



3rd EAST ASIA NET RESEARCH WORKSHOP – MADRID 2009

(This document contains 19 pages including the Abstracts section)

Workshop Sessions will be held at the “Salón de Actos A” of the Faculty of Economics and Business Administration (Yellow/Orange building)

Thursday, April 23rd

13:30 Lunch at Pabellón B – First Floor

15:00 Welcoming / Registration / Opening of the 3rd East Asia Network Research Workshop

Prof. Taciana FISAC Director of the Centre for East Asian Studies
Autonomous University of Madrid

Prof. Werner PASCHA Steering Committee of EAN
University of Duisburg-Essen

15:30 **Session R-1: Understanding Risk**

CHAIR: Werner PASCHA University of Duisburg-Essen

Poverty: The risky way towards the re-creation of the identity in the contemporary Japanese society

Jan SYKORA Charles University, Prague

Shifts in risks and institutional adjustments in Japan – the example of the transition process from school to work

Helmut DEMES University of Duisburg-Essen

Fiscal Federalism and the Risk of Double Standards in Providing Public Goods – An Empirical Study of Zhejiang Province, China

Stefan BREHM Lund University

17:00 Coffee Break 1st Floor

17:30 **Session I-1: A matter of language**

CHAIR: Taciana FISAC Autonomous University of Madrid

Language and identity in pre-modern and modern Japan

Aldo TOLLINI Ca’Foscari University of Venice

“SARS” or “Feidan”, Erasing or Stating Difference: Questioning a Contemporary Linguistic Quarrel from a Historical Perspective

Florent VILLARD University of Lyon (Jean Moulin-Lyon 3) IETT

18:30 End of first day

Going back by Train Cercanías to the Hotel Chamartín

20:50 *Meeting at the hotel hall to go out for dinner. Restaurante La Taberna de Baco. c/ Agustín de Foxá, 31.*

Friday, April 24th

8:15 *Meeting at the Hotel hall*

9:00 ***Session I-2: Officialized discourses in identity building***

CHAIR: Michael JAKOBSEN Copenhagen Business School

‘British to my backbone tongue’. The construction and deconstruction of a British colonial discourse in China and Ireland and its consequences for identity

Sean GOLDEN Autonomous University of Barcelona

Knowledge management and cultural diversity: re-construction identities and forming social networks in community environments in Salvador, Macau, Lisbon

Maria de Fátima HANAQUE CAMPOS – Ana Maria FERREIRA DE MENEZES
Universidade Estadual de Feira de Santana - Bahia – Brasil – Observatorio da China

Tradition, modernity and the role of Identity construction in Japanese rituals

Melinda PAPPOVA Charles University, Prague

The ‘Good Student’ and political legitimization in Contemporary China: Constructing National Identity through Institutional Practices

Miguel PÉREZ MILANS Autonomous University of Madrid

11:00 *Coffee Break* 1st Floor

11:20 ***Session I-3: Constructing identities by facing “the other”***

CHAIR: Ana M. GOY YAMAMOTO Autonomous University of Madrid

Japanese female body in “women’s magazines”

Gustavo CILLEROS Autonomous University of Madrid

Re-conquering the Chinese princess: re-appropriation of *chinoiserie* and assertion of Chinese identity

Marco CERESA Ca’Foscari University of Venice

Translation and Cultural identity: The reception of ethical and aesthetical values of Japanese culture in the West

Maria Teresa RODRIGUEZ Autonomous University of Barcelona

The poet Chen Li and the construction of the Taiwanese identity

Marie LAUREILLARD University of Lyon (Lumière – Lyon 2) IETT

Frozen Identities. Inter-Ethnic Relations and Economic Development in Penang, Malaysia

Michael JAKOBSEN Copenhagen Business School

13:40 End of session I-3

13:45 *Lunch* *at Pabellón B – First Floor*

15:30 ***Session R-2: Policies on Risk***

CHAIR: Glenn D. HOOK University of Sheffield

The Governance of Pandemic Risks in Japan: The Case of Avian Influenza

Kerstin LUKNER University of Duisburg-Essen

Environmental risk perception and environmental governance in China

Manuel S. PINTO University of Aveiro

Valid risk assessment or disproportional risk magnification — a review of four quantifying methods, applied to the contemporary Chinese context

Roger GREATEX Lund University

17:00 *Coffee Break* *1st Floor*

17:30 ***Session R-3: Risk and National Security***

CHAIR: Roger GREATEX Lund University

Military assets and Humanitarian intervention: an American approach to manage risk in Southeast Asia

Alban SCIASCIA University of Lyon - ENS-LSH

Risks to sustainable development of Japan: The implication of national security policy

Glenn D. HOOK University of Sheffield

18:30 Conclusion. End of 3rd East Asia Network Research Workshop

21: 30 *Dinner. Restaurante El Olvido. c/. Juan Hurtado de Mendoza, 13. For those who want to leave from the Hotel, meeting time at the Hall will be at 21:00 hrs.*

Saturday, April 25th

9:30 Meeting at the Hotel Hall – Walk to **Colegio Mayor Luis Vives** (15 mins.)

