Monash Asia Institute Bulletin

September 2015

It has been confirmed that the 3rd MAI Research Day will be held on 16 October Friday 2015. This time, we will openly discuss what we can do in order to further enhance the study (both teaching & research) of Asia at Monash. This will be a brainstorming session and we intend to continue the discussion on the issue. The program will be announced soon. Please note that the first month of spring features other fascinating events at Monash. For more details please check the MAI web page by clicking on the items below.

Prof. Koichi Iwabuchi
Director, Monash Asia Institute

MAI Seminar/Forum

Mon@asia
◆ MAI Research Day (16 October)

Trans-Asia as Method: joint seminar with Asian Cultural & Media Studies Research Cluster
◆ Maker Culture in China: Re-Framing Material Production in the Creative Economy by Xing Gu (School of Media, Film & Journalism, Monash University)

Japanese Studies Centre Seminar
◆ Japanese Futures: Globalization and the Notion of a Heisei Restoration by Ross Mouer (Emeritus Professor, Monash University)

Public Seminars
◆ The 1st Monash University Philippine Studies Roundtable
Tourism building Community of Compassion: Restoring spiritual connections with the land in the evacuated village of Fukushima, Japan

Announcements

Senior Fellowship Applications - The Queen Elizabeth II AcademyThe Royal Institute of International Affairs

Congratulations!

Completion of PhDs

MAI Seminar/Forum

Mon@asia

MAI Research Day (16 October)

“Asian Studies” and Beyond

Innovative engagement with the study of “Asia” in the Asian century

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<td>Time:</td>
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<tr>
<td>Location:</td>
<td>ACJC Seminar Room H8.05/06, Caulfield Campus, Monash University</td>
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The 3rd MAI Research Day will be a brainstorming forum. We intend to openly discuss how we can innovatively enhance teaching and research of “Asia” at Monash. Monash has an excellent record in Asian Studies, and is home to many eminent researchers working on various issues in Asian regions from diverse disciplines. Although many of these do not necessarily work in the framework of “Asian Studies”, Asia is a geographical focus for their disciplinary expertise. The Research Day aims to reconsider whether and how the current academic structure effectively boosts the study of Asia, and to discuss what is necessary in order to further enhance the already existing academic strength at Monash in terms of the organization of undergraduate and postgraduate programs, cross-school and inter-disciplinary research, strategies to secure research grants, and the advancement of international exchange and collaboration. These issues will be considered in light of the opportunities and challenges we are facing with the rise of Asian economies, which has necessitated greater involvement by
Australian researchers in Asian regions. In a global world, we need to develop trans-Asian approaches and de-compartmentalize “Asian Studies” as the study of “over there”, as many issues bear relevance across national borders, while not losing sight of the specific contexts and ways in which issues have been articulated. Some of the questions we may ask are: How do we make a creative balance between the de-compartmentalization of the study of Asia and critical engagement with the distinctiveness of each country. What should an innovative intellectual endeavour to engage with Asia look like, and how would such an endeavour go beyond current notions of “Asian Studies”?

Trans-Asia as Method: joint seminar with Asian Cultural & Media Studies Research Cluster

◆ Maker Culture in China: Re-Framing Material Production in the Creative Economy by Xing Gu (School of Media, Film & Journalism, Monash University)

Date: Friday 18/09/2015  
Time: 10:30 am – 12:30 pm  
Location: ACJC Seminar Room H8.05/06, Caulfield Campus, Monash University

Xin Gu (Monash University)

The rise of Chinese maker culture is both ideological and economical. Its high profile is the result of the combined forces of China’s ambitions to global ‘soft power’ and the need for industrial restructuring. China’s close association with mass manufacturing has allowed it to become the world’s largest exporter, the second largest economy and a constant source of superlatives as to the speed and scale of its social and economic transformation. At the same time however, this mass manufacture is also the mark of a developing rather than developed economy – dirty, low-skilled, technologically derivative and generally unsuited to the profile of a global hegemon – one seeking to go beyond mass manufacture yet refusing the post-industrial knowledge economy of previous decades. In China, the maker movement is also related to a re-valuation of craft skills, but these are more closely linked to the challenges faced by manufacturing industries in recent years – a struggle to keep up speed of innovation, a shift of the consumer base from global to domestic markets, and an aspiration to upscale its value chain from ‘Made in China’ to ‘Created in China’.

