ranging from political leaders and magazine publishers to Buddhist monks and

hospital patients—were impacted by the war, even though they were thousands of miles from the frontlines. In particular, this panel focuses on the momentous changes that the "Great War" brought to individuals, such as the development of women's higher education, the forming of advocacy groups to spread Buddhism, the tremendous human tolls caused by the 1919 Cholera epidemic, and the complex networks of technology transfer and cultural exchange that crisscrossed East Asia.

Together, the four papers of this panel show that World War I fundamentally transformed East Asia. As such, the "Great War" was indeed a global war that had multiple and variegated impacts around the world.



ICAS participant registering for the conference yesterday, and receiving the signature ICAS conference bag

Cultural Exhibition: Islam, Trade and Politics across the Indian Ocean

Monday 24 – Wednesday 26 June 2013, 9:00-17:00
 Thursday 27 June 2013, 9:00-12:00
 Cotai Expo Hall D (Level 3)
 Admission: Free and open to the public

Professor Michael Hitchcock, Dean of the Faculty of Hospitality and Tourism Management at the Macau University of Science and Technology, is a member of the team that has brought the travelling photographic exhibition “Islam, Trade and Politics across the Indian Ocean” to ICAS 8. The exhibition is one of the many outcomes of a research project (2008-2012) funded by the British Academy, involving a collaboration between the Association of South-East Asian Studies in the United Kingdom (ASEASUK) and the British Institute at Ankara (BIAA). The aim of the project was to investigate links between the lands of the Ottoman Empire and early Republican Turkey, and the Muslim and other peoples of South East Asia, over the sixteenth to twentieth centuries. The beautiful exhibition was produced under the auspices of The British Library. The project was initiated because research by many scholars stressed how Southeast Asia

has long been connected by trade, religion and political links to the wider world across the Indian Ocean, and especially to the Middle East through the faith of Islam. Sonja Zweegers (SZ), editor of “The Newsletter”, published by Leiden’s International Institute for Asian Studies, interviewed Professor Hitchcock (MH).



MH - The exhibition is interesting not just for scholars, but for the general public as well, because it is showing a different world of connections. Beautiful objects, beautiful manuscripts, jewellery, textiles. But interestingly, where the usual discussion concerns “West to East”, this exhibition shows “East to East”. It reminds us of the enormous historical importance of the Ottoman Empire. The discourse these days is all about China and the West, but we are here reminded of the significant connections that this part of the globe had with the Arab and Turkish worlds.

SZ - If you had to label this area of study would you perhaps call it Indian Ocean Studies?

MH - Yes, or Indian Ocean Studies coming across to the Sou-

th China Sea. There are a lot of different Area Studies, but this is actually more of an inter-Area Study. The exhibition shows how the Indian Ocean and the South China Sea connect to the Mediterranean. The project was unique as it brought together scholars working on the Turkish world and scholars working on South East Asia – it was new approach.

SZ - You yourself started out as an Asia scholar – but now you are here at the Faculty of Hospitality and Tourism Management. How did you make that switch?

MH - Well it was a natural progression actually. My interest in Asia was first awakened throu-

gh my love for Asian food. I am an anthropologist, and during my field research in Indonesia my Indonesian sponsor encouraged me to write about the tourism industry there – one thing led to another and suddenly I was moving from Asian studies into hotel management. In my position now I have the best of both worlds and am able to combine my love for Asian food and hospitality with my knowledge of the tourism industry.

SZ - Which brings me to the most important question. How does a conference such as ICAS, with cultural exhibitions such as yours, impact the tourism industry in a city such as Macao?

MH - It is absolutely crucial. According to the PATA-Macau tourism management plan for Macao, there are five points of focus called ‘stars’, and one of these is Macao’s culture and history. This project, and the conference as a whole, is part of a very complex statement indicating that Macao is more than just casinos. It is a major historic and heritage centre. We are surrounded by the World Heritage Site; it is here

that Matteo Ricci translated the Chinese classic into a Western language. We are, at the university, involved in research on ‘telling the Macao story’. There is a sizeable team of us involved, so this conference is of major interest to us. We see it as a source of stimulus. We are publishing papers on the heritage of Macao and its relationship to tourism. We have luckily found that a significant percentage of tourists are coming to Macao for its heritage – not just the casinos, though casinos are obviously very important. And this conference, ICAS, is basically helping us to say Wake up Macao! You have an amazing heritage but also an academic tradition that attracts increasing numbers of non-local students. So Macao is also a significant education hub. Although it’s a tiny city it has 4 universities and multiple other institutes of higher education, which can help not only to learn more about managing tourists, but to also study Macao’s heritage and help promote and protect it.

[Find out more about the project and exhibition at ottomansoutheastasia.org](http://ottomansoutheastasia.org)

ICAS History



The International Convention of Asia Scholars (ICAS) is the premier gathering of scholars on Asian Studies. Since its inception in 1998, ICAS has taken place in different parts of the world, including Leiden, Berlin, Singapore, Shanghai, Kuala Lumpur, Daejeon, and Hawaii. The eighth convention, which is taking place in Macao on 24-27 June 2013, signifies another milestone in Asian Studies. The rich cultural heritage and the strong historical legacies connecting East and West makes Macao an ideal place to host ICAS 8. Macao was the first as well as the last European colony in China. The interaction between the Chinese and Portuguese traditions for more than four centuries has left Macao with a unique blend of cultural diversity, modernity, and cosmopolitanism. Altogether more than 1200 participants from 56 countries and 600 institutes of higher learning istaking part in the event. It is co-hosted by the University of Macau, the Macao Foundation and the International Institute for Asian Studies (IIAS, the Netherlands).

The ICAS Secretariat was founded in 2001 to guarantee the continuity of the ICAS initiative. Its first decision was to move the biennial meetings to Asia. This move not only increases the participation of scholars from Asia, but also brings scholarship closer to the region. The rise of Asia has prompted a need to refine existing theories and perspectives pertinent to the rapidly changing reality of the region. The time-space compression experienced by countries such as China, India, South Korea, Vietnam, and now Burma in their radical reforms during the last decades offers a unique opportunity to study some of the most important issues of our time. These include questions of institutional change, social transformation, market reform, ethnic conflict, environmental hazard, national security, urbanization, migration, political control and resistance, social marginalization, inequality, to name a few. Asia is now the bleeding ground of new knowledge and scholarship. Unlike other conferences of Asian Studies

where the majority of participants come from the United States and Europe, ICAS is a platform with the most diversified cross-continental representation and with the majority of participants coming from Asian countries. New ideas and research findings are discussed not only among researchers who study Asia but also among scholars who live in Asia. This is important because so far the conceptual lexicons and theoretical tools used in social sciences and humanities have derived almost exclusively from the West. Although these theories and methods have been applied throughout the world with considerable success, their limitations are increasingly apparent, especially in a place like Asia with its long indigenous traditions of organizing social relations, its own norms about power and order, and its legacies of implementing rule. As Asian countries emerge to become prominent players in the world, here comes a point when we recognize that the region has something to offer in the development of social knowledge. In this regard, ICAS plays an

instrumental role in this process. This development is exemplified by the ICAS Book Prize, which is now in its fifth round. Whereas 50 books were submitted during the first edition in 2005 (ICAS 5 Shanghai), 250 books were sent in this time. The sharp rise in submissions is testimony to the growth of the study of Asia. But what is more worth noting is that the number of Asian scholars competing for the Prize has risen from 20 to 60 percent. This signifies a shift from the dominance of western-based studies to a more balanced scholarship with the inclusion of an increasing number of indigenous studies fuelled by autochthonous research traditions. ICAS 8 is proudly associated with this development and strives to promote such new form of inclusive scholarship in Asian studies.

Tak-Wing Ngo,
 Secretary General of ICAS 8 in Macao
Paul van der Velde,
 Secretary General of ICAS,
 the Netherlands

SOME INTERESTING STATISTICS:

Total budget: MOP 6 million
 Registered participants: 1200+

Institutions represented: 600+
 Countries of origin: 56

Books submitted for ICAS Book Prize: 250+
 Workers involved in preparation (excluding contractors): 120+

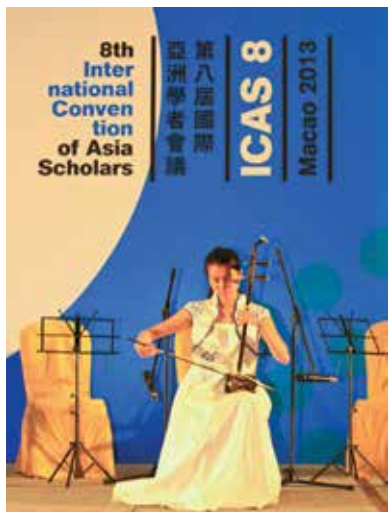
ICAS WELCOME RECEPTION

Reviving the role of Macau

Participants at this year's ICAS gathering attended a welcome reception yesterday evening to officially celebrate the event's opening. Jumping to the sound of traditional drums and gongs, two red and gold lions wound their way around the room while attendees chatted to fellow scholars while enjoying drinks and snacks.

To mark the official launch, a short introduction was given by Tak-Wing Ngo. Through ICAS, "we are reviving (the role of Macau) as a centre for cultural academic, cultural and intellectual exchange", the academic stated. "ICAS is a unique occasion to organise an academic conference in a very interesting place - a casino hotel - and this is in itself a gamble. Judging from the turnout, I think we have made the right bet", he joked. "We have a four day conference with more than 350 panels with a lot of interesting titles and topics", he summarized.

Next, Professor Wei Zhao, the University of Macau's rector, similarly welcomed participants by anticipating that "this 4 day event will be a thrilling time for all". Emphasizing ICAS' Asian focus, "The 21st century is the century of Asia, with rapid growth in China, India, South Korea and many other places, Asian studies has become the



most important area of research", he said. Describing Macau "as one of the fastest growing regions in Asia", the city is "well suited for this landmark convention". As a result, "This unique event can not only be the centre of east-west exchange for more than 400 years, it is also the fastest growing city in the world", he explained. Therefore Macau, as this year's setting, seems a most appropriate fit with ICAS' mission.

As the host of the ICAS Secretariat, the International Institute for Asian Studies (IIAS) in Leiden is, with Macau University, the co-organizer of the event. Philippe Peycam, IIAS' Director, spoke next. "ICAS is the largest gathering of

scholars and experts working on Asia worldwide. It is a truly international platform which enables individuals and institutions from different parts of the world to come together and discuss a variety of issues pertaining to the vast world region that we call Asia", he surmised. To coincide with IIAS' 20th anniversary, it is sponsoring 10 roundtable discussions. In this way, "IIAS has expanded its mission to serve as a truly transnational and interdisciplinary facilitator in the field".

Finally Wim Stokhof, the original initiator and founding Secretary General of ICAS, rounded the event off by giving the final speech. Tracing the motivation and history of ICAS, he explained that back in 1986, "What we and IIAS wanted was to create a less compartmentalized and more open versatile instrument that allowed multi-disciplinarity and intra-regional dialogue exceeding discipline-centric and state-centric perspectives. In short, a space where Asian scholars of the world could study problems of interest to all". Embarking on the next three days of ICAS 8, complete with panel discussions, film screenings and Book Prize awards, it seems that this goal is truly being realized to the fullest. **Vanessa Moore**

KEY NOTE ADDRESS FOR REGISTERED PARTICIPANTS OF ICAS 8



This evening (25 June 17.30-19.30) Professor Arif Dirlik will be delivering his Key Note Address at ICAS 8: Asia is Rising – But Where is it Going? Thoughts on an Emergent Discourse. The text below gives us just a taste of what he will be discussing during his address.

There has been a great deal of hype in recent years about 'Asia rising', without serious reflection about its consequences. The bad news is there, too, but it is overwhelmed by promises of future wealth or welfare, long hoped-for Asian supremacy over 'the West', and the center of the globe returning to where it belonged for centuries. Simplistic clichés about East and West suggest that Asia is some kind of unified reality or idea, disguising the realities of global capitalism and Asian societies' subjection to it, with consequences similar to those elsewhere: uneven development between and within societies, increased concentration of wealth and power in the hands of ruling classes that are part of a transnational capitalist class, destruction of the environment, and depletion of resources necessary not only for equitable development but survival, such as food and water.