10:00 – 13:00 Executive meeting with Coffee break

13:00 End of the Executive Meeting



3rd EAST ASIA NET RESEARCH WORKSHOP – MADRID 2009

ABSTRACTS TRACK 1 : RE-CREATION OF IDENTITY IN EAST ASIA

Session I-1: A matter of language

AUTHOR:	Aldo TOLLINI
INSTITUTION	Ca'Foscari University of Venice. <i>Associate Professor of Classical Japanese Language. East Asian Studies Department.</i>
e-mail:	tollini@unive.it
TITLE:	Language and identity in pre-modern and modern Japan
ABSTRACT:	<p>I would like to consider identity in Japan from the point of view of language in the pre-modern and modern periods.</p> <p>In pre-modern period, that is the Edo period (1600-1868), the Movement for National Studies (<i>kokugaku</i>) gave language a special significance. In their quest for genuine Japanese spirit: scholars identify Japanese ethnic identity with language, and made efforts to revive the ancient classical language.</p> <p>In Meiji Japan, the Movement for the unity of oral and written language (<i>genbun itchi undō</i>), promoted simplification of the national language, however, language strategies followed the waves of nationalism and could not reach a real simplification until after the defeat of Japan in World War II, when the traditional spirit and identity of the Japanese suffered a strong shock.</p>
KEYWORDS:	Japan, Language, Modern era

AUTHOR:	Florent VILLARD
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e-mail:	florentvillard@hotmail.com
TITLE:	“SARS” or “Feidan”, Erasing or Stating Difference: Questioning a Contemporary Linguistic Quarrel from a Historical Perspective
ABSTRACT:	<p>Since the mid-nineteen eighties, China's intellectual and political world has been prey to a strong cultural nationalism which has tended to contest or to deny modern history and culture. The ‘cultural nationalists’, whom the Chinese Australian scholar Yingjie Guo has identified, are from diverse intellectual backgrounds and have different ideological orientations. However, as Guo tells us, they all share a common goal: ‘to substantiate and crystallize the idea of the ethnic nation in the minds of the members of the community by creating a wide-spread awareness of the myths, history, and linguistic tradition of the community’. Cultural nationalists state that Chinese identity is anterior to modernity and has to overcome it. The culturalist discourse has extended to the linguistic field and tends to question the language reforms which have taken place since the May Fourth Revolution.</p> <p>This paper is a case study which brings to the fore the linguistic quarrel concerning</p>

	<p>the SARS epidemic which spread over China and part of the world during the Winter of 2002-2003. The disease was first discovered in November 2002 in China and Chinese local doctors invented a word for it: ‘feidian’. It was the abridged version of ‘feidianxing feiyan’ translated as ‘atypical pneumonia’. After a few months the epidemic spread to foreign countries and the World Health Organization became involved, analysed the disease and gave it a new name: Severe Acute Respiratory Syndrome or SARS. From that time on, there were in the Chinese media at least three different names for the disease: ‘feidian’ in Chinese characters, ‘SARS’ in Roman alphabet letters, and the phonetic transliteration of the word SARS into Chinese characters: ‘sasi’. Many Chinese linguists or scholars wrote articles in both the media and academic support criticizing the use of the word SARS, because it was a foreign word. Their aim was to preserve the so-called ‘Chinese language purity’ from foreign influence. It was to protect, as one said, ‘the great cultural tradition of China’. Some referred to the Communist Party’s 2003 XVIth congress recommendations not to use foreign words so as to justify their opinion. For these scholars, the hybrid was constituted by the presence of what were seen as foreign words in Chinese. However, some scholars supported the use of SARS arguing that being the internationally recognized scientific word to mention this disease it had much more legitimacy than signifiers initially invented by Chinese doctors. By discussing this discourse, which balances between national identity affirmation and integration in a globalized world, we will try to overcome the triviality of this word’s quarrel by replacing it in a broader political and historical perspective.</p>
KEYWORDS:	China, Nationalism, Linguistics, Globalization, Loan words

Session I-2: Officialized discourses in identity building

AUTHOR:	Sean GOLDEN
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e-mail:	Sean.golden@uab.es
TITLE:	‘British to my backbone tongue’. The construction and deconstruction of a British colonial discourse in China and Ireland and its consequences for identity
ABSTRACT:	<p>In his edition and translation of the 三字經 <i>Sanzijing</i> as a textbook for learning to read Chinese, Herbert A. Giles glossed each word’s etymology, semantics and connotations. When he glossed 家 <i>jia</i> as a pig beneath a roof, he parenthetically remarked to his intended British readership that “our” Irish neighbours would certainly understand this. Giles was posted to China in the British imperial consular service from 1867-1892. His condescension toward the Irish, a rebellious nation that Great Britain had already (apparently) colonised, is a counterpart to his attitude toward the Chinese, an empire that Great Britain wanted to colonise. The combination of imperial service and Sinology is not innocent in this case, and Giles’ discourse demonstrates the effects of attempting to master the colonised “abroad” on his attitudes toward the colonised “at home”, an effect that has been clearly analysed and explained by Frantz Fanon. Another consular official, Robert Hart, who was a Northern Irish Protestant Unionist, took charge of the Chinese customs bureau, to satisfy imperial designs, and hired Catholics from the West of Ireland to control the customs service. The “Ever Victorious Army” under the command of “Chinese” Gordon had to resort to the services of an Irishman who had become a Chinese pirate and Taiping mercenary in order to get firsthand information about the Taiping defenders. The Treaty of Tianjin, imposed as a result of the second Opium War, restricted the semantic freedom of Chinese officials in their own language and imposed an English meaning on the Chinese term 夷 <i>yi</i>. Giles and</p>

