

# Revisiting the Intimate and Public Spheres and the East-West Encounter

## Program and Travel Information

**11** [Sat] · **12** [Sun] January 2014  
Next-Generation Global Workshop

Theme 1 : Revisiting the Intimate and Public Spheres  
Theme 2 : The East-West Encounter

**13** [Mon] January 2014  
Business Meeting and International Conference

会 場  
Venue

稲盛財団記念館 (京都市左京区吉田下阿達町)  
Inamori Center Bldg.

### The Host Organization:

Kyoto University Asian Studies Unit  
E-mail: [asean6.office@bun.kyoto-u.ac.jp](mailto:asean6.office@bun.kyoto-u.ac.jp)  
HP: <http://www.kuasucpier.kyoto-u.ac.jp>

### The Co-host Organizations:

Asian Research Center for the Intimate and Public Spheres  
HP: [http://www.bun.kyoto-u.ac.jp/en/arcip/arcip-top\\_page/](http://www.bun.kyoto-u.ac.jp/en/arcip/arcip-top_page/)

Center for Applied Philosophy & Ethics  
HP: [http://www.bun.kyoto-u.ac.jp/en/cape/cape-top\\_page/](http://www.bun.kyoto-u.ac.jp/en/cape/cape-top_page/)

<b>PROGRAM</b> <b>The 6th Next-Generation Global Workshop</b> <b>Revisiting the Intimate and Public Spheres and the East-West Encounter</b> <b>at Inamori Center Bldg.3F, Kyoto University, Japan</b>	
<b>DAY 1: January 11 (Sat), 2014</b>	
9:00 - 9:30	Registration
9:30 - 9:50	Opening Remarks: Prof. OCHIAI Emiko (KUASU Director, Kyoto University) Prof. AKAMATSU Akihiko (Executive Vice-President, Kyoto University)

Room: I	Session 1: Family
	Chair: SHIRASAKI Mamoru (Kyoto University)
9:50 - 10:20	TRAN Giang Linh (Institute for Social Development Studies) Why Are Sons Preferred in Viet Nam?: Cultural Ideologies, Socio-economic arrangements and Normative Pressures
10:20 - 10:50	SPECKER SULLIVAN Laura (Kyoto University, University of Hawaii) Comparative Foundations of Informed Consent in the United States and Japan
10:50 - 11:20	TURUNEN Jani (Stockholm University) Living in Two Homes: Shared Physical Custody of Children after Parental Union Disruption
11:20 - 12:00	Comments and Discussions Commentator: Prof. Michiyo YONENO-REYES
12:00 - 13:20	Lunch Break (Meeting of Japanese Studies Scholars @ Room II)
	Session 2: Community
	Chair: INUI Junko (Kyoto University)
13:20 - 13:50	KHAREL Sambriddhi (Nepa School of Social Sciences and Humanities ) The Impact of Modernization on Dalit identities and Occupations among Three Dalit Communities in Kathmandu, Nepal
13:50 - 14:20	Aboobacker RAMEEZ (National University of Singapore) The integration of minority Malay immigrants into the core communities in Sri Lanka
14:20 - 14:50	ZHU Ruolei (National University of Singapore) Exclusion of the Forest-Dependent Poor: A Cross-Case Study on Forestry Communities in China
14:50 - 15:30	Comments and Discussions Commentator: Prof. ZHOU Weihong
15:30 - 15:45	Break
	Session 3: Gender and Sexuality
	Chair: IRIE Keiko (Kyoto University)
15:45 - 16:15	HO Diane Szu-Ying (National Taiwan University) Revisiting Gendered Division of Household Labor: Effects of Co-residence with Parents on Housework
16:15 - 16:45	BETA Annisa Ridzkynoor (National University of Singapore) How do Muslim women speak?: Hijaber Community and Visual Representations
16:45 - 17:15	HAMILTON Robert (Seoul National University) Reflexive Cosmopolitanism and Sexual Identity—A Study of Queer Identity & Sexuality in South Korea via Male Bisexuality
17:15 - 17:55	Comments and Discussions Commentator: Prof. Roland PFEFFERKORN
18:45-20:45	Welcome dinner ceremony: Address from Prof. MATSUMOTO Hitoshi (President, Kyoto University)

<b>Room: II</b>	<b>Session 4: Welfare and Redistribution</b>
	Chair: INOMATA Yusuke (Kyoto University)
9:50 - 10:20	FUKUDA Jun (Kyoto University) Does the Transition from a Defined Benefit Plan to a Defined Contribution Plan Decrease Employee Numbers?
10:20 - 10:50	SHEN Ke (Fudan University) China's Age of Abundance: When Will it Run Out?
10:50 - 11:20	XU Yao (Kyoto University) Social Assistance in Urban China: From Dual-structure to Integration
11:20 - 12:00	Comments and Discussions Commentator: Prof. Jen-Der LUE
12:00 - 13:20	Lunch Break (Meeting of Japanese Studies Scholars @ Room II)
	<b>Session 5: Designing Modernity</b>
	Chair: FUKUDA Jun (Kyoto University)
13:20 - 13:50	Marco ZAPPA (Ca' Foscari Univ of Venice) Development as a <i>brand</i> : Japanese ODA to Asia and the Case of Vietnam in a Historic Perspective
13:50 - 14:20	WANG Tianhe (Kyoto University) The Environmental Taxation in China: Theory and Practice—The Debate over the Land Use Tax from Environmental View
14:20 - 14:50	YAMASHITA Tsuguta (Kyoto University) Alienation from Architecture?: A sociological investigation on the modernisation of architecture
14:50 - 15:30	Comments and Discussions: Commentator: Prof. Pekka KORHONEN and Prof. HOU Yangfang
15:30 - 15:45	Break
	<b>Session 6: Literature and Culture</b>
	Chair: MIYAMOTO Wakako (Kyoto University)
15:45 - 16:15	CHONG Ki-In (Seoul National University) “Hanshi (Literary Chinese Poetry) Modernism” and the Formative Stages of Modern Poetry in 1920's Korea
16:15 - 16:45	LI Ling (Beijing Foreign Studies University) The West in the Modern Japanese Travel Accounts of China
16:45 - 17:15	Filippo CERVELLI (University of Oxford) Historicity, Language and Trauma in the Zero Nendai
17:15 - 17:45	HAN Ruobing (Leiden University) The Diffusion and Impact of Japanese Manga, Anime Character in the Context of Globalization
17:45 - 18:25	Comments and Discussions Commentator: Prof. Melani BUDIANTA and Prof. MIYAKE Toshio

<b>DAY 2: January 12 (Sun), 2014</b>	
9:00 - 9:30	Registration

<b>Room: I</b>	<b>Session 7: Care</b>
	Chair: JOHSHITA Kenichi (Kyoto University)
9:30 - 10:00	CHEN Ying-Fang (National Chung Cheng University / University of Southampton), Chung-Yang YEH (University of Southampton) The Political Economy of Female Employment in Taiwan: The Employer's Perspective
10:00 - 10:30	Chin-Siang ANG (Univ Putra Malaysia) The Transformation of the Private Sphere
10:30 - 11:00	TANGCHITNUSORN Kanokwan (Chulalongkorn University) International Retirement Migration of Retirees from Developed Countries: Decision-Making Process and Impacts on Destinations
11:00 - 11:30	MORITA Makiko (Aalborg University) Understanding Care Giving and Care Taking Experiences throughout the Life Course —Focusing on Older Couples in Denmark
11:30 - 12:10	Comments and Discussions: Commentator: Prof. Michèle FORTÉ and Prof. TSUJI Yuki
12:10 - 12:30	Address from Prof. KOYAMA Shizuko @ Room I
12:30 - 12:45	Group Photo @ Room I
12:45 - 13:45	Lunch Break
	<b>Session 8: Migration</b>
	Chair: ICHINOMIYA Masako (Kyoto University)
13:45 - 14:15	GROVER Shalini (University of Delhi) Post Colonial Labour Relations with Western Expatriates: Domestic Workers as Ayahs, Maids, and Nannies in India's Globalizing Economy
14:15 - 14:45	Pitambar BHANDARI (Tribhuvan University) Foreign Labor Migration and Shifting Family Structure in Nepal
14:45 - 15:15	SUTINYAMANEE Vasavat (Chulalongkorn University) Factor determining Migration among Hill tribe People in Northern Thailand
15:15 - 15:45	ODASSO Laura (University of Strasbourg) Intermarriages: love and law in European countries
15:45 - 16:25	Comments and Discussions Commentator: Prof. Nirmal Man TULADHAR and Prof. ASATO Wako
16:25 - 16:45	Break
16:45-17:45	WRAPUP @ Room I

Room: II	Session 9: Asian Encounter with West
	Chair: CHIASHI Akihiro (KyotoUniversity)
9:30 - 10:00	Matthias B. (Heidelberg University) Psychical Research and Hypnotism in Republican China: Science, Self-Cultivation and the New Spirituality
10:00 - 10:30	CUBELIC Simon (Heidelberg University) Between Hegemony and Dialogue: The Formation of Legal Knowledge in Early Colonial Bengal
10:30 - 11:00	LIN Wan-Ping (National Taiwan University) Becoming West: the Discursive Practices in the Making of Chinese School in International Relations Theory
11:00 - 11:30	TEO Lee Ken (National University of Singapore) Universal Ideal and Justice in the Social Philosophy of Syed Hussein Alatas
11:30 - 12:10	Comments and Discussions Commentator: Prof. Daniel GOH
12:10 - 12:30	Address from Prof. KOYAMA Shizuko @ Room I
12:30 - 12:45	Group Photo @ Room I
12:45 - 13:45	Lunch Break
	Session 10: Philosophy
	Chair: NAKAJIMA Mitsuhiro (Kyoto University)
13:45 - 14:15	Filippo CASATI (University of St Andrews) , FUJIKAWA Naoya (Kyoto University) Heidegger's Nothingness and Nishida's Absolute Nothingness
14:15 - 14:45	IIZUKA Hajime (Kyoto University) K. C. Bhattacharyya's Subject as Knowable without Thinking
14:45 - 15:15	HAYASHI Itsuki (University of Hawaii at Manoa) Buddhist Emergentism: Conventional Reality in Vasubandhu and Dharmakīrti
15:15 - 15:45	LIU Jingxian (Liaoning University) A Many-valued Modal Interpretation for Catuskoti
15:45 - 16:25	Comments and Discussions Commentator: Prof. DEGUCHI Yasuo
16:25 - 16:45	Break
16:45 - 17:45	WRAPUP @ Room I

<p style="text-align: center;"><b>PROGRAM</b></p> <p style="text-align: center;"><b>The 1st KUASU International Conference and Business Meeting</b>  at Inamori Center Bldg. 3F, Kyoto University, Japan  January 13 (Mon), 2014</p>
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	<b>The 1<sup>st</sup> KUASU International Conference</b> Facilitator: ASATO Wako
9:30 - 10:00	Keynote Speech Prof. DEGUCHI Yasuo (Kyoto University) Title: Welcome to Analytic Asian Philosophy!
10:00 - 10:10	Q & A
10:10 - 10:40	Keynote Speech Prof. Ito PENG (University of Toronto) Title: Reshaping and Reframing Gender, Care and Migration: with focus on Asia Pacific
10:40 - 10:50	Q & A
10:50 - 11:10	Break
11:10 - 12:00	Short Speeches Speaker: Prof. Brij TANKHA (University of Delhi), Prof. Barbara HOBSON (Stockholm University), Prof. Harald FUESS (Heidelberg University) and Prof. Sulistyowati IRIANTO (University of Indonesia)
12:00 - 13:00	Discussions
13:00 - 14:30	Lunch Break
14:30-17:30	<b>Business Meeting</b>



# The Retrieval of Flooded Photos from TOHOKU ～被災した写真との再会～



## Memory Salvage

被災写真救済プロジェクト展示会@次世代グローバルワークショップ

2014年1月12日(日)・13日(祝) 於：京都大学稲盛財団記念館 3階小会議室

Photo Exhibition at Next-Generation Global Workshop

12(Sun)・13(Mon) January 2014 at Inamori Center Bldg. (Kyoto University)

宮城県亘理郡山元町は2011年3月11日の東日本大震災で発生した津波により甚大な被害を受け、町の居住地域のうちの約62%が浸水し、635名が亡くなった。命をとりとめた人々が探し求めたのは、家族の思い出の詰まったアルバムだった。

膨大な「がれき」の中から拾い集められた持ち主不明の写真は、同町だけで約70万枚に及ぶ。撮影者はそれらの写真をITを駆使して救済し、持ち主へと返すプロジェクト「思い出サルベージ」に取り組んでいる。

写真は、被災写真展示公開会場での一コマだ。孫と一緒に写真を探しに来た祖母が、孫が生まれた頃に二人で写った写真を見つけた。津波で何もかもを流された人々にとって、写真は家族の生きた証でもあり、また時に亡くなった家族の代わりとなる。

(撮影・文：溝口佑爾)

The 2011 Tohoku earthquake and tsunami badly damaged Yamamoto town, Miyagi prefecture. About 62% of inhabitable land was flooded and 635 people died. Survivors sought for photo albums filled with memories of family.

