

**Plural Coexistence and Sustainability:  
Asian Experiences in Interdisciplinary Perspectives**

**International Conference**

11 – 12 March 2013  
HSS Conference Room (HSS-05-57)

***Jointly Organized By***

School of Humanities and Social Sciences, Nanyang Technological University *and*  
Center for Southeast Asian Studies, Kyoto University

***Keynote Speaker***

Professor Takashi Shiraishi  
President, Institute of Developing Economies, Japan External Trade Organization  
President, National Graduate Institute for Policy Studies, Japan

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**PROGRAM**

**MARCH 11, 2013**

**08:45 – 09:00            REGISTRATION**

**09:00 – 09:15            WELCOME REMARKS**

Liu Hong  
Hiromu Shimizu

**09:15 – 10:15            KEYNOTE SPEECH by Takashi Shiraishi**  
“Plural Coexistence and Sustainability: A Policy Perspective”

Chairperson: Liu Hong

**10:15 – 10:45            GROUP PHOTO AND COFFEE BREAK**

**10:45 – 12:45            SESSION I - GLOBAL ENVIRONMENTAL CRISIS AND RESPONSES**

Chairperson: Hiromu Shimizu

Sing C. Chew            “History as the Teacher of Life: Socioeconomic Structural Transformations, Climate,  
Ecological Changes, and Mobilizations in an Era of Global Crisis”

Yasuyuki Kono            “A Sustainable Humanosphere Approach to Southeast Asian Studies”

Md. Saidul Islam            “Climate Change and Disaster Vulnerabilities: Is Asia Prepared?”

Noboru Ishikawa            “Human-Space Relations in Biomass Society: A Case from Central Borneo”

<b>12:45 – 14:00</b>	<b>LUNCH</b>
<b>14:00 – 15:45</b>	<b>SESSION II - SUSTAINABILITY IN ACTION</b>
	Chairperson: Md. Saidul Islam
Youngho Chang	“Sustainability in Asian Countries: Perspectives from Economics”
Loh Kah Seng & Michael D. Pante	“Plural Co-existence and Floods in Singapore and Metro Manila, 1945-1980s”
Isaac Kerlow	Film Screening and presentation: “Resilient Communities in Natural Hazardous Areas”
<b>15:45 – 16:00</b>	<b>COFFEE BREAK</b>
<b>16:00 – 18:00</b>	<b>SESSION III - GOVERNANCE &amp; IDENTITY</b>
	Chairperson: Yasuyuki Kono
A.Flores Urushima	“Territorial Prospective Visions for Japan’s High Growth: the Role of Local Urban Development”
Stephen Nagy	“Japanese-style Multiculturalism: Local Government Migrant Policies and the Integration of the Other”
Dongmin Lee	“Rethinking Security in Northeast Asia: A Prospect for Security Community Building”
Ramses Amer	“Ethnic Minorities, Government Policies and Foreign Relations – Lessons from the Cases of the Ethnic Chinese in Vietnam and the Ethnic Vietnamese in Cambodia”
<b>18:00 ~</b>	<b>WELCOME DINNER (for paper presenters)</b> Bus departs at 18:10

**MARCH 12, 2013**

**09:00 – 10:30**

**SESSION IV - LIVELIHOOD, ALIENATION & SOLIDARITY**

Chairperson: Youngho Chang

Jonathan Rigg,  
Nguyen Tuan Anh,  
& Luong Thi Thu  
Huong

“Reading Livelihoods Backwards in Vietnam”

Brij Tankha

“Another Modernity: Environment, Community and Plurality in Modern Japan”

Fan Ke

“De Facto Segregation or Solidarity: Some Reflections on Issues of Ethnic Minority in a Chinese Context”

**10.30-10.45**

**COFFEE BREAK**

**10:45 – 12:15**

**SESSION V - THE POLITICAL ECONOMY OF CHINESE MODERNITY**

Chairperson: Caroline Hau

Wang Chunguang

“How to Master the Mechanisms of China’s Modernization on the Basis of the Empirical Survey of the Modernization Practices of Taicang County”

Liu Hong &  
Els van Dongen

“When the State Meets the Diaspora: Understanding the Dynamics and Characteristics of the Chinese Experience”

Wu Jieh-min

“China’s Authoritarian Capitalism and Differential Migrant Citizenship”

**12:15 – 14:30**

**LUNCH / FIELD TRIP TO PLANET-FRIENDLY FARM**

**14:30 – 16:00**

**SESSION VI - PLURAL COEXISTENCE: ECOLOGICAL AND SOCIAL CHALLENGES**

Chairperson: Chew Sing C.

Adrian Albano &  
Shinya Takeda

“Indigenous Capitalists, Legal Pluralism and Forest Conservation: The Case of the Kalanguya/Ikallahan Indigenous Peoples in Tinoc, Philippines”

Gao Jia

“Entrepreneurship and Community Sustainability: The Chinese Migrant Experience in Australia”

Kong Jianxun

“Social Capital and Occupational Attainment: An Empirical Study of the Ethnic Minority Groups from Southern and Southwestern Yunnan Province”

**16:00 – 16:15**

**COFFEE BREAK**

**16:15 – 17:45**

**SESSION VII - DIVERSITY, HYBRIDITY AND RESILIENCE**

Chairperson: Jonathan Rigg

Thung Ju Lan

“‘Unity in Diversity’: An Indonesian Experience”

Hiromu Shimizu

“Hybrid Creation of a Subsistence Culture: Quilt-Making on Caohagan Island, Philippines”

Kim Irvine

“Sustainable Treatment of Waste Discharge from Phnom Penh, Cambodia, using Natural Wetlands: Successes and Future Challenges”

**17:45 – 18:15**

**WRAP-UP SESSION / CLOSING REMARKS**

Jonathan Rigg

Hiromu Shimizu

Liu Hong

**18:15 ~**

**APPRECIATION DINNER (for paper presenters)**

Bus departs at 18:25

**KEYNOTE SPEAKER**

**Shiraishi, Takashi**     *Plural Coexistence and Sustainability: A Policy Perspective*

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This keynote speech will deal with the issue of plural coexistence and sustainability as a policy question, in light of Japan's current science and technology five-year plan and funding mechanism.

Takashi Shiraishi is President and Professor of the National Graduate Institute for Policy Studies, Japan, as well as President of the Institute of Developing Economies, Japan External Trade Organization. He also serves as Non-Standing Executive Member of the Council for Science and Technology Policy, Cabinet Office, Government of Japan; and Editor of *Indonesia*, Southeast Asia Program, Cornell University, New York. He obtained his PhD in History from Cornell University and his current research interests include Regional Formation in East Asia, International Relations and Politics in East Asia. Professor Shiraishi has held numerous academia positions in renown Universities, including Tokyo University (1979-1987), Cornell University (1987-98), Kyoto University (1996-2005), and National Graduate Institute for Policy Studies (GRIPS) in Tokyo (2005-2009). He has also served as Standing Executive Member of Council for Science and Technology Policy, Cabinet Office, Government of Japan; and Editor-in-chief of *Japan Echo*. He has published numerous books, including three award-winning works: *An Age in Motion* (Ithaca: Cornell University Press, 1990, Ohira Masayoshi Asia Pacific Award), *Indonesia: Kokka to Seiji* (Government and Politics in Indonesia, Tokyo: Libroport, 1990; Suntory Academic Award), and *Umi no Teikoku* (Empires of the Seas, Tokyo: Chuokoron, 2000; Yomiuri-Yoshino Sakuzo Award). In 2007, he was awarded the prestigious Japanese Medal of Honor with Purple Ribbon by the Japanese Government for his outstanding contributions towards academic developments, improvements and accomplishments.

## ABSTRACTS

**Albano, Adrian**     *Indigenous Capitalists, Legal Pluralism and Forest Conservation: The Case of the Kalanguya/Ikallahan Indigenous Peoples in Tinoc, Philippines*

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This paper discusses the dilemma of conserving most of the remaining forests, a large part of which are occupied by indigenous peoples, through a case study in Tinoc, Ifugao – one of the last frontiers of the montane forests in the Cordillera region, Philippines. The recognition of the indigenous peoples' unique history and culture is prompting policy towards legal pluralism. However, the gradual integration of the IPs especially into the global economy is transforming IPs into 'capitalists.' The present overlapping and often conflicting laws on how the forests could be utilized and even owned are ineffective in sustainably managing and conserving the forests. The study follows a 'causal-realist' approach to this dilemma, through a historical analysis of the Kalanguya indigenous peoples' culture and practices covering pre-colonial, colonial and post-colonial periods. The study was conducted through a review of ethnographic accounts of the Kalanguya IPs, laws and related literature; key informant interviews with focus on historical land ownership and land-use; as well as a village case study with further details of more recent household livelihood strategies.