	<p>Hart and other colonial administrators represented the colonisers –at home and abroad— and both “translated” China from a British imperial perspective, in action in both cases, and also in words in the case of Giles and the treaty of Tianjin. The anonymous Irish informant was but one representative of the colonisers’ underclass, but one who also “translated” China. Postcolonial studies tend to concentrate on the experience of the colonised before, during and after the processes of colonisation, but seldom analyse the impact of imperialism on the colonisers themselves, and even less so, on the underclasses created in the Metropolis by the very same process of colonisation that affected (and affects) the colonised. Ireland suffered the full effects of colonisation, but the Irish were also integrated into the imperial service, the landlord class as “masters” and the peasants as soldiers and workers. The movement for Irish independence at the turn of the 20th century involved the creation of a new discourse that could deconstruct the dominant imperial discourse. Chinese reformers took note and translated many Irish literary and political texts into Chinese in the early decades of the century. William Howard Russell, an Irish journalist who became the first ‘war correspondent’ for <i>The Times</i> during the Crimean War, used his writings to deconstruct the imperialist discourse that had provoked and justified that war and turned public opinion against it, as did the writers of the ‘Irish Revival’. Oscar Wilde used irony and parody de deconstruct British classism and found in Herbert Giles’s translation of Zhuangzi a parallel to his own method. Tracing the history of the history of the construction and deconstruction of colonial discourse in China and in Ireland, and its effect on the construction of new ‘modern’ identities in both cases, is complicated, but case studies of these processes, such as those offered here, will add a new dimension to postcolonialist considerations of the construction of identity.</p>
KEYWORDS:	China, Ireland, Colonial discourse, Modern era

AUTHOR:	Maria de Fátima HANAQUE CAMPOS – Ana Maria FERREIRA DE MENEZES
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TITLE:	Knowledge management and cultural diversity: re-construction identities and forming social networks in community environments in Salvador, Macau, Lisbon
ABSTRACT:	<p>One of the interesting issues that shows up at present is to analyse the context of the globalization that is modelled, in great part, when the transformations of an industrial society were owed for a society based on the knowledge and that formulates a petition dynamic economical, politics and cultural-partner. The internationalization of goods and services became a more effective through the circularity of the information and communication; the collective relations as well as the autoformation of the individuals suffered changes owing to the reordering of space and time, creating new materials from the symbolic development of new information technologies. The information and knowledge are important mechanisms to think strategies of human development at both individual and the collective. This study aims to analyse the management of knowledge and cultural diversity like a proposal methodological of re-construction of identities and formation of social networks in community environments in Salvador, Macau, Lisbon. The Master of Public Policy, Knowledge Management and Regional Development of the University of the State of the Bahia - Brazil is carrying out university activities of studies, inquiry and extension in partnership with the Observatory of China – Portugal on the context of social organizations and the framework of Portuguese and the different forms and strategies of integration in different historical and sociological realities. The focus on digital inclusion has its</p>

	<p>epicentre in the auto-formation and the development of a collective intelligence able to secure the autonomous insertion in the society informational of social groups pauperize, of the enlargement of the multiculturalism from the creation of own contents in the Internet and of the formation of social networks. The knowledge management is a systematic process, and intentionally articulated, supported on the generation, codification, dissemination and appropriation of the knowledge. The role of knowledge in the management of social networks is shaped like a mechanism for generation of usable knowledge in that it allows people to establish cooperative links with a view to the socialization, externalization, combination and internalization of the necessary information to the general organization of collective. Cultural diversity shows the reality from historical particular processes in which each social group was appropriated of the natural resources and technological turning them in different ways, arranging their lives according to their needs. The cultural reality is different in each social group, differ for example, of agreement the age group; the degree of schooling; the relations of type; the groups of persons who live and work in the rural and urban zones, as well as, it is not possible to lose of view as well as, it is not possible to lose sight of the inter-relation of social groups inside a more global perspective. From previously selected groups in Salvador, Macau, Lisbon, will be carried out exploratory research, using information technologies, promoting discussion and reflection on concepts like individual and collective identity, tradition, heritage, association, citizenship, social networks.</p>
KEYWORDS:	Brazil, Macau, Lisbon, knowledge management, cultural diversity, social networks

AUTHOR:	Melinda PAPPOVA
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TITLE:	Tradition, modernity and the role of Identity construction in Japanese rituals
ABSTRACT:	<p>As demonstrated by several ethnographic studies, rituals are not a privilege of the non-industrialized societies. The industrialized societies also reveal a need to live the profound experience of the ritual. In particular, Japanese society is known for the numerous examples of ritualized moments in the everyday life contexts. However, in my paper I would like to focus on the more “classical” examples of rituals, namely the rites of passage. These rituals have undergone profound transformation throughout the 20th century in Japan, following the impact of profound socio-economic changes, such as modernization, urbanization, commercialization and others.</p> <p>In the social representations of the rituals one can detect the reflection of the values, and their transformation through time. In their contemporary forms, the rites of passage allow individuals to express their cultural preferences, aesthetic attitudes, taste, status differences and ways of conceiving the world. Even if all these factors play an important role in the identity construction of the individual, the resulting identity is more often imagined rather than real. This process of construction is not simply centered on the individual choices, but it is naturally influenced by a complex set of dynamics present in contemporary Japan.</p> <p>Some of the main research questions are: can a detailed examination of the present forms and patterns of rituals give an insight of their importance for the individuals and the society? What are the meanings and functions that Japanese society presently attaches to these rituals? Can the identity construction be reduced to a unilinear commoditization process? In order to shed light onto these problems I aim, firstly, to examine the historical process of change in the structure of three examples of rites of passage: marriage (<i>kekkonshiki</i>), the transition to adulthood (<i>seijinshiki</i>) and the ritual celebrations during infancy (<i>shichigosan</i>). Secondly, I intend to analyze the forms through 30 which these rituals are presented by the commercial</p>

	institutions involved in their organization. Thirdly, I will analyze the rituals as platforms where individuals' and social expectation and ideas intermingle with the commercial interests. I would like to look at rituals as cultural forms that express the tension between the social role of individuals and the re-construction if identity.
KEYWORDS:	Japan, social rites

