

4th Conference of the Asian Borderlands Research Network
**Activated Borders -
Re-openings, Ruptures and Relationships**

8 – 10 December 2014
Hong Kong

Program and Abstracts

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CONFERENCE THEME

Activated Borders: Re-openings, Ruptures and Relationships

All over Asia, international borders condition encounters between diverse ethnic, linguistic, economic, religious, and political groups. Recently, many formerly disregarded borders have been ‘activated’. Some have become more permeable for people, goods and ideas. By contrast, elsewhere in Asia borders have actively hardened. Such border dynamics (which have a history of centuries) shape cross-border linkages and are in turn shaped by them. The 4th Asian Borderlands Research Conference in Hong Kong will feature papers and panels that address continuities and transformations along routes and borders in Asia, broadly related to the theme “Re-openings, Ruptures and Relationships.”

- **Re-openings:** Asia has witnessed many closed and then re-opened borders. What are the political, economic and cultural factors behind these dynamics? Who are the prime movers behind activated borders – states, borderland communities, or others? What are the characteristics of the new connections, reunions and corridors that are being created in Asian borderlands – and how can we theorize them?
- **Ruptures:** The closing of borders may lead to networks, communities and pathways being reimagined and restructured. What does closure mean in practice? How permeable are officially closed borders? And are they easier to cross for some than for others? Does it make sense to assert the idea of the “borderland” throughout political and historical ruptures?
- **Relationships:** Cycles of border activation impinge on the evolution of ethnic, family and gender relations; trade, investment and infrastructure; migration and tourism; the flow of information and technology; environmental issues; security concerns; and many more. The physical presence of the state may wax and wane as borders open up and close down. How does this affect the relationships between state agents, borderland communities and border-crossing individuals?

Since one of the main goals of this conference is to spur collaboration and conversation across diverse fields in the hope of building up a more nuanced picture of the intersections and relationships across Asian borderlands, participants include scholars, writers, policy studies researchers, artists, filmmakers, activists, the media, and others from a wide variety of disciplinary backgrounds. We hope that these conceptually innovative papers, based on new research, will help to develop new perspectives in the study of Asian Borderlands.

ACKNOWLEDGEMENTS

The following organizations and individuals supported the 4th Conference of the Asian Borderlands Research Network on: Activated Borders – Re-openings, Ruptures and Relationships. Without their various contributions, the conference would not convene.

Organizing Committee

- Prof. Mark R. Thompson, Southeast Asia Research Centre, City University of Hong Kong
- Dr. Yuk Wah Chan, City University of Hong Kong
- Dr. Tina Harris, University of Amsterdam, The Netherlands
- Prof. Willem van Schendel, University of Amsterdam, The Netherlands
- Dr. Erik de Maaker, Leiden University, The Netherlands
- Ms Irene Fung Sinn Chan, Southeast Asia Research Centre, City University of Hong Kong
- Ms Martina van den Haak, International Institute for Asian Studies, The Netherlands

Organizing and Sponsoring Partners

ASIAN BORDERLANDS RESEARCH NETWORK (ABRN)

www.asianborderlands.net

Scholarly and political boundaries divide Asia artificially into units, such as South Asia, Central Asia, Southeast Asia, East Asia, and so on. These divisions not only mask the many and varied commonalities that transcend such boundaries, they also reinforce the marginalisation of people who live in the so-called border areas. Yet a better appreciation of these 'transitional zones' is in fact critical to our historical understanding of processes of social and cultural change in the states lying beyond them. Nonetheless, such a focus remains peripheral to area studies and the disciplines which feed into them.

The Asian Borderlands Research Network has been developed in order to recognise the links, both historical and contemporary, that connect people in these borderlands, focusing on the border regions between South Asia, Central Asia, East Asia, and Southeast Asia, where the prevailing notions of area studies have been particularly limiting.

The purpose of the network is to encourage academic exchange between both local and foreign scholars from a wide variety of disciplinary backgrounds in the arts, humanities and social sciences. Its concerns are varied, ranging from migratory movements, transformations in cultural, linguistic and religious practices, to ethnic mobilization and conflict, marginalisation, and environmental concerns. Its aim is to generate new knowledge and methodologies in order to better understand these transitional zones, and to contribute to a reconfiguration of theoretical and methodological approaches to borderlands in general. We particularly want to invite scholars from any of the regions involved to participate in the network, its conferences, and to contribute to the organizational effort.

SOUTHEAST ASIA RESEARCH CENTRE (SEARC)

www.cityu.edu.hk/searc/

SEARC is the *only* research Centre focused on Southeast Asia in Hong Kong which has established a strong international reputation as an important setting for the study of political, economic, and social issues in contemporary Southeast Asia.

The mission of the Southeast Asia Research Centre is to be a centre of excellence in academic and applied studies of contemporary Southeast Asia. In keeping with new priorities set by City University, greater attention is now being given to theoretical and cross-disciplinary analysis, with the intention of addressing real-world challenges in national political systems, workplace inequalities, gender relations, and disaster management. SEARC thus seeks to attract competitive external grant funding, to collaborate internationally with other institutions, to conduct disciplinary-based and cross-disciplinary research in compelling academic debates in the social sciences, to generate high-quality research publications, and to reach the public through open events and media engagement.

CITY UNIVERSITY OF HONG KONG (CityU)

www.cityu.edu.hk/

CityU offers professional education that prepares its students for the challenges and exciting opportunities opening up in Hong Kong, the Asia-Pacific region and throughout the world in business, science and engineering, energy and environment, law, creative media and social sciences. Through its extensive links with relevant industries, CityU provides real-life opportunities for students to work with and learn from professionals in the workplace, from bachelor degrees and postgraduate studies to associate degrees and continuing education.

CityU offers state-of-the-art learning, teaching and research facilities in a high-technology environment to create an ambiance that encourages intellectual curiosity, social interaction, self-expression and mutual support.

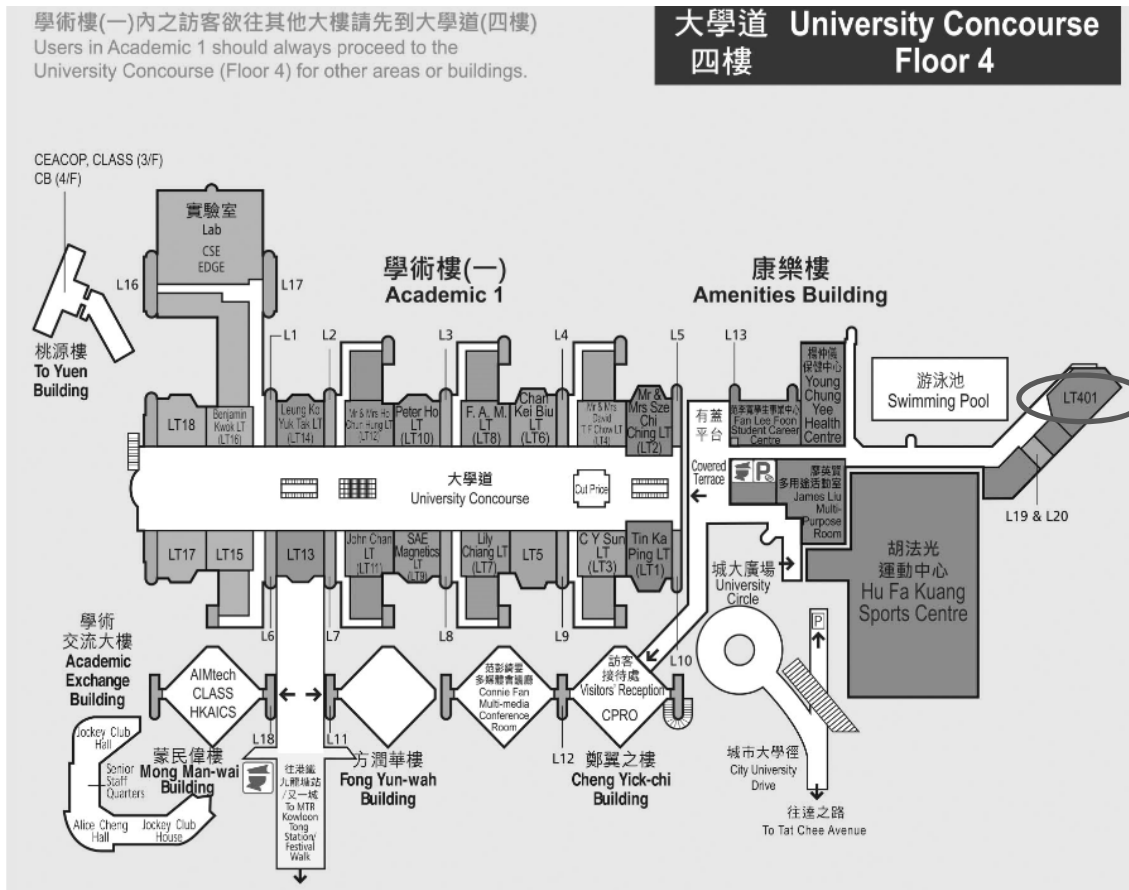
CityU has achieved phenomenal growth since its establishment in 1984. To date, it has a student population of more than 20,000 enrolled in more than 130 programmes at the associate degree, undergraduate and postgraduate levels.

INTERNATIONAL INSTITUTE FOR ASIAN STUDIES (IIAS)

www.iias.nl

The International Institute for Asian Studies (IIAS) is a research and exchange platform based in Leiden, The Netherlands. IIAS encourages the multi-disciplinary and comparative study of Asia and promotes national and international cooperation, acting as an interface between academic and non-academic partners, including cultural, social and policy organisations. The main research foci are Asian cities, dynamics of cultural heritage, and the global projection of Asia. These themes are broadly framed so as to maximise interactions and collaborative initiatives. IIAS is also open to new ideas of research and policy-related projects.

In keeping with the Dutch tradition of transferring goods and ideas, IIAS works both as an academically informed think tank and as a clearinghouse of knowledge. It provides information services, builds networks and sets up cooperative programmes. Among IIAS' activities are the organisation of seminars, workshops and conferences, outreach programmes for the general public, the publication of an internationally renowned newsletter, support of academic publication series, and maintaining a comprehensive database of researchers and Asian studies institutions. IIAS hosts the secretariats of the European Alliance for Asian Studies and the International Convention of Asian Scholars. In this way, IIAS functions as a window on Europe for non-European scholars, contributing to the cultural rapprochement between Asia and Europe.



Arrived at Pedestrian Subway

When you get off the MTR, look for Festival Walk exit.

In Festival Walk, on Level LG1, there is a Pedestrian Subway which will lead you to CityU campus.

After walking through the Pedestrian Subway, go down the staircase on your right and follow the directional signs, you will find yourself walking under a covered corridor alongside the garden which will lead you to the University Circle.

From the University Circle, go along the Covered Walk Way which will lead you to the Amenities Building.

Go past the Swimming Pool, you will get to the LT401.

Arrived at University Circle

When you drop off at the University Circle, go along the Covered Walk Way which will lead you to the Amenities Building.

Go past the Swimming Pool, you will get to the LT401.

PROGRAM

MONDAY, 8 DECEMBER 2014			
08.30	REGISTRATION – Lecture Theatre LT-401 (Amenities building)		
11.00	REGISTRATION – In front of room 1314 (Academic 2)		
09.00 – 10.00	OPENING, WELCOME ADDRESS, and PRACTICAL INFORMATION – Lecture Theatre LT-401		
	<p>Way Kuo <i>President, City University of Hong Kong, Hong Kong</i></p> <p>Mark Thompson & Yuk Wah Chan <i>Southeast Asia Research Centre, City University of Hong Kong, Hong Kong</i></p> <p>Tina Harris & Erik de Maaker <i>University of Amsterdam & Leiden University, The Netherlands</i></p>		
10.00 – 11.00	KEYNOTE ADDRESS – Lecture Theatre 401		
	<p>Borders, Boundaries, and Horizons in an Asymmetric World Brantly Womack <i>University of Virginia, USA</i></p>		
11.00 – 11.10	GROUP PHOTO – CityU U-Circle		
11.10 – 11.30	TEA BREAK – Hallway panel rooms (Academic 2)		
11.30 – 13.00	BREAKOUT SESSIONS		
	PANEL 1: Room 1406	PANEL 2: Room 1511	PANEL 3: Room 1601
	China's Opening Up and Sinophobia Around its Northeast Asian Border	Connectivities, Disruptions and Emerging Spatialities in Border Dynamics at Asian Crossroads	Cross-Border Networks
	Convenor and Chair Anran Wang <i>Yale University, USA</i>	Convenor and Chair Antía Mato Bouzas <i>Zentrum Moderner Orient (ZMO), Germany</i> Convenor and Discussant Henryk Alff <i>Freie Universität, Germany</i>	Chair and Discussant Willem van Schendel <i>University of Amsterdam, the Netherlands</i>
11.30	China's Northeastern Borderland Strategy: Historical Interpretation and Contemporary Reality Anran Wang <i>Yale University, USA</i>	Spatial and Social Fictions: Effects of Border Dynamics on Cross-Border Relations of Baloch Groups in Iran Just Boedeker <i>Zentrum Moderner Orient (ZMO), Germany</i>	Ruptures, War, and the Reconfiguration of Islamic Networks in Southeast Asia, 1800-1940 Joshua Gedacht <i>Asia Research Institute, National University of Singapore, Singapore</i>
11.45	Sinophobia among Japanese Consumers since the Initiation of Cross-border Trade with China Minzhao Wang <i>The University of Tokyo, Japan</i>	Conflicting "Lines of Control" and "Soft Borders" in Kashmir Antía Mato Bouzas <i>Zentrum Moderner Orient (ZMO), Germany</i>	Acting Upon Borders: Bearing the Memory of Partition at the Point (No) Return Madhuja Mukherjee <i>Jadavpur University, India</i>
12.00	Increasing Chinese Presence in the Russian Far East since the Collapse of the USSR and Its Impact on Sinophobia Iaroslav Zaitsev <i>Peking University, China</i>	The Rhizomatic State: An Ethnographic Approach to the China-Pakistan Border Alessandro Rippa <i>University of Aberdeen, United Kingdom</i>	Home and Here: The Border and a Family in Bengal, 1930-2000 Sugata Nandi <i>West Bengal State University, India</i>
12.15	Sinophobia in Korean Peninsula: Contestation and Elucidation Han Kim <i>University of Warwick, United Kingdom</i>	'Home' and 'Away' — Identity or Infrastructure Rune Steenberg <i>Freie Universität Berlin, Germany</i>	Balut Island Indonesians: Diaspora Identity Construction in Border Crossing Rolando Talampas <i>University of the Philippines Diliman, Philippines</i>
12.30	Discussion	Discussion	Discussion
13.00 – 14.00	LUNCH - City Top, 9/F, Amenities Building		