Even after more than three centuries (~1521-1898), the Spanish colonial government barely succeeded in ruling over the peoples of the Cordillera region, including the Kalanguya IPs. The Americans partly succeeded when they took over from 1898-1946, after allowing the indigenous peoples to continue their traditions (except headhunting); even recognizing indigenous peoples' rights over their land. The Philippine government, however, classified most of Cordillera as public land. It is only after years of armed insurgencies and advocacies that the *Indigenous Peoples Rights Act* (IPRA) was enacted in 1997, formally recognizing IPs ownership of their ancestral 'domain' and land. IPRA was intended for IPs to redeem their past. However, there have been many changes to the "indigenous peoples" and their ancestral land. In Tinoc, after the construction of farm-to-market road in the early 1990s, the demand for agricultural land has increased as most farmers shifted from swidden cultivation and rice terraces towards cash-based vegetable production. This has resulted to a spectacular landscape transformation - from rice terraces, swidden farms and forests into vegetable terraces. Many indigenous peoples have turned "capitalists" – accumulating instead of redistributing wealth to invest in vegetable-related enterprise, be it as a farmer, financier, land speculator, or all of the above.

Various factors could be linked to the dilemma of forest conservation in Tinoc but much could be attributed to the legal pluralism in land ownership and land-use. It is argued that the way forward is to continue the implementation of IPRA towards the issuance of individual certificate of ancestral land title (CALT). This would secure land ownership, which is then expected to be translated into environmentally friendly practices. This paper also argues for open land markets considering the changes in peoples' values and livelihoods. On one hand, there are indigenous peoples who prefer money over forests – i.e. landowners (*de facto* owners) who prefer to convert their forests into vegetable farm mainly to earn income. On the other hand, there are non-indigenous peoples who prefer forests than their cash such as nature conservationist or simply people who prefer and can afford to maintain forests for whatever value they get from it. Allowing both parties to exchange properties (voluntarily through an open land market) would benefit both parties while keeping the forests standing.

Adrian Albano is a Ph.D. Candidate in the Graduate School of Asian and African Area Studies (ASAFAS) at Kyoto University, Japan. He obtained an MA in Development Studies from the University of Melbourne, Australia, and an MA in Public Affairs from the University of the Philippines, Los Banos, Philippines. He has worked both as a consultant and researcher on issues of sustainable agriculture, deforestation, forest communities, and forest enterprises in Asia.

**Amer, Ramses**      *Ethnic Minorities, Government Policies and Foreign Relations – Lessons from the Cases of the Ethnic Chinese in Vietnam and the Ethnic Vietnamese in Cambodia*

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The purpose of the proposed paper is to analyse the impact of government policies and foreign relations on ethnic minorities. This is done through two case studies from Southeast Asia. The first case is about the ethnic Chinese in Vietnam and Sino-Vietnam relations, and the second deals with the ethnic Vietnamese in Cambodia and Cambodia-Vietnam relations. Both cases display how interstate relations can have considerable impact on the situation of ethnic minorities in neighbouring countries. The two cases also display that deteriorating interstate relations can influence government policies towards ethnic minorities. In both cases deteriorating interstate relations combined with government policies have caused large-scale migrations, in particular in the 1970s. The empirical evidence provided by the two cases and the lessons drawn from them will be used to analyse the relationship between government policies and interstate relations both in relation to the two cases and more broadly.

Ramses Amer – Associate Professor and PhD in Peace and Conflict Research – is Senior Research Fellow, Department of Oriental Languages, Stockholm University, Sweden. Major areas of research include a) security issues and conflict resolution in Southeast Asia and the wider Pacific Asia and b) the role of the United Nations in the international system. He is the author of *The Sino-Vietnamese Approach to Managing Boundary Disputes*, Maritime Briefing, Vol. 3, No. 5 (Durham: International Boundaries Research Unit, University of Durham, 2002). He is Co-editor, with Carlyle A. Thayer, of *Vietnamese Foreign Policy in Transition* (Singapore: Institute for Southeast Asian Studies; and, New York: St Martin's Press, 1999); with N. Ganesan, of *International Relations in Southeast Asia: Between Bilateralism and Multilateralism* (Singapore: Institute of Southeast Asian Studies, 2010); and with Zou Keyuan, of *Conflict Management and Dispute Settlement in East Asia* (Farnham, Surrey: Ashgate, 2011). He has also contributed to international journals and books and has written reports on issues of Southeast Asian Affairs and on the United Nations.

**Chang, Youngho**      *Sustainability in Asian Countries: Perspectives from Economics*

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This paper constructs measurable indicators of sustainability and examines how sustainable a few of selected Asian countries are. It takes weak sustainability as the conceptual basis for measuring sustainability and constructs a Hybrid Sustainability Model (HSM). The HSM presents a measurable indicator for sustainability, which is expressed in terms of the growth rate of population, the status of technology and resource rents among others. Countries included in the analysis are Singapore, China, Japan, Korea and a few more Asian countries upon the availability of dependable data. The sustainability scores of those countries are to be compared with two existing measures of sustainability – Genuine Savings (GS) and Environmental Sustainability Index (ESI). Both GS and ESI tend to present often contradicting evaluations on the status of sustainability. For instance, Singapore ranks at the top by GS while it comes to near the bottom by ESI. This study expects to resolve such contradicting evaluations of sustainability and to reveal the true nature and status of sustainability for the countries examined.

Dr Chang is Assistant Professor of Economics and an Adjunct Senior Fellow at the S. Rajaratnam School of International Studies (RSIS), Nanyang Technological University, Singapore. Apart from academic affiliations, he is a member of Technical Committee for Clean Development Mechanism (CDM) Designated National Authority (DNA), National Environment Agency, Singapore. He specializes in the economics of climate

change, energy and security, oil and macroeconomy, and the economics of electricity market deregulation. His current research interests are oil price fluctuations and macroeconomic performance, the economics of energy security, bridging research and pedagogy in sustainability, water pricing and allocation regimes, probability risk and decision analysis in underground space creation, future resilient systems, individual carbon budget and trading, and energy use and climate change. He has been working in various cost-benefit analyses examining the economics of carbon emissions reductions and the impact of carbon control on operations and supply chain. Before working in the academy, Dr Chang worked as a landscape architect for two years in Korea and Saudi Arabia, and a financial analyst for four years in Korea. He received his Ph.D. in Economics (Environmental and Resource Economics) from the University of Hawaii at Manoa, U.S.A.

**Chew, Sing C.**      *History as the Teacher of Life: Socioeconomic Structural Transformations, Climate, Ecological Changes, and Mobilizations in an Era of Global Crisis*

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In the modern/postmodern era, it is widely popular and fashionable to participate in a discourse on the issues of sustainability via initiatives such as reducing consumption, recycling, and promoting environmentally sustainable resource use, etc. Coupled with this, is also a call to fill an intellectual need of reorienting our philosophical and social attitudes to Nature. With regard to the latter, for some, the basis for such a reorientation can be found in the progressive Western Enlightenment philosophies and their associated rationalization processes. It is claimed that within these Western theoretical frameworks are the seedbeds for such a reorientation, and the process of modernity as it spirals onward can usher in the *stage* of ecological consciousness that will supplant the other prior stages that modernity has disintegrated and supplanted. Such theoretical positions suggest that the development of ecological consciousness is a condition that human social formations (civilizations) arrived at progressively over historical time, and that over world history the rationalizations processes have been increasingly attenuated to a progressive context whereby human realization becomes more cohesive and more symbiotic with Nature. Such frameworks, because of their social evolutionary developmental stance, assumes that for prior eras and for other cultures and civilizations, such tendencies are not exhibited because the progressive march of modernist Enlightenment philosophies and histories had not really occurred, and therefore the conditions for such a reorientation had not fully developed. In this manner, the development of ecological consciousness and understanding of Nature of the *les ancients* is either ignored or downplayed. After all what can the past tell us? For most historians, civilizational history can enhance our cultural wellbeing and understanding but they are reluctant to use history as a tool of foresight to inform future life-practices.