The number of photographs of uncertain ownership picked up in huge heaps of rubble, swelled to about 700,000 in this town alone. I'm working on a project called "memory salvage" that aims to salvage such water-damaged photos via IT and return them to their owners.

I took this picture in the place where the photos are returned to their owners in Yamamoto town. The woman with her granddaughter found a photo of both of them. The photo was taken when the granddaughter was a baby. For people who lost everything in the tsunami, photos are a proof that their family members lived, and sometimes have to be the only substitute for dead family members.

(photo, caption: MIZOGUCHI Yuji)

お問い合わせ：思い出サルベージプロジェクト

京都大学アジア研究教育ユニット Kyoto University Asian Studies Unit (KUASU)

<http://www.kuasucpier.kyoto-u.ac.jp/>

# The 6<sup>th</sup> Next-Generation Global Workshop and International Conference

## List of Participants

		<b>Advisors</b>	<b>Presenters</b>
Asia	Seoul National University (Korea)	EUN Ki-Soo	CHONG Ki-In Robert Christopher HAMILTON
	Kyungpook National University	PARK Lyuok	
	Beijing Foreign Studies University (China)	ZHOU Weihong	LI Ling
	Fudan University (China)	HOU Yangfang	SHEN Ke
	Liaoning University (China)		LIU Jingxian
	National Taiwan University (Taiwan)	LU Chia-Rung	LIN Wan-Ping HO Szu-Ying
	National Cheng chi University		WANG Chun-Ying
	National Chung Cheng University (Taiwan)	LUE Jen-Der	CHEN Ying-Fang
	University of the Philippines (Philippines)	Carolyn SOBRITCHEA Michiyo YONENO-REYES	
	Vietnam Academy of Social Sciences (Vietnam)	NGUYEN Minh Huu	
	Vietnam National University Hanoi (Vietnam)	PHAN Hai Linh Pham Thi Thu HA	
	Institute for Social Development Studies (Vietnam)		TRAN Giang Linh
	Chulalongkorn University (Thailand)	Chomnard SETISARN Patcharawalai WONGBOONSIN Kua WONGBOONSIN	Kanokwan TANGCHITNUSORN SUTINYAMANEE Vasavat
	Thammasat University (Thailand)	Thanes WONGYANNAVA	
	National University of Singapore (Singapore)	Daniel Pei Siong GOH	Aboobacker RAMEEZ Annisa Ridzkynoor BETA TEO Lee Ken ZHU Ruolei
	University of Indonesia (Indonesia)	Melanita BUDIANTA Sulistiyowati IRIANTO	



		<b>Advisors</b>	<b>Presenters</b>
Asia	Hasanuddin University (Indonesia)	Andi AMRI	
	University of Delhi (India)	Brij TANKHA	Shalini GROVER
	Tribhuvan University (Nepal)	Nirmal Man TULADHAR	BHANDARI Pitambar KHAREL Sambriddhi
	Universiti Putra Malaysia (Malaysia)	Zaid AHMAD Rahimah IBRAHIM Jo-Pei TAN	ANG Siang Chin
Europe	University of Jyväskylä (Finland)	Pekka KORHONEN	
	Stockholm University (Sweden)	Barbara HOBSON	Jani Tapani TURUNEN
	Strasbourg University (France)	Roland PFEFFERKORN Michèle FORTÉ	Laura ODASSO
	University of Oxford (UK)		Filippo CERVELLI
	University of St. Andrews		Filippo CASATI
	Ruprecht-Karl University of Heidelberg (Germany)	Harald FUESS	Matthias B. Simon Andreas CUBELIC
	Ca' Foscari University of Venice (Italy)	Toshio MIYAKE	Marco ZAPPA
	Leiden University (Netherlands)		HAN Ruobing
North America	University of Toronto (Canada)	Ito PENG	

		<b>Advisors / Professors</b>	<b>Presenters</b>
Japan	Kyoto University	AKITSU Motoki ASATO Wako DEGUCHI Yasuo HIRATA Shoji ITO Kimio IWAI Hachiro KAWAI Junko KAWAKAMI Shikiko KOYAMA Shizuko John LAMBINO MATSUDA Motoji MORI Mariko OCHIAI Emiko OSHIKAWA Fumiko SASAKI Yuki TSUJI Yuki Yee Keong CHOY	FUJIKAWA Naoya FUKUDA Jun HAYASHI Itsuki IIZUKA Hajime SPECKER SULLIVAN Laura WANG Tianhe XU Yao
	Kyoto University / Aalborg University (Denmark)		MORITA Makiko



# *Abstract Collection*

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## ***Session 1: Family***

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**Room I 9:50-12:00 (DAY 1)**



## **Why Are Sons Preferred in Viet Nam?: Cultural Ideologies, Socio-economic arrangements and Normative Pressures**

TRAN Giang Linh

Research and Training Department, Institute for Social Development Studies

The sex ratio at birth (SRB) reflects the number of male birth to 100 female births. The rise in SRB in Vietnam has occurred later than other countries within the region, but has accelerated quickly only for a short period. While in 2000 the SRB was still at normal levels and was estimated to be 106.2 male births per 100 female births, according to the 2009 Census, it had increased to 110.6. Research in the region has shown that a tradition of son preference, among a variety of other factors, plays an important role in this SRB imbalance in Viet Nam.

This paper aims to explore what are the key cultural and social dimensions of son preference as well as family pressures and community norms to have a son. This paper base on a qualitative research conducted in 2010 in four provinces/cities of Viet Nam which all have an elevated SRB and represent four different regions of Viet Nam, namely Ha Noi, Hung Yen (the Red River Delta), Quang Ngai (in the Central), and Can Tho (Mekong River Delta). In-depth interviews were conducted with a total of 123 parents and grandparents whose last child/grandchild was born between 2006 and 2009, half of them are sonless.

The research findings have shown that the forces that compel people in Viet Nam to prefer sons to daughters are complex: at issue are *cultural ideologies* – particularly the idea that family lines are continued through males only and that ancestor worship should be practiced by men if possible; *socio-economic arrangements* – particularly patrilocal residence patterns in which the elderly couples live together with their son, and the ensuring inheritance patterns in which sons inherit the largest share of parents' assets; and powerful *normative pressures* which push people, especially women, to strive for sons in order to gain acceptance and recognition in families and communities. In that context, a woman who does not bear a son are described as 'imperfect' – a woman who does not know how to give birth.

## **Comparative Foundations of Informed Consent in the United States and Japan**

SPECKER SULLIVAN, Laura

University of Hawaii at Manoa / Kyoto University, Kokoro Research Center

While for patients in both the United States and Japan the experience of giving informed consent may be similar - acknowledging comprehension of the medical care suggested and consenting to receive such care - the theoretical underpinnings of the practice in each country have important implications for how the practice is understood and undertaken. In this paper, I will present the historical moments in each country that have contributed to how the practice of informed consent is understood, and suggest that these moments reveal striking divergence in the practices themselves, despite their superficial resemblance. I will look at how this layer of superficial similarity, despite theoretical and historical difference, has led to misunderstanding between the United States and Japan about the ethical import of informed consent, and the manner in which it must be undertaken. Indeed, what is perhaps most striking about the dialogue between the United States and Japan about informed consent is the complex process through which the practice has been transmitted to (or imposed upon) Japanese physicians, appropriated and transformed within Japan, and subsequently criticized by American practitioners and theoreticians. Thus, this paper will not just address issues of ethical practice within medical care, but will have implications for how the East-West dialogue about ethics is understood. While for many Western theoreticians ethics is a universal system of rational consideration by which people in different situations determine the meaning of ethical action and behavior, this perspective is in fact the product of the West's privileged position in modern philosophical thought. Recognition of this dynamic and the requisite rethinking of what ethics is and should be, is the ultimate goal of this paper.

## **Living in Two Homes: Shared Physical Custody of Children after Parental Union Disruption**

Jani TURUNEN

Department of Sociology, Stockholm University

The emergent complexity of family forms in the past decades has got a lot of attention within the social sciences and while studies of children's experience of divorce and other family structure transitions is considerable, the literature on shared physical custody of children is much more limited, especially based on randomly selected nationally representative samples. The reason is likely the fact that it still is relatively rare in most countries. This paper studies children in Sweden, a country that is often considered a fore-runner in development of new family life patterns that are soon followed by other industrialized countries. Shared residence for children is still a relatively new phenomenon in Sweden, but has quickly become increasingly common reaching about one third of all children of divorce. The phenomenon has however not yet been widely analyzed. Shared physical custody and shared residence simply means that the child lives with both parents after a separation or divorce. One should not confuse shared physical custody and shared residence with shared legal custody. Whereas shared legal custody only gives both parents the legal right to decisions about the child's upbringing, school, religious education etc. shared physical custody means that the child actually lives equal, or near equal, time with both parents, moving usually weekly between separate households. This type of custody setting is becoming more common in Western and Northern Europe.

Shared residence makes it possible for both parents to engage in active parenting and gives children the possibility to have ongoing contact with both parents after separation. But some scholars have warned for adverse outcomes for children including stress and weakened social relations due to residential instability.

In this paper I aim to describe this new family form from a child perspective by using data from the Child Surveys of Living Conditions from the years 2001-2003, a high-quality Swedish survey with information gathered from parents and children combined with information from register data. Attention will be given to parental SES characteristics of these families, children's well-being and social relations.

## ***Session 2: Community***

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**Room I 13:20-15:30 (DAY 1)**

## **The Impact of Modernization on Dalit identities and Occupations among three Dalit communities in Kathmandu, Nepal**

KHAREL Sambriddhi

Senior Research Fellow, Nepa School of Social Sciences and Humanities, Nepal

The processes of modernization, trade liberalization, globalization and development have led to unprecedented changes in the family, state and market structures in Nepal, a country characterized by stark inequalities that is exacerbated by the caste system. Dalits, also known as “occupational caste groups” and historically known as “untouchables” are at the bottom of the caste hierarchy. Having faced social exclusion and discrimination for centuries, Dalits today are also struggling to adapt to the fast changes that the processes of social and economic restructuring have engendered. These processes have further marginalized a large majority of Dalits and at the same time provided opportunities to a few. Through a multi-method ethnographic approach which included in-depth, semi-structured, face-to-face interviews, participant observation, field notes and documentary evidence, this paper examines the differentiation and variation in the reproduction of Dalit identities and occupations across three group samples comprised, respectively, (1) householders from three occupationally segregated Dalit neighborhoods, encompassing discrete communities of sweepers, metalworkers and tailors/musicians; (2) individual Dalit activists in Kathmandu, the capital city of Nepal.