And Asia is also still very poor; China ranks somewhere in the top 90s in global poverty rankings, India somewhere in the 120s. The generation of billionaires at the top does not translate into a 'rise' for most people. Asia is no different from elsewhere in this regard. And no wonder. Its problems are global problems, and the globe's problems are its problems.

Asian development has had beneficial consequences in alleviating poverty. It has revived long-standing ideas or dreams of Asian unity. It has created a consciousness of Asia that has significant implications for education, knowledge production and mutual understanding. There may be a promise there of future unity and cooperation.

For the time being, however, the reality is of mutual hostility of the softer kind and lack of trust. 'Asia's rise' is really about the rise of China, which seems determined not only to recover the territories it commanded in the heyday of empire in the eighteenth century, but also to lay claim to new territories necessary for the acquisition of resources that will sustain its development and provide a resource foundation for its power. On land and sea, the People's Republic continues its incremental invasion of neighboring territories, not only stirring up hostilities but creating the possibility of military conflict. Militarization proceeds apace.

But China's rise is not the only source of conflict. If the East-West geography is taken seriously in its ancient meaning, there is conflict all across Asia both between nations and ethnic groups within and across national boundaries. Some of this conflict is due to continued US and European imperialism, but not all. Western Asia is in turmoil. Religious conflict afflicts Islamic societies as well as India. Ethnic conflicts afflict countries across the breadth of Asia. It is sharpened by ethnic differences as well as class differences created by development. Gender oppression and the abuse of women is a serious problem, exacerbated by poverty.

Some Asian societies may be getting wealthier, but they also suffer from severe problems of political oppression and the abuse of human rights. The case of China most often captures the news. But even so-called democratic societies such as Turkey and India have far to go in learning to respect and care for their populations. Turkey is the world leader in jailing journalists. It has been in flames the last few weeks in protests against the government's callous disregard for people's rights and welfare in the pursuit of development. The same obsession motivates development policies in India of which the rural population, especially the adivasis, are the victims. The recent elections in Malaysia have revealed deep roots of corruption that belie claims to democracy. It goes on and on.

If Asia is to rise in a way that benefits all, and provide a model for the world, Asians will have to stop listening to self-deceptive hype about 'the rise' and confront problems that are not just legacies of the past, but products of development under the force of global capital.

Photo Gallery

DAY 1



PHOTOS BY RENATO MARQUES

The Internet in China and Taiwan: Recent Political, Social, and Economic Developments

ERIC HARWIT [HARWIT@HAWAII.EDU]
PANEL 123//25 JUNE 11:00-13:00

The Internet has been shaping China and Taiwan in many ways over the past two decades. Content, corporations, and new technologies change at a rapid pace. The presenters on this panel focus on recent key developments in the field, and consider how forces on both sides of the Taiwan Strait are affecting both social and commercial online development.

University of Southern California Professor Yu Hong's work gives a macro-perspective view of Internet development in China, as she explores current government efforts to give citizens high-speed access to growing network systems. Her focus on provision of speedy broadband connections highlights the government's role in both building a newer and faster Internet, and managing regulatory, regional, and corporate obstacles to expanding quality network access across the nation.

Eric Harwit, a professor from the University of Hawaii and author of the book *China's Telecommunications Revolution*,

builds on this foundation by exploring the rapidly growing phenomenon of Twitter-like Internet services known as microblogs, or "weibo." Harwit's paper assesses the factors that have stimulated the rise of what are now more than 300 million microblog users. It analyzes the ways citizens and government organizations are using microblogs to get their voices heard by millions of followers, and considers how this form of communication may further open public discourse, and shape China's social and political landscape in the coming years.

Finally, Chang Jung Christian University Professor Jens Damm adds a contrasting example of Taiwan, where ethnic identity issues are a prominent part of network activity. His paper uses web logs and interviews to assess popular perceptions of Taiwanese ethnicity, and provides a balanced approach by considering the ways both PRC and Taiwan residents view the identity debate.

Beyond the Old Bandung: China, Southeast Asia, and the US's Geostrategic Repositioning

WALDEN BELLO [WALDENBELLO@YAHOO.COM]
PANEL 158//25 JUNE 13:00-15:00

Sponsored by Focus on the Global South and Sociology Department, Binghamton University

With the rise of the so-called "BRICs" and the ascent to power of progressive governments in Latin America in the first decade of the 21st century, there were expectations that a new formation of states in the South would challenge the hegemony of the North. Would a "New Bandung" order emerge that would finally, albeit belatedly, fulfill the hopes of the historic Bandung Conference of 1955, when key leaders of the newly independent nations of Asia and Africa met in Indonesia in an attempt to chart a course independent of the old colonial powers and the superpowers of the Cold War?

Do these hopes for a "New Bandung" have a basis in the behavior of the emerging powers of the South, in particular, the People's Republic of China?

Chou En-Lai, then the foreign minister of the People's Republic of China, played a prominent role in Bandung, articulating a foreign policy in support of the interests of developing countries in their struggle against the old colonialism represented by Britain, the Netherlands, and France, and the "new colonialism" of the United States.

Does China still stand as a beacon for today's developing countries? Or - as some argue - has its global role changed vis-à-vis the rest of the South, behaving increasingly in ways no different from the United States and Europe? In this panel, Michael West, professor of sociology at Binghamton University, will critically analyze the persistence as well as

transformation of the "Bandung idea" in China's relations with Africa over the last 58 years.

The construction of the fabled "Tanzam Railway" long stood as a symbol of "Afro-Asian solidarity," one of the key themes of Bandung. Ravi Palat and William Martin, also professors at Binghamton University, will examine the implications for Asian-African relations of the massive land acquisitions in Africa by Asian corporate entities. One of the questions their paper will raise is whether the prominent role of Chinese corporations, especially in resource extraction, represents a "new imperialism," as many contend.

Asian solidarity in the face of a dying colonialism and a rising neocolonialism was another key theme of Bandung. How relevant and meaningful are the ideals of Bandung, many of China's neighbors are asking, in the face of what they see as China's aggressive staking of territorial claims, such as the "Nine-Dash-Line" claim to the whole South China Sea or West Philippine Sea? Is China becoming a regional hegemon, as some fear? Will China's neighbors, notably the Philippines and Vietnam, become the new frontline states in a struggle between China and the US, which is in the midst repositioning its global military posture towards containment of China as it loses control of events in the Middle East? These are some of the questions that will be examined by Walden Bello, a member of the House of Representatives of the Philippines.

TODAY'S FILM SCREENINGS Admission: Free and open to the public

| | | | |
|-------|--|--------|-------------|
| 09:00 | Tales of the Waria | 56 min | Indonesia |
| 10:05 | Margareta Taub Kapitan and Luisa from Weavers' Stories | 20 min | Philippines |
| 10:35 | Tan Mian Hua | 15 min | China |
| 11:00 | The Revolutionary | 92 min | China |
| 12:40 | Water Puppetry In Vietnam | 32 min | Vietnam |
| 13:35 | Embrace | 55 min | Tibet/China |
| 14:50 | Khmer Dancers: A Bassac Story | 35 min | Cambodia |
| 15:45 | Down: Indie Rock in the PRC | 52 min | China |
| 17:00 | SCREENINGS END | | |

Film Expo Highlights

This afternoon filmmakers are scheduled to attend ICAS 8 Film Expo screenings. Many of today's films focus principally on cultural arts, among others that feature strong character-driven stories. Our opening film *Tales of the Waria* by Kathy Huang, introduces Indonesia's community of transgendered individuals known as warias, biological men who live openly as women, four of which who share stories of the unique obstacles and sacrifices they face to keep the ones they love.



The Revolutionary is an extraordinary character-driven story; a 2012 Stourwater Pictures film that tells a spellbinding personal account of the Maoist era. Interviews with Sidney Rittenberg, an American who joined the Chinese Communist Party after his discharge as a GI Chinese language expert at the end of World War II who had an unprecedented role for a foreigner in Chinese politics, provide a profound prospective on the Cultural Revolution.



Khmer Dancers: A Bassac Story, by filmmaker Phally Chroy, documents a traditional dance group from the slums of Cambodia whose practice and livelihood are challenged by the pending forces of development and modernity. Closing our day is *Down: Indie Rock in the PRC*, introducing some of China's top indie rock bands through performances and interviews with band members, rock club managers, concert organizers and record producers. Join filmmaker Andrew Field for our final post screening discussion to learn more about the struggles that indie rock musicians undergo as they challenge the dominant values of mainstream Chinese society.

The ICAS 8 Film Expo screenings are organized by the Asian Educational Media Service, an outreach program of the Center for East Asian and Pacific Studies at the University of Illinois at Urbana-Champaign. For more information, please visit www.aems.illinois.edu.

Roundtable: Defining Asian Studies in Africa

PANEL 150 //ROOM NO. 1305 // TUESDAY 25 JUNE 13:00-15:00

Sponsored by International Institute for Asian Studies, the Netherlands; Association of Asian Studies in Africa.
Convenor: Lloyd Amoah, Ashesi University College

Immediately followed by:

Roundtable: Moving Forward - The Future of Asian Studies in Africa

PANEL 177 //ROOM NO. 1305 // TUESDAY 25 JUNE 15:00-17:00

Sponsored by International Institute for Asian Studies, the Netherlands; Association of Asian Studies in Africa.
Convenor: Haifang Liu, Peking University

The questions for this panel are both theoretical and practical. They include:

1. How do we define Asian studies in Africa?
2. How can Asian studies be relevant for Africa?
3. How do we situate this initiative within the larger arena of area studies?
4. What is the state of Asian studies in Africa?
5. What are the issues and challenges that Asian studies faces in Africa?

This panel is designed to provide a background and justification for this initiative, which will be discussed as a reality in the second panel.

As defined at the 2012 ASA Roundtable, AASIA will be dedicated to the capacity enhancement of institutions, programmes, and scholars. Proposed initiatives include scholarly exchanges, new programmes and institutions, support for existing capacities, conferences, workshops, graduate student support, and curriculum development, among others. The second panel will be dedicated to discussing how these initiatives can go from the proposal stage to concrete reality. On this panel the previous work of Roundtable participants and Steering Committee members will be finalised in a five year plan for the Association.

TODAY'S PANELS

Workshop: Chinese Descendants in East Asia under Japanese Colonialism 1910s - 1930s: Trade Flows and Business Networks Regionalism in East Asia (I) Catholicism and Its Civic Engagement in Hong Kong, Macao, Taipei, and Shanghai Asian Cooks and Houseboys: Exploring the in Europe Individual Papers Panel: Contemporary Asian Literature Beyond the Boundaries of Confucianism: Re-imagining Confucianism's Cultural Potential Individual Papers Panel: Asian Cinemas and Games Individual Papers Panel: Asian Iconography (I) Education in Wartime China in Contemporary Japan Food and Heritage: Maintaining and Crossing Culinary Borders in Asia and Beyond Individual Papers Panel: Migrants and Expatriate in Greater China Individual Papers Panel: Japanese Politics and Society Transnational Space of Northeast Asia: History, Identity, Elections and Political Participation in Greater China Complicating the Nation: New Perspectives on Philippine Studies The "Great War" and East Asia: The Cultural and Technological Networks in the 1910s Individual Papers Panel: Traditional Asian Literature Arts, Creativity, and the Political Developments Towards a Better Understanding of National Identity in Contemporary Japan: An Inter-disciplinary Panel on Japan's Controversies Individual Papers Panel: Contesting Cultures in Asia Individual Papers Panel: The Imagined Body: Gender and Queer Studies Bukit Brown Distant Images of "Japan" in Contemporary East Asia International Marriages in East and Southeast Asia Roundtable: Asian Artists as Agents of Societal Change at Home and Abroad in the 21st Century (II) Workshop: Chinese Descendants in East Asia under Japanese Colonialism Panel 141 //Room no. 1204//13:00-15:00 Mobilizing Hearts, Minds, and Bodies: Strategies of Memory and Resistance in Wartime China Individual Papers Panel: The Impact of Christianity in Asia Perspectives on the Chinese Diaspora in Canada and the Defining Asian Studies in Africa Multiple Fronts of Identity Politics in the Empire of Modern Japan Social Movements Embodied: Birth Control, Fasts, and Spirit Possession in India Individual Papers Panel: Chinese Femininities Human-Nature Interactions in a "Sustainable Humansphere": Turned Upside Down? Individual Papers Panel: Politics and Economics in Southeast Asia Indigene to Indigene: Taiwan Indigenous Peoples Be Imagined and Imagining Neighboring Brotherhood Workshop: Chinese Descendants in East Asia under Japanese Colonialism 1910s - 1930s: Di Indian Society Revisiting Military, Diplomacy, and Politics in Modern East Asia: From World War II to Early Cold War Perspectives on the Chinese Diaspora in Canada and Its Literary Representation (II) Publishing, Forging, and Constructing Their Culture: Uses of Local Chinese Traditions Education Roundtable: Moving Forward - The Future of Asian Studies in Africa Recent Developments in Research on Fascism in Japan From Manufacturing to the New Luxury: Chinese Fashion at the Crossroads Individual Papers Panel: Reinventing "Health" Double Panel: Constructing