In this paper, the first part of the discussion will focus on an examination of the recurring narratives on Nature and Culture and social mobilization over world history and across geographic spaces. The examination will cover the ancient civilizations from the Persian Gulf and India through to China over the course of five thousand years, and to indicate that these recurring narratives on Nature and the associated social mobilizations are not solely the domain of Western philosophies nor are they exclusively the franchise of civilizations and empires that have been considered the seedbeds for the emergence of Western civilization, such as Classical Greece and Rome.

If the dialogues on Nature and Culture and social mobilizations have recurred across geographic zones and various time periods, can the legacies of the various past civilizational histories be our teacher of life? In other words, can past World Histories provide us with the foresight to guide our future life practices/policies? The second part of the discussion will focus on this thematic by examining a period in world history that exhibited system structural crisis and comparing the ecological and socioeconomic indicators (energy and climate shifts, deforestation, economic and political organizational changes, migrations, social mobilizations, and base metal changes) occurring then with the ongoing current system structural crisis in order to project possible ecological futures. Instead of just following Ranke and showing history as it really ‘was’, the intention is to underscore



another viewpoint that History should be the Teacher of Life, and in our case, the ecological civilizational histories of Asia, commonly known as the “Other” in Eurocentric historical scholarship.

Sing C. Chew is Professor of Sociology at the California State University-Humboldt and Senior Research Scientist at the Helmholtz Centre for Environmental Research–UFZ, Leipzig, Germany. Prior to his current appointments, he was Associate Director, Office of the Vice-President (Resources), International Development Research Centre (IDRC) in Ottawa, Canada; and for nearly a decade was on numerous bilateral and multilateral funding and evaluation missions to Africa, Asia, and Latin America. He returned to academia in 1990 to pursue work on global development with a particular emphasis on the historical relationship between human societies and the natural environment; and has lectured widely in Asia, Europe, and North America. He is the founding Editor of the interdisciplinary journal, *Nature and Culture*, and is the author of numerous publications and books including a trilogy on world ecological degradation over five thousand years of world history. His most recent book is *The Theory and Methodology of World Development*.

**Fan, Ke**            *De Facto Segregation or Solidarity: Some Reflections on Issues of Ethnic Minority in a Chinese Context*

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For a long time, the party-state has practiced social policies preferentially toward ethnic minority and carried out many projects in order to develop economy for areas where ethnic minorities have lived. To some degree, however, the policies and projects seem resulted negatively in terms of interethnic relation, the state-society relation, and national solidarity. This paper argues that a long time discussions on minority issues in China does not substantially work for ethnic minorities. A systematical knowledge about ethnic minorities produced during and after the investigation of social history of ethnic minorities carried out from 1956 to 1964 categorized ethnic minorities to different levels of development, according to a so-called Marxist historical materialism, has long provided a theoretical base for the policy makers to decide how to handle each separate minority through financial and other resources allocation. Paradoxically, however, with diffusion of the knowledge in question in the country, the social policies preferential to ethnic minorities have actually confined the communication among peoples and brought the mainstream society an alterative stereotype about ethnic minority. This paper argues that such a knowledge and policy have in reality made peoples “skyboxification” rather than solidarity. How to prepare conditions for de-skyboxification among peoples and therefore let them have opportunities to meet, work, and live together is urgent for peoples to understand each other, and that is a way to weaken the sense of ethnic boundaries among peoples and thus could be better for really achieving a state of harmony in terms of interethnic relation and social solidarity.

Fan Ke obtained his PhD in anthropology from the University of Washington in Seattle and is Professor of Anthropology and the Head of the Institute of Social Anthropology at the School of Social and Behavioral Sciences, Nanjing University. His research interests cover ethnicity and nationalism, Islam and Hui in south China, transnational migration, and citizenship and identity politics. He is also a faculty member at the Johns Hopkins-Nanjing Universities Center.

**Gao, Jia**      *Entrepreneurship and Community Sustainability: The Chinese Migrant Experience in Australia*

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Direct immigration from the Chinese mainland to Australia resumed in the late 1980s and early 1990s, when tens of thousands of Chinese students were allowed to stay permanently in Australia. Since then, there have been numerous studies analyzing various issues related to their settlement, and the Chinese have been portrayed in numerous ways, ranging from outsiders who were unable to assimilate, to hard-working citizens and a national economic asset. However, there are relatively few analyses of how the Chinese had survived Australia's worst post-war recession during much of the 1990s, and how their community has sustained itself and now become one of the model communities in Australia, where there is no job guarantee in the name of free market, and with a long and strong tradition of anti-Chinese sentiment.

This paper seeks to address the gaps in the existing research literature by examining relationships between entrepreneurship and community sustainability and their impact on the sustainability and prosperity of the new Chinese migrant community in Australia. Entrepreneurship means so many different things to different people and can be considered from different theoretical perspectives (Bruin and Dupuis, 2003; Kumar 2008), but primarily refers to the action in a way that is innovative, creative and oriented toward growth and opportunity (Shane, 2008). In the case of the new Chinese migrant community in Australia, entrepreneurial activities are not only a means for economic survival, but also constructive socio-cultural processes shaping the development of the community and enriching community life.

This paper opts to offer a broader analysis of the overall trends and key features of the new Chinese migration and their settlement experience in Australia, paying attention to how the Chinese have been mobilized in their new host country to engage in trade and small businesses and building the community economy. *Special attention will be given to two types of entrepreneurial activities, namely business entrepreneurship and socio-cultural entrepreneurship.* This analysis will conclude by putting forward some thoughts on how entrepreneurship can be used to enhance plural coexistence and sustainability at the community level in the context of global economic and political realities.

Dr Gao Jia completed his PhD in human geography at the University of Melbourne on the topic of the Chinese students' efforts to stay permanently in Australia after the Tiananmen Incident of 1989. His thesis remains the most comprehensive and systematic study of the largest intake of onshore asylum seekers in Australian immigration history. Currently, he is Senior Lecturer in the Asia Institute at the University of Melbourne, while serving as Assistant Dean (China) of the Faculty of Arts at the same university. Dr Gao's current research interests include sociological studies of post-1978 China and the new Chinese migrant community in Australia. He has carried out continuing longitudinal research on the experiences of new Chinese migrants in Australia since 1988.

**Irvine, Kim N.**      *Sustainable Treatment of Waste Discharge from Phnom Penh, Cambodia, using Natural Wetlands: Successes and Future Challenges*

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The city of Phnom Penh, Cambodia, uses a system of naturally-occurring wetlands to treat approximately 90% of its waste before it discharges to the Mekong and Bassac Rivers. From a sustainability or green infrastructure perspective, the advantages of a natural wetland system for treatment include much lower electric power consumption, no chemical treatment requirements, (eliminating concerns related to chlorine and chlorine by-products), reduced needs for highly-trained operators, minimal construction and maintenance costs, and a

system that is more consistent with nature. However, a question remained as to the efficiency of the wetlands in treating waste. Sampling was done at the largest (approximately 1,500 ha) wetland between March, 2007 and November, 2011 to assess treatment efficiency in the first study of this type in Cambodia. Levels of Cu, Cr, Zn, total phosphorus, nitrate, detergents, *E. coli* and total suspended solids entering the wetland from the three main tributary sewer channels and levels in the outflow from the wetland were compared for the dry season. The difference in mean concentration between inlet and outlet reflected reductions in the range of 44% (nitrate) to 99.97% (*E. coli*), with other parameters fitting within this range, suggesting quite good treatment is being achieved. The wetland also provides a number of ecosystem services, including storage of storm water pumped from the city to avoid flooding, fisheries, and wetland agriculture, as well as a cultural identity for the peri-urban community living on the wetland. The value of these services has not been well-quantified. Although there is some risk of parasitic infection (e.g. by eating under-cooked fish) to the wetland community, our study showed estimated daily intake of metals through consumption of wetlands crops and fish are relatively low.

Phnom Penh is growing and some of the wetlands have been filled in for new construction, so the capacity to treat waste is being reduced while the city's population is increasing. This poses some interesting urban planning questions and it remains to be seen if Phnom Penh can follow a path of sustainable development in its water resources management.

Kim Irvine is a Professor in the Geography and Planning Department at Buffalo State, State University of New York and has been in the Department for 24 years. He recently became the Director of the newly established Center for Southeast Asia Environment and Sustainable Development at Buffalo State and also is an Adjunct Professor in the Environmental Engineering and Management program at Asian Institute of Technology (AIT) in Bangkok. Currently, he is on a one year sabbatical with the Humanities and Social Studies Education Academic Group at the National Institute of Education, Nanyang Technological University. His research interests are in the areas of water quality, sanitation, and water resources management. He teaches courses in Hydrology, Quantitative Methods, Urban Planning Agencies and Issues, Environment and Sustainable Development Issues in Southeast Asia, and Geography of Asia at Buffalo State and collaboratively teaches a Wastewater Treatment and Collection System Design class at AIT.