The study revealed strong evidence of the continuing embeddedness of caste in Kathmandu. Their everyday experiences of discrimination force both community and political actors to strategically reveal or conceal their Dalit status depending on the situation. Evidence of resistance ranged from everyday individual acts to collective organized forms. The community ethnography revealed important differences across the sweeper, metal-worker and tailor-musician communities. The gender neutrality of the sweeper occupation allows sweeper women relatively more autonomy than that found in the two other occupational caste groups. The tailor/musician group showed all indicators of social mobility into the middle class and had adopted a caste-denying discourse. They have been able to secure a niche in the music and entertainment industry of Nepal and attain high status through that venue. They have been able to find pride in and capitalize on their cultural identity, as musicians, artists and performers. Making music has become an ethnic art, parlayed into commercial success, rather than a predetermined occupational destiny. The lower caste/class communities of metal workers and sweepers face many hurdles. From a structural perspective, they are victimized because of discrimination from upper castes, poverty, lack of education, unemployment, and lack of socio-economic and political intervention programs.



Despite the caste neutralizing forces, living in Kathmandu has not necessarily improved the social and economic conditions of the majority of Dalits in this study. Modernization has not provided Dalits better employment opportunities. Their traditional occupations are threatened and challenged as all caste groups compete for jobs that used to be done by Dalits. Dalits in poor communities are not in a position to compete in the open labor market because of their lack of education and skills that such a market demands.

The study also examines the effort of Dalit organizations to integrate Dalits into the fast changing global economy through innovative methods for a sustainable future.

## **The Integration of Minority Malay Immigrants into the Core Communities in Sri Lanka.**

Aboobacker RAMEEZ

Faculty of Arts and Social Sciences, National University of Singapore

Ethnicity of minority group shifts with a strong influence of core ethnic groups-majority communities in a plural society. Thus, the minority ethnic groups and their members may adopt different identity patterns. As such, individuals or members of minority community who give up their ethnic identity and become identified with the larger society are integrated (Phinney, 2001). This integration occurs either in the absence of identity markers or when there is little desire to maintain one's ethnic identity or culture (ibid: 4823). Malay immigrants in Sri Lanka are largely the descendants of Malay Archipelago during the Dutch and British colonial period in the mid-17th to mid-20th century (Hussainmiya, 1990). Malays in Sri Lanka constitute for 0.3 percent of the total population in Sri Lanka,<sup>1</sup> numbering about 54,782 at present, and are predominantly Muslims. Since Malays are small in numbers and dispersed widely throughout Sri Lanka, living side by side with the core ethnic groups such as Sinhalese, Tamils, and Moors, the prospect for integration of Malays into the host communities is significantly high compared to other communities in Sri Lanka. Thus, this paper examines the degree of integration of Malay immigrants into the core communities in Sri Lanka. A qualitative method has been adapted to this study employing the techniques such as interviews, focus group discussions, and observation, coupled with using the available literature related to the topic.

The findings show that, unlike the other minority ethnic groups in Sri Lanka, the Malay immigrants have shown a great deal of inclination towards acculturation and integration into the core communities in the country. Lack of stereotyping and discrimination against Malays, shared religion, interspersed settlement, growing influence of westernization and urbanization, and flexible interpretation of religious principles are some of the reasons attributed to the integration of Malay immigrants. Most strikingly, the finding also reveals that despite the Malays are integrated with core groups, they have significantly perpetuated their culture and ethnicity in the country and become plural in outlook as they prefer to identify themselves as Malays ethnically or racially, while being a Sri Lankan culturally or nationally.

### **Notes**

<sup>1</sup> Collected from the Department of Census and Statistics of Sri Lanka, 2001.

## **Exclusion of the Forest-Dependent Poor: A Cross-Case Study on Forestry Communities in China**

ZHU Ruolei

Department of Political Science, National University of Singapore

Since the 1980s, forestry management in many developing countries has been shifting to local institutions located inside and outside the government. This decentralization trend is considered beneficial to reduce costs for the central government, as well as to recognize the need and role of the local communities in forestry management.

Nevertheless, a growing number of critics argue that these forms of forestry management are susceptible to problems of elite capture and exclusion of the forest-dependent poor. The literature suggests that exclusion of the poor results from the weakness of official rules to safeguard the low-income households and endogenous heterogeneity existed prior to the introduction of the cooperative programs.

The exclusion of low-income households is by no means a static story. To explicate circumstances that exacerbate or mitigate effects of exclusion, the study presents a theoretical framework that highlights the multiple-level institutional conditions and changes of the forestry resource regime. The inferences are tested on empirical data from China, which has decentralized its collective forestry use rights to community households and liberalized forest resource market since the 1980s.

Building on the multi-level institutional perspective, the research provides a cross-case study to examine the internal exclusion of the forest-dependent households in two major forms of community forestry management organizations: dragon-head enterprises and forestry cooperatives. The findings indicate that the vertical linkage between county governments and organizational managers plays a major role in excluding the forestry-dependent poor.

The study is important because it focuses on the most marginalized people in China—the rural poor. It also contributes to the global debates of decentralized forestry management. This study will be one attempt that links the Chinese episode to worldwide instances of community-based natural resource management.



## ***Session 3: Gender and Sexuality***

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**Room I 15:45-17:55 (DAY 1)**



## **Revisiting Gendered Division of Household Labor: Effects of Co-residence with Elder Parents and Children on Housework**

Diane Szu-Ying HO

Department of Sociology, National Taiwan University

Gender equality between men and women raises many scholars' concerns. In the private sphere, issues of division of household labor between married couples have been rigorously studied. However, some of the key problems have not been properly addressed. In East Asia, such as Taiwan, some married couples not only live with their children, but also live with their elder parents or other family members. Thus, roles of husbands and wives are actually embedded in the complex family structure while there may be other co-resident family members. This study used data conducted in the second phase, sixth wave of the research project "Taiwan Social Change Survey (TSCS)" (2011-2012) to estimate the effect of co-resident elder parents and children on couples' involvements of household tasks.

Results indicate that wives, including cohabiting female partners, are still the main participants of feminine household chores (preparing dinners, doing laundries and home cleaning) in most Taiwanese families. On the other hand, husbands do more appliance repair than their spouses. This finding matches the prediction of gender role perspective.

When regarding wives' and husbands' participations separately, co-resident elder parents and children yet have slightly different effects on married couples. For wives, living with children (sons and daughters) or daughters' spouses tend to enhance the wives' participations on housework, while co-residence of children's spouses, husbands' parents, wives' parents are likely to decrease the wives' involvements. For husbands, they are inclined to do less family chores when living with their son's spouses or their own parents. Although residing with husbands' parents tends to reduce both husbands' and wives' participations on housework, yet, the relative share of wives is enhancing in this situation. It implies that the presence of husbands' parents may have a positive effect on gender division of housework.

Further discussions are needed in order to clarify the possible division of household labor between each family member. Then, it would be beneficial to understand the mechanism of gender socialization on household chores and to search for improvements of gender inequality in the private sphere.

## How do Muslim Women Speak? Hijabers Community and Visual Representations

Annisa Ridzkynoor BETA

Cultural Studies in Asia Program, FASS, National University of Singapore

Consumption and piety are more often considered representative of vain Muslim women, rather than as efforts to replenish gaps created by urban, fast-changing life in the metropolis. Jones (2010) have analyzed that Muslim women enjoy fashionable attires as means of pious expression, although they are often critiqued as highly consumptive and conceited. In 2012, focusing on *Aquila Asia*, I discussed how ‘modern’ Muslim women in Southeast Asia were catered by various lifestyle magazines. Yet, discussions on the cyberspace via *Aquila Asia*’s page have more often invited protests and negative comments from Muslim women in non-Southeast Asian regions, arguing the validity of the Islamic practices. The problematic of urban Muslim women in Southeast Asia, particularly Indonesia, invokes historical traces of past authoritarian government, one that has been dealt with various attempts, mostly in political spheres (Rinaldo, 2010). In contemporary Indonesia, non-political “movement” can be arguably represented with Hijabers Community: started as an informal gathering of young, creative Muslim women in Jakarta, which now has garnered excitements, resulting in ‘branches’ in Indonesian cities. The community holds Qur’an reciting gatherings and sermons as often as it holds make-up and hijab tutorial classes. The changing forms of Muslim women gatherings (along with public’s subverting perception of the often considered as vernacular practice) urge the inquiry of where can these Muslim women actually “speak” without subversion and when they do, how? This question does not trivialize the importance of the content of the gatherings or the heterogeneity of the women themselves, but rather investigates the threads of popular Islamic discourse of “apt performance” (Asad 1986 in Jones, 2010) in urban Indonesia. This paper argues that the visual, circulated via print and digital media, becomes the vehicle in which the Muslim women “speak”. By investigating publications published by Hijabers Community committee and also their digital activities, the visual becomes the arena where these women gain self-authority without having to give heed to dissent.

## **Reflexive Cosmopolitanism and Sexual Identity– A Study of Queer Identity & Sexuality in South Korea via Male Bisexuality**

Robert HAMILTON  
Seoul National University

The marginalizing assertion that sexual minorities should fall within the precepts of Western notions of sexual orientation has caused a neglect of anthropological, psychological, sociological studies in the development of alternative (both non-heterosexual and non-homosexual) sexual identities and lifestyles. Sexualities along the periphery, such as bisexuals, transsexuals, intersex, hijras, and the myriad of other not-so-global sexualities that exist or those that may be lying dormant, have been further marginalized within a capitalist, media-driven world—one that has created a genuine need to dichotomize sexualities along sex lines when conducting research. The resources and outlets available for those who happen to carry a penis or bulbous breasts and for those who do not, for example, change even the dynamics by which we can better understand the nature and meaning of queer sexual identities. This bifurcation of the sexes, added with the need to understand the cultural forces that empower or disempower sexual agency, brings to light several important questions when attempting to understand Asian values and how they overlap, diverge, or conflict with more globalized sexual identities.

Throughout this research, I emphasize the dangers of interpreting the formation of sexual identities in South Korea in line with similar sexualities that resulted from the forces of Western modernity, or assuming that such sexualities are universal or even cross-country comparable. This is, however, the current trend in queers studies in the country; though such scholarship is quickly growing in the country, they remain somewhat devoid of the domestic particularities surrounding its own trajectories, i.e. the connection between sexual behavior and sexual identities. This study explores the connection between sexual behavior and sexual identity in South Korea via an analysis of bisexuality—arguably a nascent sexuality in the country. It also provides a new piece to the global sexuality puzzle.

## ***Session 4: Welfare and Redistribution***

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**Room II 9:50-12:00 (DAY 1)**

## **Does the Transition from a Defined Benefit Plan to a Defined Contribution Plan Decrease Employee Numbers?**

FUKUDA Jun

KUASU Researcher, Kyoto University

In Japan, the pension system consists of three pillars: the National Pension (*Kokumin Nenkin*), Welfare Pension (*Kousei Nenkin*), and Corporate Pension (*Kigyō Nenkin*). The first two programs are the public pension system, and Corporate Pension represents the system within private firms. The Corporate Pension system has changed over the last approximately ten years. Previously, employee pension funds (*Kousei Nenkin Kikin*) were an important institution of the Corporate Pension. These pension funds were established by each firm and operated as a part of the insurance premium of the Welfare Pension. In a time of high interest rates, employee pension funds could gain a large margin. However, when lower growth and interest rates prevailed, many funds faced the loss of insurance premiums, not only from individual employee pension funds but also from the Welfare Pension (*daiko ware*). In short, the operation of employee pension funds hurt the resources of the official pension program. Thus, in 2012, trouble in AIJ Investment Advisors' pension brought the company to abolish their employee pension fund.

In contrast, the use of defined contribution (DC) plans started in 2001. This plan places the responsibility to manage contributions with the employees themselves while a defined benefit (DB) plan locates that responsibility in the pension funds. Traditionally, a DB pension system requires employees to remain at a single firm since this benefit increases with each service year. Transition from DB to DC plans may change the Japanese employment system, which has guarantee long-term employment.