Book prize winners 2013

With the aim of creating an international focus for publications on Asia while increasing their worldwide visibility, the biennial ICAS Book Prize is awarded for outstanding English-language works in the field of Asian Studies. Additionally, prizes are also awarded to the best PhD dissertation in the Humanities and the Social Sciences, as well as the Colleagues Choice Award that gives the academic community the opportunity to vote. With over 250 submissions by 60 publishers worldwide, the ICAS 2013 Book Prize will be celebrated as part of ICAS 8. Dr Paul van der Velde, ICAS' Chief Executive Officer, explained about the award and the process. "The first prize was held during ICAS 4 in Shanghai, and about 50 books were submitted. We didn't as yet have the book prize for PhDs; that only came later. Of those 50 people then, more than 70% of those were Western authors", he explained. "If we go to the 5th edition, the present one this year, we see that 250 books came in from publishers worldwide. And of those, 60% were written by Asians - still overwhelmingly with Western publishers - but nevertheless, this shows a trend that Asian Studies is becoming more and more Asian", the scholar revealed. "And that is why ICAS was moved to Asia after the second one in Berlin (the first one was in Leiden), then Shanghai, Singapore, Kuala Lumpur, Daejeon (Korea) and Honolulu".

Within the two categories of Social Sciences and Humanities, titles selected in this year's long list span topics and countries as diverse as Islam, environmentalism, smell in Indian religion and culture, Malaysian foreign policy, Afghanistan, Tahiti, the Cold War, Chinese art and architecture and merchants of Canton and Macau, to name a few.

Selecting the Best

One eagerly-awaited aspect of the 8th International Convention of Asia Scholars in Macau will be announcement of the winners of the ICAS Book Prizes, which recognise outstanding publications in Asian studies. There are Prizes for the best English-language publications in the Humanities and in the Social Sciences and also for most outstanding PhD dissertation in these two fields, as well as a Colleagues Choice Award which allows the academic community at large to vote online for their favourite work.

The ICAS Book Prizes have become perhaps the most prominent awards available to Asian studies scholars, and the number of books submitted to the competition has greatly increased, from around 50 to more than 250 in the last three ICAS gatherings. In recognition of that interest, 5 new Accolades have been introduced this year, enabling the judges to recognise works that might not stand out for the main prizes but which are of particular merit in various specific categories. These new Accolades are as follows:- [1] Publishers' Accolade for outstanding production values. [2] Most accessible and captivating work for the non-specialist reader Accolade. [3] Specialist publication Accolade. [4] Teaching tool Accolade. [5] Ground-breaking subject matter Accolade. [6] Edited volume Accolade.

There are two judges in each of the ca-

tegories, Humanities, and Social Sciences, and our selections are of course subjective. As scholars ourselves we are sympathetic to all contenders and we recognise that different judges would make different choices. Many a fine study is regrettably put aside before the winners emerge. Yet invariably we find that our original "Long List" of 12 titles for the main award is very similar to that of our judging colleague, and a winner does not usually stand out immediately, but rather emerges from the process of consultation and discussion of the merits of the individual contenders. Now that we have instituted the Accolades, specific merits can be better recognised, producing a fairer result overall - and making the judges work easier!

This year's submissions have included many dozens of works that are important and lasting contributions to scholarship, which is fundamentally what we seek, but the submissions are also indicative of certain interesting trends. At least in the

view of this judge, publishing standards, for example, - paper and print quality, binding, photographic reproduction, etc., - seem higher than ever. Architectural history has blossomed, while the fields of film and theatre studies displays an increasing maturity, and edited volumes in general are notably more focussed than in earlier years. China is now clearly the main focus of Asian studies, with Singapore, Malaysia, and Indonesia also attracting growing numbers of scholars. India sadly lags behind, its scholarship seemingly insular and lacking innovation, with too little work that is strikingly original or engages with the wider academic community. Yet at this moment, no doubt, there are scholars researching and writing new works that will be recognised at ICAS9 - Burma/Myanmar will surely become more prominent, as will the former Russian Central Asia - but whatever emerges, if it retains the overall quality of the works submitted to ICAS8, it will be a pleasure to judge.



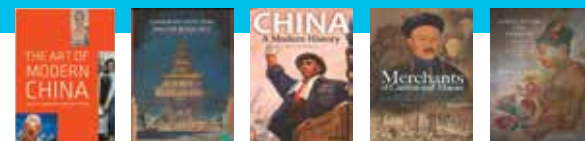
ALEX MCKAY

BOOK PRIZE JURY MEMBER

ICAS Book Prize 2013 Shortlists

The Reading Committees for the ICAS Book Prize (IBP) and for Best PhD have decided on the short lists with 5 books and 3 PhDs in each category.

HUMANITIES



Julia F. Andrews and Kuiyi Chen, *The Art of Modern China*. University of California Press: Berkeley/Los Angeles/ London 2012.

Jeffrey W. Cody, Nancy S. Steinhardt, and Tony Atkin, *Chinese Architecture and the Beaux-Arts*. University of Hawai'i Press / Hong Kong University Press: Honolulu / Hong Kong 2011.

Michael Dillon, *China. A Modern History*. I.B.Tauris: London / New York 2010.

Paul A. Van Dyke, *Merchants of Canton and Macao. Politics and Strategies in Eighteenth-Century Chinese Trade*. Hong Kong University Press: Hong Kong 2011.

James McHugh, Sandalwood and Carrion. *Smell in Indian Religion and Culture*. Oxford University press: Oxford / New York 2012.

BEST PHD HUMANITIES

Song Chen, *Managing the Territories from Afar: The Imperial State and the Elites in Sichuan, 755-1279* (2011).

Ayesha Irani, *Sacred Biography, Translation, and Conversion: The Nabivamsa of Saiyad Sultan and the Making of Bengali Islam, 1600-present* (2011).

Birgit Magdalena Tremml, *When Political Economies Meet: Spain, China and Japan in Manila, 1517-1644* (2012).

SOCIAL SCIENCES



C. Fred Blake, *Burning Money: The Material Spirit of the Chinese Lifeworld*. University of Hawai'i Press: Honolulu 2011.

Dan Breznitz and Michael Murphree, *Run of the Red Queen: Government, Innovation, Globalization, and Economic Growth in China*. Yale University Press: New Haven / London 2011.

Miriam Kahn, Tahiti. *Beyond the Postcard. Power, Place, and Everyday Life*. University of Washington Press: Seattle / London 2011.

Farish A. Noor, *Islam on the Move: The Tablighi Jama'at in Southeast Asia*. Amsterdam University Press: Amsterdam 2012.

Johan Saravanamuttu, *Malaysia's Foreign Policy, the First Fifty Years: Alignment, Neutralism, Islamism*. ISEAS Publishing: Singapore 2010.

BEST PHD SOCIAL SCIENCES

Roberto Benedicto, *Bright Lights, Gay Globality. Mobility, Class, and Gay Life in Twenty-first Century Manila* (2010)

Thomas Cliff, *Oil and Water Experiences of Being Han in 21st-Century Korla, Xinjiang* (2012)

Aaron Mulvany, *Flood of Memories. Narratives of Flood and Loss in Tamil South India* (2011)

Winners will be announced on 25 June 2013// 17.30 // Ballroom J (level 3)

The Great War and East Asia

TZEKI HON [HON@GENESEU.EDU]

PANEL 114// 25 JUNE 11:00-13:00

Commonly known as the 'Great War', World War I (1914-1919) drastically changed the global order of the twentieth century. And yet, to this date, the memories of the war are still centered upon Europe - the two opposing alliances, the trench battles, the lethal weapons, and the monumental casualty. I refer here to the literature published in English. To this day, most of the publications in English language present the 'Great War' as if it was a war that took place in Europe or European controlled areas. Whereas these memories are valid and significant, what is missing is a global perspective that sheds light on the impact of the 'Great War' around the world. Of course, in East Asia, scholars have long emphasized Asia's impact on WWI, but many of these publications are not included in the 'Great War' discussion. Since we are a year away from the centennial anniversary of WWI, all the members of the panel believe that we must begin directing attention to the significance of East Asia in WWI.

The goal of this panel is to draw attention to how peoples in East Asia were affected by World War I. Focusing on China, Japan and Korea, this panel demonstrates that many peoples in East Asia - ranging from political leaders and magazine publishers to Buddhist monks and hospital patients - were impacted by the war, even though

they were thousands of miles from the frontlines. In many ways, WWI created a vacuum of power in East Asia whilst European powers were occupied by battles in Europe. In East Asia, the power vacuum gave East Asian states (especially Japan) an opportunity to develop regional networks. All four papers in the panel examine aspects of regional networks that were developed in the 1910s. Some of these networks existed before WWI, some were new. Yet, these regional networks were developed either in competition with, or in opposition to the European networks. In short, the WWI was a key moment for 'East Asian modernity' - a regional system of modernization that drew on and yet differed from the European model (especially the British model).

In particular, this panel focuses on the momentous changes that the "Great War" brought to individuals, such as the development of women's higher education, the forming of advocacy groups to spread Buddhism, the tremendous human tolls caused by the 1919 Cholera epidemic, and the complex networks of technology transfer and cultural exchange that crisscrossed East Asia. Together, the four papers of this panel show that World War I fundamentally transformed East Asia. As such, the 'Great War' was indeed a global war that had multiple and variegated impacts around the world.



Ricci Recital

Wednesday 26 June 2013// 19.30-21.30
The Venetian Theatre (Ground level)
Admission: Free and open to public

Credited as “The Father of the Chinese Mission”, the Jesuit priest Matteo Ricci (1552–1610) was the first Westerner to promote the spread of European knowledge in the East.

Ingeniously, he did this through one of the most universal visual symbols: a map. Known as “Mappamondo”, this seventeenth-century oeuvre was the first atlas of the world to be written in Chinese. Four hundred years later, it is being resurrected to form the central element of an artistic tribute to Ricci in the form of a multimedia

performance reawakening this moment of decisive cultural exchange between East and West.

The show “Matteo Ricci: His Map and Music,” which first debuted in Beijing in 2010 tells the story of the Jesuit missionary’s journey to the Middle Kingdom, his life and his interactions with Chinese society in the late Ming dynasty (1368-1644.) Performed by the group ¡Sacabuche! from the Jacobs School of Music at Indiana University, the program is directed by Linda Pearse and Ann Waltner, and features Qin Fang as a speaker.

An enthralling mix of Italian Baroque and traditional Chinese melodies, the concert combines music and dramatic readings, visually framed by a projected digitized version of the world map that Ricci created. During the performance, various segments of the diagram are projected to highlight the area of the world or to emphasize the themes in the text and music. At the end of the show, the map in its entirety is projected.

The score includes both Italian and Chinese songs from Ricci’s time, dramatic readings of his writings, and new music composed for ¡Sacabuche! (which is itself a Spanish term for an early trombone) by Chinese-American composer Huang Ruo. Traditional Chinese instrumentalists using the erhu and the pipa also join the group, who perform on Baroque instruments such as the viol da gamba, clavichord and Baroque violin.

The performance unfolds in nine parts — an introductory piece composed by Huang Ruo, six segments where spoken text is enfolded in music (Italian Renaissance music or early Chinese music), a midpoint work by Huang Ruo setting lyrics by Ricci, and a finale also composed by Ruo. According to the Program notes to “Matteo Ricci: His Map and Music” by Ann Waltner, “Huang Ruo’s ‘Fisherman’s Sonnet’, which opens this performance, pays homage to kun opera, which was popular in south China at the time Ricci was there. As a contemporary

piece with resonances with the past, it alerts the listener to the fact that the performance is not an act of nostalgia, but rather weaves past and present together in a richly textured way”.