**Ishikawa, Noboru**

*Human-Space Relations in Biomass Society: A Case from Central Borneo*

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The equatorial zone has accumulated the highest concentration of biomass in the biosphere of the world due to largest insolation and heavy rainfall. The region has also been the most fertile ground for natural resource utilization from the age of commerce to industrial capitalism. No other climate-vegetational zones compete with the tropics in terms of plant density, diversity, and regeneration pace. Such a tropical zone with several hundred million years of history has gone through fast-paced metamorphoses in the past several decades with changing status of biomass.

This paper looks into the genesis and transformation of a high biomass society in Southeast Asia, by taking a riverine community of Northern Sarawak, Malaysia in the past 140 years as an explanatory case. More specifically it is concerned with the transformation of local swidden society engaged in non-state agriculture, when it has encountered colonial mercantilism (forest products trade) and post-colonial agro-industrialization (oil palm and *Acacia mangium*). The historical development of global commodity chains, newly established symbiosis between plywood and plantation industries, a new form of labor mobilization and their relation to local communities is critically analyzed.

The rapid transformation of biomass society is a common feature of many of Southeast Asian societies. Sarawak offers an important analytical locale to attend to a new stage of biomass utilization under time-space

compression where deforestation, plantation, and reforestation are simultaneously at work with new agendas for global energy crisis and controlling carbon dioxide emission.

Noboru Ishikawa is Professor with the Center for Southeast Asian Studies, Kyoto University. As an anthropologist, he has explored social forces shaping maritime Southeast Asia through the articulation of history and ethnography of the region both from macro and micro perspectives. His research focuses on the material bases of socio-cultural configurations, analyzing them in both local and global contexts and looking into their interactions. He has been engaged in interdisciplinary research on the Malay world with a special focus on Sarawak, Malaysia. His publications include *Between Frontiers: Nation and Identity in a Southeast Asian Borderland* (NUS, NIAS, and Ohio, 2010) and *Transborder Governance of Forests, Rivers and Seas* (Earthcan, 2010).

**Islam, Md. Saidul**

*Climate Change and Disaster Vulnerabilities: Is Asia Prepared?*

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Home to 70% of the world's population, Asia accounts for 85% of those killed and affected globally (CRED 2012) in 2011. Taking into account that the occurrences of natural disasters is set to intensify over the coming years in relation to climate shifts and change, Asia's political, economic and social diversity can work to the disadvantage of Asia's attempt in formulating local and regional disaster mitigation and adaptation plans. Through the application of a combination of two perspectives in 'seeing' natural disasters, coupled with data taken from the Centre for Research on the Epidemiology of Disasters (CRED), this paper has identified several areas of disaster related vulnerabilities and prevalent forms of disasters that afflict 7 specific Asian states, namely, China, India, Indonesia, Japan, Thailand, Taiwan and Vietnam. Considering Asia's economic, political and social diversity, it would be problematic should Asia adopt a disaster mitigation strategy that is based on the perspective that sees disaster mitigation policies as a 'public good'. This paper will instead recommend an approach that has taken into consideration of the various scholarly recommendation and more importantly, the larger social, political and economic conditions and context.

Md Saidul Islam is Assistant Professor in Sociology at Nanyang Technological University, Singapore. He received his MA and PhD in Sociology from York University (Canada) where he also taught Sociology. His research interests include environmental sociology and international development. Previously he taught in the College of William and Mary in the United States. He has done significant research work in his research areas and published over a dozen articles in different peer-reviewed journals including *Nature and Culture*, *Food Policy*, *Society and Natural Resources*, *Journal of South Asian Development*, *Journal of Muslim Minority Affairs*, *Journal of Bangladesh Studies*, and *Asian Profile*. He is the author of two forthcoming books: *Confronting the Blue Revolution: Industrial Aquaculture and Sustainability in the Global South* (Toronto: University of Toronto Press); and *Development, Power and the Environment: Concepts, Theories and Case Studies* (New York, London: Routledge).

**Kerlow, Isaac**      *Resilient Communities in Natural Hazardous Areas*

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This presentation examines how two separate communities throughout South East Asia are developing or have already developed preparedness mechanisms for minimizing the impact of natural disasters. The first community includes the villages around the Mayon Volcano in The Philippines Luzon Province, the second is the city of Banda Aceh and surrounding areas in the Indonesian Province of Aceh. The author will illustrate the talk with clips of two documentary films.

Isaac Kerlow (Ke Yi Xiao) is an artist and filmmaker whose work deals with change, abstraction, riddles and the human condition. He is considered one of the pioneers of digital art, and continues to create with digital technology and traditional techniques. Currently, he is Artist-in-Residence and Principal Investigator at the Earth Observatory of Singapore. He is also the Founding Dean and full Professor in the School of Art, Design and Media (ADM) at the Nanyang Technological University (NTU). Between 1995 and 2004, Isaac worked at Disney, in Los Angeles, experimenting with new media in entertainment, moviemaking, animation and games. In his early academic career Isaac was the Founding Chairman of the Department of Computer Graphics and Interactive Media at Pratt Institute in New York City, and the youngest full professor ever tenured at that institution. Some of his recent projects include *Sudden Nature*, *Mayon: The Volcano Princess*, and *Earth Girl*. Isaac is also the author of several best-selling books, including the successful 4th edition of *The Art of 3D Computer Animation and Effects* published by Wiley and translated to Chinese (traditional and simplified), Japanese and Russian.

**Kong, Jianxun**      *Social Capital and Occupational Attainment: An Empirical Study of the Ethnic Minority Groups from Southern and Southwestern Yunnan Province*

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Using the Employment of Ethnic Minority Migrant Labors in Yunnan 2012 (EEMMLY) survey data, this paper attempts to investigate the effects of social capital on occupational attainment of the ethnic minority migrant labors in southern and southwestern Yunnan Province, China. The key findings show that social capital has positive effects on employment of the ethnic minority migrants. The minority migrants who used social capital in job search also tend to face less occupation discrimination. However, social capital seems to have no significant impacts on their job promotion. Besides, there is no significant variation between different ethnic minority groups in terms of the affecting patterns of social capital on occupational discrimination and job promotion.

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**Kono, Yasuyuki**

*A Sustainable Humanosphere Approach to Southeast Asian Studies*

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This presentation seeks to extend the discussion developed through the Kyoto University Global COE program “In Search of Sustainable Humanosphere in Asia and Africa” to Southeast and East Asian studies. East Asia, broadly defined, is a vital region of the earth’s geosphere and biosphere. The Himalayan orogenic movement continuously renews rivers, lands and soils. The Asian monsoon activates regional cycles of heat and water that in turn stimulate localized cycles. These characteristics of the geosphere enable the formation of diverse habitats for various flora and fauna, thereby creating a dynamic and rich biosphere. The diversity of this regional environment is a source of both potentiality and vulnerability. We have diverse and rich resources--land, water, biomass, food, and energy--owing in large part to what nature has given the region. At the same time, East Asia frequently suffers from natural disasters such as earthquakes and tsunamis, floods and typhoons. Frequent epidemics of cholera, malaria and dengue fever, among others, also afflict the region. The rich endowments of nature and the frequent nature-originated disasters are in fact two sides of the same coin. Another characteristic of East Asia is its historical and cultural diversity. Its social dynamism is in part powered by high levels of economic growth during the past several decades. Concentrations of peoples and high population density induce great changes that have transformed human lives as well as the environment. Some examples include the shift from subsistence-oriented to market-based livelihood, large-scale rural-urban and cross-border migration, the rise of the middle classes, cultural and religious movements, and the ageing of the population. The momentum created by these rapid changes is undoubtedly the major driving force of social development in the region, but with it arise new risks, problems and challenges concerning the safety, security, and prosperity of the people and the protection of the environment. These new risks, problems and challenges can no longer be addressed by traditional family- and community-based security systems.

Sustainable humanosphere can be a central issue shared among East Asian societies seeking to achieve sustainable and well-being-oriented development. Kyoto University has been actively implementing research programs covering natural and social sciences with aims and goals that fit within the concept of sustainable humanosphere. I believe that promoting interdisciplinary research through regional collaboration among our universities will help us come up with viable solutions to the common challenges we face and enable us to work toward a secure and prosperous future for the region.