In this analysis, I analyze institutional data supplied by Nikkēi NEEDS Financial to compare the relationship between a company's number of employees and its corporate pension type. The hypothesis is that firms with DC plans have fewer employees than companies with DB plans because employees in DC plans are not as committed to those companies as are workers with DB plans and people in DC plans are easily thought to more easily move between employment locations.

## **China's Age of Abundance: When will It Run Out?**

SHEN Ke

Institute of Demography, Fudan University

China is in a race between its economy and demography. Economically, three decades of virtually uninterrupted economic hyper-growth has propelled one-fifth of humanity into the ranks of middle-income countries. Demographically, China's population is aging at a historically rapid pace as well. Based on macro data from national accounts and micro data from national household surveys, we apply the National Transfer Account (NTA) framework to examine the recent changes in income and consumption at both the aggregate and individual levels. NTA captures a fundamental feature of all societies: the economic lifecycle, which refers to patterns of consumption and income across age that lead to a mismatch between material needs and the ability to satisfy those needs through one's own labor. In this case, the lifecycle deficit (or negative lifecycle surplus) generated by the mismatch between consumption and labor income should be financed through intergenerational transfers, asset income or dissavings. Based on the estimated results from NTA, China, unlike many developed countries, has been running a significant lifecycle surplus, resulted from rapidly increasing labor income, relatively sluggish consumption and also the favorable population age structure. However, using historical levels of consumption as percentage of normalized prime working age labor income in Taiwan as a reference, accelerating population aging will decrease the relative size of effective consumers to effective producers, and is thus expected to erase the lifecycle surplus in China before 2035. China's three-decade long economic boom has led to an age of abundance, but that era will most likely to end in front of the eyes of the current generation.

## **Social Assistance in Urban China: From Dual-structure to Integration**

XU Yao

Graduate School of Letters, Kyoto University

Social security system supported by the planned economy used to be the feature of pre-reformed socialist China. As a significant part of the whole social security system, public assistance in this period was also “planned” by national needs. Based on the socialist ideology of equality and justice, “Three Nos” which provided by states conducted in urban areas, and “Five Guarantees” provided by collective organizations conducted in rural area. It is household registration system that influenced this dual-structure public assistance fundamentally. This paper focused on the reconstruction of public assistance since 1990s in China to reveal the effect of household registration system on public assistance.

The current public assistance system was first introduced in 1997 in urban China, aiming at the “new poor” in urban that caused by the structured unemployment. For rural China, in the meantime, poverty alleviation and development program settled by the government was the priority target, and the current public assistance system in rural area was established nationally in 2007. What distinguish the current public assistance to the former one is, the current system abolished “no jobs and no dependents” as a part of evaluation standard, while qualified the applicants only by their family incomes.

As a part of public assistance, this paper investigated subsistence allowances, medical assistance and housing security based on a field survey in both urban area and rural area. By comparing the number of beneficiaries and the fiscal investment, this paper provide a different perspective from the “structured system of social security”, that is, with the coverage of public assistance expands rapidly in the rural China, the influence of household registration system is weakened gradually. Furthermore, our results were verified through interview with public servants and officers in the frontline of civil administration, which takes us to the conclusion that the reform of public assistance was driven by the idea of pragmatism, and running toward an integrated direction.

## ***Session 5: Designing Modernity***

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**Room II 13:20-15:30 (DAY 1)**



## **Development as a *brand*: Japanese ODA to Asia and the Case of Vietnam in a Historic Perspective**

Marco ZAPPA

Department of Asian and North African Studies, Ca' Foscari University of Venice

The aim of this proposal is to analyze the role of Japan in contemporary international relations. More specifically, my analysis will focus on the relationships Japan has forged with Southeast Asian countries, particularly underlining the strong link between Japan and Vietnam over the last decade. What will be taken into consideration in this context is the image requalification process Japan has been implementing since the promotion of the “Fukuda Doctrine” in 1977. Japan has indeed become one of the most active promoters of economic cooperation and development in Asia. I shall therefore consider to what extent Vietnam has benefitted from Japan's economic proactivity and on the other hand, to what extent Japan has affirmed itself in the region, countering the rising of China.

From the point of view of economic and democratic development, in fact, since 1945 Japan has undergone a massive transformation that impacted on the relation with other Asian countries. The military occupation of Asia in the 30's, promoted under the banners of *dōbun dōshu* (“same culture, same race”) propaganda led to deep exploitation of countries natural resources, workforce and reduced millions of people to poverty. Instead, after 1945, Japan started considering that a peaceful context could help its expanding economy. As a result, through the promotion of the Official Development Assistance (ODA) since 1954, Japan began to rehabilitate itself in the eye of its neighbouring countries. As for the Vietnamese case, Ōno (2009; 84-86) pointed out that since 2001, the Socialist Republic of Vietnam has been among the top four recipients of Japan's aid. Official Development Assistance has provided nearly two trillion yen in infrastructural and social development projects in the last few years.

In my paper, Japanese ODA in Vietnam could therefore be interpreted as a “branding” tool to enhance what Simon Anholt calls “national reputation” (Anholt 2010). As also underlined by Negri and Hardt (2000) in fact in the new political order of globalization, “sovereignty has taken new forms”. In conclusion, the questions I shall address are how Japan has succeeded in “rehabilitating its image” and what is the real aim behind this strategy in a future perspective.

## **The Environmental Taxation in China: Theory and Practice– The Debate over the Land Use Tax from Environmental View**

Tianhe WANG

Graduate School of Economics, Kyoto University

Nowadays, OECD countries have used taxation to reach their environmental objectives. Much discussion focuses on Green Tax, Carbon Tax and so on. However, there is no consistent definition of environmental tax yet. And in China, there is no real environmental tax, while the emissions pollution charges can be viewed as a form of environmental tax.

Environmental tax is an effective way of protecting the environment and at the same time enhancing economic efficiency. Environmental policy is taken as “courses of action to regulate polluting activities, to regulate the occupation of space, and to regulate the extraction of raw materials, all with the purpose to prevent the deterioration of, to maintain, or to improve, the quality of the natural environment”. Courses of action are those which can be based on the policy makers’ assumptions and knowledge about the relations between social organization and the natural environment, as well as on social judgments about what constitutes desirable environmental quality, but which are aimed at environmental goals. Hence, an “Environmental Tax” is expected to be a means used within these courses of action.

In China, since 1994 taxation reform there are 23 tax items in Chinese taxation system. And the tax plan for encouraging “greening” always pay more attention to Resource Tax reform or introducing a new tax item called Carbon Tax. The previous studies about environmental tax are mostly focus on fossil fuels. However, the land resources are also natural resources, which are not discussed. In China, there are several types of tax items related land resource, for example Urban Land Usage Tax, Farmland Occupation Tax. In this paper, I will debate the relationship between Land Use and Land Tax based on the theory of environmental economics for achieving land resource conservation and sustainable use.

## **Alienation from Architecture? A Sociological Investigation on the Modernization of Architecture**

YAMASHITA Tsuguta

Graduate School of Letters, Kyoto University

Although modern architecture and sociology were born for the same purpose to deal with the critical urban living environment after the industrial revolution in the 19<sup>th</sup> century, architecture has been rarely theorized in sociology. In view of this situation, this presentation is an attempt to investigate the process of the modernization of architecture from the critical perspective of sociology. While pre-modern architecture was the mediation between human and nature, modern architecture provided closed and self-contained space whose environment is controlled by the machine, so that people can enjoy the same condition everywhere. Furthermore, architecture in the computer age automatically perceives the change of the surrounding environment including people and nature, and controls even without any conscious or manipulation by human. Thus, the modernization of architecture was the process that human beings lost their communication with architecture, and also with nature. Therefore, it can be said that, although modern architecture was invented as the solution to alienation in modern society, the modernization of architecture was the process of alienation of human from architecture, and even from nature. While architecture is a part of culture of human beings which was explained as the superstructure by Walter Benjamin, it is also a physical place where people do their activity. As such, architecture affords physical actions and social interactions of people. Modernity was materialized by architecture, and was embodied to human beings through architecture as a medium. Design of architecture itself prompted alienation of human from architecture. Thus, it can be argued that human beings have been alienated from architecture as a place, by architectural style as culture. Today in the 21st century, self-built informal settlements are juxtaposed with high-rise smart buildings in developing countries. This self-build architecture is still made by inhabitants only with manpower, and they can be constantly modified and reinvented. Although the inequality of living environment itself is the result of modernization, there must be lessons to learn from these rather seemingly deprived buildings.

## ***Session 6: Literature and Culture***

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**Room II 15:45-18:25 (DAY 1)**

# **“Hanshi (Literary Chinese Poetry) Modernism” and the Formative Stages of Modern Poetry in 1920’s Korea**

Chong Ki-In

Candidate of Ph. D., Seoul National University

## 1. Translation of Hanshi and the Creation of “Noble Poem” – Chosun’s first Modern Poet Kim Uk<sup>1</sup>

Is it possible to conceptualize “Hanshi” (漢詩), the traditional verse written in Literary Chinese, as Modern? If so, how does it help in our understanding of Modern Korean, and Modern East Asian literature? This essay seeks to answer these two questions by taking on an in-depth analysis of “Hanshi Modernism” as the comprehensive definition capturing the various aspects of Modernism that appear in the works of Korean literature, which can be also applied to understand East Asian literature.

Until the 19th century, Hanshi” was the crucial part of the Literati’s education. Pioneers of Modern poetry in China, Korea, and Japan were elite-educated offspring of the Literati, and had in their academic background both the traditional Hanshi and the Western poetry. The previous studies of East Asia literature focused more on the reforming aspects of these poets and their Western-leaning poetics, but this thesis aims to look at the influence of Hanshi in the formative stages of Modern East Asian poetry, and it seeks to name the poetic world of the writers who came after this generation of pioneers as Hanshi Modernism.

More concretely, Korea’s Kim Uk(김억) will be the focus of this chapter. Kim Uk is the most influential poetic theorist from the first era of Modern Korean poetry, whose influence can be seen in the works of poets that came after his groundbreaking career. He first translated Western poems, but he moved on to translating Hanshi as he brooded on the possibility of poetry that is both “Korean” and “Modern.” In the process of translation itself, we can see that Kim Uk pursued to achieve musicality in his poems by forming various structures to achieve rhythm and meter in his lines and stanzas. The musicality championed in his Hanshi translations continues in his creation of the new Korean poetic form “Noble Poem(격조시).” Kim Uk was able to keep a versified order through using rhythmic and metric forms, while seeking to change things up internally within the “Noble Poem.” This is to say that the regulations of rhythm and meter that was concretely formed in his translations of Hanshi is connected with how meter is forced to change in each line of a Noble Poem. But in other hand, the perspective that one country’s vernacular poetry should have their own rhythmic and metric forms arose from studying and translating western poetries. So Kim Uk’s seeking for the “Korean Modern Vernacular Poetry” has been determined by western poetries and

classical Chinese poetry. This study shows that how East-West Encounter was complicated, and it seems to be historic irony to see an Eastern elite trying to form a 'Koreaness' through the concepts originated from the west, this was the beginning of the "Hanshi modernism" in Korea.

### **Notes**

<sup>1</sup>This will be my first body chapter of the dissertation I am planning to write, which I want to present and share with in the workshop.

## **The West in the Modern Japanese Travel Accounts of China: Take *Man-kan tokoro dokoro* and *Sina yūki* as Examples**

LI Ling

Beijing Centre for Japanese Studies, Beijing Foreign Studies University

A number of Japanese traveled to china and left accounts about their journey since the last days of the Tokugawa Shogunate to 1945. At that time the westerners had came to china as well. As a result, the Japanese encountered westerners or western civilization in modern china. The attempt of this thesis to have a study of *Man-kan tokoro dokoro* by Natsume Sōseki and *Sina yūki* by kutagawa Ryūnosuke viewed as representatives of modern Japanese travel accounts of China, will try to find out why the western people and the west has been mentioned in the modern Japanese travel accounts of china, how the westerners and the west are described in *man-kan tokoro dokoro* and *sina yūki*, and what those presentation means if compared with accounts of Chinese people and China in these two travel accounts. These questions are ignored when researchers discuss Japanese understanding and attitudes toward china and Chinese people in modern times.