14.00 – 16.00			
BREAKOUT SESSIONS			
	PANEL 4: Room 1406	PANEL 5: Room 1511	PANEL 6: Room 1601
	Border Terms: Concepts Beyond State and Society	Borderland Activation and Co-Production on the Korean Peninsula: Interdisciplinary Investigation of Bordering and Border Spaces	Border Towns: New Nodes of Transnational Economic Corridors in South East Asia and China?
	Convenor and Chairs Jason Cons <i>University of Texas-Austin, USA</i> Malini Sur <i>National University of Singapore, Singapore</i> Discussant Tina Harris <i>University of Amsterdam, The Netherlands</i>	Convenor Robert Winstanley-Chesters <i>University of Cambridge/University of Leeds, United Kingdom</i> Chair Byul Ryan-im <i>Sino-NK, United Kingdom</i> Discussant Benoit Berthelier <i>Yonsei University, South Korea/Institut National des Langues et Civilisations Orientales, France</i>	Convenor and Chair Nathalie Fau <i>University Paris Diderot-Paris7/CESSMA, France</i> Discussant Ruth Banomyong <i>Thammasat University, Thailand</i>
14.00	Transboundary Conservation, Market Environmentalism and New Capital Accumulations in the Borderlands of Southeast Asia Michael Eilenberg <i>Aarhus University, Denmark</i>	Yuan, Renmimbi, Won? : Co-producing Value and the Undermining of Domain Consensus on the Sino-Korean Border Christopher Green <i>Leiden University, the Netherlands</i>	Vietnam, an Opening Under Control: Lao Cai on the Kunming-Haiphong Economic Corridor Marie Mellac <i>IRASEC (CNRS/MAE) Bangkok, Thailand</i>
14.15	Revisiting Human/Security at the India-Bangladesh Border Jason Cons <i>University of Texas-Austin, USA</i> Malini Sur <i>National University of Singapore, Singapore</i>	Environmental Borderlands: Co-producing Nature in Sino-North Korean Borderlands Robert Winstanley-Chesters <i>University of Cambridge/University of Leeds, United Kingdom</i>	The Impact of Chinese Border Opening Policy and GMS Integration Programme on Three Border Cities: Hekou, Ruili and Jinghong Sébastien Colin <i>French Centre for Research on Contemporary China (CEFC), Hong Kong</i>
14.30	Transnational Landscapes: REDD+ as a Tracer of Laos's Borderland Development Dynamics Michael Dwyer <i>Center for International Forestry Research (CIFOR), Laos</i>	Bordering the National and the National? National Identity and Political Attitudes in South Korea Steven Denney <i>University of Toronto, Canada</i>	Johor Barhu (Malaysia) Border Town: A Transit Point, a Suburb or a New Metropolis? Nathalie Fau <i>University Paris Diderot-Paris7/CESSMA, France</i>
14.45	Discussion	Transnational Soldiers in the Sino-Korean Borderlands, 1945-1950 Adam Cathcart <i>University of Leeds, United Kingdom</i>	Discussion
15.00		Illegal Exchange, Licit Change: Recent Negotiation of Women's Roles in the Sino-Korean Borderlands Darcie Draudt <i>Yonsei University, South Korea</i>	
15.15		Discussion	
16.00 – 16.30			
TEA BREAK - Hallway panel rooms (Academic 2)			

16.30 – 18.00			
BREAKOUT SESSIONS			
	PANEL 7: Room 1406	PANEL 8: Room 1511	PANEL 9: Room 1601
	Borders and Vulnerability	Territory and Connections Across Borders	Christian Humanitarianism On Asian Borders
	Chair and Discussant Mark Thompson <i>Southeast Asia Research Centre, City University of Hong Kong, Hong Kong</i>	Chair and Discussant Erik de Maaker <i>Leiden University, The Netherlands</i>	Convenor and Chair Alexander Horstmann <i>University of Copenhagen, Denmark</i>
16.30	Children at the West Bengal Border: A State of Justice Between Bangladesh and India Chandni Basu <i>University of Freiburg, Germany</i>	Customary Land Conflict Resolution in Papua and Papua New Guinea Border in Indonesia's Perspective Ni Luh Bayu Purwa Eka Payani <i>University of Indonesia, Indonesia</i>	Christian Humanitarian Assistance to the Displaced Karen Alexander Horstmann <i>University of Copenhagen, Denmark</i>
16.45	Women of the Borderland Community and Their Perception of Security: A Case Study of Indo-Nepal Border Anuradha Thapa <i>Sikkim University, India</i>	Tethered Ethnics: Chins Across the Border of Mizoram and Myanmar William Singh Nongmaithem <i>Pachhunga University College, Mizoram University, India</i>	Evangelical Frontiers Across Korean Borders Jin-Heon Jung <i>Max-Planck-Institute for the Study of Religious and Ethnic Diversity, Germany</i>
17.00	North Koreans' Border Crossing and North Korea-China Borderland: 'Sensed Place' and the 'Gendered' Sense of Place Sung Kyung Kim <i>University of North Korean Studies</i>	Barren Frontiers, Pristine Myths: Imagining Nation, Nature, Nomads on India-China Border Alka Sabharwal <i>The University of Western Australia, Australia</i>	Buddhist Holy Man Khruba Boonchum: Transnational Millenarian Movement at the Thailand-Burma Borders Amporn Jirattikorn <i>Chiang Mai University, Thailand</i>
17.15	Discussion	Remaking the Russia-China Border: Commodification of the Paramilitary Frontier Urban Space in Manzhouli and Zabaikal'sk Sayana Namsaraeva <i>University of Cambridge, United Kingdom</i>	Discussion
17.30		Discussion	
18.00	END of DAY ONE		
18.30 – 20.00	WELCOME DINNER - City Chinese Restaurant, 8/F, Amenities Building		

TUESDAY, 9 DECEMBER 2014			
08.30	REGISTRATION – In front of room 1314 (Academic 2)		
09.00 – 11.00	BREAKOUT SESSIONS		
	PANEL 10: Room 1406	PANEL 11: Room 1511	PANEL 12: Room 1601
	Borderland Governance, Borderland Practices: Strategies, Interactions, Memories	East & West Coast Perspectives on Thailand's Southern Borderscape	Locating Senses of Belongings in Southwest China and Southeast Asia
	Convenor Yuk Wah Chan <i>City University of Hong Kong, Hong Kong</i>	Convenors and Chairs Christopher Joll <i>Chiang Mai University, Thailand</i> Lawrence Ross <i>University of Malaya, Malaysia</i>	Convenor Tzu-kai Liu <i>National Chi-Nan University, Taiwan</i>
	Chair Kirsten W. Endres <i>Max Planck Institute for Social Anthropology, Germany</i>		Chair Magnus Fiskesjö <i>Cornell University, USA</i>
09.00	"Trust Facilitates Business, But It May Also Ruin It:" Trust or the Hazardous Link of Sino-Vietnamese Border Trade Caroline Grillot <i>Max Planck Institute for Social Anthropology, Germany</i>	"It's Better, but it's also Tough Though": Making a Living Across the Thai-Malaysian Border Anusorn Unno <i>Thammasat University, Thailand</i>	Where Business Belongs: Moral Justification at the China-Burma Border Hans Steinmuller <i>LSE, University of London, United Kingdom</i>
09.15	Military, Gender and Trade: Story of Auntie Duan from Northern Thai Borderlands Wen-Chin Chang <i>Academia Sinica, Taiwan</i>	Perceptions of Malayness and Thainess among Patani Youth Pakkamol Siriwat <i>University of Cambridge, United Kingdom</i>	"Decolonizing" the Borderlands: Yunnan-Burmese Borderlands and the Dilemmas of the Early Postwar Period (1945-1948) Andres Rodriguez <i>University of Sydney, Australia</i>
09.30	A Tale of Two Borderlands: Borderland Governance and Development in Vietnam and Hong Kong Yuk Wah Chan <i>City University of Hong Kong, Hong Kong</i>	Intellectual Networks between Patani and Northern Malay States in the 18th to 19th Centuries Numan Hayisame <i>Prince of Songkhla University, Thailand</i>	The Dowry Land System and the Decentralized Shan-Dai Chieftaincy Polity between Chinese Empires and Burmese Kingdoms Jianxiong Ma <i>Hong Kong University of Science and Technology, Hong Kong</i>
09.45	Small-scale trade, corrupt exceptions, and localized forms of sovereign power at the Vietnam-China border Kirsten W. Endres <i>Max Planck Institute for Social Anthropology, Germany</i>	Lost Networks: Post-war Reconfigurations in the Performing Arts Along the Thailand-Malaysia Border Lawrence Ross <i>University of Malaya, Malaysia</i>	"Fragmented" Belonging and Ethnic Networking: Transborder Buddhist Networks in the China/Myanmar Borderlands Tzu-kai Liu <i>National Chi-Nan University, Taiwan</i>
10.00	Houaphan Divided: Emergence and Effects of Intracolonyal Borders in French Indochina Oliver Tappe <i>University of Cologne, Germany</i>	Kelantanese Sufism in Thailand's Upper South: The Ahmadiyya-Badawiyya of Koh Yao Noi and Huay Un Christopher Joll <i>Chiang Mai University, Thailand</i>	Hidden Dimensions of Wa Territories: Spirits, Enemies, Displacements Magnus Fiskesjö <i>Cornell University, USA</i>
10.15	Discussion	Discussion	Discussion
11.00 – 11.30	TEA BREAK - Hallway panel rooms (Academic 2)		

11.30 – 13.00			
BREAKOUT SESSIONS			
	PANEL 13: Room 1406	PANEL 14: Room 1511	PANEL 15: Room 1601
	Territoriality and Mobility	Migrants in a Borderscape: The Dynamic Intersections of Statuses and the Patterns of Migration in Thailand	Transgressing Borderlands in Academia: (Im-)Mobilities, Boundary-Practices & Positionality for Rethinking Area Studies I
	Chair and Discussant Tina Harris <i>University of Amsterdam, The Netherlands</i>	Convenor Busarin Lertchavalitsakul <i>University of Amsterdam, The Netherlands</i> Discussant Kyoko Kusakabe <i>Asian Institute of Technology, Thailand</i>	Convenors Anna-Katharina Hornidge <i>University of Bonn, Germany</i> Katja Mielke <i>University of Bonn, Germany</i> Chair Anna-Katharina Hornidge <i>University of Bonn, Germany</i>
11.30	Non State 'Intermediation' and the Migration of Domestic Workers from Andhra Pradesh (India) to the Middle East Praveena Kodoth <i>Centre for Development Studies, Trivandrum, India</i>	Tangled Statuses: Cross-Border Networks as a Way of Life Among the Karen From the Hpa-an Area, Myanmar Indrè Balčaitė <i>SOAS, University of London, United Kingdom</i>	Crossroads Studies: Towards a Research Programme Crossing Conventional Area Studies' Boundaries Katja Mielke <i>University of Bonn, Germany</i>
11.45	State, Space and Territory: Everydayness and the Borderlanders Bikash Sarma <i>Sikkim University, India</i>	Songtheaw Trajectories: Coloured Identity and Strategic Use of ID Cards in the Thai-Burma Borderland Samak Kosem <i>Center for ASEAN Studies, Chiang Mai University, Thailand</i>	Paved with Good Intentions: Resurrecting Area Studies in Western Europe Manuela Boatcă <i>Freie Universität Berlin, Germany</i>
12.00	Kachchatheevu Islands : Escalating Tensions in the Palk Bay Area Srilatha Vallabu <i>Osmania University, India</i>	Mobile Individuals: Everyday Practices and Tactics of Karen Refugees Along the Thailand-Burma Borderland Jiraporn Laochaoenwong <i>University of Amsterdam, The Netherlands</i>	Shifting Epistemologies: From Center to Margin Claudia Derichs <i>University of Marburg, Germany</i>
12.15	Discussion	Shan People's Migration Flows and Their Shifting Forms of Mobility in the Borderland around South Shan State in Burma and Northwest Thailand Busarin Lertchavalitsakul <i>University of Amsterdam, The Netherlands</i>	Presence, Return and Absence: Interpreting Mobility Transitions in Rural Asia Jonathan Rigg <i>National University of Singapore, Singapore</i>
12.30		Discussion	Discussion
13.00 – 14.00			
LUNCH - City Top, 9/F, Amenities Building			

14.00 – 15.30			
BREAKOUT SESSIONS			
	PANEL 16: Room 1406	PANEL 17: Room 1511	PANEL 18: Room 1601
	Activated Borders and Transforming Border Regimes in a Thai-Myanmar Borderland	ROUNDTABLE: Border Politics, Identities, and Scholarship Across the Himalayas – A Further Call for “Critical Border Studies”	Transgressing Borderlands in Academia: (Im-)Mobilities, Boundary-Practices & Positionality for Rethinking Area Studies II
	Convenor Christiane Vossemer University of Vienna, Austria Chair Wolfram Schaffar University of Vienna, Austria Discussant Petra Dannecker University of Vienna, Austria	Convenor Jinba Tenzin <i>Lanzhou University, China</i> Chair Sara Shneiderman <i>Yale University, USA</i>	Convenors Anna-Katharina Hornidge <i>University of Bonn, Germany</i> Katja Mielke <i>University of Bonn, Germany</i> Chair Katja Mielke <i>University of Bonn, Germany</i>
14.00	The Border Regime of (Reproductive) Health Care at the Thai-Myanmar Border – Recent Transformations in Light of the Political Change in Myanmar Christiane Vossemer University of Vienna, Austria	Participants Georgina Drew <i>University of Adelaide, Australia</i> Jinba Tenzin <i>Lanzhou University, China</i> Andrew Quintman <i>Yale University, USA</i> Chris Vasantkumar <i>Hamilton University, USA</i>	Gay and Lesbian Asia Across Borders: Emerging Regional Sexual Identities and Challenges to Euro-American Queer Theory Peter Jackson <i>Australian National University, Australia</i>
14.15	The Construction of Migrant Workers and Refugees and the ‘Doing of Borders’ Between Thailand and Myanmar Petra Dannecker University of Vienna, Austria Wolfram Schaffar University of Vienna, Austria	Sara Shneiderman <i>Yale University, USA</i>	Southeast Asian Area Studies. Concepts and Directions for an Emerging Academic Field Christoph Antweiler <i>University of Bonn, Germany</i>
14.30	Conflict Transformation and Human Security in the Border Regions: Thai FDI and the Dawei Roadlink Project in Tanintharyi Region, Myanmar Naruemon Thabchumphon <i>Chulalongkorn University, Thailand</i> Carl Middleton <i>Chulalongkorn University, Thailand</i> Fransiskus Adrian Tarmedj <i>Chulalongkorn University, Thailand</i> Surada Chundasutathanakul <i>Chulalongkorn University, Thailand</i>		Multiple Ontologies: Area Studies, 'Systematic Disciplines' and the Rediscovery of 'Space' Anna-Katharina Hornidge <i>University of Bonn, Germany</i>
14.45	Discussion		Discussion
15.30 – 16.00	TEA BREAK - Hallway panel rooms (Academic 2)		