After graduating from the University of Tokyo and obtaining a doctoral degree in agriculture, Yasuyuki Kono joined the Center for Southeast Asian Studies, Kyoto University, in 1987 and expanded his research fields to natural resources management, rural livelihood studies, and human-nature relations in Southeast Asia. He has worked on research projects on rainfed agriculture in Northeast Thailand; the agricultural development process of the Chao Phraya, Red, and Mekong deltas; mountain agriculture and forest conservation, including shifting cultivation in Laos and Vietnam; coastal ecosystems and fisheries in Thailand; rural livelihood transition in Cambodia; peatland management in Indonesia; and sustainable humanosphere studies. Through these projects, he has sought to highlight the complexities of the development process and identify the major drivers of change in rural societies. He has also sought to elucidate the livelihood rationality of rural communities with a view to promoting best practices of livelihood rationality-based natural resources management.

**Lee, Dongmin** *Rethinking Security in Northeast Asia: A Prospect for Security Community Building*

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Is it a plausible if not feasible, scenario to successfully construct a more cooperative form of international institutions in the context of Northeast Asia, where the two most dangerous “flash points” still exist both in Taiwan Strait and the Korean peninsula, along with the last remaining bitter Cold War sentiments? The purpose of this paper is assess the practicality and applicability of Karl Deutsch’s concept of a “security community”<sup>1</sup> in the Northeast Asian political context.

As an initial inquiry, the paper first analyzes the original ideas in Karl Deutsch et al.’s concept of a security community and subsequent developments of theoretical frameworks to assess their applicability in the Northeast Asian context. In their book, *Political Community and the North Atlantic Area*, Deutsch, et al., lay out a fundamental concept of a security community. In their definitions, a security community is group of people that has become “integrated”, meaning that these people have successfully developed some kind of “sense of community.” This sense of community indicates a belief on the part of individuals in a group that they have both carrying capacity and some sort of agreed upon framework for resolving their common problems by a process of “peaceful change”, which refers to the solving of problems by means of institutional procedures, rather than by means of physical force. Therefore, a security community is a group of people living in an atmosphere of peace, without any significantly bellicose tendencies among its members.

In an assessment of the applicability of the security community concept to the Northeast Asian political context, the “pluralistic security community” concept seems preferable to that of an “amalgamated security community”. Hence, it first devotes substantial space to discuss a few contending theoretical frameworks of security community. Subsequently, it briefly observes the current regional integrations, particularly the Associate of Southeast Asian Nations (ASEAN) to extract a few selected lessons, and also to acquire empirical evidence of the background of the present cooperative ambiance, because the ASEAN case reveals the similarity in the dynamics of the states that are applicable to the Northeast Asian context.

Out of the fourteen background conditions for building a security community presented by Deustch et al., it has exclusively analyzed the three main areas of conditions: political ideology, economic aspects, and security-military background conditions for a security community. In reviewing all of these generalized aspects, it consistently argued that the economic aspect is a critical motivational factor for the development of a security community. It asserts that ever increasing economic interdependencies among the Northeast Asian countries have now become realities after a series of regional rapprochements, and the region has been gradually evolving from a bitter Cold War battleground to a marketplace. Therefore, as economic interdependency intensifies, it is expected that the regional states will cooperate, and, more importantly, ameliorate the current adversarial international political structures for the sake of further mutual economic enhancements. Furthermore, the present common problems, such as the energy predicament, could potentially be crucial independent variables for bringing regional members to the table in attempt to seeking a possible solution. Due to the expectations of joint economic growth, the regional integrations are becoming a certain trend, and the behaviors of respective states in the region are gradually changing.

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**Liu, Hong & Van Dongen, Els** *When the State Meets the Diaspora: Understanding the Dynamics and Characteristics of the Chinese Experience*

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Diasporas are among the most dynamic forces in any plural society. Economic globalization and advancement in communication technology and transport have led to an unprecedented increase in global migration and mobility. As extra-territorial diasporic communities have grown not only in size, but also in degree of connectivity, nation-states are faced with the arduous task of incorporating diasporas into the national development project without, however, allowing them to form a threat to national sovereignty. During the last decade in particular, many governments have stepped up efforts to institutionalize diaspora policies in an attempt to “manage” diasporas in a more efficient way. At the same time, however, diaspora policies remain restrained by the sovereignty of the host countries in which these communities reside, which in turn face challenges of plural co-existence within their territorial borders.

By utilizing a wide range of primary data including interviews, participatory observations and documentary analysis, this paper analyzes how China manages its diaspora both horizontally and vertically. It examines the main institutions and mechanisms involved and the formulation and implementation of policies at different levels of government. Providing historical background and contextualization of the formation of Chinese diaspora policies—which are unique in terms of scope, level of top-down application, and adaptability—this paper analyzes how policy foci have altered in accordance with national interests and global environments, with a specific emphasis on the changing priorities during the different stages of economic reform since 1978. Guiding this analysis is a set of underlying themes that expose the broader significance of the Chinese case, such as the tensions between the nation-state and the demands of transnational diasporic networks, the role of diasporas in international relations, and the intriguing notion of dual citizenship.

Liu Hong is Tan Kah Kee Chair Professor at Nanyang Technological University and Chair of NTU’s School of Humanities and Social Sciences. Prior to joining NTU in 2010, he had taught at the National University of Singapore for 10 years and was Chair Professor of East Asian Studies at the University of Manchester. He has authored and edited 12 books (in English, Chinese, and Bahasa Indonesia) and over 80 academic articles, many of which appeared in leading journals such as the *World Politics*, *Ethnic and Racial Studies*, *The China Quarterly*, *Journal of Contemporary China*, and *Journal of Southeast Asian Studies*. In 2007, he was awarded the Eminent Yangtze Scholar Award, the highest academic honour given by the People’s Republic of China.

Els van Dongen is a Postdoctoral Research Fellow in the History Programme, School of Humanities and Social Sciences, NTU, Singapore. She obtained a Ph.D. in Chinese Studies from Leiden University, the Netherlands, and a post-graduate degree in International Relations from the University of Leuven, Belgium. Focusing on the intersection of politics, history, and nationalism, her research covers the post-1978 period of economic reform in China, and intellectual and political debates of the 1980s and 1990s in particular. Currently, she is working on issues of nationalism and transnationalism from the angle of Chinese government policies towards the Chinese overseas.



**Loh, Kah Seng & Pante, Michael D.** *Plural Co-existence and Floods in Singapore and Metro Manila, 1945-1980s*

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Floods suggest that issues of plural co-existence and sustainability in Asia have to be understood in relation to the nation-state. For two archetypal Asian cities, the city-state Singapore and the capital/primate city Metro Manila, the history of floods in the last seventy years is connected to the emergence of the nation-state.

This paper considers two differing images of modern Singapore and Manila: the planned city-state and the unplanned capital city of a weak state. A history of floods, however, blurs this contrast and finds both similarities and differences. Singapore's current approach to flood management is based on technical expertise. In its transition to nationhood between the 1950s and 1970s, however, rural and informal communities organised themselves to cope with floods, often with the assistance of third-party groups. This is similar to the Philippines, where communities have independently developed responses to invasive waters, and community organisations and NGOs have been important in the country's social and political life after the Marcos period.

Subsequently, as the Singapore state played an expanded role in managing floods, nation-building aims became paramount: school students participated in evacuation drills while informal dwellers living in flood-prone areas were resettled in public housing. In Manila, technical solutions have not been comparably successful, due largely to the absence of a centralised metropolitan authority and competing interests between cities and municipalities. However, technical solutions in both Manila and Singapore contributed to larger official programs to underline the legitimacy of the nation-state, and more recently the desirability of globalisation. Community-based disaster management efforts remain vital in the Philippines, but their links to the state or transnational groups belie forms of social mobilisation that seek variously to transform communities in the process.

A study of floods highlights how studies of plural co-existence and sustainability require attention to context, as defined by international, national and local forces. How well flood management efforts work through national and local particulars provides insights into whether Asian cities can balance their developmental and environmental prerogatives.

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Michael D. Pante is an instructor in the History Department of the Ateneo de Manila University in Quezon, the Philippines. He obtained a BA in economics and an MA in history from the Ateneo de Manila University. His research deals with urban transport systems and their histories, health concerns and urban living, and urban geography in Southeast Asia. He also serves as the assistant editor of the journal *Philippine Studies*.