This thesis consists of three sections, i.e. section 1: the outline of Japanese visitors to china since the last days of the Tokugawa Shogunate to 1945 and their travel accounts; section2: the westerners and the western civilization presented in *Man-kan tokoro dokoro* and *Sina yūki*; section3: the dualism of the orientalism.

The argumentation of each section may conclude the following point: for Japanese travelers, the modern Japanese understanding and attitudes toward the west seem to function as a mirror that reflects the modern Japanese understanding of china as the “other” and of Japan itself.

## Historicity, Language and Trauma in the *zero nendai*: *Death Note* in the East-West Framework

Filippo CERVELLI

Pembroke College, University of Oxford

In *History and Repetition* (2012), Karatani Kōjin argues about the end of modern literature. Building on critics' reflections on 20th-century literary forms prompted by the liminal historical events in 1989 (such as the fall of the Berlin Wall and the death of the Shōwa Emperor), Karatani theorizes that modern literature has died when the work no longer bears consciousness of its own history, its own act of writing. The statement poses the question if other works published after the historical break may still bear such awareness. The Japanese manga *Death Note* (2004-2006), a symbol of the *zero nendai* imagination, may be an answer to this question.

The paper is a literary, sociological and psychological analysis of the act of writing in *Death Note*, a theme hardly ever touched upon in available studies. Various Western sources were used to highlight the relationship between Western thought and an Asian production. In the first part Roland Barthes' literary theory has been applied on two levels: the first one deals with how a work is to be studied vis-à-vis the socio-historical context in which it is produced; the second one focuses on language, seeing the text as a constellation of signs that function only in the work's textual dimension. The second part of the analysis uses Western and Japanese studies on trauma (such as Herman, LaCapra and Yoshizawa) to investigate how writing may be both a means to articulate a trauma (e.g. dissatisfaction with how justice is administered) and a form of healing.

*Death Note* is indeed connected to the environment in which it appeared, yet the comparison with an internationally established literary-psychological framework suggests its awareness of its own act of writing at a universal level, as universal is the question on literature. If traditional "pure" literature is dead, then the study shows that there is still room to apply literary theory to other cultural productions, and hopefully it will motivate interest to do research on other meaningful recent works.

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## **The Diffusion and Impact of Japanese Manga, Anime Character in the Context of Globalization: A Case Study of ‘Green Dam Girl’ Character in China**

Ruobing HAN

Ph. D. Candidate, Leiden University

With the popularity of Japanese manga and anime characters in China, a new generation of fandom who has special aesthetics, cultural value and fixed consumer desire has been cultivated. They begin to use incarnated manga and anime characters as their ‘criticism weapon’ to express themselves for some social problem or social policies. ‘Green Dam Girl’ is exactly this kind of character which is created by Chinese fandom affected by Japanese character creative ideas.

‘Green Dam Girl’ is an incarnated character with ‘moe elements’ which Chinese fandom created for the government’s software----Green Dam censor-ware. It is also seen as a discontented expression for government promoting action of a censor-ware which is suspected of hindering information circulation. Its image embodies Japanese ‘moe elements’ and Chinese symbolic meaning that not only makes the character metaphorical but also derives many ironic and snarky works including music, novels, games and manga which attract many fandom on the Internet and then even land in Japan. In this way, ‘Green Dam Girl’ describes an interactive process of globalism: character’s effects small but influential changes in Chinese society, as well as in Chinese society transforming character’s into local institutions. Moreover, although in China the feedback of ‘Green Dam Girl’ is mixed, we cannot deny that it actually brings a new social critical perspective ----through character----which we can call it ‘character criticism’. Following the development of character studies that looks at the flow of culture across national boundaries, we can see ‘Green Dam Girl’ as a representative of cultural adoption and transformation within the context of globalization.



## ***Session 7: Care***

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**Room I 9:30-12:10 (DAY 2)**

## **The Political Economy of Female Employment in Taiwan: The Employer' Perspective**

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Recently, the Varieties of Capitalism approach (VoC) regards firm as the core actors in welfare state development by emphasizing that employers' social policy preferences varied along production regimes. Although the VoC explains how capitalist institutional arrangements shape employers' social policy preference, it is gender-blind due to it focuses on male's life course and male-related social protection institutions. Thus, pension and unemployment insurance become the major analytical categories which are designed to deal with old social risks. Thus, the VoC ignores that post-industrialization and the significant increase in female labour force fundamentally change the nature of social risks. However, traditional social protections cannot cope with new social risks effectively to help female workers to balance work and family. In Taiwan, the prevalence of general skills and the SMEs-dominated economic structure has been greatly shaping labour market, and led employers to rely on flexibility in order to minimize labour cost. In turn, employers are reluctant to enact enterprise social policies and bear high labour cost. However, there are some firms introduced family policies for their female workers. Why? In this article, departing from the VoC approach, we endeavour to gender employers' preference on family policies in Taiwan. Six firms enacting child-care policies has been interviewed. We found that the large and female-dominated firms have more incentive to implement child-care policies to help female workers to reach work-life balance. By contrast, the female-dominated SMEs tended to carry out child-care policies for high-general skill female workers.

## **The Transformation of the Private Sphere: Disentangling Online Friendships in Teenage Social Life**

Chin-Siang ANG  
University Putra Malaysia

Much has been said about friendship is highly significant during the adolescence years. It has recently been claimed that the computer-mediated communication (CMC) has fast become popular a sphere for socializing and its sphere of penetration continues to grow under the rubrics of development and modernization. The rapid adoption of CMC by teenagers around the world raises some important questions. Why do teenagers flock to these sites? What are they getting from their participation? To address these questions, this paper report an empirical study investigating the extent to which CMC-related motives and behaviors predict psychological need satisfaction within online friendships. Grounded in both uses and gratification theory and self-determination theory, we used structural equation modeling to test a model relating attitude towards online relationship formation, internet habit strength, online communication, online self-disclosure, and psychological need satisfaction. Participants were 1572 Malaysian adolescents aged 13 and 18 years. Results revealed that the predictions of the model hold true: online communication and online self-disclosure leads to psychological need satisfaction within online friendships, whereas attitude towards online relationship formation and internet habit strength increase the engagement of online communication and online self-disclosure. Bootstrapping procedures further provide evidence that online communication and online self-disclosure partially mediated the link between attitude towards online relationship formation and psychological need satisfaction. In this pattern of links, both mediators were equally strong. Likewise, online communication and online self-disclosure also emerged as significant partial mediators in the link between internet habit strength and psychological need satisfaction. For this pattern of links, both mediators differed significantly in strength. In particular, online communication emerged as a stronger mediator than online self-disclosure. While some significant limitations do remain, this study shows that online friendships support the positive psychological development of adolescents. Further implications of these results and new avenues for future research are discussed.

## **International Retirement Migration of Retirees from Developed Countries: Decision-Making Process and Impacts on Destinations**

TANGCHITNUSORN Kanokwan \*

College of Population Studies (CPS), Chulalongkorn University

WONGBOONSIN Patcharawalai

College of Population Studies (CPS), Chulalongkorn University

While countries across the globe, particularly the developed ones, are experiencing population ageing, the process by which older individuals becoming a proportionally larger share of the total population, there is a rising flow of international retirement migration (IRM). As a result of the migratory phenomenon of people during their ‘third age’ of life, there are a number of people running their ‘fourth age’ of life abroad. Against the notion that international retirement migration (IRM) is a significant aspect of population geography and of migration studies, with effects on regional economic geography, research on this phenomenon remains relatively sparse and scattered in the realm of international migration literatures.

To come up with a better understanding of the phenomenon, this study adopts an archival research of international retirement migration, based on the case study of the outflow of such migration from developed countries. It notes that international retirement migration of retirees from developed countries had emerged during 1970s and became more common since 2000. Stimulated by individual lifestyle and the desire to have a better way of life, many senior citizens from advanced economies chose to spend their later-life abroad. However, most previous studies on IRM had focused on individual countries or specific region (i.e. the European Union). Hence, based on Extended Property Acquisition Model (2013) and the push-pull Theory of Migration (1966), this study specifically identifies the IRM process of decision making of retirees and the patterns of migration from developed origins to developed destinations and from developed origins to developing destinations across the globe. It identifies commonalities and differences between West-East IRM, besides that among the West and the East. The impacts on destination are also explored and synthesized.

### **Notes**

\*Corresponding author

## **Understanding Care Giving and Care Taking Experiences throughout the Life Course: Focusing on Older Couples in Denmark**

Makiko MORITA

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The systems of providing welfare services interact with older people's everyday lives in a very complex way. Not only the arrangements of systems as such but also the availability of services influence their possibilities and constraints at an everyday level and shape what roles they play within the social network of their everyday lives. These interactions are long-term changing processes as both the systems and wide-ranging conditions in everyday life are neither static nor immutable. However, the long-term interactions of welfare systems and everyday life have, so far, not been explored sufficiently with a qualitative approach. In particular, the present paper draws attention to how older couples understand the ways that the welfare systems interact with their everyday lives throughout the life course. Older couples' understandings of their interaction with the welfare systems at the everyday level reflect upon both their past and present experiences and practices, and this reflection results in forming a significant part of their views and expectations for the future.

Guided by life course approach, the analysis focuses specifically on older couples in Denmark, and explores the following questions; how have older Danish couples experienced care giving and care taking over the life course? How do they perceive these experiences? How have older Danish couples' experienced mutual support and communication with children, grandchildren, parents, neighbours and friends? How do their understandings exert influence on the forming of expectations and views for the future? The empirical core of the analysis is the qualitative data derived from semi-structured in-depth interviews with couples aged 65 and over in Denmark. This contribution is a part of a PhD project that is a comparative study of Denmark and Japan. However, the present paper is based on the preliminary findings from Denmark since the interviews in Japan are ongoing and will be concluded by the end of February 2014.





## ***Session 8: Migration***

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**Room I 13:45-16:25 (DAY 2)**

## **Post Colonial Labour Relations with Western Expatriates: Domestic Workers as *Ayahs*, Maids, and Nannies in India's Globalizing Economy**

Shalini GROVER

Institute of Economic Growth, Sociology Department, University of Delhi Enclave

Master - 'servant' relations in India have a long history and transcend the colonial and postcolonial eras. In India's globalizing economy, domestic work is the largest and fastest growing sector for female employment; in 2004 - 05, 4.75 million workers were employed by private households, among which 3.05 million were women. Even while employment statistics in India show a disturbing decline in female labour force participation, domestic work is the one profession that is flourishing. In response to the global recession, western expatriate professionals are seeking economic opportunities in India. With their arrival a niche specialized market for skilled, educated, and English - speaking female domestics is enhancing new work roles, upward mobility, international migration, and different ways of organizing labour relations in localized contexts. The cultural dimensions and historical transmutations of these domestic worker - expatriate employer relationships in a post - colonial context significantly nuances the debate on domestic work. Drawing on ethnographic field - work in New Delhi, domestics and their mobile expatriate employers are brought into critical explorations through the intersections of gender, class, caste, race, and nationality. The paper will also draw upon the themes of work - life balance of professional expatriate women, the gender division of labour in transnational spaces, white privilege and a post - colonial labour market that is creating alternative forms of domesticity.

## **Foreign Labor Migration and Shifting Family Structure in Nepal**

Pitambar BHANDARI

Department of Conflict Peace and Development Studies, Tribhuvan University

The 1990s political change in Nepal invited social, political and international discourses in terms of inclusion, multiparty democracy and human rights respectively. Internal and external migration got wider context for resettlement and income generation. The notion of Human Development inducted in the premise of modern notion of security demanded income and economic wellbeing as one of the standards.