16.00 – 17.30			
BREAKOUT SESSIONS			
	PANEL 19: Room 1406	PANEL 20: Room 1511	PANEL 21: Room 1601
	Who Owns the Hills? Cosmologies, Claims and Resources of the South and South East Asian Uplands	When Borders Cross Families	Permeabilities And Liminalities: Migrant Passages Through Borderlands Via Digital Spaces
	Convenor Erik de Maaker <i>Leiden University, The Netherlands</i>	Convenor Risa Tokunaga <i>Osaka University of Economics and Law, Japan</i>	Convenor and Chair Sun Sun Lim <i>National University of Singapore, Singapore</i>
	Chair and Discussant Deborah Tooker <i>Le Moyne College, USA</i>	Chair Antje Missbach <i>University of Melbourne, Australia</i>	
16.00	From Millets to Rice: Missionary Evangelism, Change Agents and the Politics of the New Faith in the Naga Hills Debojyoti Das <i>Birkbeck, University of London, United Kingdom</i>	All Alone: Under-Aged and Unaccompanied Asylum Seekers in Indonesia Antje Missbach <i>University of Melbourne, Australia</i>	Crossing Borders Virtually and Physically: The (Mis)Match Between Expectations and Actual Experiences During the Migration Process Tabea Bork-Huffer <i>Asia Research Institute, Singapore</i>
16.15	Redefining Land: Changing Ownership, Access and Usage in the Garo Hills of India Erik de Maaker <i>Leiden University, The Netherlands</i>	A Baby Factor: “Stateless” Tibetan Migrants in Japan Junko Mitani <i>The University of Tokyo, Japan</i>	Online/offline: Digital Connections and Disjunctures of Vietnamese Migrant Students in Singapore Sun Sun Lim <i>National University of Singapore, Singapore</i>
16.30	The First Mun Daoist Temple in Laos: The Social and Cosmological Impacts of Land Ownership on an Upland Community in Northern Laos Joseba Estévez <i>Westfälische Wilhelms Universität Munster, Germany</i>	Wish You Were Here: Refugee Family Separation and Reunification in the Case of Rohingya Risa Tokunaga <i>Osaka University of Economics and Law, Japan</i>	Virtual intimacy: Filipina domestic workers in Hong Kong and their ICT usage in romantic relationships Yinni Peng <i>Hong Kong Baptist University, Hong Kong</i>
16.45	Discussion	A Visual Memorandum of Left Behind Women and Children of New Boat People of Asia: From the Account of the Film 'The Dreaming Vendors' [...Ebong Shaupno Jatree] Ahmed Abidur Razzaque Khan <i>National University of Singapore, Singapore</i>	Discussion
17.00		Discussion	
17.30-19.00	FILM SCREENING AND DISCUSSION: The Dreaming Vendors – Lecture Theatre LT-401 (OPTIONAL)		
19.00	END OF DAY 2		

WEDNESDAY, 10 DECEMBER 2014			
08.30	REGISTRATION – In front of room 1314 (Academic 2)		
09.00 – 10.30	BREAKOUT SESSIONS		
	PANEL 22: Room 1406	PANEL 23: Room 1511	PANEL 24: Room 1601
	What is a Connection? Pathways and Intersections in Highland Asia I	Narrating In-Between Spaces: Epic and Romance in Comparative Cases from Southeast Asian Borderlands	Life along the McMahon Line: State, Citizenship, and Identities in the Eastern Himalayas
	Convenor and Chair Kabir Mansingh Heimsath <i>Lewis and Clark College, USA</i>	Convenor William Noseworthy <i>University of Wisconsin-Madison, USA / Center for Khmer Studies, Cambodia / University of Social Sciences and Humanities, Vietnam</i> Chair Oiyen Liu <i>The University of Hong Kong, Hong Kong</i>	Convenor and Chair Bérénice Guyot-Réchar <i>University of Cambridge, United Kingdom</i>
09.00	The Limi Road: Reconnecting a Periphery Martin Saxer <i>Ludwig-Maximilian University of Munich, Germany</i>	Exploring the Myth and Mythos of Sakarai: Conceptions of History in Cham Awal Manuscripts in Vietnam William Noseworthy <i>University of Wisconsin-Madison, USA / Center for Khmer Studies, Cambodia / University of Social Sciences and Humanities, Vietnam</i>	Making the McMahon Line a Ground Reality: Chinese and Indian State-making and Border Populations Bérénice Guyot-Réchar <i>University of Cambridge, United Kingdom</i>
09.15	Making Markets, Transforming Trade, and Cultivating Class: Roads, Commodities and Socio-cultural Shifts in Mustang, Nepal. Galen Murton <i>University of Colorado-Boulder, USA</i>	From Basins to Borderlands: A Transnational History of North Borneo's Waters in the Early Twentieth Century Anthony Medrano <i>University of Wisconsin-Madison, USA</i>	Embattled Frontiers and Emerging Spaces: Transformations in Tawang Swargajyoti Gohain <i>Institute of Economic Growth, India</i>
09.30	Remembering Boundaries: Preliminary Notes on Tracing a Medieval Boundary Marker of Eastern Tibet, the White Chinese Stupa (Tib. <i>Rgya mchod rten dkar po</i>) Eveline Yang <i>Indiana University, USA</i>	Island Desperados: The American Frontier in Sulu, Philippines 1899-1920 Cesar Suva <i>Australian National University, Australia</i>	From a Dominant Power to a 'Backward Tribe: The Effects of Indian Territoriality on Memba society of Mechukha Kerstin Grothmann <i>Humboldt University Berlin, Germany</i>
09.45	Discussion	Framed Narratives, Framing Identities: Shaping Identity Borders through Cerita Berbingkai in the Malay Arichepelago Jacquelyn Teoh <i>University of Wisconsin-Madison, USA</i>	Living on the India-China Border: Possibilities and Challenges of Studying the Mishmi Community Ambika Aiyadurai <i>National University of Singapore, Singapore</i> Claire Seungeun Lee <i>National University of Singapore, Singapore</i>
10.00		Discussion	Discussion
10.30-11.00	TEA BREAK - Hallway panel rooms (Academic 2)		

11.00 – 12.30			
BREAKOUT SESSIONS			
	PANEL 25: Room 1406	PANEL 26: Room 1511	Panel 27: Room 1601
	What is a Connection? Pathways and Intersections in Highland Asia II	Colonialism and Cold War: Border Crossing and Mobility in the Korean Peninsula	Commodities Across Borders
	Convenor and Chair Martin Saxer <i>Ludwig-Maximilian University of Munich, Germany</i>	Convenor and Chair Naomi Chi <i>Hokkaido University, Japan</i> Discussant Akihiro Iwashita <i>Hokkaido University, Japan</i>	Chair Toby Carroll <i>City University of Hong Kong, Hong Kong</i>
11.00	Travelling Stories and Objects: Re-Creating the Borderland in Kargil Radhika Gupta <i>Georg August Goettingen University, Germany</i>	Othering and the Politics of Exclusion: Case Study of the Korean Diaspora in Japan Naomi Chi <i>Hokkaido University, Japan</i>	Grabbing Control Over Borders: Chinese-driven Rubber Expansion, Social Differentiation and Class Dynamics in Rural Northern Laos Bianca Capasso <i>University of Leeds, United Kingdom</i>
11.15	Strange Intersections – Caterpillar Fungus in Manang Kabir Mansingh Heimsath <i>Lewis and Clark College, USA</i>	Border Between Colony and Imperial Subject: Relations Between Comfort women and Korean Military Officers and Agents Hyein Han <i>Sunkyunkwan University, South Korea</i>	The Informal Economies of Post-Cold War Central Eurasia: Licit and Illicit Exchanges Across the Sino-Central Asian Border Hasan Karrar <i>Lahore University of Management Sciences, Pakistan</i>
11.30	Discussion	Internally Displaced People in the Korean Peninsula: North Korean Defectors to South Korea Shincheol Lee <i>Sunkyunkwan University, South Korea</i>	Closing of Borders and Relations Across Borders: Fish Traders at the Cambodia-Thai Border Kyoko Kusakabe <i>Asian Institute of Technology, Thailand</i>
11.45		Discussion	Discussion
12.30 – 13.15			
CLOSING REMARKS and NEXT STEPS - Lecture Theatre LT-401 (Amenities building)			
	Arthur Ellis <i>Provost, City University of Hong Kong, Hong Kong</i> Mark Thompson & Yuk Wah Chan <i>Southeast Asia Research Centre, City University of Hong Kong, Hong Kong</i> Tina Harris & Erik de Maaker <i>University of Amsterdam & Leiden University, The Netherlands</i>		
13.15-14.30			
CLOSING LUNCH - City Top, 9/F, Amenities Building			

Abstracts in Presentation Order

ABSTRACT KEYNOTE LECTURE – 8 DECEMBER, 10.00 – 11.00

Keynote speech - Prof. Brantly Womack, University of Virginia, USA

Borders, boundaries, and horizons in an asymmetric world

The presumption of difference is essential to the notions of borders and boundaries. Interactors at borders are members of different communities and governance of boundaries is managed on either side by different authorities. It is therefore useful to consider the effects of disparity on these relationships, especially when asymmetry is a stable situation rather than a temporary disequilibrium. A disparity of capabilities produces a proportional difference in exposure to the relationship that in turn produces structural differences in perspective, perception, and interactive behavior. The structure of asymmetric relationships is far more complex than the dichotomy of formal equality and power hierarchy might suggest. The situation is further complicated by horizons of interaction ranging from the immediacy of border areas to regional and global matrices.

PANEL ABSTRACTS – 8 DECEMBER

11.30 – 13.00 – ROOM 1406

CHINA'S OPENING UP AND SINOPHOBIA AROUND ITS NORTHEAST ASIAN BORDER

Though almost all the world's empires dissolved in the early twentieth century, the borders of modern China remain as they were during the Qing Empire, excluding Outer Mongolia and a few smaller territories. Countries around China's border, with both their ancient empires and modern nation-states, have a mixed and ambivalent mindset towards China. From the advent of communist rule, China's borders have gone through a process of closing and re-opening. Since the initiation of China's reform, and especially since the end of the Cold War, the influx of Chinese immigrants, commodities, and cultural elements have caused various expressions of Sinophobic sentiment amongst China's Northeast Asian neighbors. Sinophobia in Northeast Asia takes diverse forms. Russia, Mongolia and North Korea suspect China of potential irredentist claims on their borderlands. Sinophobia in Japan takes an economic form, stemming from their worries of the negative impact of the increase in cross-border trade. The South Korean form of Sinophobia takes on both of the forms stated previously. Nonetheless, Sinophobia in Northeast Asia seems to be a shared sentiment and a common phenomenon; more prevalent than Sinophobia in other regions such as Central and SE Asia. Such a shared sentiment between China's Northeast Asian neighbors is especially striking when taking into consideration the remarkable political and economic differences amongst them.

This panel aims to provide a comparative perspective on Sinophobic sentiments amongst the Northeast Asian countries bordering China, using both the conventional and unconventional definition of the word "borders". Anran Wang (Yale), the panel convener, evaluates China's positions and policies on northeastern borderlands issues, and discuss the ways in which China's borderland strategies have exacerbated Sinophobia outside of China's borders. Zaitsev (Peking) analyzes the dynamics of immigration and cross-border investment in conventional borderlands of the Russian Far East. Minzhao Wang (Tokyo) takes a different approach by analytically analyzing the impact of Japan opening up its unconventional borders to Chinese products and its impact on Japanese consumers. Kim (Warwick) takes a unique approach by analyzing China's encroachment into North Korea's northern border territory and its influence on Sinophobic sentiment in South Korea.

Convenor and Chair: **Anran Wang**
Yale University, United States

China's Northeastern Borderland Strategy: Historical Interpretation and Contemporary Reality

Anran Wang

Yale University, USA

Since the initiation of China's economic reform, and especially since the end of the Cold War, China's land borders with Russia, Mongolia, and to a lesser extent, North Korea, have been reopened. With close interactions and exchanges with the surrounding Northeast Asian countries, Northeast China, also known as Manchuria, plays a significant role in shaping China's image outside its borders. The geopolitical nature of China's northeastern borderland, including its dense population, diverse ethnic composition, and strategic importance, has determined China's deep security and economic concerns as well as its neighbors' unease. China's official interpretation on the history of this region is frequently perceived as an indication of China's potential threat to sovereignty of the neighboring countries' borderlands. Also, within the context of China's overall aggressive stance in sovereignty and territorial issues, the practices of China's borderland policies have contributed to the rise of Sinophobia in Northeast Asia. This paper aims to analyze the intents and goals of the Chinese government in its borderland strategy, by combining a survey of the official historical interpretations with an evaluation on evolving policies since the founding of the PRC. China's current strategy toward its northeastern borderland is two-sided. In defensive terms, it actively pursues economic growth through cross-border economic cooperation so as to maintain social stability, and vigilantly prevents tensions among trans-border ethnic groups. In offensive terms, China seeks natural resources from border areas in Russia, Mongolia and North Korea, as well as access to the Sea of Japan through the Tumen River. Though no evidence proves China's territorial ambition outside its current northeastern border, China's borderland strategies, when placed in the context of Northeast Asia, where historical disputes and international contention are both significant, have naturally led neighboring countries to be fearful of China's irredentist ambitions and its overwhelming economic impact.