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TITLE:	The 'Good Student' and political legitimization in Contemporary China: Constructing National Identity through Institutional Practices
ABSTRACT:	<p>This paper focuses on the construction, reproduction and challenging of an interested Chinese national identity into the institutional space of the school. The study comes from a research carried out in three public and urban schools in Zhejiang province (China) that were institutionally categorized as 'experimental' (实验学校), as they were supposed to implement in first place the Chinese educational reforms before the rest of the nation schools. Specially, these educational centres were in charge of leading those educational reforms related to the national policies for "modernization" (现代化) that were outlined by the Chinese Communist Party (CCP) as a reaction of its loss of legitimacy after the "open doors" economic policies in the 80's. In this way, these schools' everyday activities were a relevant discursive space for examining shifting politics of identity and tensions between local, national and wider social processes of change under the emergence of the new globalized economy.</p> <p>Critical Sociolinguistic Ethnography was taken as a theoretical/methodological framework (Heller 1999, Rampton 2006, Martin-Jones 2007, Martín Rojo 2009), so that data collection involved interactional, ethnographic and discursive analytical perspectives in order to capture those legitimated practices shared by all of the three schools. In doing so, both in- and off- classrooms spaces will be focused, although attention will be mainly paid to the interactional practices in English language classrooms. Analysis will draw specifically on the Bourdieu's notion of <i>logic of the social field</i> (1990), which means looking at the educational space as a key social site where regulation of activity is central for the production, distribution and valuation of social identities in connection with the framework of ideological orientations (and therefore, with social, economic and political interests). Particularly, interactional and textual fine-grain of those schools' everyday life will be studied in order to look at how they contributed to produce a moral category (the 'good student') that, based on particular cultural and symbolic resources, legitimates a Chinese national identity in which the CCP occupies a central position.</p>
KEYWORDS:	China, Education

Session I-3: Constructing identities by facing "the other"

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TITLE:	Japanese female body in "women's magazines"
ABSTRACT:	This research focuses on the construction of a "modern Japan" through the representation of the Japanese female body in "women's magazines". The project draws on theoretical frameworks developed in the field of socio-cultural studies and anthropology. These have two main implications.

	<p>First, the discourse of the Japanese modernity should be understood according to its roots. Second, the role of the woman within this discourse needs to be taken into account. Therefore for this understanding, we should analyze the context of the discursive tradition from which the concepts of Orientalism (Edward W. Said, 2007) and Auto-Orientalism (Roy Andrew Miller, 1982) spring while taking part in the discussion of Japanese "modernity" and "tradition" that started during the transition period of Meiji era. Thus, it is important to pay attention to the representations of the Japanese woman that these discursive traditions have constructed. In this case, we can take as paradigmatic images of the Japanese woman in the representation of tradition and modernity, respectively, the examples of Madame Butterfly (the main character of an opera, with music of Giacomo Puccini and libretto of Giuseppe Giacosa and Luigi Illica, that is based on a theater play of David Velasco and inspired by the book of Pierre Loti, Madame Chrysanthemum) and Naomi (the main female character of the novel “Chijin no Ai” ちじん あい -痴人の愛 -, literally “A fools love”, written by Junichirō Tanizaki). This analysis shows how the western Orientalism and the Auto-Orientalism of Japan are two sides of the same coin. Both of these discursive traditions are an integral part of the construction of collective identity as they produce a “Self” and an “Other” by essentializing (and homogenizing) cultural aspects. In this sense, women usually have maintained and preserved tradition, and therefore, cultural identity. In the case of Japan the ideal model of the female has been constructed in a dialectic relationship between East/West, tradition/modernity and Madame Butterfly/Naomi.</p> <p>This project aims to approach this debate by analyzing the representation of the social forms of the “female body” in magazines. These representations can be understood as a compendium of images that shape our imaginary, which is frequently reproduced by the institutional discourse (through the mass media) in order to perpetuate a national female identity.</p>
KEYWORDS:	Japan, Women, Modern era, Orientalism, Self-Orientalism

AUTHOR:	Marco CERESA
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TITLE:	Re-conquering the Chinese princess: re-appropriation of <i>chinoiserie</i> and assertion of Chinese identity
ABSTRACT:	The recent re-appropriation of Giacomo Puccini’s opera <i>Turandot</i> by the PRC cultural establishment, leading to its partial rewriting, is examined here as a contradictory example of both identity assertion and of self-orientalism. Starting from the migration of the fable of the princess (and its associated musical themes) from East to West and back, this paper treats the myth of Turandot as part of the construct of the image of China as a backward and cruel country. At the same time, the paper shows how performances of Puccini’s <i>Turandot</i> in iconic places and moments in recent Chinese history (the Forbidden City, the National Center for the Performing Arts during the Olympics) are an attempt, not always successful, to re-appropriate the paradigms of orientalism in order to strengthen a sense of national identity.
KEYWORDS:	China, Orientalism, Self-orientalism