The policy level reform measures at governance level and the quest for meeting modern standards of living style at citizen level both opened new avenue for private sphere jobs and foreign labour migration. The traditional norms and values related to Nepalese family structure has been found to be shifting from joint family to family departed from the permanent house to a rented one creating a new intimate neighbors from different locality. A ten year long armed conflict in Nepal since 1996 to 2006 also created larger momentum for migration. A three generation family composition of Nepali society has been divided into three folds: home of origin dwelled by old age parents, rented home culture dwelled by women and children and abroad as work place inhabited by productive aged man. The cultural aspect of belongingness, respect and care rooted in the eastern territorial tradition has been challenged by the newly developed dense and volatile communities in the urban side. The shift in family values has created vulnerabilities of family disputes, loss of rural culture, heightened expectation, urban poverty, suicide and divorce.

This paper analyses the major causes of and policy influence on foreign labor migration, remittance culture in Nepal at its first part. The second part of the paper will focus on Nepalese family structure, intimacy of the family members and impact of foreign labor migration on the shifting family culture with the help of secondary sources of data. The end part of the paper tries to seek the measures for mitigating vulnerabilities.

## **Factor Determining Migration among Hill Tribe People in Northern Thailand**

SUTINYAMANEE Vasavat<sup>1</sup>

College of Population Studies (CPS), Chulalongkorn University

WONGBOONSIN Patcharawalai

College of Population Studies (CPS), Chulalongkorn University

In Thailand, internal migration research has recently been of marginal investigation. Yet, this study is of the notion of the need to keep it on track of interest, particularly from the perspective of the public and intimate spheres. While rural development program since the 1997 economic crisis has contributed to a rise of return migration from urban to rural areas, there are certain parts of Thailand where there is an on-going flow of rural-urban migration of labor. This is particularly the case for vulnerable and marginalized hill-tribe people. Besides the problem of children and elderly left behind, the prospects of their sustained economic and social development are also expected to be jeopardized. This study focuses on the Karen community, the largest community of hill tribes in Thailand. This is based on a comparative case study of migrants and non-migrants in Pateung Village in northern Thailand, where there is a very high rate of migration of up to nearly 30%.

The study adopts participatory observation and in-depth interview approaches of qualitative investigation to comparatively study the experience of individual movers and non-movers, from the perspective of the household members of the family of both migrants and non-migrants. To seek an understanding of the characteristics of migrants and non-migrants, their family background, as well as of what has caused the out-migration stream and non-migratory phenomena in the area of investigation, the study examines a combination of factors – determinant, prohibiting, and neutral – affecting decision making to migrate or not, along neo-classical economic theory and new economics of migration. This study is expected to come up with an appropriate approach to help the minorities and their family to achieve sustainable ways of lives while contributing to sustainable demographic dividend in the community.

### **Notes**

1. corresponding author

## Intermarriages: Love and Law in European Countries

Laura ODASSO

Laboratoire Cultures et Sociétés en Europe, University of Strasbourg

The intervention bears on the interference of some European States, using legal-administrative means, with the intimate life of bi-national couples uniting a third-country national (TCN) and a European Union citizen. A TCN is a citizen of a non-European country who resides in a European Member State and is thus subjected to specific regulations and administrative practices (e.g. renewing residence permit).

Since 2000, European migration laws and consequent practices have hardened considerably, making the love leading to these marriages a love to be regarded with suspicion (e.g. not-genuine marriages). Unexpectedly, *stigmatisation* [Goffman, 1963] is addressed both to the TCN and to the European partner, who thus becomes a “stranger” in his/her own society. He/she is suspected of aggression to the national identity for his/her choice of a foreign partner [Varro, 2010; Ferran, 2009]. The variability of applied norms according to governments, the discretionary power of public officers, (e.g. according to Registry Office, to Prefecture, to Consulate), the development of corruption, resulting in attacks on intimacy, have been denounced by associations defending migrants’ rights [Langhendries, 2013; etc.]. Forms of *institutional racism* [Charmichael and Hamilton, 1967] or *governmental xenophobia* [Valluy, 2010] seem to erode, in the lives of bi-national couples, the boundaries between the private and the public sphere affecting their planning of family.

Does citizenship, *denizenship*, “race” and social class influence these practices? Respect for family life is considered a human right. Is family losing its right to be protected by national authorities?

I am presenting a statistical frame and some case studies taken from my PhD fieldwork (France-Italy) and from an on-going research (Belgium, Austria, Spain, etc.) on the influences of systemic racism on bi-national families. A *biographical work* [Inowlocki and Lutz, 2000; Bertaux 1997] allows discovering how commonly and how far this invasion on their privacy is experienced by bi-national couples nowadays. Collecting case studies of couples where one of the partners is a TCN allows furthermore to contribute to the evaluation “from below”, from concrete cases, of policies applied to, or rather enforced on them. [Delcroix, 2013; Apitzsch *et al.*, 2008].



## ***Session 9: Asian Encounter with West***

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**Room II 9:30-12:10 (DAY 2)**



## **Psychical Research and Hypnotism in Republican China: Science, Self-Cultivation and the New Spirituality**

Matthias B.

Karl Jaspers Centre for Advanced Transcultural Studies, Heidelberg University

The Republican Period (1912-1949) was one of the most turbulent phases in Chinese history, politically and intellectually. It not only witnessed the Republican revolution but also the introduction of a great variety of knowledge systems. Among the disciplines introduced during that period was also psychical research, the scientific study of controversial topics like clairvoyance, telepathy, or hypnotism. This discipline was brought to China by exchange students who had studied in Japan and founded psychic organizations there. The most notable among these was the Chinese Institute of Mentalism (Zhongguo xinling yanjiuhui 中國心靈研究會) that was established in Tokyo in 1911. The Institute considered psychical research, and especially hypnotism, as a frontier science able to provide a holistic understanding of spirit and matter and counter materialistic tendencies in contemporary science and culture. The members founded a research institute in Shanghai and recruited thousands of followers. They synthesized modern scientific theories with Chinese knowledge about the human body and self-cultivation to meet the needs of contemporary China. Psychical research and hypnotism were not only viewed as a modern field of knowledge, but also as a means to strengthen the individual, physically and morally, thereby providing a basis for the rectification of the Chinese nation.

The introduction of psychical research and hypnosis to China serves as an example of the complex interaction between East and West during the early 20th century. The history of the Chinese Institute of Mentalism indicates that knowledge is never simply transferred, but always appropriated to serve specific local needs and requirements. Psychical research catered to many Chinese of the time who were dissatisfied with a science they perceived as materialistic and narrow. The members of the Institute shared with their contemporaries in Europe, the USA, but also in Japan, an interest in the mental side of human life sparked by the desire to find sources for an alternative path to modernization and morality. The case of psychical research sheds light on the introduction of a “new spirituality” to Asia, which, among others, also included Theosophy and spiritualism and which played a central role in the cultural encounter between East and West but is still underrepresented in scholarship.

## Between Hegemony and Dialogue: The Formation of Legal Knowledge in Early Colonial Bengal

Simon CUBELIC  
Heidelberg University

The onset of colonial rule in Bengal in the late eighteenth century provides a fertile ground for transcultural research on intellectual exchange between East and the West. One example for this is the close collaboration of British Orientalists and indigenous Sanskrit scholars (pundits) in the governmental project of codifying Hindu law. The quest of the Bengal government for a codification of the norms of traditional Hindu jurisprudence (*dharmaśāstra*) led to a “renaissance” in the production of Sanskrit legal treatises. One of those texts is Sarvoru Śarman's *Vivādasārāṇava* ("Sea of the essence of litigation") (VS), which was composed at the instance of Sir William Jones (1746-1794), the renowned Orientalist and judge at the Supreme Court of Bengal, in 1789. It remains unpublished and untranslated to this day. In this paper, I will use material from the chapter on “non-payment of debts” (*ṛṇādāna*) and the law of deposits (*upanidhi*) to test the validity of two dominant approaches to knowledge formation and epistemic practices in early colonial Bengal. On the one side, there is the classical post-colonial (antiOrientalist) historiography. According to this view, colonizers and colonized inhabited two separated epistemic thought-worlds. The role of native intellectuals was reduced to delivering the empirical raw-material for a foreign epistemological order. On the other hand, a more recent dialogue-oriented approach stresses the interactional aspects of early-colonial intellectual encounters, as well as the fact that indigenous intellectuals and their discursive regimes were actively involved in the colonial production of knowledge. Departing from this discussion, the paper raises the following questions: To what extent were indigenous scholars like Sarvoru Śarman able or willing to engage with Western legal ideas and changing socio-legal contexts through the medium of Sanskrit or of hermeneutical techniques from their traditional forms of knowledge? How do we have to read the VS – As neo-classical restoration of Brahmanical discourse or a continuation of early-modern practices of textual production? Or did something “new” emerge from the close intellectual ties between Orientalists and pundits?

## **Becoming West: the Discursive Practices in the Making of Chinese School in International Relations Theory**

Wan-Ping LIN

Department of Political Science, National Taiwan University

International Relations (IR) studies in China have grown considerably with the national sponsorship and by setting up over 49 degree-granting institutes and think tanks in the past 30 years. Begin with a rule-follower, now China tries to contribute itself as a rule-maker. This paper examines the major works of two contemporary Chinese IR scholars, Qin Yaqing and Yan Xuetong, in the making of Chinese School in International Relations Theory (IRT). Both Qin and Yan acquired their PhD degree of Political Science in the U.S.; as academic pioneers, they are eager to liberalize the hegemony of western IR discourse. However, they have different approaches in solving this issue. Qin is the leader of Chinese School in IRT who tries to construct a theory bearing Chinese rationale of IR while Yan resorts to pre-Qin thoughts as the thinking resources to preclude China's future rise. Given to Foucault's theory of knowledge and power, I analyze their discursive practices: on the one hand, how they perceive the knowledge production of IRT and what they have learned from the construction of western IRT. On the other hand, how they borrow and tailor the ideas and usages from the west in narrating their problématique and organizing their statements into their network of meanings in what kind of institutional setting. As I discovered, Qin appears to be a western academic insider for creating a Chinese IR theory to compete with other western theories while Yan refuses "Chinese School" project to eschew the western-centered, given rules of game and forms a Chinese-centered discourse. Even the statements of discourse in the making of Chinese School are diverse and somewhat without consensus between them, they share the same huge ambition of modernizing Chinese IR studies and building up the autonomy of Chinese School of IRT politically and academically since Deng Xiaoping's path of opening up and reform (改革開放). Finally, I discuss the effects and limits of such discursive practices and whether Chinese School is a chance of beating IRT hegemony or just a hybrid representation of another "West."

## **Universal Ideal and Justice in the Social Philosophy of Syed Hussein Alatas**

TEO Lee Ken

Faculty of Arts and Social Sciences, National University of Singapore

The tradition of ideas and critical thought is not something new. The most significant instigator of civilizations and nations are consciousness, ethics and knowledge. Still, such presumptions are never obvious and have over time been challenged and overlooked. For instance in Southeast Asia, consciousness and values have been instrumental in giving rise to anti-colonial and national movements. These movements sought freedom and independence for their peoples and nations. Nevertheless the kinds of values and its implications are various. Though some witness the establishing and practice of progressive values, others have maintained and perpetuated traditional socio-cultural relations and structures. In Malaysia particularly, independence from the British did not see the halting and removing of traditional socio-political ideas, structures and practices. The post-independence leaders and governments preserved and extended this traditionalism. It is reflected through the – each distinct but at times overlapping – ethno-nationalist, orientalist, religious-fundamentalist and religious-traditionalist strands of thought. This has resulted in the dominance of a particular ideology on the social-political landscape in Malaysia. That is the Malay-race, Islam and Malay-royalty ideology propagated especially by the United Malays National Organization (UMNO) which today has become increasingly conservative and totalitarian. In opposition to this ideology however is an ethical-moral tradition. This can be identified in the writings of Malaysian sociologist and intellectual Syed Hussein Alatas. This paper argues that this ethical-moral tradition incorporates the values of different cultures and philosophies. Thus unique and occupies a position distinct from the abovementioned four strands of thought. It discusses how this perspective arose through his study of various thinkers including Karl Mannheim and Ortega Gasset from Western Europe, Herzen and Belinsky from Russia, and Ibn Khaldun, Jamaluddin al-Afghani, Muhammad Natsir, Gandhi and Kawai Ejiro from Asia. Alatas believed in synthesizing the best values and practices of each scholarly and religious tradition. This paper explains that he adopted such an approach because for him, underlying the intellectual endeavor ultimately is the commitment to and realization of social justice and human dignity. Finally it will briefly raise some implications this ethical-moral tradition might have on the social-political future of Malaysian society.