Since early 2000s, the shanzhai industry (small scale production units manufacturing copies of branded goods with a Chinese twist) emerged in mass manufacturing industrial cities like Shenzhen as a response to all these changes. It was linked to grassroots entrepreneurialism and exhibited a strong anti-global corporations’ control mostly in the digital electronics market. The subsequent emergence of hacker spaces and fab labs in key Chinese cities drew aspiration from the grassroots shanzai culture. Makers in China view themselves as the offsprings of the shanzhai industry – shanzhai 2.0. The Maker Industries have increasingly become a tool to lift productivity and inject much needed creativity into the existing manufacturing industries. But the question for Maker Movement in China is whether its
increasing institutionalization through the state’s creative industries policy has rendered it unlikely to connect with local grassroots creativity which has adopted an anti-authoritarian ideology in the face of state control.

Investigating maker culture in China is like looking through the ‘Magic Mirror’. In it we can see the emergence of ‘Cool’ DIY makers and fab labs in its cosmopolitan cities. But we are also told that the real makers lie somewhere else – on the street, in the not so fancy factories in the countryside, in the shanzhai markets. The separation of Maker Movement and shanzhai culture, as the government promotes the former as another phenomenon of foreign-inspired modernization, and tries to suppress the latter as disruptive, dispersed and relatively uncoupled from direct state supervision, will have a significant impact on China’s creative future. Without a real connection with everyday life and culture, Maker Movement has limited capacity to drive real creative participation, and equally, the shadowy shanzhai culture has a dwindling future if its illicit status remains. Maker Movement in China shows the real challenges of China’s creative environment, a government controlled arena in which state directed enterprises attempt to institutionalize innovation for its own purposes.

There is certainly a concentrated urban grassroots movement searching for an alternative platform for self-expression and self-actualisation, just as there is a wide-ranging ambition to set up small businesses able to operate outside the state-directed sector. These ambitions go back to the Town and village enterprises of the 1970s and 80s, as well as the rise of small businesses emerging in the wake of the massive de-industrialisation of China underway since the 1980s. It is however questionable how far the maker movement can be the driver of China’s creative industries whilst holding to the narrow techno-democratization principle that most Maker Movement in the west were based upon. This principle is incapable to tackling the issues at hand in China, where the big corporations and the controlling state both have an interest in promoting creativity and innovation as long as it does not lead to a proliferation of activities outside their control.

About the speaker:

**Xin Gu** was amongst the first to theorize the rise of creative industries in China and is working on a co-authored book on Chinese modernity and cultural economy commissioned by Routledge. Xin has been involved in the development and research of three ARC research projects drawing on her expertise on Asian cultural studies since 2009. They are the ARC Linkage ‘Designing Creative Clusters in Australia and China’ (2010-2012) at Queensland University of Technology; the ARC Linkage ‘Large Screens and Transnational Public Sphere’ (2013-2014) at University of Melbourne (with partner in South Korea); and the ARC Discovery Project ‘Working the Field’ (with partner in China) at Monash since 2015. Xin has published widely on the issue of modernity, creative industries, cultural policy, cultural entrepreneurship and urban regeneration in Asia.

For more information, please contact:

the Research Cluster co-ordinators:

Olivia Khoo (Olivia.Khoo@monash.edu)

Dan Black (Daniel.Black@monash.edu)

Abstract

Although discussions about the nature of globalization have been occurring in Japan for two decades, it was only around 2010 that the media began to report Japan’s tardiness in addressing related issues as a kind of national crisis. Fearful that Japanese industry was losing its technological advantage and becoming somewhat isolated from the global discourse in science and technology, many of Japan’s leaders, especially those in the bureaucracy, government and business began to see a need for “global human capital” and higher levels of English proficiency as means of gaining a greater presence in international networks. To extent that globalization is seen as inevitable force that might “swallow up” Japan, the call for structural reform is more strident. One outcome is the Abe government’s push for altering significantly the “1955 system” and it is in that context that Japanese talk about restoration. This talk will consider the impact of the Abe government on Japan’s engagement with the rest of the world and consider the role of English in facilitating that engagement.