AUTHOR:	Maria Teresa RODRIGUEZ
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TITLE:	Translation and Cultural identity: The reception of ethical and aesthetical values of Japanese culture in the West.
ABSTRACT:	<p>The aim of this communication is to analyse and compare the context, pretext and text (Widdowson 2004) of two representative works of nihonjinron discourse in the Meiji Era in Japan: “Bushido. The Soul of Japan” (1900), by Inazo Nitobe and “The Book of Tea” (1906), by Okakura Kakuzô, the Japanese authors/self-translators, who were pioneers in inter-cultural studies and in transmitting the values and concept of Japanese culture to the West. Like Nitobe’s Bushido, Okakura wrote “The book of Tea” in English, already a kind of self-translation -self translation “in mente”- (Tanqueiro, 2000, 2002, 2006)¹. These two texts will be analysed to see how the context and readers influence the reception of the text as discourse through the translation process of the self-translator, a privileged translator (Tanqueiro, 1999). That is why i would like to add the dimension of the original authors as a self-translators between distant cultures and analyse the self-censorship of these authors/self-translators who have also a clearly Orientalist vision</p> <p>Although the interests, academic and intellectual training of these authors were different, all knew English and other European languages and were experts in Western thought. Nitobe, who was Vice Secretary of the Society of Nations and had studied in Europe and the United States, was a Christian and married to an American Quaker. Therefore Nitobe, tried to present the Bushidô as the Soul of Japan (Yamato Damashii), and at the same time tried “building bridges between East and West by presenting an idealised and cristianized interpretation of the path of samurai”. (Beeby & Rodríguez 2008; Rodríguez 2008). Okakura studied and worked in England and USA as well, and had a deep influence in the reception of the aesthetic values of zen buddhism in the West. However, despite their unquestionably international vocation, they remained convinced ambassadors of their Japanese roots and their rich cultural heritage.</p> <p>That is why our goal is to highlight the role of these self-translators as cultural mediators between distant cultures and their influence in the process of construction of the image and cultural identity of the Japanese nation in the rest of the world in the XXth and XXIth centuries.</p> <p>¹ Works that are written in a linguistic and cultural context different from that of the readers of the original text so that the author must “translate” the cultural references in order to be understood.</p>
KEYWORDS:	Japan, Modern, Cultural identity, Orientalism, nihonjinron, sel-translation, self-censorship, paratextual elements

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TITLE:	The poet Chen Li and the construction of the Taiwanese identity
ABSTRACT:	<p>The Taiwanese poet Chen Li, born in 1954, is constructing through his work a discourse which echoes the « nativist movement » (<i>bentuzhuyi</i>), a movement of return to the local culture and realities of Taiwan, which aims to define an identity distinct from the Chinese continent and the other countries. Through his poems, he is painting a portrait of his home city Hua-lien, on the Eastern coast, but also of Taiwan itself, with its memory, its present, its natural landscapes, its linguistic diversity, its specific writing. In this paper, we will try to find out the connections of his poetry with the national nativist movement, but also to clarify his own representations and his own strategy to position oneself both at the edge and in the</p>

	center of the world.
KEYWORDS:	Taiwan, poetry, Nativism

AUTHOR:	Michael JAKOBSEN
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TITLE:	Frozen Identities. Inter-Ethnic Relations and Economic Development in Penang, Malaysia
ABSTRACT:	<p>Identity formation is probably one of the most discussed aspects of human positioning within anthropology, sociology and political science, just to mention a few of several main players in the social sciences. In general notions of identity have been based on either an absolutist or primordial understanding of belonging or a constructionalist notion in which social and political positioning in terms of identity formation are governed by a given context. This paper bases its understanding of identity on the latter approach. This means that depending of context individuals have several different though related identities to choose between when manoeuvring in a complex and dynamic social environment. Identity formation and its various forms of externalisation are thus negotiated and not absolute. On the basis of this identity formation, achieved or ascribed, is thus an integrated part of agency in a given societal setup. To illustrate the complexities and in this case negative ramifications of social engineering the present paper focuses on interethnic relations and industrial development in Penang, Malaysia.</p> <p>Since the introduction of the New Economic Policy (NEP) in 1971 the ethnic borders between the three main ethnic groups in Malaysia, the Malays, the Chinese and the Indians, have been locked in a negative triangulation. The driving force behind this is a positive discrimination of the Malays in relation to the other two ethnic groups. This has resulted in a hardening of ethnic borders thus making social mobility across ethnic boundaries very difficult. Processes of identity formation are therefore closely following ethnic borders. Due to this state of affairs the most wealthy and best educated ethnic group, the Chinese, are not getting the most attractive jobs within neither the top echelons of the state bureaucracy nor in academia thus leaving Malaysia altogether for better job opportunities abroad. The same goes for young Chinese graduates who aspire to pursue a university degree. In both cases Malays are getting the most attractive jobs and most of the government grant for taking up studies at the university. Because of their ethnically determined positioning at the bottom of the society the majority of Indians are facing tremendous problems moving up the social system, as they have neither the wealth nor education to do that. In other words all three ethnic groups are locked in their respective ethnically defined cages.</p> <p>The main consequences of this negative ethnic triangulation are that the most important jobs within the bureaucracy are manned by not the best educated, and the students at the universities are not the best qualified due to the politically designed preferential treatment of the Malay. Perhaps the most serious consequence of this is that it has denied Malaysia the freedom of manoeuvre as a nation. This is so much more problematic as Malaysia is facing a serious economic problem now that the current global economy is contracting. For Penang in particular this has meant that low level manufacturing in the computer and other high-tech end of the industrial setup have threaten to move to other countries, for example Vietnam, which can provide lower production cost than Penang. This means that if Penang is to uphold it position as a high-tech hub in the region then it has to move up the value chain by making the 250 plus MNCs in the high-tech business move their R&D departments to Penang. The possibility for doing that is there due to a highly developed</p>