**Nagy, Stephen R.**      *Japanese-style Multiculturalism: Local Government Migrant Policies and the Integration of the Other*

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Japan has built a post WW II identity based on perceived cultural and ethnic homogeneity. This identity was first challenged by the legacy migrants of Korean ancestry called Zainichi Koreans or old comers who trace their residence in Japan to Imperial Japan's expansionist past. A second challenge to the idea of ethnic and cultural homogeneity began to arise in the early 1980s as Japan saw an influx of migrants called new comers who came to Japan to work in blue collar industries. Although not evenly spread throughout the country, migrants/ foreigners present in relatively large proportions in the large urban centers such as Tokyo as well as the manufacturing centers in Aichi and Shizuoka Prefectures. This paper will focus on the migrant policies known as multicultural coexistence policies that target the 425,000 migrants living in the Tokyo Metropolitan area. Using migration policy frameworks that stress migrant management and based on interviews with policy makers and implementers conducted in the summer of 2011, this paper will explore the manner in which Japanese-style multiculturalism integrates migrants into society at the local level. This analysis of migrant policy at the local level will demonstrate that current policy is oriented towards integrating a multiethnic migrant population through pro-assimilatory measures that stress Japanese language and cultural acquisition and not a shift of Japan's cultural and ethnic identity from a homogenous identity towards a multiethnic, multicultural identity.

Dr. Stephen R. Nagy has been Assistant Professor at the Department of Japanese Studies since December 2009. He obtained his PhD from Waseda University, Japan in International Studies in December 2008 for his dissertation entitled "Analysis of the Multicultural Coexistence Ideas and the Practices of Local Governments in the Tokyo Metropolis" and worked as a Research Associate at the Institute of Asia Pacific Studies at Waseda University from October 2007 to November 2009. His current funded research projects are "Human Security Paradigm in Japan: Exploring the Challenges and Possibilities of International Cooperation in Northeast Asia" and "Investigating the Role of Local Governments Immigration and Migrant Policies in Hong Kong and Tokyo". His research interests include migration, human security, Asian regional integration and regionalism in Asia. In conjunction with his research focus on Asian regional integration, he was appointed a Senior Fellow with the Global Institute of Asian Regional Integration (GIARI), Waseda University.

**Rigg, Jonathan**      *Reading Livelihoods Backwards in Vietnam*

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How do lives and living progress over time? What form do livelihood trajectories take? Do the smooth transitions evident from aggregate statistics hide a good deal of turbulence in individual experiences and family life courses? It is these questions which lie at the heart of this paper, and they are given illumination and empirical substance with reference to the experiences of rural-urban migrants in Hanoi, Vietnam.

Livelihoods studies on the one hand and work on poverty transitions on the other have highlighted that aggregate statistics and integrative, high level studies frequently hide from view the role of untoward events in propelling, sometimes even quite prosperous families downwards, into poverty or near-poverty. At the same time, we can glean little from the averages as to why some individuals and households succeed, and others do not. To achieve this, we need "microscopic inquiries, [that trace] events on the ground...in order to ascertain who gains, who loses, and how" (Krishna 2010: 11). The issue is not limited to the relatively straight-forward – thought nonetheless important – point that up close and personal, things can look very different than they do from afar; that averages hide a good deal of important detail. Work of this nature cautions against thinking and writing of the 'typical' poor who experience 'typical' outcomes. There are, however, three other pertinent issues

which the paper will pursue. First of all, upward and downward livelihood movements do not mirror each other. The shapes of their paths are different, even beyond the fact that one is upward, and the other, downward. Second the patterns of causes – the shaping why's – are also not the same. From a policy point of view this means, and third, that interventions that might support upward movements will likely not, at the same time, preclude downward movements, and vice versa.

In an effort to foreground the ways in which idiosyncratic life events and stories often trump efforts at generalising livelihood pathways, in this paper we begin by recounting the livelihood histories of individuals and their families. We situate each story in one of four livelihood 'movements'. The pathways that emerged were not preordained and could not have been predicted. Having recounted these life histories we then draw out what we take to be the wider lessons for livelihood studies in terms of the framing of livelihood pathways and for policy.

Jonathan Rigg is a professor in the Geography Department at Durham University. He has been working on development issues in Southeast Asia for around thirty years. His two most recent books are *Unplanned Development: Tracking Change in South East Asia* (London: Zed Books, 2012) and, edited with Peter Vandergeest *Revisiting Rural Places: Pathways to Poverty and Prosperity in Southeast Asia* (Singapore: National University of Singapore Press and Honolulu: Hawaii University Press, 2012).

**Shimizu, Hiromu**      *Hybrid Creation of a Subsistence Culture: Quilt-Making on Caohagan Island, Philippines*

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Caohagan is a small island near Cebu City, the second largest city in the Philippines as well as the center of the Visaya region, less than two kilometers in circumference with some 500 residents, mostly fishermen and their families. Mr. Sakiyama Katsuhiko purchased the whole island in 1987 at the price about 100,000 U.S. dollars, and then began to live there in 1991 with his wife Junko. Junko introduced quilt making to Caohagan residents in 1993. To be more precise, the unique Caohagan quilt style was born from Junko's failure to teach the orthodox quilt making techniques, and accepted her failure with good grace. She never forced residents to learn the Japanese or American orthodox way of making quilt, but only provided them with material cloth and let them make their own by try and error. This self learning way brought out indigenous talents and the originality of the Caohagan quilters.

As Caohagan quilters do not use paper patterns, it is difficult to make exactly the same size and shape of patterns. When they stitch pieces of cloth together on top of quilts, they adjust pieces by trimming bigger ones or supplementing smaller ones with additional pieces. A finished product has, therefore, no same piece, with every piece different from others. Junko describes this process of quilt making through ingenuity as "a kind of improvisation of Jazz." The attractiveness of Caohagan quilts exists in as a "bricolage" work (in the Levi-Straussian sense) of amateur artists endowed with handiwork creativity and imagination. For quilters themselves, however, the first and biggest motivation of making quilts was to earn cash money by selling products to tourists to the island as well as to customers in Japan, mainly through Junko's network.

Quilt making in Caohagan is a small miracle. Before quilt making was introduced to the island, women on the island used to play mahjong for little stakes whenever they found some spare time to kill. Nowadays they rarely play mahjong, but spend most free time on quilt making in a group or individually. In addition to earning money, they find pleasure in producing an artistic piece by expressing and articulating the quilt-top in their inner perception of the living world. Making something valuable with their own hands and expressing themselves through it grant quilters joy of work as well as a meaning for life. Through quilt making each quilter, women and men (who later joined the project), came to be enriched and empowered both materially and morally.

Quilt making traveled a long journey originally from England through United States to Caohagan to be accepted and appropriated by the people in their own favorite style, and is now deeply rooted in the life there. By drawing up nutrients from a colorful environment, spiritual world and cultural tradition, it has come into blossom in its own unique and original way. This is also a small miracle in addition to the success of fair trade.

Hironu Shimizu is currently Professor and Director of the Center for Southeast Asian Studies at Kyoto University in Japan. He received his doctoral degree from the Department of Anthropology at the University of Tokyo. His teaching and research fields include cultural anthropology and Philippine Studies. He was a visiting research fellow at Harvard Yenching Institute, Ateneo de Manila University in the Philippines, and a visiting professor at Beijing University of Foreign Studies. His recent publications include *Grassroots Globalization: Cultural Practices and Life Strategies in an UNESCO World Heritage Village of Rice Terraces*, Kyoto University Press, 2013; “Reorganizing Regional Networks in the Global Age: Possibilities for Long Distance Environmentalism,” Kaoru SUGIHARA, et.al.(eds.) *In Search of Sustainable Humanosphere: A New Paradigm for Humanity, Biosphere and Geosphere*, Kyoto University Press, 2011 (in Japanese).; “Refiguring Identities in an Ifugao Village: Sketches of Joint Projects from a Filipino Filmmaker, a Native Intellectual, and a Japanese Anthropologist under American Shadow(s)” in Kiichi FUJIWARA & Y. NAGANO (eds.), *The Philippines and Japan in Americas Shadow*, Singapore: Singapore University Press, 2011.

**Tankha, Brij**                      *Another Modernity: Environment, Community and Plurality in Modern Japan*

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The transformation of Asian countries from the nineteenth century to today has been framed within the dominant discourse of modernity. Japan, in many ways, has epitomized this successful transformation and seen as an exemplar. Yet, the last few decades in Japan have seen a growing questioning of these long held truths. A stagnant economy and a declining population as well as a series of disasters, social alienation, the break-up of the family and the decline of active political engagement have led to a questioning of social and political goals.