The Speaker

Dr. Mouer was Professor of Japanese Studies at Monash University from 1994 to 2010. In 1989-1995 and 2004-2011 he was Director of the Japanese Studies Centre. Following an appointment as a Visiting Researcher at the Graduate Institute for Policy Studies in Tokyo in 2010 and 2011, served as a Professor of industrial sociology and social change in the Graduate School of Business at Meiji University until 2015. He has written widely about the organization of work in Japan, the nature of nihonjinron/nihonshakairon (theories of Japanese society and culture), images of Japan, Japan’s globalization and Japan literacy. His best known works are the co-authored Images of Japanese Society: A Study in the Construction of Social Reality (1986) and The Sociology of Work in Japan: A Meso-Level Approach to Labor Process (2005), both available in Japanese and Chinese translations. He is currently researching popular responses to renewed pressure for the further globalization of Japan and the role of cross-cultural communication in the operation of lean production systems in Japanese subsidiaries overseas and the challenge of hiring non-Japanese as regular employees (seiiki shain) in Japan’s corporate sector. He is the editor of Globalizing Japan: Striving to Engage the World (June, 2016: Trans Pacific Press).

RSVPs are not required but appreciated as we will have a light lunch afterwards.
Email: japanese-studies-centre@monash.edu
Public Seminar

◆ The 1st Monash University Philippine Studies Roundtable: Researching Philippine Humanities and Social Sciences in Australia

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Convenor: Marlon James Sales

Philippine Studies appears to occupy a nebulous spot in Australian academia. It is either classified as a minor sub-field in the broader area studies of Asia and/or Southeast Asia, or is employed as a convenient and all-encompassing catchphrase to pool together whatever isolated research outputs written by Filipino scholars in Australian universities, or by Australian scholars with a particular interest in the Philippines. As it stands, the current model used to define the scope and the objectives of Philippine Studies is decidedly reductive and homogenizing. It falls short of accounting for the complex historical, social, political and cultural forces that are not necessarily rooted to the Asian experience, but have greatly shaped present-day Philippine reality. It likewise fails to acknowledge the different positionalities of Filipino researchers themselves, who by virtue of their participation in the diaspora are compelled to approach the Philippines from the perspective of an insider looking from the outside.

The 1st Monash University Philippine Studies Roundtable gathers Filipino students from different PhD programs in the Faculty of Arts of Monash University with the primary objective of discussing the limitations and potential for research in Philippine humanities and social sciences in Australia. Basing their presentation on their experience in completing their respective projects in the fields of Translation Studies, Performance Studies, Politics, International Relations and Media Studies, these PhD candidates will explore the setbacks and issues they have encountered in the research process, and the different solutions they have consequently applied. The roundtable will delve into the applicability of Philippine Studies in the examination of social and cultural phenomena beyond the limiting confines of an area study, and will attempt to establish a common research agenda for future endeavors.

The Discomforts of Heteroglossia and the Imperative of Translation: The Translationality of Philippine Studies in Australian Academia

Marlon James SALES, PhD candidate in Translation Studies, School of Languages, Literatures, Cultures and Linguistics

The heteroglossic ambit of the Philippines as an area of study, where more than a hundred indigenous languages and dialects co-exist and compete with the languages of the former colonial metropolises, configures scholarly inquiry in such a way that knowledge is necessarily constructed, received and interpreted through translation. This experience is further magnified in foreign academia such as Australia’s, given that research outcomes not only need to be filtered through the sieve of language, but also require that they be framed within the uneven contours of a rather limited international
projection of Philippine Studies as a discipline. In other words, beyond the immediate and obvious exigencies of language, translationality in Philippine Studies seems to entail the formulation of an a priori axiomatic groundwork, as it were, in order to delimit the extent of contextual foregrounding that precedes the very exposition of the research itself. Drawing on the methodology I employed for my own PhD research in translation and missionary linguistics and on the preliminary arguments of my critical exegesis, I seek to reflect in this presentation on the imperative of translation in researching Philippine humanities and social sciences in Australia. I shall first outline the challenges I met in gathering my archival data and in determining my translation corpus, and the corresponding translational decision-making strategies I took during various stages of my research. I shall then proceed to explore the applicability of such strategies to other areas of Philippine Studies in particular, as well as to cross-cultural research in general.

**Between an Archipelago and an Island-Continent in the Asia-Pacific: On Flows and the Performance of the Philippines in Australian Research**

Reagan R. MAIQUEZ, PhD candidate in Performance Studies, Centre for Theatre and Performance

My research on the Sinulog festival in the Philippines examines the concept of flow through Performance Studies. This implies that I am working in two large interdisciplines, namely Philippine Studies (PhS) and Performance Studies (PS). While both are eclectic, each interdiscipline foregrounds a specific context of investigation. Performance—and to a large extent, theatre—is emphasized in PS, while Philippine cultural realities and issues are the main concerns of PhS. In this presentation, I will tease out the development of thoughts and analyses in relation to both fields based on several years of my graduate research in an Australian university. The focus of my presentation will be on how complex frames from both Philippine Studies and Performance Studies may also take shape on the institutional and geographic sources of knowledge. In doing so, I seek to imagine knowledge formation between an archipelago and an island-continent. My discussion will not serve as definitive findings on how one may able to trace a genealogy of knowledge discourse between these two loci. Neither will it delve into what a person can expect if he chooses to do research related to areas, or while emplaced in this archipelago and this island-continent. Rather, it will serve as a starting point to map out research possibilities and connections offered by these two large countries in the Asia-Pacific region.