	<p>infrastructure and an investor friendly government, but the problem is, however, that a slow and complex bureaucracy is taking a heavy toll on an effective handling of business matters. The same goes for the production of university graduates to the R&D heavy high-tech and bio-tech industries. That too is to low and not of the expected quality due to the fact that the best students venture abroad. Put together these two factors seem make the MNCs reconsider their position in Penang. As indicated above one of the main reasons behind these serious failures are the politically designed preferential treatments of Malays thus choosing ethnic belonging over the best qualified individuals regardless of ethnic belonging. Such a move jeopardizes the overall strategy of moving Penang up the value chain. The frozen ethnic boundaries and thus locked mode of identity formation across ethnic boundaries constitutes a lid on the economic development in this the second largest contributor to the national Malaysian budget.</p>
KEYWORDS:	Malaysia, Ethnicity, Economic development

ABSTRACTS TRACK 2 : RISK PERCEPTION IN EAST ASIA

Session R-1: Understanding Risk

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TITLE:	Poverty: The risky way towards the re-creation of the identity in the contemporary Japanese society
ABSTRACT:	<p>Japan in a generation went from a system of lifetime employment to high use of part-time and temporary workers. The latter have poor earnings over their working years and face poverty in their middle age. Worse, Japan has comparatively weak safety nets (one of the reasons for its high savings rate) and less reliance on extended families than some other Asian cultures.</p> <p>In a relatively short time, the world's second largest economy has been transformed from a cohesive, egalitarian society to one saddled with the ills of the neo-liberalist model: a growing underclass, social alienation, widening income disparities and simmering discontent. The country's once-vaunted social and labour contracts have failed to keep up with the changes wrought by globalisation, leaving a large number of people barely managing to survive.</p> <p>Japan's minimum wage (687 yen per hour) is in danger of falling to the lowest level among OECD countries. Japan is still, relatively speaking, an egalitarian society, where income disparities are nowhere near as large as they are in many western societies. But the old social and labour contract – which promised income stability, assured that hard work would be rewarded, healthcare would be within everyone's reach and people could retire knowing that their pensions would keep them off the streets – no longer applies to a considerable proportion of the Japanese public.</p> <p>The rise in working poor stems largely from a sharp increase in non-regular workers as Japanese companies restructure their workforces to cut costs and remain globally competitive. Non-regular workers, including part-time workers, temporary workers and others, comprise more than a third of the total workforce, according to government statistics. In addition, there are at least 1.8 million "freeters", who take on whatever temporary jobs they can find and generally have no benefits. Thousands of freeters, in their 20s and 30s, sleep in internet cafés and are unable to find stable employment because they lack a permanent address.</p> <p>There is growing concern that spreading poverty is leading to an increase in suicide, crime and the divorce rate and even aggravating Japan's falling birth rate. Poverty is</p>

	<p>not just a situation of low wages but isolation from society, from family, friends and workplace.</p> <p>The paper is focused on the crucial problem of the economic and social risks which result from hollowing (<i>kudoka</i>) the Japanese middle class and spreading poverty, and discusses the tricky question whether the consciousness of poverty could play any “active” role in re-creation of the new identity in contemporary Japan.</p>
KEYWORDS:	Japan, Labour market, working poor

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TITLE:	Shifts in risks and institutional adjustments in Japan – the example of the transition process from school to work
ABSTRACT:	School to work transition in Japan was characterized by a highly institutionalized process based on mutual agreement between schools, companies, the state and its agencies. The wishes of the individual pupils were of less importance – but the system guaranteed them a more a less “risk free” transition from school to work. From the beginning of the 1990ties the economic crisis led to a substantial erosion of the system and placed a considerable risk of getting “lost in transition” (Brinton) with the pupils. This development as well as the institutional adjustments will be analyzed in this presentation.
KEYWORDS:	Japan, Education, Labour market

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TITLE:	Fiscal Federalism and the Risk of Double Standards in Providing Public Goods – An Empirical Study of Zhejiang Province, China
ABSTRACT:	This paper investigates the link between fiscal federalism and inter-county inequality. Regional focus is Zhejiang province in China – an area where both decentralization and inequality developed at a pace well above the country’s average. I employ a stochastic frontier model to measure the impact of fiscal incentives on the speed of convergence. The empirical results indicate that allocative, distributive, and competitive incentives mediate the effectiveness of public policies governing education, infrastructure, communal administration and taxation. Wealthy counties, however, seem to be more sensitive to these incentives. The paper concludes that fiscal federalism, indeed, contributes to good governance. Market preserving effects, however, are limited to well-developed areas. Local governments in poor counties are not able to fully internalize the effects of public spending and, as a consequence, experience fewer incentives to compete. In this context, fiscal federalism may even reduce efforts to effectively provide public goods in indigent areas relative to the case of no competition. The empirical results suggest that China’s system of market preserving federalism needs to be substituted by a more radical approach to redistribution not only between provinces but also within provinces in order to prevent double standards for the provision of public goods.
KEYWORDS:	China, Fiscal federalism, Inequality