Sinophobia among Japanese Consumers since the Initiation of Cross-border Trade with China

Minzhao Wang

The University of Tokyo, Japan

In the area of cross-border trade, the opening of borders is embodied in the elimination of trade barriers and loosening of market restrictions on foreign entities. With the signing of several agreements between China and Japan in 1974, regulation of air and maritime transport was established. The borders between China and Japan became significantly more open after Deng's reforms in the beginning of the 1980s. As of 2006, China had been the number one trading partner of Japan for eight consecutive years. Certainly, the influx of Chinese products will make goods in Japan cheaper and will result in more product variety for Japanese consumers. However, it also puts more pressure on Japanese domestic industries and increases the probability of controversies such as food safety, which could lead to Sinophobia among Japanese people. This paper uses a study of Japanese media coverage and public-opinion surveys to show an overall change in attitude towards Sino-Japanese cross-border trade since the 1980s, and further picks up Chinese Frozen Dumpling incident occurred of 2008 as an example to show how Japanese media coverage has influenced this change. Interviews and surveys of consumers in Tokyo and a study of Japanese media coverage are used to analyze this process. Applying securitization theory, which holds that a security problem can be a social construction, it is argued that the increase in cross-border trade might be portrayed as a threat by the Japanese media. This course of securitization gives rise to a negative image of Chinese goods as well as China on a whole and further increase nationalist hostility in Sino-Japanese relations. This paper provides a novel perspective in understanding how the reestablishment of cross-border trade between China and Japan has influenced Japanese attitudes towards China and resulted in the fomentation of nationalist sentiment amongst Japanese consumers.

Increasing Chinese Presence in the Russian Far East since the Collapse of the USSR and Its Impact on Sinophobia

Iaroslav Zaitsev

Peking University, China

In the 21st century migration has been an important factor in relations between neighboring countries. Since the dissolution of the USSR, Russian and Chinese relations went from a period of cautious interaction to one of close strategic cooperation. However, due to China's rapid growth, as well as its increasing political and economic weight, Russian leaders anxiously look at the widening economic gap between the two countries. Such anxiety has caused a rise in Sinophobic sentiment among people in the Russian Far East. The number of Chinese residents living in Russia, 45-50% concentrated in the Far East, has reached about 400-500 thousand people; among them an estimated 200-300 thousand are illegal immigrants. Furthermore, according to scholars, 35-40% of Russian residents living in the Far East have positive views of Chinese residents, but this figure is decreasing. This paper attempts to analyze the dynamic of Chinese presence in Russia since the desolation of the USSR in three administrative areas bordering China: Amur Oblast, Khabarovsk Krai and Primorsky Krai. This paper combines data from interviews with locals and Chinese immigrants, census data and official discourses. The interviews were conducted in Vladivostok, Khabarovsk and Blagoveshchensk; mainly including businessmen, laborers, university students and faculty. The author has also comparatively analyzed demographic statistics in the border regions of Russia and China from 1991 to 2012 and statements by officials regarding Chinese migration. It is argued that although historical territorial disputes as well as realistic worries about Chinese influence in the region do exist, the legal Chinese presence itself does not cause antipathy among the Russian population. However, combined with other factors, including increasing illegal immigration, anti-Chinese hysteria presented through mass media, and evidences of alleged "cultural aggression", Sinophobic sentiment has been provoked and this may spark further tension between the two countries in the future.

Sinophobia in Korean Peninsula: Contestation and Elucidation

Han Kim

University of Warwick, United Kingdom

In the post-Cold War era, the two Koreas are more and more open to Chinese economic involvement. North Korea's conventional land border with China, though not officially open, is much more permeable than its border with Russia and South Korea. This has allowed Chinese capital to play a growing role in North Korean economy, especially in the special regions of Sinuiju and Rason in the border area. China also improved infrastructure on its side of the border in order to boost trade and increase its economic ties with North Korea. Economic exchange between China and South Korea began to accelerate during Deng's reform. The availability of maritime and air routes between the two countries has been greatly improved since the establishment of diplomatic relations, causing an increase in imports and immigration from China. Meanwhile, public surveys in South Korea demonstrate that the Sinophobic sentiment amongst South Korean citizens is rising fast, especially in the last decade. This paper is based on public opinion surveys, studies on statistical data, as well as analysis of media coverage. These three methods are used to analyze the correlation between the prevalent wave of Sinophobia in South Korea and the opening up of the conventional and unconventional borders between China and the two Koreas. It argues that the main reason for the rise of South Korean Sinophobia lies in the North rather than the South. The influx of Chinese immigrants and products in South Korea, though causing some social problems, did not by itself result in Sinophobic sentiments. China's increasing economic influence over North Korea's northern borderland and the cultural chauvinism observed in the Northeast Project are perceived by South Koreans as a potential threat to the independence and territorial integrity of the Korean nation, and became the main cause of Sinophobic sentiment in South Korea.

11.30 – 13.00 – ROOM 1511

**CONNECTIVITIES, DISRUPTIONS AND EMERGING SPATIALITIES
IN BORDER DYNAMICS AT ASIAN CROSSROADS**

The panel presents research findings highlighting interactions across borderlands from Eastern Iran to Western China and from Southern Kazakhstan to the Bay of Bengal. It examines how major spatial transformations in this vast zone — such as the disintegration of the Soviet Union, but also the military intervention in Afghanistan and in the Afghan–Pakistan borderlands as well as China’s economic and infrastructural modernisation— have affected the dynamics of social interaction in the border areas and, in some cases, shaped new spatialities.

Whereas in some locations borders have become more permeable, and eventually open to formal and informal exchanges; in other places the border regimes have hardened and restricted interaction. These processes, however, should not be considered one-dimensional, because at the same time open borders are becoming more regulated, and those that are closed are being subverted in various forms. Besides, in contexts where borders are formally closed (and technically), there can be instances of uncertainty used by some actors to re-route and explore alternative modes of border-crossing that can inform emerging figurations (Elias, 1978).

Following this, the panel explores, from an interdisciplinary perspective, the ways in which multi-scalar dynamics inherent in contextual border re-openings and closures at Asian Crossroads are experienced, contested, and deliberately enacted by cross-border groups on an everyday basis. The contributions, all of which are based on recent trans-local empirical research, seek to conceptualise the different forms of agency of borderland communities and their positioning in this rapidly changing, yet uncertain, scenario. A common argument linking the presentations of the panel is that the rigidity or permeability of one or another border should not be considered as a continuum in time-space, but rather as a ‘process of becoming’, in which aligning and diverting imaginations, representations, interests and relations constantly re-emerge and re-configure.

Convenor and Chair: **Antía Mato Bouzas**
Zentrum Moderner Orient (ZMO), Germany

Convenor and Discussant: **Henryk Alff**
Centre for Development Studies (ZELF), Freie Universität Berlin, Germany Freie
Universität Berlin, Germany

Spatial and Social Fictions: Effects of Border Dynamics on Cross-Border Relations of Baloch Groups in Iran

Just Boedeker
Zentrum Moderner Orient (ZMO), Germany

The historian Firoozeh Kashani-Sabet argues in her book “Frontier Fictions” about the shaping of the modern Iranian nation between 1804 and 1946 that the process of shaping boundaries paid attention to territory as a source of Iranian identity. She promotes geography and land as compelling criteria for Iranian-ness in this period. Kashani-Sabet, however, refutes the notion of rigid and stable boundaries and characterises frontiers as places of friction and fluctuation. According to her, the land based conception of the country Iran “took shape through cultural reinterpretations of the land resulting from political conflicts and frontier fluctuations.” In contrast to these spatial fictions, transborder groups like the Baloch shape alternative drafts of identification that are not primarily based on land but on socio-political affiliation.

Since the military intervention in Afghanistan, the predominant “frontier fictions” about the Eastern frontiers of Iran have obviously changed. Walls and ditches were built along the border that became more rigid, enforced and less permeable. This rupture is contested by “social fictions” and practices of Baloch groups that often maintain long-term relations and pathways across the border. These groups are also – at

least above a certain level of ancestry – a fiction, since they can be adopted easily either by imagination or by marital alliances to changing political conditions.

Based on ideas of Kashani-Sabet the paper discusses examples drawn from multi-sited ethnographic field research among Baloch groups living in border contexts in Iran, Afghanistan and Pakistan. In doing so, it exemplifies how in the borderlands social and spatial fictions converge. To that effect the changed frontier fictions of the Iranian state and the involved ruptures have caused changed social fictions of certain Baloch groups.

Conflicting “Lines of Control” and “Soft Borders” in Kashmir

Antía Mato Bouzas

Zentrum Moderner Orient (ZMO), Germany

The paper will discuss the re-opening of the Line of Control (LOC) to connect the divided Kashmir territories as a result of the India-Pakistan dialogue process that began in 2005. Bus services have been functioning between Srinagar and Muzaffarabad for divided families and truck services started in 2008 to facilitate trade (barter trade) between both sides. These cross-LOC initiatives, known as confidence building measures (CBMs) are meant to create trust among the parties involved in the Kashmir dispute, alleviate the situation of divided families, and facilitate an atmosphere conducive to the resolution of the conflict. These measures are inspired in theories about conflict resolution that have become popular in the 1990s and that, in border disputed contexts, emphasise the need to make borders “soft” through increasing exchange and cooperation. In this regard, the cross-LOC initiatives have generated some debates on both sides of the Kashmir territories because of the ambiguous status of the LOC as a “border” and the need to differentiate humanitarian concerns with the political resolution of the dispute. In this light, the paper discusses what the factors behind these initiatives are by looking at the scope of the cross-LOC initiatives (who are benefiting, who are excluded), their impact since their establishment, and the political situation of the divided Kashmir territories.

The Rhizomatic state: An Ethnographic Approach to the China-Pakistan Border

Alessandro Rippa

Department of Anthropology, University of Aberdeen, United Kingdom

In 1963 China and Pakistan reached an agreement over their disputed border. A few years later the two allies began the construction of the Karakoram Highway (KKH), a road that now connects Kashgar to Islamabad through the 4693-meter high Khunjerab Pass. The Pass, which is the only crossing point between the two countries, was opened to civil traffic only in 1986, a few years after the completion of the KKH. Since then, the relations between the two countries have remained excellent, while the volume of exchanges and the number of small scale traders engaged in transnational trade along the KKH have significantly increased.

In this context the state(s) appears as a primary actor, as it not only defines the territorial boundaries, but also plays an active role in regulating movement – of both goods and people – across the border. Borders, however, also call for a different and more nuanced understanding of state-power at its extreme territorial limits. In this paper I move from the ethnographic experience of border-crossing along the Karakoram Highway and argues that in the Sino-Pakistani border areas the state(s) continuously takes different forms, as it is imagined and embodied by different objects, places and practices that are transnational and operate on both sides in different ways. The experience of cross-border traders, in particular, shows that borders appear as places of contamination and intersections rather than separation and distance.

Through a theoretical approach which moves from Deleuze & Guattari’s concept of rhizome, I argue that rather than being static objects of analysis, roads and borders move continuously between different regimes of signs and planes of significance. The state, thus, needs to be understood through contextualised ethnographic encounters, in a positional way, rather than as a coherent, bounded, and static entity.

'Home' and 'Away' — Identity or Infrastructure

Rune Steenberg

Dahlem Research School, Freie Universität Berlin, Germany

In Karasuu, Kyrgyzstan, one complete apartment building is inhabited by Uyghur traders from Atush, Xinjiang. The Uyghurs from Kashgar live elsewhere, they tell me. There are also designated Atush and Kashgar restaurants at which they gather respectively. Yet, they eat at each other's restaurants and there is no hostility between Uyghurs of the two locations. Though identity does play some role, this is not foremost a matter of identity, and though both consider their own bread and food superior, this is not a matter of an incompatibility of cultural customs. Instead, I argue, it is about networks of personal relations and their shared infrastructure. The traders draw heavily on their social networks back in Atush and Kashgar and on different experiences of crossing the border. Ever since the border at Irkeshtam between Kashgar and Osh re-opened in 1999, it has always been more difficult for people registered in Kashgar to cross it, than for people registered in Atush.

This paper examines the constructive force of this border for social organisation both among the traders 'away' and among the families at 'home'. The border does not just limit social networks, but also enables and shapes them, albeit in complex and often personally painful ways. I analyse the dynamics of 'home' and 'away' as lived and imagined spaces and of the border-crossing as a common experience of transition. Both dynamics are structured across the border and are formative of local social organization in both Karasuu and Atush.

11.30 – 13.00 – ROOM 1601

CROSS-BORDER NETWORKS

Chair and Discussant: **Willem van Schendel**
University of Amsterdam, The Netherlands

Ruptures, War, and the Reconfiguration of Islamic Networks in Southeast Asia, 1800-1940

Joshua Gedacht

Asia Research Institute, National University of Singapore, Singapore

This paper examines ruptures and reconfigurations in the Islamic networks of colonial era Indonesia and the Philippines. In particular, it focuses on colonial war-making from 1800 through 1940 as a central catalyst in the shifting currents of Islamic mobility, at once disconnecting and reconnecting Muslim peoples across the boundaries of region, colony, and nation. Long campaigns of conquest against the powerful indigenous Muslim sultanates of Aceh and Sulu slowly displaced flows of merchants, scholars (ulama), and sailors that had long extended across the Indian Ocean to South Asia and the Middle East. In the process, violent wars re-constituted once powerful centers as borderland peripheries. However, pacification did not extinguish trans-regional Muslim connections. These campaigns instead provided paradoxical opportunities for Muslims in adjacent regions not far from the battlefield to re-forge commercial links, create religious reform organizations, and reclaim their place in the global Islamic community (umma). Indeed, nearby areas and port cities more firmly under colonial control, such as West Sumatra and Zamboanga, emerged as ascendant hubs of religious mobility and institutional change.

Blending colonial war records, sultanate manuscripts, and local Muslim newspapers collected from across Indonesia, the Philippines, The Netherlands, and Washington, D.C., this paper will therefore present a global view of violent conquest and shifting Islamic networks. Specifically, the juxtaposition of two paired case studies, West Sumatra versus Aceh in Indonesia, and Sulu versus Zamboanga in the Philippines, will help to reveal this dialectic of destruction and creation.