Similarly, in terms of language, both the oral lyrics and written texts also evoke a deliberate duality of purpose. “The words spoken in English represent words written by or about Ricci in western languages (Latin or Italian); the ones spoken in Chinese were written by or about him in Chinese”, Waltner writes. “The songs were chosen both for their musical interest and the ways in which they provide thematic connections to Ricci and his life and work”.

In this way, through its performance in China, Waltner’s creative project reacquaints the country with its long-lost missionary. Even more fittingly, Macau — a place that is both an amalgam of Catholic European culture and Chinese civilization — acts as the perfect seamless location for this incarnation of the highly acclaimed show.

PANEL 9 REVIEW

The Politics of Arts: Propaganda, Ideological Production, and Culture in Modern Asia

Yesterday morning a panel of young PhD candidates discussed the issue of identity politics in 20th century Asia by investigating the use of literature and arts for political purposes. By looking at cases of propaganda usage in China and Cambodia, the three panelists, Sam Zhiguang Yin from Zayed University, independent scholar Kiki Tianqi Yu, and Astrid Noren-Nilsson from Cambridge University aimed to analyze propaganda as “a political method for social mobilization and ideological education rather than an instrument of manipulation”.

First to speak, Sam Zhiguang Yin’s PhD paper entitled “Ideological Battlefield: Propaganda and the Creation of the Political Utility of Literature in China” focused on China and the activities of two literary societies in the 1920s, namely the Creation Society and the Sun Society. By looking at the writings of these Japanese trained academics, Yin aimed to provide a new perspective on the theoretical foundation of Communist party intellectuals’ mission, as well as a new understanding of propaganda. Following the Communist revolution, “A crucial element... require(d) an effective way of communicating party ideology to the general public as a form of



revolutionary mobilization”, he stated. In order to conduct ideological propaganda, “Intellectuals would function as the mediator to both consolidate the ideological foundation to legitimate party rule and also conduct the ideological education to a larger audience”. Yin addressed the concept of proletarian literature as a form of rebellion from the past that demanded a new intellectual identity: “Literati should experience all the miserable lives and bear all the hardship as normal people”. As a result, literature was redefined as propaganda. “Literature is more a practice of representation of class rather than social life”; therefore it has a systematic function, “the weapon of

class”. As a result, literature became an ideological battlefield in terms of Marxist struggle, with war being conducted inwards rather than externally. Consequently, the academic concluded, though politicizing literature, this helped to “lead China into a new field of cultural development”.

Next, moving to contemporary China, Kiki Tianqi Yu’s study, “Producing the ‘Public Self’: Ai Weiwei and First Person Action Documentary Practice in China” focused on contemporary Chinese documentary films, exemplified by the case study of dissident artist Ai Weiwei’s 2009 documentary, “Lao Ma Ti Hua”, a film portraying the artist’s trip to Sichuan following the 2008

earthquake to investigate the collapse of numerous school buildings. She argued that the practice of making films illustrates the new notion of citizens as “rebellious and rights-conscious selves and their changing relationship with other individuals and that helps to “form a new kind of political subjectivity, and to reactivate the political space in China”. Through the process of first person filmmaking, Ai Weiwei emphasizes the role of the individual self: “The selves are not just passively shaped by the existing forces, but are challenging the socially defined conventional relations through active filmmaking”, she stated. “Ai uses film as a weapon

to question state authority”; accordingly, marginalized individuals are given a voice to challenge the dominance of the state. Yu wrapped up by summarizing that in the documentary practice, “It is no longer the film that matters or how authentic the truth is. The action of making the film or the process of engaging and enraging people is more meaningful”. It is in this process that a rights consciousness develops.

Lastly, the third presentation made by Astrid Noren-Nilsson on “The Politics of Entertainment: Popular Culture and the Making of National Identity in Contemporary Cambodia” shifted the discussion from China to Cambodia by looking at the political function of popular culture. By exploring the role that music plays in nationalism, she investigated how popular culture is being mobilized by rival political parties, namely by Prime Minister Hun Sen, for national identity construction. Employing the concept of “karaoke nationalism”, Nilsson used three recent karaoke songs to trace how the “CCP party under the Hun Sen leadership used music to communicate with the masses”, and how “popular music is used to sustain the masses’ relationship and communicate with them”. The first song

she looked at, ‘Life of the Pagoda Boy’ traces the life of a countryside monk who comes to study in Phnom Penh, and is an allegory for Hun Sen’s life story as well as a metaphor for Cambodia. The next two songs, “The sorrow of the woman separated from her husband” and “Cambodian Red Cross Songs” focus on Hun Sen’s wife, Bun Rany, her life and her work as the president of the Cambodian Red Cross (CRC). Through analyzing the lyrics, Nilsson showed how the taking over of vocabulary and aid functions once occupied by the monarchy demonstrates how the Sen dynasty is legitimizing its place in society. Thus, for the scholar, popular culture is being harnessed and disseminated for political ambition. Since music elicits an emotional response in its listeners, music is therefore used as an effective propaganda tool to make people believe. “Hun Sen claims populism and people’s democracy as the identity of his regime”, she states. In conclusion, “The songs therefore express and transmit this vision of a people’s democracy”.

In this way, through using the informative case studies of 1920s China, post-1990s China and Cambodia, the three PhD panelists demonstrated how intellectuals, artists and musicians all significantly contribute to the process of a new form of propaganda production.

Vanessa Moore



THE WINNER IS...

Tahitian Postcards, Chinese Art, Gender Negotiated, Political Economies and Bright Lights

With over 250 submissions by 60 publishers worldwide, this year's fifth ICAS Book Prize (IBP) is an integral part of ICAS 8. With the aim of creating an international focus for publications on Asia while increasing their worldwide visibility, five prizes were awarded at a distinguished ceremony yesterday evening for outstanding English-language works.

Attended by a group of prominent guests, two prizes of EUR 2,500 were awarded to authors of titles in the Humanities and Social Sciences. Additionally, honours were also conferred for the best PhD dissertation in both these fields, as well as the Colleagues' Choice Award that gave the academic community the opportunity to vote online for their favourite tome. Furthermore this year, due to the increase in submissions, a number of accolades were added. (A full list of winners, including accolades, is available at www.icassecretariat.org/ibp-2013)

The first of the five winners to receive their award was Miriam Kahn, who won one of the two EUR2,500 prizes for her book, "Tahiti. Beyond the Postcard. Power, Place, and Everyday Life". Next up to receive the parallel Humanities category prize was Julia F. Andrews for her title, "The Art of Modern China", co-authored with Kuiyi Chen. The third award, the Colleagues' Choice, went to Fabrizio M. Ferrari for "Guilty Males and Proud Females: Negotiating Genders in a Bengali Festival". Moving next to the PhD submissions, in the Humanities category,



Julia F. Andrews (left) and Birgit Tremml (right)

category, Birgit Tremml's dissertation, "When Political Economies Meet: Spain, China and Japan in Manila, 1517-1644" was honoured by the panel; while for the Social Sciences, Roberto Benedicto's "Bright Lights, Gay Globality. Mobility, Class, and Gay Life in Twenty-first Century Manila" won the final prize.

MDT took the opportunity to chat with two of these winners about their chosen topics and the motivations for undertaking their research. Julia Andrews, the Humanities category prize winner, whose book traces the history of Chinese art from 1842 to the present day, decided to focus on the field of modern Chinese art since in her opinion, "It is always exciting because there are still so many new discoveries to be made". "Rather than favoring any particular period, I think we have most enjoyed the process of exploration", she said. "After working

on specialized topics in the field for a number of years, we have been particularly interested in tracing the threads that can link the many artistic movements of the twentieth century into a coherent story", the art-historian explained.

Andrews pays particular attention to the tension between modernity and tradition in China where, "The need to modernize has for the past century also involved a strongly iconoclastic tendency toward China's own culture, thus producing a constant tension between forces of modernity and tradition". In fact, she continued, "The situation has been very complex and interestingly textured". Moreover, "At its extremes, it has manifested itself in some periods as wholesale Westernization, and in others as a culturally nationalistic search to find and reinvigorate China's own traditions", she analyzed. "Although we witness

today an art world and a larger society that has a strongly international tendency, I have been hearing young people say that they would like to study more about their own traditional culture". As a result, "The liveliest periods, from an art historical perspective, have been ones in which various tendencies coexist".

Researching as an art historian rather than a social scientist, the added insight Andrews found this could offer was in terms of the individual. "Artists are individual creators, and we think it is important to try to understand them as individuals, while at the same time recognizing that they make their art within a society at a particular historical moment", she explained. "We feel that it is important to consider the historical circumstances in which artists worked and art was created. The choices that the artists made, or that they were unable to make, tell us not only about themselves, but about their times, places, and the circumstances in which they lived". As a result, "We have tried to place modern Chinese artists within the larger sweep of history in order to understand them and their art, but perhaps the art world, and the careers of individuals within it, may also help us understand certain forces at work in the larger society", she concluded.

Moving to the PhD section, Birgit Tremml, whose dissertation won the Humanities award, aims to examine the connected histories of Spain, China and Japan as they emerged and developed in Manila between 1571

and 1644. She began by explaining a little about her thesis and her choice of Manila: "I was struck by the thesis (by Dennis O. Flynn and Arturo Giráldez) that global trade started in 1571 with the foundation of Manila and subsequent exchange in American silver and Chinese silk that for the first time linked all known continents", she said. "I could not help wondering why historians painted such a dark view of the Manila trade despite its crucial role, and felt that too often stereotypical generalizations were used for huge comparisons", the political economist explained.

Tremml particularly tried not to overlook the human aspect in her research by adding an actor-based approach. "I came to realize that the multi-faceted dynamics of the Manila Galleon trade that, although being embedded in Spanish mercantilist trade policies, have to be understood from the Asian context of strong links between diplomacy and foreign trade. Hence, I integrated specific Asian negotiating and bargaining patterns with my analysis", she stated. "In my actor-based approach that included pirates, colonial officials, merchants, missionaries and migrants, I looked at their individual aspirations and on how they communicated with each other", the scholar explained. "This brought to light that what looked like stories of success or failure in broad generalizations was actually the outcome of complex micro-level connections with a major impact on political and economic processes in the states involved".



First meeting of the ICAS International Council

Photo Gallery

DAY 2



PHOTOS BY RENATO MARQUES

Localizing Cosmopolis in a Global Age: The City at the Grass Roots in East & Southeast Asia

MIKE DOUGLASS AND KONG CHONG HO
 [ARIMIKE@NUS.EDU.SG; SOCHOKC@NUS.EDU.SG]
NATIONAL UNIVERSITY OF SINGAPORE
PANEL 267//26 JUNE 13:00-15:00

CROSSING FROM GLOBOPOLIS TO COSMOPOLIS

Asia's rapid globally driven urban transition is producing socially and culturally diverse cities to which the word "cosmopolitan" is often uncritically applied. A more rigorous concept of Cosmopolis would place emphasis on socially inclusive settings that celebrate their diversity by giving the right to the city to all who reside in it. The cities that are emerging in Asia are far from this ideal. They are instead highly unequal in income and human welfare, and they are increasingly fragmented into fortified corporate archipelagos. Locally owned shops and market places are replaced by global franchises, big box stores, shopping malls and mini-marts that collectively produce monotonous "geographies of nowhere." The vernacular city built with and by its residents is disappearing as mass produced gated housing enclaves replace the open neighborhood. Public parks and other spaces of associational life are rapidly being privatized and commercialized.

Rather than Cosmopolis, the emergent city is more accurately a "Globopolis" – a hyper-

competitive city that uses national borders to reduce international migrants to simple labor with no possibility of living on an equal footing with citizen residents. It is a city that turns the idea of the city upside down, from a theatre of inclusive social life with an economy in its service to an engine of growth and maker of wealth for a few, with the lives of the majority in service of the economy. It is a city that even as it adopts democratic institutions, it diminishes its spaces of public life, resulting in social discontents expressed as heightening insurgent protests rather than engaged in participatory governance for positive social changes.