## ***Session 10: Philosophy***

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**Room II 13:45-16:25 (DAY 2)**

## Heidegger's Nothingness and Nishida's Absolute Nothingness

Filippo CASATI

Department of Philosophy, University of Andrews

Naoya FUJIKAWA

KUASU Researcher, Kyoto University

In this paper, we discuss Heidegger's notion of nothingness in comparison with Nishida's notion of absolute nothingness organizing our discussion in two main parts. In the first part, we show that these two notions face a similar problem and that both philosophers propose similar solutions.

Heidegger and Nishida not only share the idea that nothingness/absolute nothingness are the fundamental reality which grounds everything but they also believe that this ground (the so-called heideggerian *ur-grund*), namely the ground of all objects, is not an object itself. However, according to them, since (i) an object is always an intentional object (something that we can refer to or think of) and since (ii) we can think about this metaphysical ground that is nothingness/absolute nothingness, then nothingness/absolute nothingness becomes an object itself. As Priest claims

(Priest, G. 2002, *Beyond the Limits of Thought*, chap 15) that Heidegger's problem of nothingness is an ineffability problem, we claim that Nishida's absolute nothingness implies the same aporia. We also show that Heidegger (only after *Kehre*) and Nishida try to solve the problem through admitting the contradictory nature of nothingness/absolute nothingness. In the second part, we propose a formal implementation of nothingness/absolute nothingness on the basis of a version of paraconsistent mereology, according to which nothingness/absolute nothingness can be formalized as the complement of the totality of all objects (the mereological sum of all objects) and that they are identical to the boundary of the totality. This formalization will make clear how nothingness/absolute nothingness can be an object and not an object at the same time without falling into triviality. We will also suggest that there is an important connection between this formalization of nothingness/absolute nothingness and the form of nothingness, which is mentioned in the conversation between Zenkei Shibayama and his master, Master: what is the shape of nothingness?; Shibayama: nothingness doesn't have any shape; Master: I would like to see the shape that has no shape (Shibayama, Z., 1974. *Zen Comments on the Mumonkan*).

## **K. C. Bhattacharyya's Subject as Knowable without Thinking**

Hajime IIZUKA

Department of Philosophy / Graduate School of Letters, Kyoto University

In this paper, we introduce the Indian philosopher K. C. Bhattacharyya's unique notion of "subject as knowable without thinking", by comparing him with the German philosopher Kant.

Bhattacharyya's philosophy has been rarely studied in Japan, but it is very interesting: for while his philosophical system relies on thoughts of the Western philosophers (e.g. Kant, Hegel), it contains the Eastern thoughts (e.g. Vedānta) and has a strong influence on the Indian philosophers. So it is likely that his philosophy makes a bridge with East and West.

According to him, philosophy must deal with objects that can be understood only in reference to "I", so we suppose that his thought depends on his notion of subject. It is Kant's critical philosophy that is a key to understand Bhattacharyya's concept of subject, because he frequently refers to Kant and clarifies his discussion by comparing his thought with Kant's.

Kant claims that we should make a distinction between "appearance" and "thing itself" and that we can speak about objects only in the former like the objects of natural science, but not in the latter like the objects of metaphysics. According to him, we cannot know what is a subject (in the transcendental sense), because this is the matter of metaphysics (i.e. of thing itself).

Bhattacharyya agrees with Kant on some points and says that Kant's philosophy is a disguised form of what he calls "spiritual psychology". However Bhattacharyya is different from Kant at three crucial points: (1) Bhattacharyya claims that a metaphysical entity has a kind of objectivity, although Kant admits no objectivity of them; (2) according to Bhattacharyya, strictly speaking, the matter of subject belongs to neither natural science nor metaphysics, while Kant claims that this matter belongs to metaphysics; (3) for Kant, a subject can be thought but not known, while, for Bhattacharyya, it can be known but not thought.

By discussing these three points, we bring out what is the subject for Bhattacharyya, namely, "the subject as knowable without thinking".



## Buddhist Emergentism: Conventional Reality in Vasubandhu and Dharmakīrti

Itshuki HAYASHI

KUASU ERASMUS Researcher, Kyoto University / University of Hawaii at Manoa

This paper examines Vasubandhu and Dharmakīrti's conception of conventional reality in the light of contemporary theories of metaphysical dependence. Buddhism, particularly its Mahāyāna traditions, distinguishes between conventional reality (*saṃvṛtisat*) and ultimate reality (*parāmarthasat*). While the Mādhyamikas take the former as *sensus communis* without any philosophical significance, the Svātantrikas, of which Vasubandhu and Dharmakīrti are precursors, regard conventional reality as ontologically related to ultimate reality. This raises the question regarding the exact nature of the ontological relation. For Vasubandhu, conventional reality is that which disappears upon analysis. Ultimately, every material object is analyzable into elemental atoms (*mahābhūta*), so only elemental atoms are ultimately real material entities. In regard to persons (*pudgala*), persons are said to be analyzable into the five *skandha*, so persons are conventional, while the *skandha* are ultimate. Dharmakīrti adds to Vasubandhu's definition that ultimate reality is causally efficacious (*arthakriyā*). In contradistinction, conventional reality would be causally inert and analyzable into causally efficacious atomic components. Mark Siderits (2003, 2007) and Jonardon Ganeri (2007, 2012) attribute to Vasubandhu the reductionist view about the relation of conventional reality to ultimate reality. The aim of this paper is to propose instead a weak emergentist approach to understand the relation. I argue for my case through consideration of Dharmakīrti's causal criterion of existence, the principle of practical efficacy, and metaphysics of cognition. This is partly a result of denying Siderits' fictionalist approach. On the one hand, we do not make use of conventional reality for the sake of convenience; I argue that we are karmically such as to constantly think in terms of conventional reality. On the other hand, I deny that fictions serve any practical purposes. Siderits argues that conventional designation of enduring persons helps us promote global welfare. I argue that *genuine* care for sentient beings is irrational so long as we are merely *pretending* that they are real. In order to exercise genuine care we must whole-heartedly believe in their existence, and believing is incompatible with pretending. On these grounds, I conclude that the fictionalist reductionist interpretation fails, and instead promote a weak emergentist approach.

## **A Many-valued Modal Interpretation for Catuskoti**

LIU Jingxian

Department of Philosophy, Liaoning University

Catuskoti or tetralemma is likely to be familiar to any reader of Buddhist literature. Generally speaking, for any proposition, there is an enumeration of four alternatives or possibilities: that it holds, that it fails to hold, that it both holds and fails to hold, that it neither holds nor fails to hold. The catuskoti is also one of the puzzling features in Buddhist philosophy, since the application of catuskoti is not uniform and incoherence: sometimes one of the four possibilities is chosen as the right one; sometimes, all of the four possibilities are rejected; sometimes all of the four possibilities are affirmed. Priest has given a many-valued analysis about catuskoti. This paper tries to develop Priest's analysis into a modal version.



# *Travel Information*

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## Participant Guidelines for the Next Generation Global Workshop 2014

**Date:** January 11<sup>th</sup> (Sat) – 12<sup>th</sup> (Sun) & 13<sup>th</sup> (Mon)  
**Venue:** Inamori Center Bldg., Kyoto University, Kyoto, Japan

Welcome and thank you for participating in the 6<sup>th</sup> Next-Generation Global Workshop, “Revising the Intimate and Public Spheres and the East-West Encounter”. The purpose of the workshop is to offer early career scholars an opportunity to give presentations and engage in dialogue with scholars of the same generation from various parts of the world. This is the sixth year of this workshop. Below you will find general guidelines for the workshop.



**Important!**

【NOTICE on Boarding Pass】

**\* Please submit your used outward boarding pass to the KUASU staff on the first day of the workshop.**

\* After you return home, please mail the boarding pass (es) for your return flight to the KUASU office.

Address: KUASU Office (ATTN: Megumi Komazaki)  
Graduate School of Letters, Kyoto University  
Yoshida-Honmachi, Sakyo-ku, Kyoto 606-8501 Japan  
TEL: +81-75-753-2734

**Emergency Contact : Outside working hours: 090-1142-2526 (Prof. Asato)**

## Accommodation Information and the ways to access from Airports:

### Kyoto Rich Hotel (京都リッチホテル)

<http://www.rich-hotels.co.jp/kyoto/index.html> (Written in Japanese only)

Nishigawa Gojoagaru Kawaramachi, Shimogyo-ku Kyoto

Tel: +81-75-341-1131

Check in time: 13 : 00～ / Check out time: 12:00～

Participants will be provided with an individual room each. Please give your name at reception, and they will automatically be aware of your reservation.

### From Kansai International Airport (KIX) to the Hotel

#### 1. Shuttle minibus : (door to door shuttle services)

It costs 3,500 yen/one way, which is the most convenient way to get to the hotel. Depending on the traffic though, it takes approx. 2 to 3 hours. <http://www.mk-group.co.jp/english/> (MK Shuttle)

**For reservations, please contact our travel agent, Mr. Hasegawa [hasegawa@art-tourist.co.jp](mailto:hasegawa@art-tourist.co.jp) at least 7 days in advance.** Please tell him you need an MK Shuttle reservation for one way or return. It will be subject to a cancellation penalty from 10 days prior (Japan Time). So please do not forget to contact Mr. Hasegawa in case of cancellation.

Here is the WEB information regarding the transportation from Kansai airport;

<http://www.kansai-airport.or.jp/en/access/>

#### 2. “Airport Express HARUKA” Train:

The train leaves every 30 min, and it takes about 80 minutes between Kansai Airport and Kyoto Station.

You can buy the ticket easily on site. The normal minimum ticket fare is 2,770 yen one way. Discount ticket “JR Kansai Area Pass” is available with limited conditions. Please refer to the website below.

<http://www.japan-rail-pass.com/pass-regional/kansai/jr-kansai-area-pass>

### From Itami Airport (ITM) to the Hotel

#### 1. Osaka Airport Limousine:

It costs 1,280yen/one way between Osaka (Itami) Airport and Kyoto Station. (approx. 50 min.)

[http://www.okkbus.co.jp/en/timetable/itm/f\\_kyt.html](http://www.okkbus.co.jp/en/timetable/itm/f_kyt.html)

#### 2. Shuttle Minibus :

**For reservations, please contact our travel agent, Mr. Hasegawa [hasegawa@art-tourist.co.jp](mailto:hasegawa@art-tourist.co.jp) at least 7 days in advance.**

It costs 2,300 yen/one way, which is the most convenient way to get to the hotel. (approx. 1.5 to 2 hrs.)

<http://www.mk-group.co.jp/english/>

### From Kyoto Station to the Hotel

#### 1. City Bus:

You can take the bus #205, #17, and #4 from “A-2” and getting off at “Kawaramachi-Gojo”

#### 2. Taxi

It costs approx. 1,000yen to get the hotel from Kyoto Station by taxi. (approx. 10 to 15 min.)