While warfare visited devastation upon some regions, it also laid the groundwork for the regeneration of external Muslim ties in other adjacent areas. In sum, this paper reveals the synergies and simultaneities between exclusion and inclusion, disconnection and re-connection, war and peace that ultimately reconfigured Islamic networks across borders in the age of high colonialism.

Acting Upon Borders: Bearing the memory of partition at the point (no) return

Madhuja Mukherjee

Department of Film Studies, Jadavpur University, India

This paper/presentation grows from a series of audio-visual interviews conducted during the last ten years in order to record the memories of Indo-Pakistan partition (1947), especially on the eastern side. The purpose of the on going documentary-documentation project is to bring forth the details of the enormous sufferings and highlight the (largely unaccounted) historical rupture and its aftermath; as well as, mark the patterns of story telling, nuances of personalized reminiscences and the question of gender. The second issue became particularly crucial as one visited Bangladesh during the shooting of a documentary on the maverick filmmaker Ritwik Kumar Ghatak (who obsessively filmed stories of partition and analysed its historical meaning).

The method thus is primarily self-reflective as one examines the differences and contradictions within the plethora of anecdotes, myths and rumours one heard about this lost land called 'Bangladesh' at the time when new connections and reunifications were being built through cultural exchanges (and film ventures). Therefore, the problem of family and gender becomes significant as one records and studies the narratives of one's own grandmother (Parul Bala Mukherjee, b. 1913) and mother (Manju Mukherjee, b. 1945) in an attempt to fathom the function of memory in historical accounts. More important, as one travelled back to Bangladesh, the problem is to negotiate the loss as well as lost territories, landscapes, natural habitats, languages, cultures and everyday practices. The attempt therefore, is to understand the function of memory or the ways in which one inherits and bears chronicles of lost peoples and places at the point during which borders of nation-states are being repeatedly redrawn, and subjects of identity and community are in continuous flux. Briefly, by using audio-visual material this paper/presentation examines questions of history and memory, as well, one's own location within such narratives.

Home and Here: The Border and a Family in Bengal, 1930-2000

Sugata Nandi

West Bengal State University, India

In this essay I endeavour to locate my family history against the backdrop of the epoch making development of drawing of a border across Bengal, and the creation of three territorial states, India, Pakistan and then Bangladesh. Belonging to a family that lived in a rural town in what is now Bangladesh till the 1930s, I examine what the border meant to three generations – my grandparents, my father and his siblings and finally my brother and myself. My grandparents born in 1900s were subjects of British Empire and lived most of their lives in their ancestral home in Mymensingh, then in undivided Bengal. They chose to reside in East Pakistan after 1947 though their children were in India, and migrated to Calcutta (now Kolkata) against their wishes in 1970. My father and his sisters since adolescence have lived in Calcutta, an Indian city after Partition in 1947, and unlike their parents their ancestral home was a part lived experience and part family lore. They inhabited many worlds, the alien city they made their home, their 'desh' or country home which they longed for but chose not to go back to and India, the country they worked for and constituted its middle class. In case of my brother and myself, India is our country and Calcutta is our home from birth, 'desh' which dominated reminiscences and imagination for two generations do not to carry any emotional significance for us. Looking at this generational transition through the lens of the historical trajectory of territorial nationalisms in Bengal since circa 1900, I interrogate how the border came to be constructed in the three generations of my family, and the way the constructions engaged with the official

and complicated concepts of nationhood, citizenship and foreign relations between India, Pakistan and Bangladesh.

Balut Island Indonesians: Diaspora Identity Construction in Border Crossing

Rolando Talampas

Asian Center, University of the Philippines Diliman, Philippines

In a number of ways, mostly by sea travel, Indonesians have crossed to the southern islands of Mindanao, Sulu and Tawi-tawi. They are mostly concentrated though, per reports, in the Cotabato, Davao and Sarangani provinces, working mostly as farm hands and fishermen, hardly distinguishable from the native inhabitants. The official count of 44,000 is widely believed to be easily doubled.

Indonesian outmigration has been considered in a number of texts as constituting both diaspora and transnationalism, considered conceptually divergent for both scholastic and other purposes. Such diaspora has been considered as movements of peoples across spaces and national boundaries that are irreversible, almost permanent. The nature of Indonesian presence in Mindanao, especially in the remote Sarangani island called Balut (closest Philippine island to northeastern Indonesia—in the Sulawesi) encourages more queries into the evolving patterns of mobility and identity construction as not only states succumb to liberalizing, globalizing elements but also to the people's inattentiveness to state projects in nation reconstruction and reconstitution (see, e.g., Gietzelt 1989).

This presentation hopes to bridge the understanding of diaspora and transnationalism in the Indonesian context beyond the parameters set forth by discourses on state and society role in identity formation. It asks the following questions that are relevant to the indigenization of the Indonesian villagers who are negotiating their relationship with the Philippine state and society:

1. What are the social discourses among the Indonesians in southern Philippines relevant to the making Indonesian participation in their host community?
2. What salient features of Indonesians in the Philippines affect their construction of home and country?
3. How do Filipinos in these Mindanao areas of Indonesian resettlement view and react to Indonesian efforts at indigenization
4. How does Indonesian diaspora feedback to the land and people of origin shape migration flow/s?

14.00 – 16.00 – Room 1406

BORDER TERMS: CONCEPTS BEYOND STATE AND SOCIETY

Literature on borders has long emphasized that international boundaries are strategic locations from which to rethink state/society relations and, further, to unpack these concepts. Yet, as this panel contends, borders are also strategic locations from which to re-think a range of other urgent concepts and debates, including human security, trans-border conservation, ethnic struggles, statelessness and land politics. The proposed panel brings together a set of scholars who are deeply involved in empirical research on various Asian borderlands in order to develop a lexicon of thought from the margins. This will allow us to continue to draw out resonances and ruptures across Asian borderlands, un-thinking and re-thinking new logics of security, development, accumulation and equity. Engaging scholarship in development studies, global governance, and ethnicity, such a conversation will expose the tensions and contradictions that currently structure border activations – whether they relate to openings, closings, or ruptures – throughout the region.

Convenor and Chairs: **Jason Cons**
University of Texas, Austin, USA
 Malini Sur
National University of Singapore

Discussant:

Tina Harris

University of Amsterdam, The Netherlands

Transboundary conservation, market environmentalism and new capital accumulations in the borderlands of Southeast Asia

Michael Eilenberg

Aarhus University, Denmark

Through the lens of transboundary conservation initiatives, this paper explores the crafting of 'market-oriented' strategies for environmental protection and sustainable development in the borderlands of Southeast Asia. Strategies, which includes global market oriented forces like carbon trading and sustainable plantation/mining development as crucial components in a new 'Green Economy'. The paper investigates the case of the Tri-national transboundary 'Heart of Borneo' program (Indonesia, Malaysia and Brunei) and critically discusses how this emergent 'market environmentalism' and the ambiguous coalitions among global environmental organizations, multiple governments/national jurisdictions and private investment capital are being crafted in the drive for regional economic integration, peace and security. It is argued that these ambiguous and multijurisdictional coalitions fuelled by neo-liberal market logic and corporate expansion are producing new forms of inter-state inequity and border governance that threaten to generate land grabs, displacement, conflicts and increased marginalization of border communities in the name of sustainable natural resource management and environmental conservation.

Revisiting Human/Security at the India-Bangladesh border

Jason Cons

University of Texas, Austin, USA

Malini Sur

National University of Singapore

In this essay we argue that debates around human security might best be located at borders rather than only through engagements with categories such as "migrants" and "refugees". It is in the geo-political margins of states that human and security come together as one expression, and make the contradictions and critique of human security most obvious. Drawing on fieldwork along the Bangladesh-India border, we propose to do two things: a) wean well established academic debates on human security away from questions of global governance to questions of border politics and management and, b) articulate the convergence of national security (grounded and fictive) with the management of border populations and their aspirations. By bringing in questions of human security to the border, we are however, not arguing for the inclusion of a "human security approach" in debates surrounding borders. Rather, we propose to show how the tensions produced by the combination of these two semantically disparate words mirror the contradictions that dominate everyday lives of border societies, and the bio-political management that they are exposed to. To do this, we draw on a series of empirical illustrations that focus on security at the India-Bangladesh border, including border development and trans-border trade. We suggest that politics that dominate border permeability, closures and ruptures bring to the surface the distance between 'Human Security' as discourse of global governance and 'human security' as a grounded description of life in the shadow of the border.

Transnational Landscapes: REDD+ as a Tracer of Laos's Borderland Development Dynamics

Michael Dwyer

Center for International Forestry Research (CIFOR), Laos

In recent years, Southeast Asia's transformation from battlefield to marketplace has taken off literally in Laos, where two of the Cold War's most notorious landscapes have hosted state-backed efforts to overcome the curses of geography and underdevelopment. The Golden Triangle and Ho Chi Minh Trail exemplified the clandestine, militarized transnationality of Cold War imperialism, and highlighted both the tragedies of the past and the possibilities of an interconnected future. Today, both areas are being reconfigured into new landscapes of "land-linked" development, involving efforts on multiple sides of the border to foster transnational production and trade. This has brought numerous changes, many of which involve de-peripheralization and trans-nationalization. Borderland development zones have undergone something of a land rush, which has been exacerbated by their relative dearth of formal property rights – the result of being seen primarily through the lens of forestry for many years. More locally, landscapes like the new "Golden Quadrangle" and the "CLV [Cambodia-Laos-Vietnam] Development Triangle" exhibit neighbor-specific influences (military-controlled extraction networks, for example), that are being simultaneously reconfigured and challenged by a mix of new infrastructure, land use, and governance efforts. This paper attempts to trace some of these dynamics through the case of REDD+, which has been rolled out to various degrees in Laos's borderlands, and which exemplifies the challenges of accommodating local, (trans)national and global norms. REDD+ is currently in the thick of debates about jurisdiction, accountability, and which type(s) of development will be promoted and supported more generally. But its requirements for scenario planning about development's future – and specifically about development's spatial future – force REDD+ to confront difficult and politicized issues, and thus make it a useful point of entry for the challenges and dynamics and can be otherwise buried beneath the surface.

14.00 – 16.00 – ROOM 1511

**BORDERLAND ACTIVATION AND CO-PRODUCTION ON THE KOREAN PENINSULA:
INTERDISCIPLINARY INVESTIGATION OF BORDERING AND BORDER SPACES**

Border spaces are often subject to contestation and dispute, but examples exist where the intrinsic territories on either side of the divide are actually spaces of greater contestation. The borderland of the Yalu/Amnok and Tumen/Tuman rivers that presently divide North Korea and the People's Republic of China, and the abandoned village of Panmunjom on the North Korea-South Korea border, are just such spaces. It is well known that the Korean peninsula as a whole has been subject to intense colonisation, revolution and political and military contestation for more than a century. Likewise, for virtually the entirety of the first half of the twentieth century, the Three North Eastern Provinces of Manchuria (known in Chinese today simply as 'the Northeast' or Dongbei), were subject to colonisation and military conflict, even though those borderlands today form a seemingly permanent element of the People's Republic of China. Following the collapse of their shared prior coloniser, Imperial Japan, the border itself has remained rather fixed and stable, but not monolithic or impermeable. The North-South border, represented symbolically and physically by Panmunjom (a name commensurate with the Joint Security Area) remains one of the most militarized spaces in the entire world. The 1953 Korean Armistice Agreement that was signed in a building on the border formalized the division and set into motion two distinct paths of development, differences we can now detect. Even so, the imaginative divide is neither impervious nor absolute.

This panel seeks to utilise the permeability of these borderlands, examining their co-production and activation at the hands of political, economic and narrative forces as well as in the construction of methodological approaches. We seek to reveal aspects of both the current "lived" reality and the imagined and real pasts of these border spaces. Panel papers will include analysis of historical narratives of national construction either side of the border, investigations of economic, fiscal and ideological transfer across it and conceptualisation of the landscape and topographic space of the area itself. Ultimately it is hoped that such an interdisciplinary approach to the issue might support a better methodological basis for the review of territories subject to such multiple, activated and impactful forces.

Convenor:

Robert Winstanley-Chesters

University of Cambridge/ University of Leeds, United Kingdom

Chair: **Byul Ryan-im**
Sino-NK, United Kingdom

Discussant: **Benoit Berthelier**
Yonsei University, South Korea / Institut National des Langues et Civilisations
Orientales, France

Yuan, Renmimbi, Won? : Co-producing value and the undermining of domain consensus on the Sino-Korean border

Christopher Green
Leiden University, The Netherlands

Academics in contemporary times assert that North Korean institutions and government are engaged in a struggle for control of fiscal sovereignty. Contest is fiercest in its border zones, where challenge from ordinary citizens and economic co-production through fiscal transfer across the borderland, such as the uptake of Chinese Renminbi, is rapidly growing in scale. North Korea's government and elites have long been users of foreign currency, but analysts have determined that individual market participants at all levels are now attempting to secure elements of the stability that stable currencies and other stores of value autonomous of institutional control and cooption offer.

This paper will examine the uptake of foreign currency by persons on the middle rungs of society in North Korea in both spatial and temporal terms, looking also at the root causes of the current preference for foreign exchange. It will investigate in detail the challenges that this phenomenon poses to North Korean government efforts to maintain a "domain consensus" with its citizenry and whether methodologically, analysis of this space as being now a place of co-production better supports such investigation and analysis. Finally it will review and consider the possibility that this social and economic process challenges the very existence and viability of the Sino-North Korean border itself.

Environmental borderlands: Co-producing Nature in Sino-North Korean Borderlands

Robert Winstanley-Chesters
University of Cambridge / University of Leeds, United Kingdom

Management of environmental resource in North Korea has historically focused on capacity and output increase. Nature has also been utilised in a co-production of national legitimative narratives and to denigrate/negate the environmental approach of sovereign actors North Korea regards as hostile. In previous eras this co-production has determinedly focused on core internal areas of the nation (apart from the Mt Paektu massif on the Chinese border, vital to North Korea's political narratives), perhaps its borderlands have been important simply in terms of their defensive value. In recent years, however, developments focused on the natural world have begun to leave the centre and encounter/engage the periphery.