The purpose of our panel on "Localizing Cosmopolis in a Global Age: The City at the Grass Roots in East & Southeast Asia" is to both clarify what constitutes a cosmopolitan society and explore how such a society might come into being and flourish in Asia's cities. Experiences from East and Southeast Asia are brought together to illuminate how spaces of hope for more socially just associations among people within and across social and cultural divides are emerging at the grassroots in Seoul, Taipei and Bangkok, Manila, Jakarta, Surabaya and Singapore.

TODAY'S FILM SCREENINGS Admission: Free and open to the public

| | | | |
|-------|---|--------|-----------|
| 09:00 | Howling Into Harmony | 44 min | China |
| 09:55 | Tokyo Waka | 63 min | Japan |
| 11:10 | Old Dog | 88 min | Tibet |
| 12:50 | A Japanese Funeral | 13 min | Japan |
| 13:10 | Ngaben: Emotion and Restraint in a Balinese Heart | 16 min | Indonesia |
| 13:35 | ManDove | 65 min | Indonesia |
| 14:50 | Valley of Saints | 82 min | Kashmir |
| 16:20 | SCREENINGS END | | |

Film Expo Highlights

Our last full day of ICAS 8 Film Expo screenings includes two independent feature films and several documentaries that explore issues of modernity and the environment. Our opening film **Howling Into Harmony** is an excellent contrast to yesterday's closing film **Down: Indie Rock in the PRC**, as it introduces a subset of Chinese experimental rock musicians in Beijing roused by Western cultural forces.



Two short films on funeral practices, starting with **A Japanese Funeral**, an insightful view of Japanese funeral rites that follow the unexpected death of a young man, but with a twist, he's from a Christian family. In **Ngaben: Emotion and Restraint in a Balinese Heart** viewers get an impressionistic look at the Balinese cremation ceremony from the perspective of a mourning son, revealing the intimacy, sadness, and tenderness at the core of this funerary ritual and the feeling and force that underlie an exquisite cultural tradition.



The following documentary **ManDove** is a peculiar travelogue revealing the tender and raucous sport of the singing doves. Here viewers meet three competitors in the National Perkutut Championship, a modern day display of an ancient rite of manhood in Islamic Java stemming from traditional wisdom stating, "To be a real man, one must have a wife, a house, a horse, a dagger and a singing dove."

The ICAS 8 Film Expo screenings are organized by the Asian Educational Media Service, an outreach program of the Center for East Asian and Pacific Studies at the University of Illinois at Urbana-Champaign. For more information, please visit www.aems.illinois.edu.

Globopolis is a utopian fantasy

Asia's rapid globally driven urban transition is producing socially and culturally diverse cities to which the word "cosmopolitan" is often uncritically applied. Today's panel on "Localizing Cosmopolis in a Global Age: The City at the Grass Roots in East & Southeast Asia" explains what constitutes a cosmopolitan society and explores how such a society might come into being and flourish in Asia's cities. Experiences from East and Southeast Asia are brought together to illuminate how spaces of hope for more socially just associations among people within and across social and cultural divides are emerging at the grassroots in Seoul, Taipei and Bangkok, Manila, Jakarta, Surabaya and Singapore.

Mike Douglass, the panel's Convenor, is Professor and Leader of the Asian Urbanisms Cluster at the Asia Research Institute and Professor in the Department of Sociology, National University of Singapore. He is Emeritus Professor of Urban and Regional Planning and former Director of the Globalisation Research Centre at the University of Hawaii. He received his Ph.D. in Urban Planning from UCLA. His research focuses on livable cities in a global age in Asia. Before the panel discussion, we took the opportunity to ask

him a few questions on the subject.

MDT - The topic of urban transition is a significant one considering mass urbanization is increasingly both a regional and worldwide trend. What does your panel aim to discuss?

Mike Douglass - Our panel focuses on theories and experiences in accommodating the increasing social and cultural diversity accompanying Asia's urban transition. Its concerns are about how people are able to confront marginalization, exclusion, and inequality through grassroots mobilizations and the production of alternative urban spaces.

MDT - You use a couple of interesting terms to describe cities. What does the word "Globopolis" mean?

MD - Globopolis is a term that I put forth to characterize the cities emerging in Asia over the past 20-30 years. Although variations are significant, they have commonalities that concern us: high and rising inequality, privatization public spaces and corporatization of public institutions, and diminishing opportunities for associational and public life. These cities are being drawn into an ideological shift from the idea of the city as a theatre of social life to a city as a hyper-com-

petitive engine of economic growth and generator of wealth for a creative class. They increasingly depend on migrant and temporary workers who form a flexibly disposable labor force. The results are the elimination of the vernacular city of neighborhoods and communities produced with and by residents in favor of a city of the world's tallest buildings, mega-global business hubs, vast gated housing enclaves, shopping malls, chain stores and repetitive franchise logos, and the simulacra of city marketing that has little to do with local histories. This is Globopolis. We see it emerging even in the poorest and most remote places in Asia today.

MDT - And "Cosmopolis"?

MD - Cosmopolis is used at a term to distinguish the emergent Globopolis from the possibility of a city region, a Cosmopolis, that values diversity, accommodates the stranger on an equal footing with citizens, and has a plenitude of spaces where people can engage in associational life. It is a public city that is sustained through institutions and spaces for participatory decisionmaking, including peaceful contestations. Cosmopolitan cities are those in which people of all walks of life can as-



sert their differences and negotiate them with others and in relation to government and private economic interests. Its culture accepts an idea of inclusion that goes beyond citizenship defined by the nation-state by extending the right to the city to everyone who comes to it. These defining characteristics might be idealistic, we know, but then we can say that Globopolis is a utopian fantasy that is founded on deeply flawed assumptions about its own viability as well as about human flourishing.

MDT - You focus on experiences from cities East and Southeast Asia in particular. Why so?

MD - A principal reason why we focus on Asia more generally would be the context of the urban transition taking place across Asia that is exceptionally compressed in time and is occurring at a particular his-

torical moment of globalization that differentiates it from earlier urban transitions in other world regions as well as in Africa and the Middle East. The transition in Asia entails a thorough remaking of cities and social relations in them. However, we are aware of the limitations of differentiating experiences at such a high regional scale. Variations in Asia are substantial, and cities in Asia do share commonalities with cities in other parts of the world. The important point is that we give attention to contextualizing the larger theme of our panel on diversity.

MDT - What elements are necessary to achieve more socially just cities?

MD - Social justice is an on-going process, not just an end that can be achieved once and for all. As such, we need to create openings in institutional and space-forming processes to allow for and peacefully negotiate among contesting voices and their claims about what constitutes social justice. In summary form, this means that the city must be constituted as a polis of public discourse and decisionmaking over the production and uses of urban space. Such a city will depend on fostering an urban culture of inclusion and accommodation of differences that would hold the conviviality of associational life to be intrinsic to the idea of the good city.

TODAY'S PANELS

Embodying Masculinities and Physical Appearance in Everyday Spaces of Work, Home, Consumption, and Leisure across Asia (I) Individual Papers Panel: Writing History Circuits of Exchange: Global Commerce, Cultural Transformation, and Chinese Literature in the 16th and 17th Centuries (II) Cinema Individual Papers Panel: Emerging Forms of Social Governance in Asia Changing Idioms/Changing Practices: Ethnicity, Minority, and Culture in China Individual Papers Panel: Sport, Music and Nationalism Herbal Pharmaceutical Industry in Asia: Reformulating Drugs for the Global Market and Leisure across Asia (II) Roundtable: Open Access and Academic Publishing on Asia The Macanese Community and Heritage-Cultural Identity and Integration Political Economy, Ecology, and Agriculture in 19th Century British India Networks of Exchange in Early Modern Island Southeast Asia Forms and Aesthetic Style within East Asian Buddhist Practice Exhibiting the Regional Identities of Southern China during the 20th and 21st Centuries The Cultural Discourse of English-Chinese Translation: A Re-appraisal Culture, Society, and Extreme Interpersonal Violence in Contemporary Tourism in Asian Societies Individual Papers Panel: The Philippines - Past and Present Local Politics of Southeast Asian Metropolis China, Africa, and Labor Governance and Management of International Migration: Perspectives from the Sending Countries in Asia and the Former USSR Embodiment of Gender and Sexuality in the Philippines (II) Panel 247//Room 1202/13:00-15:00 Corporate Social Responsibility in Asia - Differences and Similarities Individual Papers Panel: Nation-Building in Indonesia Chinese Christianity (II): Christian Disaster Management and Institutional Void in the Republican Era Development in Traditional and Biomedical Systems Accountability and Institutions in the Sustainable Development of Southeast Asia Individual Papers Panel: Democratization in Asia Individual Papers Panel: Crossing the Chinese Borders Localizing Cosmopolis in a Global Age: The City at the Grass Roots in East & Southeast Asia Here: Mediating Experiences with Ink and Photography in Modern and Contemporary Visual Culture Europeans in East Asia from the Mid-Nineteenth to the Mid-Twentieth Century: Elements for a Social History of Globalisation East Timor, the Portuguese, and the Indonesian Archipelago - Historicizing the Past A Study of Films and Literature in (Post-)Colonial Hong Kong Globalization, Coloniality, and the "Asian Century" State Governance and Local Societies Indigenous Peoples in the Philippines: Understanding the Dumagats Individual Papers Panel: Internet Cultures Mastering Minds of Madness Frontiers in Xinjiang, Tibet, and Hong Kong The East Asia Peace: Trends, Institutionalised Repression, Conflict Dynamics, and Historical Distrust Changing "Chineseness" and Varieties of Chinese Descendants in Southeast Asian Countries The Map and Music of Matteo Ricci

Casino and Development in Asia I & II

ZHANG JUAN [ARIZJ@NUS.EDU.SG]

NATIONAL UNIVERSITY OF SINGAPORE, ASIA RESEARCH INSTITUTE (ARI)
PANELS 246 AND 273//26 JUNE 13:00-15:00 AND 15:00-17:00

Casinos and mega Integrated Resorts have become new engines of economic growth in many Asian countries. Macau and Singapore as the most famous and profitable casino destinations in Asia have become inspiring examples of success and development for neighboring countries such as Japan, Taiwan, South Korea, Thailand and the Philippines. Asian casinos are integrated with ancillary sectors such as consumption and retail, leisure and service, arts and entertainment, education and skill training, attracting attention and investment for both local development and transnational collaboration. In various regions, special zones are being carved out, and tremendous flows of capital and talents are circulating within this increasingly networked casino economy. Asia's mega casinos promote "global city" status and project new images of prosperity and modernity.

This double panel, jointly organized by Dr Melody Lu of the Faculty of Social Sciences and Humanities, University of Macau and Dr Zhang Juan of the Asia Research Institute, National University of Singapore, examines a wide range of topics and issues concern-

ing the casino economy in various zones of development in Asia. Scholars working on casinos in Singapore, Macau, Taiwan, and the borderlands of Myanmar and Laos will explore issues on the political economy of the casino industry, its legalization processes and regulatory mechanisms, the roles that state and non-state actors play, the functions of the junket system, and trans-regional (in)formal flows. This double panel also aims to understand the economic, political and social infrastructure that enables and regulates the casino economy; the immediate and long-term social-political impact on local societies; and the ways in which government authorities, civil society groups and individuals in various Asian countries encounter new opportunities and new challenges. The chairs and participants of this panel are prominent professors (Brenda Yeoh and Tak-wing Ngo) and scholars from the National University of Singapore, the University of Macau, and the International Institute for Asian Studies in the Netherlands. Together they propose a future collaborative agenda in developing a comparative research project on casinos in Asia.

Favour peace and avoid war

The East Asian Peace program at Uppsala University seeks as its mission to explain why there has been so little armed conflict in East Asia since 1980 and to find out if this regional peace is sustainable. One of the papers to be discussed in today's panel, "The East Asia Peace: Trends, Institutionalised Repression, Conflict Dynamics, and Historical Distrust", comes from Norwegian historian and peace researcher Dr. Stein Tønnesson. Tønnesson's main areas of research include Vietnam, nation building in Southeast Asia, and the disputes in the South China Sea. Since 2011 he has been leading Uppsala's research program on the 'East Asia Peace'. Tønnesson has adopted as part of his scholarly agenda an ambition to bridge the gap between qualitative and quantitative studies in the social sciences.

MDT - The East Asian region has been relatively peaceful since 1979, with no major armed conflicts occurring. What are some of the reasons for this?