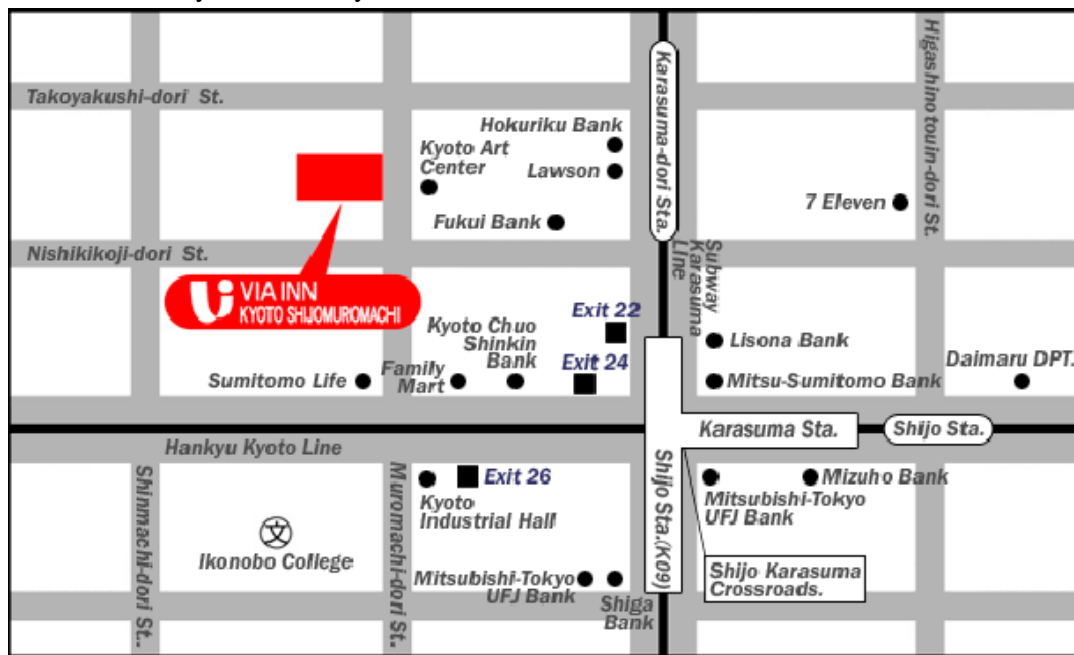
## Via Inn Kyoto Shijo-Muromachi (ヴィアイン京都四条室町)

<http://kyoto.viainn.com/english/>

Tel: +81 (0)75-256-6111

Check in time: 15:00~ / Check out time: ~10 : 00

Participants will be provided with an individual room each. Please give your name at reception, and they will automatically be aware of your reservation.



### From Kansai International Airport (KIX) to the Hotel

#### 1. Shuttle minibus : (door to door shuttle services)

It costs 3,500 yen/one way, which is the most convenient way to get to the hotel. Depending on the traffic though, it takes approx. 2 to 3 hours. <http://www.mk-group.co.jp/english/> (MK Shuttle)

**For reservations, please contact our travel agent, Mr. Hasegawa [hasegawa@art-tourist.co.jp](mailto:hasegawa@art-tourist.co.jp) at least 7 days in advance.**

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Here is the WEB information regarding the transportation from Kansai airport;

<http://www.kansai-airport.or.jp/en/access/>

#### 2. “Airport Express HARUKA” Train:

The train leaves every 30 min, and it takes about 80 minutes between Kansai Airport and Kyoto Station.

You can buy the ticket easily on site usually at 2770 yen depending on seat class. Discount ticket “JR Kansai Area Pass” is available with limited conditions. **Please refer to the website below.**

<http://www.japan-rail-pass.com/pass-regional/kansai/jr-kansai-area-pass>

## From Itami Airport (ITM) to the Hotel

There are two ways:

### **1. Osaka Airport Limousine:**

It costs 1,280yen/one way between Osaka (Itami) Airport and Kyoto Station. (approx. 50 min.)

[http://www.okkbus.co.jp/en/timetable/itm/f\\_kyt.html](http://www.okkbus.co.jp/en/timetable/itm/f_kyt.html)

**From Kyoto Station**, take the subway bound for “Kokusai Kaikan (国際会館)” and get off at “**Shijo (四条)**” station, which is the 2<sup>nd</sup> stop from Kyoto Station. (4 min., 210yen)

See the directions from **Shijo** subway station **Exit 24** to the hotel (approx. 4 min. on foot):

<http://kyoto.viainn.com/english/index.html#A>

It costs approx. 1,000yen to get the hotel from Kyoto Station by taxi. (approx. 10 to 15 min.)

### **2. Shuttle minibus :**

**For reservations, please contact our travel agent, Mr. Hasegawa [hasegawa@art-tourist.co.jp](mailto:hasegawa@art-tourist.co.jp) at least 7 days in advance.**

It costs 2,300 yen/one way, which is the most convenient way to get to the hotel. (approx. 1.5 to 2 hrs.)

<http://www.mk-group.co.jp/english/>

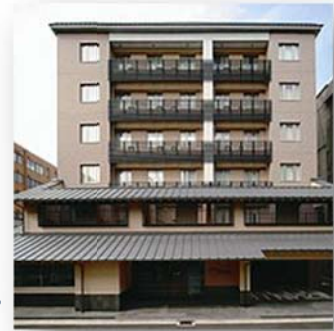
Please tell him you need an Shuttle reservation for one way or return. It will be subject to cancellation penalty from 10 days prior (Japan Time). So please do not forget to contact Mr. Hasegawa in case of cancellation.

They accept Japanese yen or credit cards. It costs an additional 1,000yen for each extra suitcase if you have more than one. (There is no additional charge if you have only one suitcase.)

When returning to the airport from the hotel, the MK reservation desk will call the hotel one day prior in the evening to leave a message regarding pick up time. Pick up time is usually approx. 3 to 4 hrs. in advance of your flight time.



**FROM** Hotel “VIA INN”  
**TO** Workshop Venue  
“Kyoto Univ. Inamori Center Bldg.”



Take Kyoto City Bus no. **3**  
from “Shijo-Karasuma (四条烏丸)”



**Bus Fare**

¥220 / 1 ride

¥500 / 1 day-ticket

↓ approx. 15 min.

Get Off at “Kojinguchi (荒神口)”

**Bus Stop**

“Shijo-Karasuma (四条烏丸)”



Kyoto City Bus Info: <http://www.city.kyoto.jp/koho/eng/access/transport.html>

<b>Shijo- Karasuma</b>		平成 25 年 03 月 23 日実施	
<b>Bus No. 3</b>		百万遍 TIME TABLE 北白川仕伏町(上終町京都造形芸大前) <sup>ゆき</sup> Kitashirakawa Shibusecho / Kamihatecho Kyotouzoukeigedai	
	Saturdays (minutes)		Holydays
7am	(5) 14 23 (32) 40 50	7am	9 25 (42)
8am	(0) 10 18 (27) 38 49	8am	0 15 (30) 42 53
9am	(0) 10 21 (32) 43 (54)	9am	(3) 13 23 (33) 43 53
*( ) to Kamihatecho Kyotozoikeigedai-mae			

#### route

**Shijo-Karasuma**



**Shijo-Takakura**



**Shijo-Kawaramachi**



**Kawaramachi-Sanjo**



**Kyoto Shi yakusho (City Hall) mae**



**Kawaramachi Marutamachi**



**Kojin guchi**

**FROM** Kyoto Rich Hotel

**TO** Workshop Venue “Kyoto Univ. Inamori Center Bldg.”



Kyoto Rich Hotel

**Address:**

Nishigawa-Gojo-agaru  
Kawaramachi-dori,  
Shimogyo-ku, Kyoto,

Phone: 81-75-3411131

Fax: 81-75-3511095



Kawaramachi Gojo		平成 25 年 03 月 23 日実施	
Bus no. 17	TIME TABLE		
	河原町通	銀閣寺・錦林車庫 <sup>ゆき</sup>	
	To: Ginkakuji, Kinrin Shako		
	Saturdays		Sundays & Holidays
7	15 31 47	7	15 42
8	2 17 32 48	8	2 22 43
9	6 23 39 54	9	6 28 49

Kawaramachi Gojo		平成 25 年 03 月 23 日実施	
Bus no. 4		深泥池 上賀茂神社 <sup>ゆき</sup> Kamigamo Shrine	
	Saturdays		Sundays & Holidays
7	(16) 41	7	(16) 41
8	(6) 28 (51)	8	(6) 28 (51)
9	14 (36) 56	9	14 (36) 56

Kawaramachi Gojo		平成 25 年 03 月 23 日実施	
Bus no. 205		四条河原町	北大路バスターミナル <sup>ゆき</sup> Kitaoji Bus Terminal
	Saturdays		Sundays & Holidays
7	8 18 27 36 45 54	7	6 22 △35 47 59
8	3 12 21 30 40 50 59	8	11 21 33 46 58
9	△8 17 26 35 44 53	9	11 23 33 43 △53

### BUS STOP route

Kawaramachi Gojo



Kawaramachi Matsubara



Shijo-Kawaramachi



Kawaramachi-Sanjo



Kyoto Shi yakusho (City Hall) mae

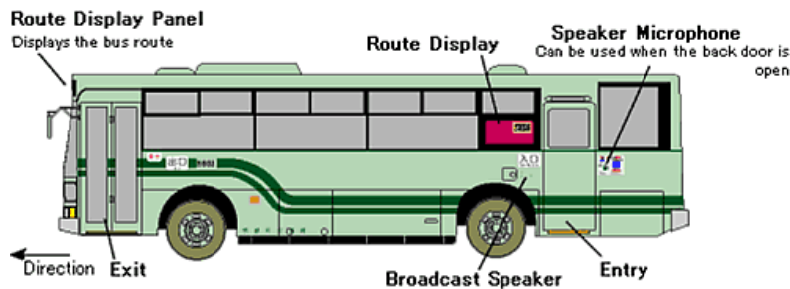


Kawaramachi Marutamachi



Kojin guchi

## KYOTO CITY BUS



*The bus stop sign*

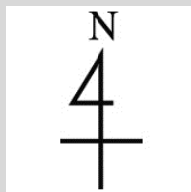
- Please enter the bus from the back door, and exit at the front. The bus fare is paid as you get off the bus.
- To use the bus within the city centre, the fare is ¥220 for adults, and ¥110 for children (aged 6 to 12 years). The fare for traveling outside of the city center is dependent upon the distance traveled.
- Information about the route the bus will take is indicated by the bus number and main destination displayed on the front, back, and side of the bus near the door.

## How to ride the bus

1. Looking at the Route Map, search for the bus number which goes from the place you are now, to the place you want to go. Determine the name of the bus stop from where you will ride, and your destination. (The route map can be found at information sites at train and subway stations)
2. Please wait at the bus stop for the bus.
3. On arrival of the bus you want to ride, enter the bus (for ticket buses, please take a ticket). The fare will depend on the number printed on the ticket.
4. When the name of your destination is announced, please press the button to stop the bus.
5. As the bus arrives at your stop, please drop your fare and ticket into the opening at the top of the payment box (1) by the side of the driver.
6. If you used a card, please enter it into the card reader (4). The fare is displayed on the chart near the exit.







# Around Conference Venue

京都御所  
KYOTO IMPERIAL  
PALACE

河原町通 (Kawaramachi-St.)

鞠小路通 (Marikoji-St.)

近衛通 (Konoe-St.)

荒神橋東詰  
(Kojinbashi higashizume)

荒神通 (Kojin-St.)

川端通 (Kawabata-St.)

鴨川 (Kamo-River)

Venue

Please Use this Entrance



京都大学 稲盛財団記念館  
Inamori Center Bldg., Kyoto University



This main gate is Exit only

丸太町通 (Marutamachi-St.)



京阪電車  
Keihan-line  
神宮丸太町駅  
Jingu Marutamachi  
Station

\*荒神口  
(Kojin guchi)

From Shijo Karasuma (Via Inn), Take the City Bus #3  
From Kawaramachi Gojo (Kyoto Rich Hotel); Take the City Bus # 4, 17, 205,

河原町丸太町  
(Kawaramachi-Marutamachi)