Given this fact, this paper will investigate three instances of potential co-production and development in North Korea's borderlands: Firstly, environmental developments surrounding the Tumen River on the DPRK, China, Russia border where industrial and economic interchange in a once quiet political space is bringing radical change in environmental approach, activating a new productive quality. Secondly, faunal conservation in the borderlands of North Korea as represented by Tiger conservation projects on the China- DPRK border around Mt Paekdu. Thirdly, the paper analyses projects which both support conservation and serve national mythos on the Anbyon plain. This paper will analyse to what extent these projects in North Korea's borderland spaces represent a vector for development and natural co-production of its landscape and whether it is the liminality of such space that allows for its success.

Bordering the National and the National? National Identity and Political Attitudes in South Korea

Steven Denney

University of Toronto, Canada

Despite decades of contested identities on both sides of the 38th parallel, available data suggests a re-thinking of the long held notion that Korea is one nation, one people, one peninsula. Public opinion data collected over the last five years suggests a significant shift in South Korean national identity, the way South Koreans identify themselves in relation to North Korea, and the way South Koreans see South Korea vis-à-vis other countries in the region. Whereas in times past ethno-nationalism held sway over national identity, data suggests ethnic-based identity is on the decline. A new national identity places less emphasis on race and more emphasis on civicism in light of the Peninsula's division. Driven by the politics of this rupture North Korea is seen less as a part of the Korean nation and more as "just another country," and South Korea is perceived to be a country as or more influential than other major regional powers. These changes are seen most drastically amongst the youngest voting-cohort, giving reason to suspect that a new national identity is indeed taking shape in South Korea.

This paper seeks to problematize state sovereignty and ethnic-based nationalism on the Korean peninsula, with a focus on generational differences in national identity and political attitudes in South Korea. Using the latest World Values Survey (WVS) data, public opinion data, interview material, and discourse analysis, this paper argues that the division and rupture of the peninsula by the USSR and the United States following the war has become more distinct now than it ever has before, an effect that shows the powerful effect sovereignty has on activated values and identities, contested though they be.

Transnational Soldiers in the Sino-Korean Borderlands, 1945-1950

Adam Cathcart

University of Leeds, United Kingdom

State-centered historical narratives by their nature generally avoid regional variation or ambiguous peripheries which tend to challenge the cohesiveness of national narratives or mythos. Northeast Asia case is not an exception to this rule, particularly in the case of historiographical and narrative division between Korea and China. Social and political relations on the Sino-Korean border are extensive and enduring, yet, Yonsei professor Michael Kim writes aptly that while the "entangled histories of Manchuria and Korea" continued after 1945, the desire or ability of any historian to write a combined history of the border space has faltered.

What will re-enable and re-activate this historiographical and narrative rupture in these borderlands? This paper holds that analysis of personal narratives might support reconfiguration of the theoretic or historiographic division and paralysis in what is now northeast China, between Japanese defeat and the hostilities of the Korean War. Examining newly sourced Chinese sources in its investigation of military transfers, mutual aid, and the individual stories of ethnic Koreans caught in national rupture, between two civil wars, the paper analyses several different nodes where Sino-Korean contact occurred (and continues to occur, albeit in a more regulated fashion) along the frontier. In particular the paper addresses cross-border ties between Yanbian (PRC) and North Hamgyong Province, North Korea. The paper argues for a greater transnational approach to North Korea's early history, moving beyond simple narratives of disconnection, asserting its continuing connectivity with China during this period and potentially offering a solution to this conceptual and historiographical rupture.

Illegal Exchange, Licit Change: Recent Negotiation of Women's Roles in the Sino-Korean Borderlands

Darcie Draudt

Yonsei University, South Korea

This paper considers how the porous Sino-North Korean borderlands allow for the negotiation of new roles for women, largely based on market activity and an inflow of foreign media. In official North Korean state-centric rhetoric, women are used in service to the nation. During the famine that beset North Korea in the mid-1990s, the state removed female citizens from state-owned enterprises (SOE) and permitted them to participate in market activities. As such, women's economic power, unlike men's, was no longer tied to SOEs. While also dealing with residual domestic expectations from males and the state, the influx of foreign goods and media in the border regions—not to mention physical crossing as well—has led to increased awareness of the outside world, including China, South Korea and Southeast Asia. Though often illegal, the feminized international exchange of goods and media in the borderlands can be licit, and therefore has the potential to change normative female roles from the bottom up—or, from the outer areas in.

This paper argues that the practices among borderland North Koreans, rather than indicating marginalization, reveal the need to re-evaluate social space in the borderlands as a space for renegotiating gender roles in social and economic exchanges. As such, the spatiality of borderlands as a region for special transnational exchange destabilizes state-centric claims to ahistorical boundedness and instead reveals the possibility of surpassing a purported national homogeneity.

14.00 – 16.00 – ROOM 1601

**BORDER TOWNS: NEW NODES OF TRANSNATIONAL ECONOMIC CORRIDOR
IN SOUTH EAST ASIA AND CHINA ?**

As peripheries of the State territory, the States do not encourage urbanization on the borders which often appear as areas without major cities. But when border towns exist, it is mainly due to the will of the States. The development of the town is linked to the regulative functions of the State (military places, important customs administration) and to the exploitation of differences (regulations, cost, representations) between the administrative and tax systems, by using legal or illegal methods. Furthermore, some of the border towns have become trade places on account of their location on a major transport axis. Thus, the transnational integration strategy implemented by ADB, via economic corridor in the Greater Mekong subregion and in the Malacca Straits subregion, has introduced a new dynamic in border town. The national policies of China and Southeast Asian countries have up till now mainly aimed at connecting periphery areas to the national capital via the construction of new infrastructures; however, the development of transnational regions changes the perspective of border towns by inciting them to play the role of a relay point in a mainly polycentric regional structure and by giving them new functions.

This panel raises the question of the possible emergence of new urban nodes on corridors and estimates their role in the revalorization of border regions. It tries to attempt a typology of these new border nodes linked to the regionalizing process of globalization : the contributions deal with the border nodes located on the ADB corridors, whether border or twin cities (Colin, Mellac), urban pairs (Franck) or cross-border agglomeration (Fau, Farhat). Each paper questions the articulation between transnational dynamics with cross border development and the connection between the strategies and skills of the different actors intervening at different levels (transnational, national or local): complementarities, indifference or rivalry? Is the development of this border town generated by this new transnational dynamics or on contrary by any imperatives linked to national or local development? Furthermore, special attention will be made to the spatial consequences and urban transformations of border town due to these new dynamics

Convenor and Chair: **Nathalie Fau**
University Paris Diderot-Paris7/CESSMA, France

Discussant: **Ruth Banomyong**
Thammasat University, Thailand

Vietnam, an Opening under Control : Lao Cai on the Kunming-Haiphong Economic Corridor

Marie Mellac

IRASEC (CNRS/MAE) Bangkok, Thailand

Lao Cai city, like most Vietnamese cities, did not escaped last decade dramatic construction and huge urban extensions. Such metamorphoses can be explained by Vietnam's recent rapid economic growth and are emphasized by Lao Cai location on the Chinese border. Local officers justified urban transformation by their will to capture ongoing institutional opportunities and investments in the context of the Greater Mekong Subregion (GMS) policy. They also want to get the city ready to the border opening and to the Chinese "go west" policy. In 2010 however, transformations remained largely disconnected to the local economic reality: uneven and imbalanced commercial relations with China; poor FDI; oversized or unused city equipments, etc. And the city was still partially landlocked due to poor transportation infrastructures coming from Hanoi and to a still difficult border crossing, for trucks and goods in particular.

This disconnection or gap between city planning and economic reality is analysed as a result of the long lasting decades of isolation and disputes which characterised the Vietnam-Chinese relations. This communication emphasizes the role of the territorial representations resulting of contentious configurations. My hypothesis is that these representations impact on regional construction and transnational territorial construction in various, diffuse but significant manner. They are subjective but long lasting factors which vary according to the actors considered. In order to track down their impact, this communication varies both scales and actors perspectives. It focuses on the only institutional (political and administrative) actors considered as key actors (even not sufficient) of the regional construction regulatory and material framework conception and implementation. The communication starts at the local level by studying the Lao Cai case, considered both relatively to its location at the Chinese border and along the Kunming-Haiphong corridor. It questions then what is observed at this level at national and international scales.

The impact of Chinese border opening policy and GMS integration programme on three border cities: Hekou, Ruili and Jinghong

Sébastien Colin

French Centre for Research on Contemporary China (CEFC), Hong Kong

Since the beginning of the 2000 decade, China is undoubtedly considered by most observers as a leading actor and sponsor of the Greater Mekong Subregion (GMS) cooperation programme. For the Chinese central authorities, the GMS is a component of their "border opening policy" whose main objectives is to promote cross-border economic cooperation and generate economic development for raising "backward region", mostly rural and often populated by ethnic minorities. In this context, Yunnan border regions are at the core of several national and provincial development strategies, including the development of the transport infrastructures. In the past few years, three main North-South road and rail corridor were established in this province where they are transforming the outlying areas, especially the border cities.

This communication will focus especially on the impact of Chinese border opening and GMS integration policies on three border cities: Hekou, Ruili and Jinghong. On the scale of China's urban network, these cities are small. However, due to their geographical position at the intersection of transportation corridor and border, they are supposed to become important nodes of activity within the GMS. If the development of these border cities is directly dependent on the economic vitality and the political situation in neighbouring countries, it is also depending on the state of their relations with Kunming and the medium sized cities in the interior, often with a higher administrative status and/or with industrial activities. In this paper, after recalling some geographical and historical features of the three border cities studied, I will analyze their plans and ambitions in the context of China's "border opening policy" and GMS programme as well as the economic and spatial dynamics that occur there, including cross-border flows and cooperation.

Johor Bahru (Malaysia) border town : a transit point, a suburb or a new metropolis?

Nathalie Fau

University Paris Diderot-Paris7 / CESSMA, France

Crossed by one or several state borders, cross-border metropolises are unusual geographical entities and cannot be assimilated into classic urban systems. Defined as urban spaces with a morphological continuity of built-up areas notwithstanding the presence of one or several state borders, they are the result of the coalescence of several towns situated in different states; they consist of an urban hub with the attributes of a metropolis and suburbs or periurban areas partly situated in one or several adjoining national territories. They display a high degree of functional integration while maintaining spatial differences on either side of the border.

Located in the south of the Malayan peninsula, on the border between Malaysia and the City-State of Singapore, the city of Johor Bahru is regularly presented as the suburb of a cross border conurbation polarised by Singapore and also including the islands of the Riau archipelago in Indonesia. However, the aim of this communication is to show that, on account of the presence of a border, the city of Johor Bahru cannot be reduced to the status of a mere suburb of Singapore. It is also the point of entry to a modernised Malaysian national territory and a second-rank city with a complex relationship to the national centre. In fact, the different spatial expansions and orientations of Johor Bahru are the reflection of urban dynamics equally influenced by trans-national and cross-border flows. The historic centre is also located in the immediate proximity of the end of the causeway, and 8 km from Kempas, the departure point of the North-South expressway.

16.30 – 18.00 – ROOM 1406

BORDERS AND VULNERABILITY

Chair and Discussant:

Mark Thompson

Southeast Asia Research Centre, City University of Hong Kong, Hong Kong

Children at the West Bengal border: a state of justice between Bangladesh and India

Chandni Basu

Institute for Sociology, University of Freiburg, Germany

Border dynamics are multi-dimensional, bearing impact on diplomatic communication between states as well as everyday interactions among people. The instances of children from Bangladesh within the Juvenile Justice System in India provide yet another scope to look into the border dynamics between two states, in this case Bangladesh and India. The children from Bangladesh are apprehended by the Juvenile Justice System in India for their alleged border crossing implicating 'illegal immigration'. In this regard the border with Bangladesh at West Bengal, India remains especially significant. This could be contributed to the close socio-historical, cultural connections and the nature of the international border formation in this region. It brings forth issues of citizenship, identity and belonging of the people in this region. The presence of the children at the border amplifies these aspects as it ushers notions of childhood, deviance, juvenile justice and child protection. This paper attempts to look at the idea of 'home', 'homeland' and 'belonging' as it emerges in the narratives of the apprehended children from Bangladesh during their stays at state institutional homes in West Bengal, India. Through this the paper poses a critical enquiry towards the operationalisation of justice and protection within the Juvenile Justice System of India.

Women of the borderland community and their perception of security: A case study of Indo-Nepal border

Anuradha Thapa

Sikkim University, India

Borderlands, as an area has always been understood through the prism of security. Thus it is clear that this particular area has always been vulnerable both in terms of traditional and non-traditional threats. And in this zone women and children forms the most vulnerable groups. Yet the problems and security concerns attached with border has always been understood through men's perspective and not through the most vulnerable group, especially women living in borderlands. Though, it is clear that women living in borderlands have always been a part of history making process of borderlands. Taking the critical feminist stand, the study will focus on the perception of women of the borderland community on security.

India and Nepal are two closely related neighbors, sharing special friendship and multi- dimensional relations. The concept of border has always been looked as arena of state security, thus the establishment of military becomes inevitable. And Indo-Nepal border is no exemption to that. The presence of nation's security has already reduced the space of women living in this borderland, in addition the presence of human security issues like migration, human trafficking, drug trafficking, disease transformation, illegal trade, poverty, illiteracy has made women of this particular area negotiate their everyday life in terms of security. Hence the study would bring in the understanding, the struggle of women of this particular borderland with security. With all this, the study would strengthen the understanding of security by taking the perception of women of this particular borderland.