Against the logic of Western modernity and the nation state some Japanese thinkers have offered alternative ways of building an economically sustainable and inclusive social system. These attempts have so been marginalized or largely ignored in mainstream thinking because they question the foundational myths on which modern Japan developed. These Japanese thinkers are linked in their quest to thinkers and social activists across the Asian region reflecting shared assumptions and common objectives.

In this paper I will look at Ando Shoeki (1703-1762), Tanaka Shozo(1841-1913), Mori Saian (1871-1938), and Minakata Kumagusu (1861-1941), to argue that there is a long and dynamic tradition that address the problems of building politically democratic and economically sustainable societies and that their ideas, which they share with other Asian thinkers, continue to shape public discourse today. This tradition has a long history and has been sustained by religious and philosophical ideas, as well as by the popular movements of dissent in the pre-modern period. Ando Shoeki, made a thoroughgoing critique of feudal society grounded in a rejection of the domination exercised through history and language, rejecting authoritarian control he wrote, ‘All people are one person’ and advanced an ecological philosophy of nature where autonomy and freedom could be created.

Continuing this tradition Tanaka Shozo, a village headman, emerged as Japan’s first conservationist. He began a movement to resist the environmental pollution caused by the Ashio Copper Mine in 1896. Tanaka’s larger point was that nature was not a passive object to be controlled and manipulated but material energy in perpetual motion and human intervention must work with this flow (nagare). If these limits were not respected the flow of nature would be converted into a harmful activity (doku or poison) and result not just in a local problem but really contaminate the whole system. He launched a political movement based on the idea that rights could not

be sustained in a poisoned environment. His ideas were a powerful critique of the modernist project as defined by the state.

Similarly Mori Saian a Buddhist monk and Minakata Kumagusu, naturalist, botanist, anthropologist and early environmental activist sought to link protection of the environment with democracy and spiritual traditions. Minakata's questioning of Western science through what Tsurumi Kazuko, called the Minakata mandala provides a way to see how Minakata, drawing on Buddhist ideas of inter-dependence, critiques the widely influential evolutionism of Herbert Spencer and Western science and offers an alternative world view. Minakata's fight against the governments' policies of unifying Shinto shrines (the government decreed that there should be one shrine for one village so that many shrines were destroyed as superfluous), a policy he called 'iegoroshi' or 'killing the home'. Minakata's ideas built on ideas from Japan and Asia's past to seek a way to counter the social alienation and economic destruction that marked the European project of modernity.

Brij Tankha is a Professor Emeritus in Modern Japanese History, Department of East Asian Studies at the University of Delhi. He is also Honorary Fellow and Coordinator of the East Asia Programme at the Institute of Chinese Studies, Delhi. He has held Visiting Professorships at Northeast Normal University (Changchun, China), Waseda University (Tokyo, Japan), Hitotsubashi University (Tokyo, Japan), and Ryukoku University (Kyoto, Japan). He is currently working on the social and intellectual history of modern Japan, Japan and Asia, and India and East Asia in the modern period. His publications include *Narratives of Asia from India, Japan, and China* (co-authored with Madhavi Thampi, Sampark, Kolkatta, 2005) and *A Vision of Empire: Kita Ikki and the Making of Modern Japan* (Sampark, Kolkatta/New Delhi, 2003).

**Thung, Ju Lan**                    *'Unity in Diversity': An Indonesian Experience*

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With a national motto, *Bhinneka Tunggal Ika* or Unity in Diversity, it was expected that the diverse groups within the Indonesian society would be able to work together to build a prosperous Indonesian nation-state. However, the application of a centralized political system, particularly during the three decades of Suharto's New Order, has put too much emphasis on unity, and by so doing had ignored the significance of diversity in everyday life. Ethnic and religious (violent) conflicts that happened toward the end of 1990s in West and Central Kalimantan and at the beginning of 2000s in Maluku, Poso (Central Sulawesi), Aceh and Papua, are a reflection of this disregard of diversity. The problem to manage unity and diversity in a balanced way could be traced back to the beginning of the Republic, and until today the issue of ethnicity and religious differences has not been resolved. In this paper I would like to argue that 'unity in diversity' is the appropriate principle for Indonesia, but it needs to be reinterpreted and contextualized within the framework of decentralization that was started since 1999.

Thung Ju Lan is a senior researcher of the Research Center for Society and Culture – The Indonesian Institute of Sciences. Her research interests include ethnicity and nation-building as well as conflict studies. She wrote several articles on those topics as well as on Chinese Indonesians. Her published articles include "The Challenge of Assessing Diversity for Multicultural Education in Indonesia", in Charlene Tan and Kim-chong Chong (eds), *Critical Perspectives on Moral and Citizenship Education: Issues and Challenges in Asia*, Singapore: Pearson Prentice Hall, 2007, pp. 98-108; "The Problem of Multi-Ethnicity in Indonesia", in *Asia Views*, Vol. 1 No.16 August-September 2007, pp. 8-9; "Heterogeneity, politics of ethnicity, and multiculturalism: What is a viable framework for Indonesia?", in *Wacana*, Vol. 13 no.2 (October 2011): 209-292; "Contesting the post-colonial legal construction of Chinese Indonesians as 'foreign subjects'", in *Asian Ethnicity*, Volume 13 Number 4, September 2012, pp. 373-387.

**Urushima, A. Flores** *Territorial Prospective Visions for Japan's High Growth: The Role of Local Urban Development*

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The 1960s period witnessed the most important internal migration of Japan's population since the modern period with the definitive shift from a rural into an urban-based society. According to (Flores Urushima 2012, 131) until 1950, rural based activities sustained the economy of the country. From 1960 on the numbers of the economically active population in urban related activities suddenly doubled. The majority of economically active population began to be employed in cities with a permanent decrease in importance of rural based activities. Moreover, there occurred an increase in the urban population from 11% in 1898 to 78% in 2000, while the most relevant and sudden change in the rate between total population and those living in cities occurred in 1960.

This abrupt shift towards an urban-based society reflects the increasing importance of cities all over the world and especially in Asia (Flores Urushima 2011a). The 1960s-1970s period was a crucial period for the establishment of Japan's urban national structure and witnessed the increased use of strategic mechanisms of urban development. It was the period when developer's role gained in importance and megaevents were enthusiastically promoted (Flores Urushima 2011, 2009, 2008 and 2007). Planning theory and planners of that period had to respond to a rapid urbanization concentrated in the Pacific Belt metropolitan area, and their planning concepts greatly structured the form of nowadays' Japanese cities. In opposition to the shrinking of towns and villages in isolated rural areas, metropolitan areas were affected by suburban sprawl, congestion in central districts, and environmental degradation, among others.

The unprecedented transformations led the Japanese Central Government to request visions for the prospective development of the national territory in an open competition. Responding to this open call, extent reports were produced and debated between 1967-72, mobilizing a wide network of influential representatives in urban making such as sociologists, economists, urban planners and architects. As an example, its worth to cite the participation of the Foreign Minister Okita Saburo, later to become the head of the Japanese government advisory group that suggested the creation of the UN World Commission on Environment and Development, known as the Brundtland Commission in 1987.

In order to cope with environmental degradation, to decentralize urbanization and to stimulate people's permanence in small and medium sized cities, most reports advocated the re-evaluation of everyday lifestyles in rural and town areas. Moreover, to limit rural exodus many reports suggested the need to generally spreading the main advantages and comfort of a metropolitan lifestyle to all regions. To support a sustainable development flexible to economical and social change the reports emphasized the value of natural landscapes and traditional lifestyle for their esthetical and environmental qualities. The reports proclaimed the rise of an information society and stressed the growing importance of leisure and tourism activities, nowadays one of the most profitable industries worldwide.

This paper will analyse the reports' contents related to the theme of conservation of natural and historical heritage against the importance of giving universal access to the conveniences of life in modern large cities. This discussion will expose the raising concern with the preservation of local plurality against a homogeneous economic led development. The reassessment of high economic growth period of planning in Japan could be useful for countries experimenting similar transitions in Asia. The issue of how to challenge the haphazard urban development that encroaches upon physical heritage of historical relevance dominates the current specialized debates in Asiatic countries of time-honoured urban traditions.

Andrea Y. Flores Urushima is a researcher at the Center for Integrated Area Studies, Kyoto University. After obtaining an MA in architecture and urban planning from São Paulo University, she obtained a second MA and a Ph.D. in Human and Environmental Studies at the Graduate School of Human and Environmental Studies, Kyoto University. Her areas of specialization include the History of Urban Environments and Regional Space

Theory. Since 2009, she is also affiliated with the École Pratique des Hautes Études (EPHE) in Paris, where she conducts research on the conception of urbanism in Japan during the 1960s-1970s.