Session R-2: Policies on Risk

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TITLE:	The Governane of Pandemic Risks in Japan: The Case of Avian Influenza
ABSTRACT:	<p>As research by anthropologists and historians has long since shown, the spread of infectious diseases, with high rates of infection and mortality among humans, has been contributing to the collapse of empires and the breakdown of other social and political systems throughout the course of history. In today's society, the outbreak of highly contagious fatal infectious diseases also poses a severe threat to the public's health, welfare and stability of afflicted states, as well as to the international community as a whole. However, implementing precautionary measures, to obtain a high level of pandemic preparedness, has not traditionally been a top priority on national government agendas, or those of international organizations. In fact, the threat of future outbreaks of new pandemic diseases, with uncontrollable local and global consequences, seems all too vague and too diffuse to warrant tying up extensive resources, especially a long-term basis. As a result of this "uncertain future", we may speak of risks in the context of these pandemic challenges.</p> <p>Avian influenza type H5N1 is one newly emerging infectious disease that has recently been framed in a risk context. Most of the 413 human infections recorded up until the end of March 2009 (256 of which were fatal) are thought to be the result of animal-to-human transmissions. Although, this appears to be a relatively small number, virologists and other researchers are warning against future genetic changes of the highly pathogenic H5N1 virus. This is due to the fact that, dangerous mutations could allow avian influenza to spread easily among humans, causing high rates of illness and death, and other human, economic and social costs. When confronted with the animal-to-human transmitted avian influenza outbreak, which erupted in East Asia in 2004, many national governments finally started to consider how they might prevent or prepare for a severe H5N1 pandemic – or in other words, they questioned how they could mitigate the risk they faced.</p> <p>Based on this premise, this paper deals with the Japanese government's response to the risk of an evolving avian influenza pandemic. It aspires to find out, whether an impending large-scale H5N1 outbreak has led to an alteration of strategies vis-à-vis pandemic health risks and/or whether it has initiated institutional change in the public health and safety sector.</p>
KEYWORDS:	Japan, Health, Policy planning

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TITLE:	Environmental risk perception and environmental governance in China
ABSTRACT:	<p>Accepting "environmental risk" as being the actual or potential threat of adverse effects on living organisms and on the environment arising out either from Man's activities or from natural processes, three types of China's priority environmental risks/problems are: a) Pollution of urban air, rivers and soils; b) Soil erosion, loss of forest and grassland, loss of species and habitats (especially wetlands), and intensive and extensive urbanization; c) Floods (as opposed to water shortages in certain regions), earthquakes and landslides. If problems a) and b) are mostly due to human activities, type c) problems have in general natural causes. Pollution occurs</p>

	<p>at different scales: local (villages, cities, mine sites, etc.), regional (<i>e. g.</i> in the Pearl River delta area) and national (as a result of widespread sources of pollution like China's great number of industrial units, the agricultural areas on the whole and the big energy demand resulting from industry and agriculture needs and also from transportation and from domestic consumption that are based on fossil fuels). To pollution is related China's contribution to the global production of greenhouse gases, to global warming and to climatic change. If environmental problems in the big cities are well known, pollution and degradation have also grown up in rural China, the so-called Township and Village Enterprises (TVIEs) being responsible for a lot of wastewater, industrial emissions and solid waste. As for natural disasters, each and every year the media give us abundant news on what unfortunately happens there.</p> <p>So it may be concluded that environmental problems of several types, of several severity degrees and at several scales do exist in China. How does the country deal with such problems? In March/2008, a Ministry of Environmental Protection was created, (replacing SEPA) possessing several departments and offices in its headquarters in Beijing and also five regional inspection and enforcement centres and several regional laboratories and research centres, too. The organizational structure for environmental protection in China has several levels (accompanying the multi-layer governmental administration structure) that interact in a complex way. Environmental Protection Bureaus, committees and commissions play an important role at all levels. Apart from that, several scientific institutions belonging to various ministries deal with weather, flood, earthquake and landslide monitoring and forecasting. As persons in charge of environmental protection and as other individuals, members of civil society, are more and more called in to intervene in the discussion of environmental risks, as shown for instance by the increasing number and diversity of NGOs and by the increasing number of environmental complains are presented to the authorities, all this shows that environmental risk in China is perceived by authorities, institutions and civil society. It shows also that environmental governance is put in practice in the country, in the sense that state, civil society and a growing private market interact in order to formulate and implement environmental policies, so responding to demands from the community. However China has still a long way to go since: the country's energy demand is going to be increased with bad environmental effects; the government capacity to enforce environmental laws needs to be improved; the business sector has to play a more active role in environmental management; greater transparency of information on environmental conditions is needed, as well as greater policy coherence and planning capacity for both domestic and international environmental issues; more research in the areas of forecasting, prevention and mitigation of effects of natural and man-made and man-induced risks and disasters has to be promoted; and decision making and policy makers have to take more and more into consideration recommendations from the sector of environmental science and technology.</p>
KEYWORDS:	China, Environment, Policy planning

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TITLE:	Valid risk assessment or disproportional risk magnification — a review of four quantifying methods, applied to the contemporary Chinese context
ABSTRACT:	This paper questions the construction of valid risk assessment concerning Chinese products in the international marketplace, taking as its starting point the fundamental question of which methods arguably provide valid insights into potential risk. The paper proposes four different avenues of enquiry, namely statistical representations of innovativeness, occasions of scientific misconduct, IPR