**On Comparisons and Contrasts: Investigating Communicative Practices among Transnational Filipino Families in the Age of Mobilities**

Earvin Charles CABALQUINTO, PhD Candidate in Film, Media and Communications, School of Media, Film and Journalism

The use of mobile devices among Overseas Filipino Workers (OFWs) to forge links and sustain relationships with their left-behind family in the Philippines is pivotal in theorizing transnational communication. Despite this, the existing body of scholarly work lacks an examination of the transnational and mediated relationships among OFWs in Australia and their left-behind members. According to the 2011 Australian census, there were 171,233 Philippine-born migrants in Australia, a 42.1% increase from 2006. These Philippine-born migrants constitute the seventh largest migrant community in Australia, equivalent to three per cent of Australia’s overseas-born population and 0.8 per cent of Australia’s total population. It also has a labour force participation rate of 74%, well above the national average of 65%. Given the integral role played by the Filipino diaspora in a multicultural country like Australia, the case of the OFWs or Visa 457 holders and their transnational connection to
their families back home affords a new vantage point to re-think the socio-cultural implications of mobile device use what Elliot and Urry described as “societies organised around the value of circulation.” Most importantly, conducting research in Melbourne facilitates critical reflections on the intersection of mobile media and migration studies through the lens of a local-global or here-there dynamic. Based on in-depth interviews among twenty-one OFWs in Melbourne and their left-behind members in the Philippines, I shall endeavour to explore the opportunities and constraints of a compare-and-contrast approach as a framework of investigation in the study of mobile-mediated relationships in the context of enforced and prolonged family separation.

Rethinking Disaster Risk Governance and Vulnerability in the Philippines: Reflections for Australia/ Darwin J. MANUBAG, PhD candidate in Political Science, School of Social Sciences

Nations worldwide are beset with natural hazards. These phenomena have concomitantly resulted in social, economic, material, and environmental losses, which further challenge the capacity of governments, international aid agencies and communities particularly in low-income countries to address the problem with meagre resources. It is projected that by the 2070s, more than 40 million people will be exposed to flood events as a result of climate change. The role of the government, aid agencies, private sector and CSOs, as well as their relation to stakeholders, is subject to debate in terms of its boundaries and the question of accountability, legitimacy and capability. Studies concentrated on disasters in low-income countries are framed with regard to vulnerability at varying levels. The participation of local and international institutions, both public and private, altered the landscape of disaster response from relief operation, camp management to housing and reconstruction. The collaboration and coordination among stakeholders in the local setting is seen as a viable disaster response strategy to minimize loss of lives and maximize assistance to disaster survivors. The importance of governance in risk reduction and disaster management is argued as an enabling means towards the implementation of policies and standards that reduces vulnerability to disasters and ensures social development and sustainable livelihoods.

Parallels and Potential: Locating Feminist Philippine Studies in Australia and the Asia-Pacific/ Maria TANYAG, PhD candidate in Politics and International Relations, School of Social Sciences

Australia-Philippines Aid Program Strategy for 2012-2017 commits to strong bilateral partnerships in promoting gender equality in the Asia-Pacific region and beyond. This policy framework serves to underscore the significance of strengthening feminist scholarship on the Philippines in Australia. However, where is the space for Feminist Philippine Studies in Australia? How might we by looking at the Philippines see Australia and the Asia-Pacific region? This paper addresses these questions by examining the parallels between gender equality issues in the Philippines and Australia as regional neighbours in Asia-Pacific with a specific focus on sexual and reproductive well-being in crisis settings. Furthermore, by identifying existing research barriers to doing feminist Philippine studies in Australia, it explores the potential for building a hub that can enable and allow the flourishing of Australia-Philippines development partnerships.