North Koreans' Border Crossing and North Korea-China Borderland: 'Sensed Place' and the 'Gendered' Sense of Place

Sung Kyung Kim

University of North Korean Studies, South Korea

This paper aims to explore the multifaceted relationships between mobility and space in the case of North Koreans' border crossing and the cultural meanings attached to the North Korean-Chinese borderland. Most North Korean border crossers originated from within the borderland which in itself allows insight to its composition as a mosaic of everyday spaces rather than a clearly structured and heterogeneous space divided on the basis of national territory. North Korean residents in the borderland tend to construct their own sense of place that dissects the borderland with multiple connections and networks. In this process, it has to be argued that the North Korean in the borderland constructs her/his own sense of place through the embodiment of space. That is, North Korean intimately senses borderland space via his/her body which in turn can be understood as an underpinning explanation of mass border crossing and the re-embedding of cultural backgrounds following settlement on the Chinese side of the borderland despite the illegal status of North Korean border crossers. However, the borderland as 'place' can be sensed differently depending on the agency of the border crosser especially as most female North Korean border crossers face the double-obstacle of being identified not only as 'illegal migrants' but also as 'women' in the borderland. Therefore, the borderland as a 'place' for North Korean border crossers contains multi-layered and gendered spaces that are often unequal, unbalanced, and heterogeneous. To conclude, to explore the multifaceted relationships between North Korean border crossers' mobility and the borderland with the framework of 'the sensed place' can help us to recognize the borderland as a cultural resource for North Koreans' mass border crossing and ultimately to suggest the (re)examining of North Korea as constructed through diverse everyday spaces that contain the possibilities of changes and processes as 'place'.

Keywords: North Korea-China borderland, Place, Sense of Place, Phenomenology, Gender

16.30 – 18.00 – ROOM 1511

TERRITORY AND CONNECTIONS ACROSS BORDERS

Chair and Discussant: **Erik de Maaker**
Leiden University, The Netherlands

Customary land conflict resolution in Papua and Papua New Guinea border in Indonesia's perspective

Ni Luh Bayu Purwa Eka Payani
University of Indonesia, Indonesia

Papua has thousands tribes or clans that live on it. Papua itself covers the territory of West Papua and Papua New Guinea. Long before the Republic of Indonesia and Papua New Guinea stand as independent countries, each of the tribes that living in the region have had their own customary laws to manage the land included in the property of their respective tribes which are then referred to the Land Rights or Hak Ulayat. Lands owned by each tribe known as the Indigenous Lands. When the country emerged as a leviathan that govern the lives of its citizens , including indigenous tribes who live in it , it started creating boundaries and borders between tribes, then caused ethnic conflicts. One family who are in the same tribe, by reason of the state border must have a passport to meet his family that are just 1 km away, and have to go through a fairly complicated process to traverse the region. Or, if he does not have the document, he is supposed as a violator of state boundaries. Another problem that arises is, with the acquisition of the territories of Papua, these tribes also began to split, without the agreement of the tribal whether they have to be part of Indonesia or Papua New Guinea, the states unilaterally decided what regions belong to them. This matter began a trigger of inter-tribal conflicts over indigenous land claims. Then, is it a required to reduce the state role in border issues in Papua by opening the borders' door wide open or the states must wax their defense to protect the homeland from the arrival of citizens of neighboring countries? This paper will explain the strategic rules of both governments to solve indigenous land claims between tribes in Indonesia's perspective.

Tethered Ethnics: Chins across the border of Mizoram and Myanmar

William Singh Nongmaithem
Pachhunga University College, Mizoram University, India

Tiau River set as benchmark borderline for Myanmar and Mizoram in India. It is a porous border where Mizo and Chins can cross the borders with a pass issued at Border gate of Zokhawthar. Historically, Chins and Mizos were considered as brothers and sisters in ethnic terms. They had close social, cultural and trading relationships till few decades ago. At present, this social relationship was no more the same that used to be.

Authoritarian land regulations, torture, victimisation, gross illiteracy, denial of right to self-govern, large scale unemployment, poor infrastructure, fragile political consensus, lacking roles of civil society and ineffective church in Chin Hills of Myanmar escalated flight of Chins seeking refugees in other parts of the world. Chins in Chin Hills suffers acute atrocities all across Myanmar. Their flight to Mizoram across the border is more severe and worse than in Chin Hills.

This paper will disseminate the livelihood issues and indelible land rights of Chins as a factor for the flight of Chins seeking livelihood in Mizoram. Chins in Mizoram are discriminated and treated inhumanly unlike before. Evolving Mizo Nationalistic consensus has marginalized Chins in multiple scales. Chins in Mizoram are not recognized as Refugees; but as outsiders who polluted the social fabric and peace loving Mizos. This paper is an attempt to understand the social parameters, living conditions and atrocities of Chins facing at the other side of the borderland in Mizoram.

Barren Frontiers, Pristine Myths : Imagining Nation, Nature, Nomads on India-China Border.

Alka Sabharwal

The University of Western Australia, Australia

A story in The New York Times, published on May 3, 2013, mimicking Nehru's sentiment after the India-China war in 1962, assumes it to be inexplicable that why Chinese and Indian military are on loggerheads over a "barren moonscape" of Ladakh, especially since 2009. Also declared as a conservation site by the Indian state in 1987, the India-China border continues to remain a customary pastureland to rear the rare cashmere goats by the local nomadic groups. India's response to bolster military and also declaring it a conservation site represent those intricate political processes which might escape the usual scholarly fascination to observe the defense of nation by military and protection of nature by conservation as two opposing discourses. In this research, I am persuaded to critically evaluate the ideological commonalities present in both these discourses trying to define India-China border. These national imaginations, mostly elite in its character, not only assigns what and who belong within the national borders or national parks but also constitutes a complex terrain where inequities and exclusion are constantly produced and reproduced. In this research I draw these parallels between the territorial nature of statehood and conservation on India-China border and explore the mutuality present in both the discourses in eschewing the powerful narratives defining the local, a culturally productive site where both these ideological discourses are ultimately interpreted and accomplished. Through focusing on the everyday lives my paper demonstrates how the specifics reveal an eminent presence of multiple actors and contingent conditions shaping the border between India and China. And it is the domination of this 'space of subjectivity' that informs us how the India- China border come out to be a site where the relationships between and among natures, nations, individuals and institutions are constantly negotiated and contested.

Remaking the Russia-China border: Commodification of the Paramilitary Frontier Urban space in Manzhouli and Zabaikal'sk

Sayana Namsaraeva

University of Cambridge, United Kingdom

My paper presents a comparative analysis of the new political identities and competition between two border towns standing across each other on Russia-China border – Manzhouli and Zabaikal's. One could say that these border towns were the most obvious hard-border manifestations of the Soviet and Cold War confrontation period, though starting from the 1990s, they have been experiencing new identity transformations with new urban projects aimed at 'erasing' traces of the 'war confrontation' and creating 'open borders' and 'market oriented' atmosphere. The study of urban transformation in Zabaikal'sk and Manzhouli has become an intriguing task, since Russia and China see the development of the border regions differently, and contrasting economic policies are being implemented in both towns.

In particular, my paper presents the analysis of a case study and focuses on the fusion of the paramilitary 'frontier urbanism' (expression used by Pulan 2011) which still dominates Zabaikal'sk and around with the utilization of the frontier space for the commercial needs of the growing border trade. Based on my field work carried in 2011 and 2013 I'm tracing how 'wonders' of the military architecture are transformed into 'wonders' of the storage and warehouses architecture, thus demonstrating evolution of the Soviet legacies, while Manzhouli on the Chinese side seemed to reject totally any idea of the Russian colonial and the Soviet past in order to create a new glossy image of the global consumption hub.

It will be argued that periphery-periphery relations between China and Russia are full of various tensions, and I will try to demonstrate one of them by comparing different frontier urban space politics and interpretation/misinterpretation of the historical legacy of the region.

16.30 – 18.00 – ROOM 1601
CHRISTIAN HUMANITARIANISM ON ASIAN BORDERS

This panel addresses the intervention of Christian missionaries on Asian borders. Every Christian is a missionary- a faithful Christian has the obligation to save the lost ones and to establish the kingdom of God, to spread the good news. In Asian borderlands, Christians have established very substantial presences especially among the marginalized minorities in the hills, and also and especially so in refugee camps that quickly become Christianized centers of proselytizing. Christian missionary agencies from international and increasingly Asian churches (Hongkong, Taiwan, Singapore, Korea, India etc.) are the pioneer and active humanitarians, helping refugees and migrants to survive in Northeast India, Eastern Burma and on the China-North Korean border. But also local churches and missionaries play a very significant role in humanitarian assistance in contexts of non-accessible conflict areas and violence, living among the population as volunteers, social worker and humanitarians. In some areas, like the Underground Railroad in China, they organize secret shelters and on the Thai-Burmese border, they open orphanages and bible schools, provide mobile education in migrant schools and emergency health services. The papers present long-term ethnographic research on Christian interventions in Northeast India (Vibha Joshi Parkin), Eastern Burma (Alexander Horstmann) and North Korea (Jin-heon Jung).

Convenor and Chair: **Alexander Horstmann**
University of Copenhagen, Denmark

Christian Humanitarian Assistance to the Displaced Karen

Alexander Horstmann
University of Copenhagen, Denmark

This paper is an attempt to study systematically faith-based, Christian humanitarian assistance in the Thailand-Burma Borderland. While many Christian humanitarian organizations are professional development organizations, other Christian organizations are working more or entirely independent and under the radar of the state. Many churches train and send missionaries who also act as humanitarian and aid workers in the communities. These different Christian agencies construct self-support networks and establish corridors across the borders and passages across the border. The Christian effort can be studied as a transformative project that works with vulnerable groups which are empowered. The paper looks more closely at this Christian landscape and its normative order, using ethnographic data collected from 2007-today.

Evangelical Frontiers across Korean Borders

Jin-Heon Jung
Max-Planck-Institute for the Study of Religious and Ethnic Diversity, Germany

North Korea is often depicted in international media as one of the most closed societies in the world. This paper examines the ways by which such image of the closed North Korea is created and altered by evangelical-based humanitarian projects and practices taken place in both the Sino-North Korean border and the inter-Korean border. In recent years, several American Christian missionaries entered the country without document on purpose to suggest North Korean regime liberal forms of human rights. Similarly yet differently, Korean missionaries and their international advocates operate missions helping North Korean refugees to escape the Sino-North Korean border areas to South Korea or Western countries. Not to mention balloon-and-leaflets campaigns toward North Korean territories with an attempt to spread biblical messages and sets of knowledge and information as a type of psychological warfare. By comparing these evangelical humanitarian practices with ecumenical approaches to North Korea, this paper discusses how

sociocultural dimensions of the Cold War borders are negotiated, constructed, and contested in the context of Northeast Asia.

Buddhist Holy Man Khruba Boonchum: Transnational Millenarian Movement at the Thailand-Burma Borders

Amporn Jirattikorn

Faculty of Social Sciences, Chiang Mai University, Thailand

Khruba Boonchum is perhaps the most famous contemporary Thai monk with a significant Burmese ethnic following. This includes the Shan and several ethnic minority populations previously known as non-Buddhist people such as the Lahu, the Paluang and the Wa living in northeastern Burma. Over the past two decades, Khruba Boonchum's religious practice encompasses traveling extensively throughout the upper Mekong borderlands, building numerous religious monuments as well as turning non-Buddhist believers into Buddhism. While his religious mission can be interpreted as re-creating symbolic geography of the upper Mekong borderland religion, his immense popularity provoked the former military junta to restrict his travel in Burma. It was only recently, in 2013, that President Thein Sein has invited him to return to reside in his former monastery at Mong Phong, Burma.

The paper focuses on Khruba Boonchum's relationship with ethnic minority people, namely the Shan, Palaung, and Lahu populations in the northeast borderlands of Burma. The paper asks two related questions: First, how is it that a monk ordained in Thailand and still officially a member of the Thai sangha can gain so much respect from non-state, non-Buddhist people living at this corner of Burma? In order to understand the meanings of worshipping a monk from across national borders, I look at both Khruba Boonchum's religious practices and the socio-economic and political contexts of those ethnic minorities. Second, I trace the changes in religious practices around worshipping Khruba Boonchum that those ethnic minority people have created. Data presented in this paper come from my long-term ethnographic research with Khruba Boonchum's multi-ethnic followers from outside Thailand, particularly from my participant observation over the past five years during his birthday ceremony held at northern Thailand-Burma borders.

PANEL ABSTRACTS – 9 DECEMBER

9.00 – 11.00 – ROOM 1406

BORDERLAND GOVERNANCE, BORDERLAND PRACTICES: STRATEGIES, INTERACTIONS, MEMORIES

Borderland studies have been drawing increasing scholarly attention since the reopening of a number of borders in Asia in the 1990s. While the border is often where the state defines and delimits its power and sovereignty, borderlands are also often where the state can be ambiguous and governance susceptible to sensitive transborder relations on the ground level. This panel explores the political and social events that have contributed to the transformation of borderland living and governance, and investigates how various issues of borderland governance and cross-border relations affect both state and people on a daily basis. It interrogates a variety of fieldwork data, ranging from historical memories, personal memoirs and ethnographic dialogues to general patterns and dynamics of interactions between different groups and subgroups in the borderland and borderlanders' strategies in handling social, economic, political changes. By examining trans- and cross-border relations as an alternative mode of international relations, the panel will also bring in new perspectives for understanding how daily cross-border interactions affect state behaviour and shape state-to-state relations.

Convenor: **Yuk Wah Chan**
City University of Hong Kong

Chair: **Kirsten W. Endres**
Max Planck Institute for Social Anthropology, Germany

“Trust facilitates business, but it may also ruin it:” Trust or the hazardous link of Sino-Vietnamese border trade

Caroline Grillot
Max Planck Institute for Social Anthropology, Germany

Since 1991 and the re-opening of the Sino-Vietnamese border, small-trade recovered its original dynamic in border markets and developed further under new political and socio-economic conditions. Behind the promoted successful image of economic development in the area, anxiety, rumors and ambivalent business ethics put particular strain on small-scale traders on both sides, thus putting at risk their long-term collaboration and undermining state efforts to promote a transnational economy. Based on several months of fieldwork among traders in border markets, this presentation addresses the sensitive nature of cross-border trade relationships from the Chinese perspective. How do Vietnam-based Chinese entrepreneurs adapt to the challenging trading methods of their Vietnamese customers? How do they navigate in the unpredictable environment imposed by local state policies in order to successfully conduct their business? What is the role of ‘trust’ in these daily transborder interactions?