Stein Tønnesson - This is still debated. The USA and China formed a de facto alliance against the Soviet Union for the last part of the Cold War, and since then Sino-US relations have been cooperative although often difficult. This is part of the story. After the Second World War, one national leadership after the other decided to set ideology and nationalism aside and aim for economic growth as the main national priority: Japan 1946; South Korea 1961; Indonesia and Singapore 1965; Malaysia from after 1969; China 1978; Vietnam 1986. This required stability both externally and internally. ASEAN has also contributed to the East Asian Peace through its dedication to peace, consensus building and respect for national sovereignty.



MDT - What are some country-level issues that could undermine East Asian peace?

ST - An underlying factor is the rise of Chinese power and the perceived decline of the power of the USA. Unfortunately this trend is accompanied by a return in several countries to identity issues and nationalism as the driving forces behind foreign policy, instead of concern for economic development and environmental protection. The great danger, however, is that nationalism is so linked up with territorial issues. And the Korean situation remains dangerous.

MDT - Is regional peace likely to be sustainable in the future?

ST - I think yes. The reasons to favor peace and avoid war are so strong that I think they will prevail despite the recent upsurge of nationalist impulses. I think that even in North Korea a confrontation would be so disastrous to all sides that it will continue to be avoided even in the worst of crises, and despite harsh rhetoric.

MDT - Your panel uses statistical datasets to analyze war and political violence in East Asia. Can you explain a little more about it?

ST - We explore conflict statistics to show how the number of wars and the number of people killed in war and armed conflict has declined drastically since the 1970s to make East Asia one of

The East Asia Peace: Trends, institutionalised repression, conflict dynamics, and historical distrustSTEIN TØNNESSON [STEIN@PRIO.NO]
PANEL 294//26 JUNE 15:00-17:00**SHOULD WE ENGAGE OR CONTAIN THE NUMBER CRUNCHERS?**

The rise of number crunching seems to be a constant trend in political science and peace research. Qualitative area studies, based on language competence and detailed knowledge of local societies, have been marginalized in many university departments by researchers using sophisticated methods to make global comparisons and regression analyses based on statistical data. They often have shockingly little knowledge of local conditions. Often this does not represent much of a problem since they mostly discuss with each other and leave the rest of us alone but they do consume a lot of funds and take up positions that should legitimately belong to the rest of us. They sometimes leave us with an uneasy feeling of being crowded out.

So far the number crunchers have not been able to penetrate ICAS in any significant numbers. Now, at ICAS 8 in Macao, however, some of them appear, a vanguard of a possible invasion. Should we contain them? Isolate them? Engage with them? Or just accept the inevitability of open conflict?

The vehicle for their attempted infiltration is the East Asian Peace program at Uppsala University, funded by the Swedish Riksbankens Jubileumsfond for the years 2011-16, which seeks to explain why there has been so little – yes little – armed conflict in East Asia (Southeast and Northeast) since 1980, and find out if this regional peace is sustainable. The program leader, Norwegian historian and peace researcher Stein Tønnesson, is not a number cruncher himself, at least not by training. But he has adopted as part of his scholarly agenda a naïve ambition to bridge the gap between qualitative and quantitative studies in the social sciences. He claims that number crunchers sometimes come up with interesting aggregate data, striking correlations - even theoretical inferences - that should be taken up and tested also with qualitative methods. He even feels that the rest of us should sometimes submit our causal hypotheses, as derived from our singular case studies, to rigorous testing by quantitative methods. He tries to encourage the creation of research projects that systematically combine quantitative and qualitative methods.

The organizers of ICAS 8 have reluctantly allowed this attempted number crunch invasion to take place, although it could threa-

ten our identity and sovereignty as serious scholars with a profound understanding of the complex economic, social, cultural and political reality of any given society. Part of the reason for the decision to allow the attempted invasion is that Stein Tønnesson has invited an eminently qualified and knowledgeable qualitative scholar to help him keep the event under control. This is our friend Michael Montesano of ISEAS in Singapore, who will serve as discussant on all the number crunching papers. We trust that he will tear them apart.

We must underline that participation in the two number crunching panels on Tuesday and Wednesday is absolutely voluntary and at your own peril. A silent boycott might even be a useful signal to give.

The first panel that we warn you against attending is no. 186 in Room no. 1503 on Tuesday 25 June 15:00-17:00: Peace and Conflict Trends in East Asia and the World: A Quantitative-Qualitative Exchange. The papers to be torn apart by Michael are:

Isak Svensson, Uppsala University: What Is Special about the East Asian Peace? Comparing the East Asian Region to Other Regions of the World Using Quantitative Methods

Benjamin E. Goldsmith, University of Sydney: An East Asian Difference? Are Patterns of Inter-state Conflict in East Asia Statistically Distinct from Those in Other Global Regions, or Could the Post-1980 East Asian Peace Be a Statistical Anomaly?

Chih-Mao Tang, Academia Sinica: The Effect of Hegemonic Competition on the East Asian Peace: A Quantitative Appraisal

Joakim Kreutz, Uppsala University: A Model of Peace: Political Institutions, Elite Characteristics, and the Outbreak of Nonconflict in East Asia (and Beyond)

Panel 294 is in Room no. 1503 Wednesday 26 June 15:00-17:00: The East Asia Peace: Trends, Institutionalised Repression, Conflict Dynamics, and Historical Distrust. The papers to be thrown into the dustbin by Michael then are:

Stein Tønnesson, Peace Research Institute Oslo (PRIO): A Qualitative Reading of Statistical Datasets on War and Political Violence in East Asia

Anders Engvall, Stockholm School of Economics: The Dynamics of Conflict in Southern Thailand: A Quantitative Analysis of the Spatial Spread of Violence

Yongwook Ryu, Australian National University: Does the 'History Problem' Matter? Evidence from a Survey Experiment in Japan

the most peaceful regions in the world. And then we try to explain this by looking at other statistical factors that might have changed prior to or along with the drop in war and armed conflict.

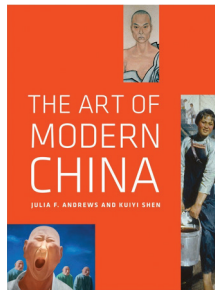
MDT - An additional purpose of the panel is to expose research done using statistics to comments and criticism from area specialists. What added insight can this help to achieve?

ST - This remains to be seen. I will be curious to see if area specialists will find statistics interesting or not. Area specialists have very detailed

knowledge and may feel uneasy about statistics since they are often not sufficiently sensitive to detailed knowledge and special conditions in each country. Statistics are meant to be comparative and must therefore use precise definitions that do not always fit well with local conditions. Statistics may, on the other hand, reveal patterns that area specialists might perhaps overlook because of their sometimes narrow focus on the local. There is a lot of suspicion and disdain out there between quantitative and qualitative researchers. The panels are an attempt to bridge that gap. Let us see if we succeed!

HUMANITIES

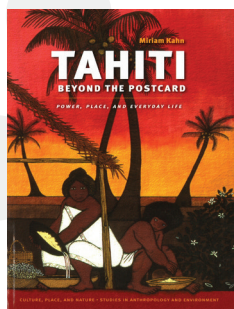
Julia F. Andrews and Kuiyi Chen, *The Art of Modern China*. University of California Press: Berkeley/Los Angeles/ London 2012.



In the early twenty-first century, China occupies a place on center stage in the international art world. But what does it mean to be a Chinese artist in the modern age? This first comprehensive study of modern Chinese art history traces its evolution chronologically and thematically from the Age of Imperialism to the present day. Julia Andrews and Kuiyi Shen pay particular attention to the dynamic tension between modernity and tradition, as well as the interplay of global cosmopolitanism and cultural nationalism. This lively, accessible, and beautifully illustrated text will serve and enlighten scholars, students, collectors, and anyone with an interest in Asian art and artists.

SOCIAL SCIENCES

Miriam Kahn, *Tahiti. Beyond the Postcard. Power, Place, and Everyday Life*. University of Washington Press: Seattle / London 2011


PANEL 123 REVIEW

The Internet in China and Taiwan: Recent Political, Social, and Economic Developments

Yesterday morning a panel of academics addressed the issue of internet development in mainland China and Taiwan. Professor at the University of Hawaii Eric Harwit presented a paper on "The Rise and Influence of Microblogs in China," while Jens Damm, Professor at the Chang Jung Christian University in Taiwan, presented a case-study on "Cross-Strait Cyberspace: The Perception of the Taiwanese." Harwit also discussed a paper developed by Professor Yu Hong, from the University of Southern California that addressed the broadband evolution in China.

Opening the session, Eric Harwit took the audience back to the early stages of internet usage in China. He explained

that it was only widely implemented in 1998, later than most Western countries. The scholar emphasized that the internet has rapidly expanded in China since then and reached 600 million users in 2012. Some of the most popular microblogging or social networks such as Facebook or Twitter are blocked in mainland China but the Chinese market provides the well-known substitutes: Sinaweibo (Twitter) and Renren or Kaixin (Facebook).

"Chinese microblogs have been growing at a considerable pace," he said, adding that the most popular profiles in microblogs are those owned by celebrities including famous actors and musicians as well as writers and entrepreneurs. While assessing microblogs,

the professor used an example of the Wenzhou train crash to show how Chinese people express themselves through these networks and are able to hold the government accountable and demanding better explanations and coverage. In the Wenzhou case, Eric Harwit underlined that: "the government was actually quite tolerant with the comments that emerged criticizing and demanding further explanations; they provided feedback on the issues raised by users."

The academic talked about the use of social networks in China as a form of "catharsis", since the government allows users to have – to a certain extent – the opportunity to express their views. This suppresses the temptation to

protest in the streets. However, he highlighted there are obviously topics that the government does not like to see publicized on social networks, citing the Arab Spring uprisings as an example. Eric Harwit stated "the government continues to control the content published on microblogs."

He concluded his presentation addressing the issue of "trust" and reflected upon the economic value of the internet. According to a survey he referred to, "80 percent of respondents said they do not trust the information published on microblogs." Some respondents considered the information to be false and harmful or even just rumors.

Although the economy in China would not break if social

Book Prize Winners 2013

The "Tahiti" that most people imagine - white-sand beaches, turquoise lagoons, and beautiful women - is a product of 18th century European romanticism and persists today as the bedrock of Tahiti's tourism industry. This postcard image, however, masks a different reality. The dreams and desires that the tourism industry promotes distract from the medical nightmares and environmental destruction caused by France's 30-year nuclear testing program in French Polynesia. Tahitians see the burying of a bomb in their land as deeply offensive. For Tahitians, the land abounds with ancestral fertility, and genealogical identity, and is a source of physical and spiritual nourishment. These imagined and lived perspectives seem incompatible, yet are intricately intertwined in the political economy.

Tahiti Beyond the Postcard engages with questions about the subtle but ubiquitous ways in which power entangles itself in place-related ways. Miriam Kahn uses interpretive frameworks of both Tahitian and European scholars, drawing upon ethnographic details that include ancient chants, picture postcards, antinuclear protests, popular song lyrics, and the legacy of Paul Gauguin's art, to provide fresh perspectives on colonialism, tourism, imagery, and the anthropology of place.

HUMANITIES PHD

Birgit Tremml, *When Political Economies Meet: Spain, China and Japan in Manila, 1517-1644* (2012)

This dissertation aims at examining the connected histories of Spain, China and Japan as they emerged and developed during their regular and intensifying contacts in Manila between 1571 and 1644. These encounters did not only have a lasting effect on Manila's nature as 'Eurasian' port city

characterised by Iberian and East Asian co-colonialism, but also significantly shaped the political and economic development of the three pre-modern states involved. Examining the role of the state within these triangular relations, the dissertation simultaneously proceeds on two levels: firstly, on the study of intercultural diplomacy and secondly, on the analysis of the dualism between local and central. Cross-cultural trade all above the silver-silk exchange based on the trans-pacific Manila Galleon trade, the changing nature of the political stages and the proto-globalization in the China Seas form the historical and empirical context of the study.

In doing so, I was cautious not to overlook the human beings involved in these processes and thus added an actor-based approach whenever possible. I tried to contribute to research in global history by examining and introducing rarely considered Spanish, Japanese, and Chinese sources, including records of foreign affairs and diplomatic correspondence, as well as by critically comparing different scholarship and historiographical traditions. Integrating Manila into world history seeks to revise many long-cherished misconceptions and thus happens (a) on an empirical level by considering the city's contribution to (proto-) global developments and socio-economic phenomena, and (b) on a historiographical level by providing a balanced view of different narratives and discourses.