	<p>infringement cases, and criminal investigations. The paper questions whether these approaches, individually or in combination, allow us to reach an adequately nuanced analysis of China’s current manufacturing industries or whether, to misappropriate a famous Chinese expression, we are simply ‘adding legs to the painting of a snake’, and positing a risk that does not really exist, or at least engaging in disproportional risk magnification.</p> <p>The first of the four quantifying methods reviewed is the way in which Chinese official government statistics represent innovation capacity in China. Griliches (1998) noted that patent statistics can be a mirage appearing to provide a great number of objective and reliable proxies for innovation. It is not misleading to suggest that Chinese official statistics for many observers do indeed serve the purpose of acting as reliable proxies for innovation and implicitly for China’s remarkable innovative potential. A careful review of the available statistics for cutting-edge technologies suggests that we may be viewing a mirage. If patent statistics are indeed a mirage, a second avenue of research can be the current state of scientific misconduct in China, particularly in the light of the following statement by Ren Ying, a member of the Councillors’ Office of the State Council, “Plagiarism and fake research have become rampant in China, and are eroding people’s trust in academia”. Relying upon articles in <i>Science</i> and other sources, the paper attempts to quantify Ren Ying’s assertion. If the research community is in itself at risk, this behaviour may have spread to the manufacturing industries. In the third field of research, the paper examines the continuing growth in the number of IPR infringement cases and, specifically, trademark cases. In addition to following the increasing trend, the paper draws conclusions from a number of recent cases decided in Shandong and Zhejiang provinces. In the fourth and final field of research, the paper assembles instances of criminal cases arising from the illegal importation of fake products originating in China into the EU, and attempts to put these figures into a meaningful context, conscious of the risks implicit in the distorting lens of international media.</p>
KEYWORDS:	China, Intellectual Property, Law

Session R-3: Risk and National Security

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TITLE:	Military assets and Humanitarian intervention: an American approach to manage risk in Southeast Asia
ABSTRACT:	<p>In 2007, the U.S. Department of Defense began an operation named “Pacific Partnership”. Deploying military assets – the U.S.S. Peleliu, an Amphibious Assault ship of the U.S. Navy with onboard military and civilian personals – “Pacific Partnership” provided humanitarian assistance to several nations in Southeast Asia and Oceania, from Philippines to Micronesia. This operation was renewed in 2008 with a hospital ship, the USNS Mercy which conduct a 4-month deployment to Southeast Asia. These goodwill efforts are not only the consequence of US kindness towards the area populations. Indeed, this new typology of action, which develops Civil-Military Operations concepts, became a political tool to managing risk for Washington.</p> <p>As U.S. Navy officials said, the “Pacific partnership” operation is an international initiative developed by US Pacific Command (PACOM) and international partners to improve maritime safety and security in Southeast Asia.</p> <p>Additionally to bring an humanitarian and development support, thus a training</p>

	<p>supply for security forces, this kind of operations allow United States to keep privileged relations with visited countries, and even give to local populations a better image as that of U.S. led military interventions in Iraq and Afghanistan.</p> <p>The origin of this new typology of intervention in East Asia and the consequence of these actions in the prevention and management of risk in the area has to be examined. Risks in Southeast Asia are ubiquitous, from political instability, to natural disasters and hazards, including separatism and insurgency situations, terrorism and maritime piracy. With an outlook on U.S. foreign and security policy in Southeast Asia since 9/11 terrorist attacks, it appears that United States interventions in the area monopolize this kind of operations: in South Philippines, during <i>Balikatan</i> exercise in 2002, but also in Indonesia during the operation “Unified Assistance” after the tsunami disaster in Aceh. If the motives seem in the first appearance different in each case – counter-insurgency in Mindanao, goodwill operation in Aceh – the typology of action remind the same: the use of military means to lead NGO kind of intervention. More interesting, Washington officials are now considering this ilk of action as an entire part of their new security strategy¹. Indeed, the positive feedback of these interventions in Southeast Asia has created a keen interest of decision makers. Nowadays, “Partnership” operations are developed all around the world with Africa Partnership and Southern Partnership – for South America – and of course, “Pacific Partnership” will be renewed in 2009.</p> <p>To sum-up, this paper will discuss the sources and purposes of this way of intervention and will examine the outcomes of this alternate way to manage risk in Southeast Asia.</p> <p>¹ <i>A Cooperative Strategy for 21st Century Seapower</i>, Department of Navy, Department of Defense, October 17th 2007. p. 7.</p>
KEYWORDS:	Southeast Asia, Security, US policy

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TITLE:	Risks to sustainable development of Japan: The implication of national security policy
ABSTRACT:	<p>The purpose of my paper is to highlight how business operates in a historically contingent international system, and how this system imposes certain normative as well as material constraints, as well as opportunities, on how business operates. The narrower aim is to draw attention to important changes in the structure of the regional international system in East Asia and how these have affected the perception and management of risk by business. Specifically, it focuses on a method to study risk--that is, the relationship between risk and governance. The paper elucidates how the absence of war and conflict and the creation of a regional level of governance in East Asia have served to remove a range of risks to sustainable development. We argue that national security policies seeking the elimination of state-to-state war and the reduction of conflict in East Asia, on the one hand, and the creation of a range of mechanisms for regional governance-APEC and the East Asian Summit being two of the key-have been crucial in determining the role of business in promoting sustainable development in East Asia. It concludes by reflecting on the importance to the study of East Asia of developing new methodologies for the study of risk, taking cognizance of the imperative to adopt an interdisciplinary or even trans-disciplinary approach centring how risk is actually</p>

	used as a tool of governance to facilitate the operation of business in a contingent international system.
KEYWORDS:	Japan, National security, Regionalism