**Wang, Chunguang**     *How to Master the Mechanisms of China's Modernization on the Basis of the Empirical Survey of the Modernization Practices of Taicang County*

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There are many different views on the ways in which China is modernizing. One is that the Chinese way of modernization is not sustainable because of non-democracy in politic. Another is that there has been a “Beijing Consciousness” or Chinese experience that is very useful for other developing countries. The third is that China is a new fragile superpower. It is very important for China and other world to master the practice mechanisms of Chinese modernization. All the above views have one shortcoming that is not based on the empirical survey of China but macro-observation without objective methods. I try to use the word “China practice” to analyze the China phenomenon. The meaning of the word “China practice” is that there has not been any China model (including Beijing consciousness or China experiences ) until now. In my opinion, the success experiences today will be failing causes in future and the failing experiences today will be success causes in future in China. Namely, there has not been stable and mature model of modernization in China. All things are changing now in China, and change is dynamic of China development and challenge for China in future. Our view is supported by Taicang practices in the last three decades. I and my colleagues have done two decades’ fieldwork in Taicang and collected many firsthand information and materials.

Wang Chunguang is a Professor at the Institute of Sociology, Chinese Academy of Social Sciences (CASS). Before that, he was Assistant Professor at the Institute of Social Development, National Planning Commission of China. His main research fields are rural sociology and applied sociology. He has published extensively on changes in rural China and on social stratification and social mobility in contemporary China.

**Wu, Jieh-min**     *China's Authoritarian Capitalism and Differential Migrant Citizenship*

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China's capitalist development has led not to democratic citizenship but instead a peculiar variety of authoritarian citizenship. The latter consists of a differential citizenship, an entrenched institutional configuration that systematically shapes the patterns of inequality between urban citizens on the one hand and rural migrants without official urban residence on the other. This differential citizenship reduces labor costs not merely in terms of wages but also in social insurance and other benefits. The migrant working class thus faces a double exploitation based on class and status. This article uses aggregate data, government documents, and field interviews to explore the widespread inequalities. Based on the insights of T.H. Marshall and Michael Mann, it offers a theoretical framework for analyzing migrant workers in the urban regime and delineates the contours of China's authoritarian citizenship regime.

Wu Jieh-min is associate research fellow at the Institute of Sociology, Academia Sinica. He co-founded the Center for Contemporary China at the National Tsing Hua University, Taiwan. He has published widely on social movement, civil society, citizenship and political economy both in Chinese and English languages. He has just published *China Factor and Taiwan's Democracy (Zhongguo Yinsu yu Taiwan Minzhu*, Taipei: Rive

Gauche), a book analyzing how the China factor has been shaping Taiwan's economy and politics and how Taiwan has been readjusting itself to search a new path under the shadow of a rising world power. He is also writing a book on Guangdong's development of the last two decades. His official website: <http://www.ios.sinica.edu.tw/fellow/wujiehmin>



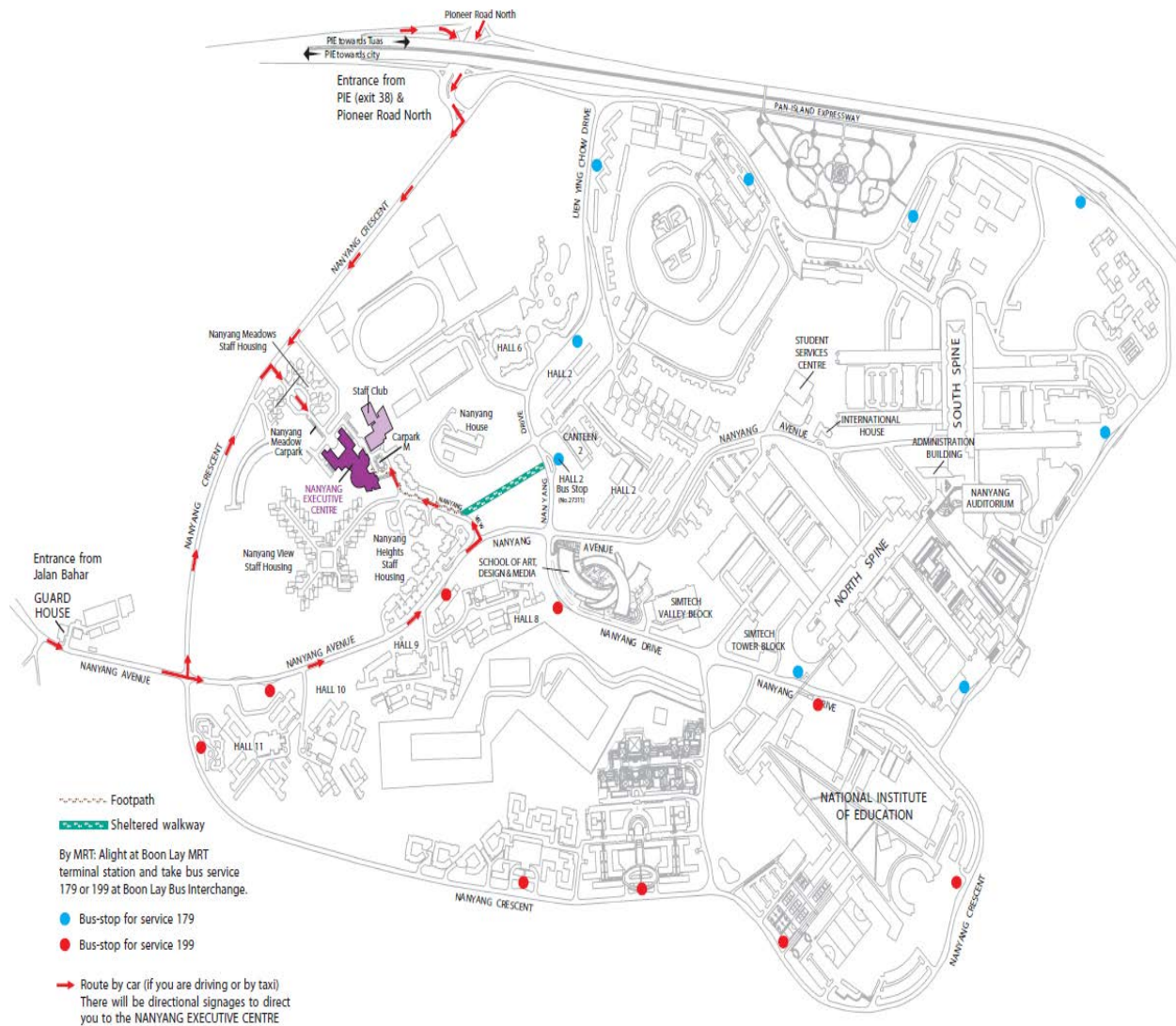
## USEFUL INFORMATION

### I. Accommodation Venue: Nanyang Executive Centre (NEC)

Nanyang Technological University  
60 Nanyang View, Singapore 639673

Tel: +65 6790 6699 / 6790 6697

website: [www.ntu.edu.sg/nec](http://www.ntu.edu.sg/nec)





### **III. Chartered Bus Services**

Chartered bus services will be arranged throughout the two-day conference. Kindly refer to the following details and look out for the bus with the signage: *Plural Coexistence & Asian Sustainability*.

<b>Date</b>	<b>Pick-Up Time</b>	<b>Pick-Up Venue</b>	<b>Drop-Off Venue</b>
11 March, Monday	0830	Nanyang Executive Centre Guest Wing Lobby	School of Humanities and Social Sciences
	1810	School of Humanities and Social Sciences	Dinner Venue
	2000	Dinner Venue	Nanyang Executive Centre Guest Wing Lobby
12 March, Tuesday	0845	Nanyang Executive Centre Guest Wing Lobby	School of Humanities and Social Sciences
	1215	School of Humanities and Social Sciences	Field Trip / Lunch Venue
	1400	Field Trip / Lunch Venue	School of Humanities and Social Sciences
	1825	School of Humanities and Social Sciences	Dinner Venue
	2000	Dinner Venue	School of Humanities and Social Sciences

### **IV. Contact Person at HSS**

Ms Charmaine Ling : +65 6514 8364 or jmling@ntu.edu.sg  
 Ms Rebecca Chong : +65 6592 2461 or rmzchong@ntu.edu.sg

### **V. NTU Wi-Fi Access**

Log-in details as follow:

Username : hssguest  
 Password : hssguest  
 Domain : staff