◆ Tourism building Community of Compassion: Restoring spiritual connections with the land in the evacuated village of Fukushima, Japan
Restoration of ‘wolf paintings’ in a shrine located in Fukushima that has been under prolonged evacuation over the last four years is at the centre this paper. The 3.11 East Japan Earthquake and Tsunami and subsequent meltdown at the Fukushima Daiichi Nuclear Power Station displaced nearly 150,000 people, including Iitate, a village of 6,000 people mostly engaged in farming. The possibility of returning home is still unclear. This project, restoration of the lost paintings, has three intentions. First, it attempts to bring hope and justice to the evacuated communities, using the shrine’s ‘wolf’ as a symbol that reconnects the community’s stories, livelihoods and the land. Second, it invites participation of volunteers – art students, researchers and supporters with various skills, interests and motivations. Third, conceptualization and execution of this project is the researchers’ academic and social contribution building on moral, ethical or hopeful tourism research agenda (Mostafanezhad, 2013; Pritchard, Morgan and Ateljevic, 2011; Butcher, 2003).

Tourism here is a powerful agent to instigate the collective power of the community of compassion extending the idea of geography of compassion (Mostafanezhad, 2013): communities to regain their identity and resilience, and supporters to take a form of social activism.

(Project blog: http://yamatsumi-jinja.tumblr.com)

Professor Kato is Professor, Faculty of Tourism and Deputy Director, Center for Tourism Research, Wakayama University and Honorary Associate Professor, The University of Queensland. She teaches and researches in the area of eco-humanities, sustainability and tourism, tourism and heritage, disaster recovery, community-based tourism and is a member of Sustainability Frontiers and Kangaloon, fellowship of creative ecologists

Recent publications

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Announcements

Senior Fellowship Applications - The Queen Elizabeth II AcademyThe Royal Institute of International Affairs

MAI colleagues, may be interested in a current call for applications to fellowships hosted by the Queen Elizabeth II Academy for Leadership in International Affairs at Chatham House.

The Academy Asia Senior Fellowship is made possible with the generous support of Richard Hayden, and is open to citizens of Afghanistan, Australia, the People’s Republic of China, India, Indonesia, Japan, Nepal, Pakistan and South Korea.

The deadline for applications is 30 September 2015. The fellowship will begin in February 2016 and is aimed at emerging or experienced leaders who will spend six months in London as an Academy senior fellow hosted by a Chatham House research department.

Applicants may propose a research project in one of nine research topics covering areas such as Global Health in Asia, Future Role of the United States in Asia, China and natural resources, Indonesia and ASEAN, Europe-China Security Cooperation, Security of Outer Space Systems, and China and the Future of the International Legal Order.

I would be enormously grateful if you could forward this information to possible candidates you think might be interested or to your network. If you have suggestions of others that you think might be worth contacting with respect to these fellowships please do feel free to put us in touch or send us their details.

For information on the Academy and fellowships, including eligibility, research topics and application details, please visit the Academy webpage.

Best wishes and thank you,

Anne

Anne Giles
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Congratulations!

Completion of PhDs

CONGRATULATIONS TO NEW DOCTORAL COMPLETIONS
The following four doctoral students from the former Monash Asia Institute, (currently from various schools in the Arts Faculty of Monash University), completed their doctoral degrees with the approval of examiners in the past few months.

Completing one's doctorate is one of the most formative experiences in the student's lives, so we wish all four the very best in the coming years. Congratulations to them all!

Amrah Majid:
The thesis title ‘The Practice of Faith and Personal Growth in Three Novels by Muslim Women Writers in the Western Diaspora’
Supervisors: Vicziany, Aveling, Ahmad and Bezhan.

Azhari Yahya:
The thesis title: ‘Foreign direct investment and locality: a case study of a French multinational in Aceh, Indonesia’
Supervisors: Millie, Vicziany, Wattanpenpaiboon

David Geraghty:
The thesis title: Old Stories, New Authors: Orientalism, Cosmopolitanism and India
Supervisors: Bagchi, Copland, Vicziany and Bezhan

Catherine Lewis:
The thesis title: NGOs and Disability Assistance in Cambodia
Supervisors: Shaw, Vicziany, Wattanpenpaiboon.

CONGRATULATIONS TO THEM ALL!

The next MAI Bulletin is scheduled for Thursday 1 October 2015. If you have news on any events or other announcements that you would like us to include, please forward this to MAI-Enquiries@monash.edu, by Tuesday 29th September 2015.

For further information about the Monash Asia Institute, this Bulletin and our events: http://artsonline.monash.edu.au/mai/ To unsubscribe, please send an email to: Monash-Asia-Institute Enquiries, MAI-Enquiries@monash.edu