In general, the results highlight what was different in Manila, where a multiethnic environment created remarkably adaptive, mobile and flexible global actors. The period between 1571 and 1644 was neither static nor one of linear development. Zooming in on Manila, I was able to study the far-reaching dimensions of the contacts between

several political economies as well as the challenges of pre-modern, regional 'globalization', illustrated by the changing nature of the triangular relations during that time.

SOCIAL SCIENCES PHD

Roberto Benedicto, *Bright Lights, Gay Globality. Mobility, Class, and Gay Life in Twenty-first Century Manila* (2010)

This thesis is an ethnography-based study of mobility, class, and gay life in twenty-first century Metro Manila. Drawing on fieldwork conducted between 2006 and 2010, I examine how forms of intra-urban, transnational, and virtual travel enable the production of what I call a "bright lights scene" – a world-in-the-making complicit in the systems of privilege and cultures of domination that order present-day Manila. I describe and refer to Manila in this thesis as a "third world city," a space of desire where classed aspirations for global-ness and modernity thrive and a site marked by the contradictory effects of late capitalism and post/neocolonialism. I evoke fraught urban scenes of poverty and wealth, detail sites that belong to the "first world in the third world," and point to shifting subjective states of (local) privilege and (global) marginality. I demonstrate how middle and upper class gay men negotiate their place in the third world city and in a broader, global geopolitical order by adopting particular practices of mobility. My discussion moves from a narrative-based rendering of Manila that illustrates how practices such as driving enable the emergence of a classed gay cityscape (Chapter One), to a discussion of how gay spaces operate as sites of imagined mobility where the dream of being "elsewhere" is materialised in the form of images

and signs (Chapter Two), to a reading of discursive attempts to relocate gay Manila temporally into the "present" of an imagined gay globality (Chapter Three), to an examination of the tensions that arise during gay travel, when privileged gay men encounter Filipino labour migrants (Chapter Four) and exclusionary racial orders (Chapter Five). I argue that the world-making practices of multiply mobile gay men reproduce emplaced social hierarchies and contend, further, that these practices are implicated in the continued life of fantasy-desires for global modernity.

COLLEAGUES' CHOICE AWARD

Fabrizio M. Ferrari, *Guilty Males and Proud Females: Negotiating Genders in a Bengali Festival*. Seagull Books: Calcutta 2011

Guilty Males and Proud Females is the first complete study on the Bengali gajan festival dedicated to Dharmaraj, a village god in the Barh region of Bengal. The gajan is the dramatic representation of an hierogamy—the marriage of a god and goddess—and a recreation of the life-cycle of earth. As Fabrizio M. Ferrari explains one of the most fascinating aspects of the gajan is its approach to gender. The central deity of the gajan is a goddess identified with the earth. To please such a goddess, male devotees must acknowledge the pain they inflict towards the female world and become "ritual women." Conversely, as part of the festival, women display their generative power and provoke the jealousy of men by ritually mocking conception and delivery. The outcome of the ritual is that their suffering is acknowledged and transformed into power.

Much more than an ethnography of Bengali popular religion, Guilty Males and Proud Females contributes to new studies on gender transformation in the Bengal region and will be of interest to scholars of South Asian religions, folklore, and gender studies.

said to have incorporated traditional moral values.

Finally, Eric Harwit briefly presented a study conducted by professor Yu Hong, from the University of Southern California. Addressing the topic of the "Political Economy of Broadband Development in China," the paper reflected on how broadband evolved in China. The author emphasized that China Telecom used to be the main company, but that time is long gone. "The government now owns three main communication companies but they still compete with each other." Moreover, Yu Hong concluded in her paper that "to profit from the internet economy telecom operators need to undergo fundamental transformations." She exemplified the South Korean case where a systematic social engineering campaign was carried out to create IT based programs in governmental departments, businesses and other sectors.

ADELAIDE 2015

ICAS 9 will emphasize the ability for personal contacts

Can't get enough of ICAS? The next instalment of the leading Asian studies-focused conference, ICAS 9, is already set to be held in 2015 in Adelaide, Australia. Dr. Gerry Groot, Senior Lecturer in Chinese Studies at the Centre for Asian Studies, University of Adelaide, is one of the key organizers of the upcoming event. MDT had a chat with him to find out what's next in the pipeline at ICAS' first Australian incarnation.

MDT - Planning such a large-scale academic convention like ICAS is obviously no easy undertaking. What preparations are already underway for the next event?

Gerry Groot - We've been very lucky because the bid was put together through the Adelaide convention bureau which is part of the South Australian state government, ably assisted by (organizer) Sarah Markey-Hamm, who put together a budget and other aspects, with academic support from all three (public) universities in South Australia, and from various other key Asian studies groups in Australia like the Chinese Studies Association, the Indonesians and the National Centre for Asian Studies in Australia. We had a very comprehensive bid for the 2015 ICAS, very well supported by government, private enterprise and universities, as well as the key interest groups.



Gerry Groot (left)

MDT - In his welcome speech, ICAS co-founder Wim Stokhof said that it was one of the aims of ICAS to ensure that more Asian scholars participate in Asian studies. What are you as organizers doing to promote this vision for ICAS 9?

GG - We do have very good connections with groups in China and Japan in particular, and as a result of being at ICAS 8 we have been alerted to some groups that have been overlooked, such as the alumni of Flinders University, who are very influential in Indonesia and Malaysia for example. For the bid on ICAS 9,

we have, on the academic side, three public universities in South Australia: the University of Adelaide, University of South Australia and Flinders University. Each has a speciality in Asia and focuses on different things. Adelaide has got the Centre for Asian Studies doing North Asia and East Asia; Flinders University specializes in South-East Asia, Indonesia in particular; and the University of South Australia has a smattering of language and other Chinese offerings, but they have a Centre for Asian Business which is becoming quite influential, and which we have a representative of on our board. So

we have representatives from all the key units from the universities on our organizing committee. It is actually a very comprehensive organizational bid and it's got a lot of support. We're also directly supported by the National Asian Studies Association, and that's helped by the fact that we've got four people on the board from South Australia.

MDT - In China, there's a concept known as "guanxi" 关系 which roughly translates as cultivating interpersonal relationships or contacts. How significant do you think ICAS and ICAS 9 will continue to be as a facilitator of interaction between Asian scholars?

GG - Every conference is a great opportunity for people to meet other scholars and to put people in touch with other scholars. As you arrived, I was talking to Jason Finkelman - the documentary film curator here at ICAS - and I was talking with him about the documentary film program at the Australia National University and how I will do my bit to alert them to Jason's program and that Jason should contact them, so that we can have something - either one or other, or a combination of the both - at ICAS 9 perhaps. We will investigate the possibility at least, and if we hadn't been here and met Jason I wouldn't have thought of that. Yesterday I met a recently-

graduated student who was doing something on the study of emotions in Asia and he didn't know that the University of Adelaide has a Centre for the Study of Emotions - because the Australian government has brought a lot of money into the study of emotions - they've got two centres in South Australia and Western Australia, and so I've given him those details, and I will contact them when I go back to Adelaide and hope that I can create a beautiful relationship! Because in those areas, they're heavily dominated by European studies and they desperately need to get a wider focus, so I've already had someone invited, via me, to talk about humour in China for example; talking about happiness in Japan would be another example of broadening the scope. It's all done through contacts. It's one thing to research these things that's true, but it can work equally well and often it's the personal touch that makes the difference.

MDT - So ICAS 9 will be going for the personal touch?

GG - ICAS 9 will emphasize the ability for personal contacts through those bits in between meetings - before, between and after meetings - where a lot of the important 'getting to know you' business is done.

Vanessa Moore

Photo Gallery

DAY 3 - MATTEO RICCI RECITAL



Roundtable: Launching Three Research Themes on Contemporary Asian Cities

PANEL 326//ROOM 1101//THURSDAY 27 JUNE 11:00-13:00

Sponsored by Urban Knowledge Network Asia; International Institute for Asian Studies, the Netherlands. Convenor: Paul Rabé, Urban Knowledge Network Asia

This panel presents the theoretical framework of three collective research themes developed under the aegis of the European Union-funded program "Urban Knowledge Network Asia" (UKNA), which critically examines contemporary representations, social agency and design of Asian cities in their multiple and interlocking aspects.

The main hypothesis that UKNA participants share, and which underlies the three programs, is the ability of local agents to provide innovative and creative responses to the problems faced by growing cities across Asia. The roundtable panel will be an opportunity for UKNA's scientific coordinators to present the main research questions and objectives which emerge from this hypothesis and frame the three research themes:

- The "idea of the city" theme critically analyzes representations and discourses of the city that underlie many policies and

projects in contemporary Asian cities.

- The "city by and for the people" theme focuses on the power of residents to shape their environments and contest policies and developments that threaten the vernacular city.

- The "future of cities" theme examines three overlapping mega-challenges facing Asian cities in the future: the ongoing challenge of access to basic services for the urban poor, issues of inequity and affordability, and the urban environment and climate change.

Through these thematic approaches, the contributors to the panel will address broader issues of urban planning, transformation and management in contemporary urban Asia. They will seek critical feedback by the audience and encourage scholars outside the UKNA network to submit proposals for UKNA related activities and publications.

China-US-EU Relations (I): Opportunities and Challenges

PANEL 321//ROOM 1303//THURSDAY 27 JUNE 9:00-11:00

Sponsored by Department of Government and Public Administration, University of Macau. Convenor: Yufan Hao, University of Macau

China, the U.S. and the EU are the three most important actors in today's international politics. How they interact with each other will largely shape how the future global order develops. Will the current EU debt crisis drag down the global economy? How will the US respond to a rising

China? Can EU and China develop sincere strategic partnership relations? This panels seeks to answer these challenging questions by bringing together experts in US-China relations and EU-China relations. It will also discuss the role of China, EU, and the US in new global order.

This panel will be followed-up by:

PANEL 348//ROOM 1303//THURSDAY 27 JUNE 11:00-13:00

TODAY'S FILM SCREENINGS Admission: Free and open to the public

| | | | |
|-------|---|--------|-------------|
| 09:00 | Pictures from a Hiroshima Schoolyard | 85 min | Japan/US |
| 10:35 | Art Exhibition: Similarity and Difference | 84 min | Macau/China |
| 12:10 | SCREENINGS END | | |

Film Expo Highlights

ICAS 8 Film Expo concludes this morning with two films released in 2013 documenting two very different exchanges of art, one featuring Japanese children's work from 1947 and the other contemporary works from Guangzhou and Macao.



Our first film **Pictures from a Hiroshima Schoolyard** is a moving story of the discovery of pictures deep inside a church in Washington DC, drawn by Hiroshima school children living in the aftermath of the atomic bomb. In documenting the journey of these images and the personal exchange between the church members and Hiroshima survivors, director Bryan Reichardt and producer Shizumi Manale offer a poignant film about hope in the face of horror, the power of reconciliation and the unwavering optimism of children.

Our final ICAS 8 Film Expo screening is the documentary **Art Exhibition: Similarity and Difference** locally produced by Gigi Lei and directed by Kok Man Vai. This film documents a 2011 art exhibition that brought together a rare combination of 13 contemporary artists from Guangzhou and Macao, who explored work addressing the fabric of modern social and cultural phenomenon and the 'crashes' between cultural/class values.

The Asian Educational Media Service (AEMS) is an outreach program of the Center for East Asian and Pacific Studies at the University of Illinois at Urbana-Champaign dedicated to promoting Asian film and media suited for classroom use at all levels. For more information on our program, please visit www.aems.illinois.edu.

AEMS thanks the ICAS 8 organizers for the opportunity to present our Film Expo and many thanks to you for attending our screenings. We welcome feedback of our film presentation by email at aems@illinois.edu.



Author Ulla Fionna receiving the first copy of her new publication "The Institutionalisation of Political Parties in Post-authoritarian Indonesia" from Amsterdam University Press' Saskia Gieling.

ICAS Macau World Heritage Tour

Scholars in the field of Asian Studies, visiting Macau from all over the world, were taken on a tour through the Macau World Heritage area during their conference held at The Venetian this week: ICAS 8 (the 8th International Convention of Asia Scholars). The scholars enjoyed the sites of the Fortress of Our Lady of the Mount of St. Paul, the Macau Museum, the Ruins of St Paul's, the Lou Kau Mansion and the Church of Saint Domingos, after which they were free to wander around the Senado Square.

Some scholars were impressed by the multicultural views of Macau; as Mr Ismail Suardi Wekke from the National University of Malaysia said: "This tour showed us two sides of Macau – the traditional one and the modern one. It is amazing to see how the Macau government and the society combine tradition and modernity. Maybe people would say the West meets the East here, but in my words, it is tradition meets modernity. I'm very impressed by this." Postgraduate student Jing Hua Yang, from Guangxi University for Nationalities said: "I found it very interesting to see how the eastern



culture and the western culture are in harmony here. Besides the Ruins of Saint Paul's, we found a Chinese temple there. You can't imagine. It's Jesus and Chinese gods together in one place."

For some scholars, this tour

gave them a new understanding of Macau. The city, as many people would say, is famous for its casinos, but it also enjoys cultural and historical elements. Professor Meiqin Wang, from California State University, commented: "be-

fore I came here, I only heard that Macau was a big gambling city in Asia. But I've been very surprised today. I now see a lot of tradition as well. Lots of side streets, just like my hometown Fuzhou (capital city of Fujian Province) in the

old days. It has a wonderful friendly atmosphere."

Anthropologist Noel Salazar, from the University of Leuven in Belgium, summed it up perfectly: "The eight squares and twenty-two historic buildings that were inscribed as UNESCO World Heritage are spread around the heart of the city. Given the limited amount of time, we weren't able to visit all of them, but we got to see a good sample. The streets were as busy as the Venetian casino spaces, but with the added value of breathing the atmosphere of a living city. We witnessed some unique examples of cultural hybridity, a wonderful mix of Chinese, Portuguese and other elements. Halfway through the tour the group was given 'free time' to roam around. Some used the occasion to shop for souvenirs; others continued their exploration of the heritage sites. On our way back we received more information about the quality of life in Macau. The whole tour gave us enough things to ponder when we re-entered the dream world of the Venetian."

Nicholafei Chen

The ICAS Experience

So how's the 8th edition of ICAS been going so far? MDT took the opportunity to chat to a few participants walking the hallways between panel sessions to gauge their opinions and find out what they really think of this year's "ICAS experience".

Gerry Groot (Australia): "I've had a couple of lovely encounters with people who I did not know were here. I met someone that had done his PhD just after I had finished – I studied with his wife – so that synchronicity sort of thing. I met someone I didn't know was going to be here; and just talking to people and hearing about what

they're researching, I find it fascinating. I love hearing what the young scholars are doing, encouraging them, because it's very hard to get an audience. Because even at a conference like this it's hard to get an audience as there are so many choices, so if you get a chance to say nice things to people about what they're doing, that's great".

Birgit Tremml: "The panels have been very interesting, more than I expected. I'm glad that I'm here, and I'll also participate in the next ICAS. Having the event in a casino is bizarre, but I guess that's part of the contemporary Asian culture

that I don't usually get to know, and in that respect, I think it was a good choice. Otherwise I would have never entered a place like this!"

Julia Andrews (USA): "I was very impressed with the quality of the panels, the diversity of the speakers – so many different places and so many different approaches. This is an amazing place to have the conference; it's running very smoothly, so I've been very impressed".

Susan Haden (New Zealand): "I've enjoyed it. Today has been a really good day in terms of medical panels because that's my area of interest; it's been exhausting because it went from 9 a.m.,

no breaks, until this afternoon. Together there's been some really interesting data, so today has been a really full-on day. By the looks of it the event has gone really well and it's great bringing everyone together".

Matthias Vigoroux (France): "It's been very good so far; I've been to great presentations. My impressions are very good, except that we need a break in between sessions. When you have two panels in the morning and two in the afternoon... it's a little bit difficult!"

Reesa Permanadeli (Indonesia): "A huge event! Actually it is my first participation in an ICAS

event. I'm impressed by the volume of people working on Asia. The location is amazing - I have never been in such a great place".

Meng Yoe Tan (Malaysia): "It's interesting; I've been to a few panels. I think it's good to be able to hear from people in other disciplines outside your own so you're learning horizontally as well as vertically; so I think a broad spectrum of subjects actually makes it quite interesting. You're learning from other people, I think that's the main benefit of this whole thing".

Sonja Zweegers & Vanessa Moore

Ms. Ada Lo, director of the official conference organiser XDChannel, has superbly managed and coordinated the team that, together with the local academic hosts, has produced a smooth running conference program at a most remarkable venue. When asked how the conference was going so far, Ada explained that surprisingly it was going a little easier than she had expected. She credited her wonderful team for this and added that they were of course having to deal with some unexpected situations, but doing so

Behind the Scenes

very well. ICAS 8 has been a new experience for Ada, because compared to most commercial conferences that take place in Macao, this academic affair called for a more informal structure. The hosts were adamant that the specific details of the individual events during the conference remained unplanned – allowing for more spontaneity. For example, the gala dinner held for the participants last night deliberately involved both sit-down and standing

tables, encouraging people to mingle and to keep interacting. Ada feels that the spontaneous nature of the convention reflects the characters of the international globetrotting scholars who have been attending ICAS for the last 3 days.

Ada paid special thanks to the staff at The Venetian. The sheer expanse of the venue has brought with it its own set of challenges – such as coordinating communications between the many different depart-

ments involved. But in the past few years she has seen management and staff at this casino hotel learn and grow, and importantly, become more flexible. Her final point was this: Macao has very few PCOs (professional conference organisers), and the ones that do exist focus mainly on commercial events, which naturally bring in more profit than academic conferences, which have to work on very tight budgets. Ada's willingness to be flexible and creative is what got her the job – and the demand for this creativity



was why she was attracted to the task in the first place. She hopes that increasingly more of these kinds of meetings will take place in

Macao, a city that can be proud of its academic community, and that is of course more than the sum of its gambling establishments.

PANEL 230 REVIEW

Culture, Society, and Extreme Interpersonal Violence in Contemporary China

This panel of postgraduate students from the University of Macau's Sociology Department, overseen by panel chair and department head Prof. Spencer De Li, looked at the topic of mass murders in mainland China. The five individual presentations by Ma Yan, a PhD student in criminology; Ma Tian, a third-year Masters student; and three second-year Masters students in criminology - Bai Xiaonan, Guo Siying, and Liu Weidi - were based on a large-scale empirical study of mass murders and serial murders that the research team conducted over a two-year period. The team, led by Prof. Li, collected 585 mass murder and serial murder cases reported by official mainland media from 2000 to 2011. The cases were then analyzed using NVivo, a software package designed for the analysis of qualitative data.

First to speak was Siying Guo, who analyzed the psychology behind Chinese mass murders. From her investigation of 574 cases, she found that most occurred in rural areas (59.6%), with a knife being the predominant weapon of choice. Similarly, the murderers were male, aged 21-40, didn't finish high school and were either in menial jobs or unemployed. Moreover 74.5% of murderers targeted people they knew, within a close family relationship, with the main motivation being emotive conflicts for love, revenge or profit. The major psychological traits present in the perpetrators were certain personality disorders and psychopathy: "The study shows that most mass killers in China not only kill for love, money, or revenge, but also for the psychological stimulation and relief that it brings from an intolerably painful, powerless, and mundane



existence", she stated.

Next, Bai Xiaonan investigated revenge killings, as "revenge is the most noticeable motive in murder, followed by love and money". Based on 168 news reports, her research summarized the main characteristics of these cases, with the main reasons being a feeling of social injustice in regards to economic disadvantage and social status, varying notions of societal values and inability to deal with emotions. Like mass murders, most cases occurred in rural areas (70%), happened at home (80%) and were committed by men (96.7%). Half of offenders were married, with unsuccessful romantic relationships and grievances as the main reasons. Interestingly, a major

cultural explanation offered particular to China was that of "face culture" - i.e. the practice of saving face or reputation and cultivating a positive public self-image as a reason for murder. "Loss of reputation resulting in shame and negative emotions may cause perpetrators to resort to violence due to an inability to deal with these negative feelings". Similarly, rural life with its close-knit peasant family and village relationships exacerbates the need to save face, she analyzed.

The presentations then moved to the third topic of intimate partner mass murder (IPMM) covered by Tian Ma, which "refers to the murder cases related to intimate partner relationship as a direct or indirect mo-

ivation to kill more than one victim". Among 157 cases, she found that 99% offenders were male, including cases of the man killing his intimate partner, children, parents, other relatives or friends. Ma's presentation specifically discussed "culture and social factors behind the multi-victim murder cases in China", particularly economic reform, mass rural-to-urban migration and the one child policy as the principal reasons for the disruption in the traditional role of the family and established values. The main motivations of IPMM cases included "jealousy, hatred, revenge and economic problems related to the unique Chinese marriage tradition of betrothal gifts (dowry)". Being dumped was also cited as a reason for loss of face, resulting in a desire for revenge on the wife or society at large.

Ma also explored the link between IPMM and the phenomenon of uxori-local marriage, "a unique form Chinese marriage in which the bridegroom depends on and lives with the bride's family". This was cited as being responsible for feelings of losing face by the emasculated husband, together with the resulting economic dependence on the wife, creating motivations for murder. Correspondingly, most murderers had a background of domestic violence and interestingly, "most of the IPMM cases happened during the separation period after the victim leaving the battered partner". Lastly, Ma analyzed two contradictory social phenomena in contemporary China: the modern-day feminist view of encouraging women to leave abusive relationships that juxtaposed the traditional Chinese social role of the man exercising control over the female. In conclusion, she found that "dramatic social change is putting too much on intimate partner relationships in 21st century China".

Yan Ma's paper was the fourth presented and examined the risk factors related to reoffending. Her analysis focused on comparing first-

time murderers with murderers who had a criminal past, finding that, "The results show that re-offenders were more likely than first-time offenders to commit mass murders and serial murders because of persistent risk factors such as antisocial personalities, poverty and unemployment". Similarly, "social learning theory" or the stigma of being labeled as criminals by others, plus "social learning theory" - the idea that crime can be learnt from other criminals while living together in an intimate relationship - were also cited by Ma as factors. In addition, lack of rule of law and unfair verdicts were another feature particular to China because many of the re-offenders had gotten away with receiving lighter sentences in the past due to corruption. Those with a lower social status were therefore resentful of receiving larger sentences for lesser crimes, resulting in them resorting to violence to address their grievances. Additionally, deficiencies in the incarceration system were also related to re-offenders' involvement by not implementing separate custody for different types of crime.

Lastly, Liu Weidi's study on understanding confrontational homicides examined the characteristics of murders that spiral from an initial argument into a verbal altercation; resulting in a physical fight followed by lethal violence. "Contrary to other mass murder events, mass murders out of confrontation are not premeditated", he stated. Like the other types of murder in China, most were committed by 17-30 year old males who were either peasants or part-time workers. Liu found that most of these mass murders could be divided into two groups based on the relationship of offender to victims: relatives or friends who had long term disputes; and total strangers encountered in public places. "The two groups are different in many aspects but honor competition plays an essential and similar role in the process that altercation escalates into mass murder", he explained. "Confrontational violence is significantly underclass or working class behavior. Violence serves as a way to solve conflict and protect honor among lower class because they lack of the resources to compete with others", he found. Interestingly, it also emerged that in China, offenders were likely to kill multiple times after the first murder following the logic that "if I kill one, I may as well kill the others".

Collectively, the papers brought out certain trends particular to the Chinese situation, offering insights into a serious social problem that has received inadequate academic attention. The frequency of male perpetrators, use of knives as murder weapons, rural locations, lack of education, honor and face-saving as well as lack of rule of law all emerged as unique common threads throughout the students' insightful analyses. China's current gender imbalance skewed in favor of males together with lack of legal reform in relation to the rule of law as well as the cultural phenomenon of saving face were highlighted in the post-presentation debate as possible inflammatory factors in future instances of murder, perhaps to be counterbalanced with an increase in levels of education of the general population.



ICAS Book Prize winners, jury members and organisers at the special dinner held in their honour last night at the Sofitel Hotel Macao