Military, Gender and Trade: Story of Auntie Duan from Northern Thai Borderlands

Wen-Chin Chang
Center for Asia-Pacific Area Studies, Academia Sinica, Taiwan

This paper explores Auntie Duan’s life history, a story that mirrors remarkable female Yunnanese Chinese migrants’ economic agency in the face of numerous vicissitudes caused both by historical and personal tragedies. Auntie Duan was born into a family of the landlord class in Yunnan Province, southwestern China in 1938. She and her family were compelled to flee to Burma in 1950, because of Chinese Communist persecution. Three years later, the family had to escape again from the Shan State of Burma to northern

Thailand with a group of fellow refugees under the escort of a Chinese Nationalist (KMT) troop. Auntie Duan got married at 19 and again 24 to two KMT soldiers. Unfortunately, both husbands died young. Being a woman, a refugee and a widow moving repeatedly in borderlands, her life is characterized by a multiplicity of peripheral positionings. In order to survive and to raise her children, she participated in different economic activities, most saliently as a borderland trader. With the support of a KMT troop and her own entrepreneurial disposition, Auntie Duan was a pioneer for running one of the first grocery stores in Ban Mae Aw. Her business was diverse and closely connected with the secret cross-border trade between Thailand and Burma by mule caravans. By focusing on her life story based on her oral narratives, I attempt to illustrate her steps of economic initiation in combating against a range of adversities and look into embedded meanings in gendered politics among the migrant Yunnanese communities.

A tale of two borderlands: borderland governance and development in Vietnam and Hong Kong

Yuk Wah Chan

City University of Hong Kong

The border between China and Vietnam was once slammed shut due to the Sino-Vietnamese conflicts in the 1970s. Yet, after a series of diplomatic negotiations, the border was reopened in 1991 followed by a tremendous growth of trade and tourism which has brought about new riches and development of the border regions in Southwest China and Northern Vietnam. Throughout the two and a half decades of revived contacts, Chinese and Vietnamese, once ‘enemies’, have learned how to ‘trust’ each other to resuscitate borderland life.

Between Hong Kong and China, a relatively open border was maintained till the 1950s. It has been strictly regulated since 1980 because of continuous influxes of illegal immigrants from China. After 1 July, 1997 when the sovereignty of HK was returned from the British to China, HK has become a part of China. Yet, entry and exit was still regulated by the HK immigration. While politics did not alter much border regulations and relations, tourism did. In late 2003, after HK had been hard-hit by SARS, an ‘IVS’ (Individual Traveler Scheme) was implemented to enhance cross-border tourism, leading to an enormous tourism boom. Over 40 million of mainland Chinese crossed HK-China border in 2013. A decade of a wide-open border for tourism has led to increased conflicts between Hongkongers and mainland Chinese tourists and debates requesting closure to the entries of Chinese.

This paper examines the ‘life trajectories’ of the iterations of opening and closure of two borderlands. It seeks to unravel how state politics and demotic transborder interactions transform border relations and governance, and continue to shape the political and cultural economy of the borderlands.

Small-scale trade, corrupt exceptions, and localized forms of sovereign power at the Vietnam-China border

Kirsten W. Endres

Max Planck Institute for Social Anthropology, Germany

In Vietnam’s post-reform era, the proliferation of profiteering opportunities have, in addition to creating new ones, transmuted previously prevailing forms of corruption in multiple ways across different levels of state-society relations. Everyday corrupt practices have thus become an essential means of economic survival for many. In this paper, I propose the notion of what I term “corrupt exception” as a conceptual tool to explore the power dynamics of petty corruption between state agents and Vietnamese small-scale traders at the Vietnam-China border. Whereas bribery is felt by local traders to create better profit opportunities, the corrupt exception likewise pushes them into a de facto illegality where they remain subjected to arbitrary “lawmaking” and excluded from legal protection. I show that the tropes, analogies, and metaphors employed by small-scale traders at the Vietnam-China border to negotiate complicit exchange relationships with state officials simultaneously contest and reinforce the exercise of assumed sovereign power in local sites of corrupt exception.

Houaphan Divided: Emergence and effects of intracolonial borders in French Indochina

Oliver Tappe

Global South Studies Center, University of Cologne, Germany

When in the 1890s the French started to demarcate the intracolonial border between the Lao and Vietnamese realms, they established different administrative regimes along the Annamite chain that often cross-cut upland societies. This paper investigates the case of the Lao of Houaphan (today NE Laos). They had once established small Buddhist principalities at the mountainous fringes of the lowland Lao kingdoms, and in the 19th century maintained tributary relations to both Lao and Vietnamese courts. These overlapping spheres of political authority puzzled the French colonial administration. As a result, the new border between Annam and Luang Prabang divided Houaphan, and the upland Lao found themselves under two considerably different administrations. The responses of the Lao population during the seven years of division (1896-1903) included militant resistance, diplomatic petitions, defamation, and flight. The analysis of this specific colonial episode illuminates the consequences of arbitrary boundary-making and local strategies of resistance.

9.00 – 11.00 – ROOM 1511

EAST & WEST COAST PERSPECTIVES ON THAILAND'S SOUTHERN BORDERSCAPE

Convenors and Chairs:

Christopher Joll

Centre for Ethnic Studies and Development, Chiang Mai University, Thailand

Lawrence Ross

Academy of Malay Studies, University of Malaya, Malaysia

"It's Better, but it's also Tough Though": Making a Living Across the Thai-Malaysian Border

Anusorn Unno

Faculty of Sociology and Anthropology, Thammasat University, Thailand

It is estimated that around 300,000 Malays of southern Thailand work in "Tom Yum" restaurants in Malaysia. In addition to better earnings, socio-cultural factors such as ethnicity and religion play a vital role in such a border crisscrossing. Speaking the same language, practicing the same customs and embracing the same religion as the majority of Malaysian citizens, Malays of southern Thailand are said to find Malaysia to be their another "homeland" and Malay Malaysians their brethren. Stories of success notwithstanding, difficulties and hardships remain. One veteran migrant worker commented that some Malaysians did not regard him as their Malay brethren, but as a Thai. A former restaurant owner in Kuala Lumpur recalled that some Malaysian restaurant owners nearby used legal harassment and black magic against him because they were jealous of his prosperous business. This is not to mention the fact that "Tom Yum" restaurant business was suspected of lending financial support to the perpetrators of Thailand's recent southern unrest. "It's better, but it's also tough," is what one Malay of southern Thailand concluded about working and living in Malaysia. Drawing on anthropological discussions on transnationalism and ethnicity in relation to the nation-state, this paper examines ways in which Malays of southern Thailand make their living in Malaysia. It examines how trans-border works and lives take place, how ethnicity and religion are invoked, and how the nation-state is manifest in the process.

Perceptions of Malayness and Thainess among Patani Youth

Pakkamol Siriwat

University of Cambridge, United Kingdom

This paper interrogates the roles played by nationalism, ethnicity, and religion in shaping Malay and Thai identities among young people in Patani/Pattani. In it, I ask how young Muslims perceive themselves, their communities, and the Thai state of which they are citizens. It is widely accepted that in Pattani, Yala, and Narathiwat differences vis-à-vis ethnicity, language, and religion all contribute in some way to tensions which led a decade ago to resistance and resentment by some translating into rebellion of against the Thai state. Many of those involved in the insurgency are young Malays. The perspectives that this paper presents on this important issue are based both critical interactions with relevant literature, and fieldwork among young Muslims in Patani/Pattani. The ethnographic data which I present, has been collected from sites in this troubled borderland along the Thai/Malay Peninsula where the Malay and Thai identities of young people are formed. These are (a) Thai government schools, (b) private Islamic schools teaching both Islamic studies and the Thai national curriculum, (c) traditional pondok schools, (d) and Kor So Nor centers where the Informal Education Office teaches the Thai national curriculum. I present preliminary observations about how these affect attitudes among Muslims between 16 and 27 about what it means to be a Malay Muslim who is a Thai Citizen. In other words, what does it mean to be Malay, and how can a Malay also be Thai?

Intellectual Networks between Patani and Northern Malay States in the 18th to 19th Centuries

Numan Hayisame

Prince of Songkhla University, Thailand

The subject of this paper intellectual networks between Patani and northern Malay states which played critical roles in disseminating Islamic knowledge through the traditional institutions of pondok in Patani, and the halaqah system in the Haramayn (Madinah and Mecca of present Saudi Arabia). From the 18th Century, a number of Pattani Malay scholars taught and wrote in the Haramayn. The best known are Syeikh Daud bin Abdullah al-Fatani, those who followed him a generation later, like Syeikh Ahmad bin Muhammad Zain al-Fatani. I describe how 'ulama from Patani developed extensive networks with scholars and pupils throughout the Malay world and beyond. A second concern of this paper is to describe the close contacts between 'ulama from Patani with the northern Malay states of Kelantan, Terengganu, Kedah, Perak and Penang. I argue that these networks were significantly strengthened through more than their geographical proximity or cultural closeness, but also family ties. These contributed to the generation and dissemination of Islamic knowledge across the Thai-Malay which has sustained and invigorated the traditional pondok system of Islamic education.

Lost Networks: Post-war reconfigurations in the performing arts along the Thailand-Malaysia border

Lawrence Ross

Academy of Malay Studies, University of Malaya, Malaysia

This paper examines how changes along Thailand and Malaysia's west coast border — the Andaman Sea Coast — led to the creation of new forms of cultural expression in the decades since the Second World War. This period is distinguished by the broad transformations that affected the region's political and economic landscapes, and how these, in turn, changed local society over the course of several generations. As local populations made the inexorable transition from migratory to sedentary lifestyles, they also found themselves increasingly detached from the more familiar Malayan culture and kinship connections they had known for ages. Thrust into an era of modern Thai media, rural Andaman communities adapted to

prevailing ideas of Thai-ness as a means of accommodation and survival. Then, with a relaxing of central Thai cultural hegemony, they found new ways to express themselves, drawing from the hybrid Thai and Malay performance genres that and re-inscribing them with a contemporary Andaman identity.

I look at a popular social dance, rong ngeng, whose history roughly runs concurrent with those developments. Arriving from Malaya just prior to the Second World War, rong ngeng was transformed over the course of decades into a thoroughly local, Thai-language idiom known as tanyong. Tanyong stands today as a cultural icon, and intangible chronicle of how Andaman folk lost touch with their connections to Malaya, yet formed new ones in the process. To illustrate rong ngeng's relationships to broader changes in the Andaman, I reconstruct several trajectories of rong ngeng history and tanyong using examples of extant musical phenomena, hybrid performance styles, and oral accounts of the performer networks whose contributions to local creativity are mostly forgotten.

Kelantanese Sufism in Thailand's Upper South: The Ahmadiyah-Badawiyah of Koh Yao Noi and Huay Un

Christopher Joll

Center for Ethnic Studies and Development, Chiang Mai University, Thailand

Concerned as it is with sufism in the Southern Thai-speaking upper south, this paper seeks to fill two gaps in the ethnographic record of what might refer to as "lived Islam" in contemporary Thailand. Sufism is an aspect of Islam in Thailand about which almost nothing has been written. Similarly, little has been produced on Muslim communities living among the Andaman Islands and along the mainland between Phuket and Songkhla. This is despite the fact that the Southern Thai-speaking Upper South is one of three cultural milieu in which Islam has long been embedded – the other two being the Central Thai-speaking Muslims of Bangkok and Ayutthaya, and the Malay-speaking Muslims of the far-south. This paper explores issues of Muslim identity and Islamic diversity by exploring the legacy of two Thai-speaking Muslims who were inducted into the Ahmadiyah-Badawiyah by their Kelantanese Babo, Haji Abdullah Tahir (1897-1961) while studying at his Madrasah Ahmadiyah just outside Kota Baru in the village of Bunut Payong. In the 1950s, they returned to Koh Yao Noi in Phang-Nga Bay and Huay Un on the road between Had Yai and Rattaphum with permission (Ar. Ijazah) to spread this tariqa. Based on ethnographic fieldwork, indepth interviews and handwritten lineages (Ar. silsilah) and wirid (Ar. litanies) I describe how the Ahmadiyah-Badawiyah appears to be locally adapted by locals who have adopted it.

9.00 – 11.00 – ROOM 1601
LOCATING SENSES OF BELONGINGS IN
SOUTHWEST CHINA AND SOUTHEAST ASIA

Transborder flows entail divergent modes of social, cultural and political dynamics which are often described as deterritorialized, rhizomatic, mobile or transcendent. In these processes, horizontal connections and relationships among border-crossing persons and communities are reconfigured; senses of communities and vertical hierarchies (re)produced, circulated, and maintained. Recognizing transborder flows and movements, this panel focuses on the senses of belongings that (re)surface and are nurtured in the (re)makings of political, economic and cultural borders. It further suggests that the notion of borders is constantly redefined in light of religious, cultural and institutional systems and local knowledge. The notion of borders is also destabilized, decolonized and debated over time under the influences of political negotiations and ruptures. While uncertainties, ruptures and threats endure, the senses of belongings become a significant means to develop claims of communities, authorities, histories and territories in the border regions. We will provide detailed analyses and discussions to explain: how the senses of belongings or "imagined communities" change, temporally and spatially, and how the senses of belongings are shaped and challenged by long term social, economic and political dynamics, tensions and conflicts.

Convenor: **Tzu-kai Liu**
National Chi-Nan University, Taiwan

Chair: **Magnus Fiskesjö**
Cornell University, USA

Where Business Belongs: Moral Justification at the China-Burma Border

Hans Steinmuller

The London School of Economics and Political Science, University of London, United Kingdom

This presentation deals with the networks of government representatives and businessmen in the border region of China and the Wa State of Myanmar. Mining activities, commercial agriculture, and trade need the support and legitimation of local authorities on both sides of the border. I will look at the interactions of businessmen, local ethnic leaders and government representatives in the region and how they use discourses of morality and legality to justify their practices. Disentangling various resources for moral justification, I describe the ambiguous roles of local elites who mobilize certain senses of belonging to community and place, and at the same time detach themselves from communities and places.

"Decolonizing" the Borderlands: Yunnan-Burmese Borderlands and the Dilemmas of the Early Postwar Period (1945-1948)

Andres Rodriguez

University of Sydney, Australia

The early post-war years (1945-1948) in Asia witnessed the dismantling of empire leading to a massive territorial reorganization of the region. Contested borders dating from the age of empire were soon to be settled as new national borders were drawn along ethnic or religious lines in the region. Yet, the settlement of borders posed important challenges for those communities who had long resided in the interstices of state power. In this respect, the borderland areas between Yunnan, Western Sichuan and Burma during this period were a good example of the above. After years of relative autonomy in relation to different centers of power, its communities now became categorized as "ethnic minorities" to be incorporated into the emerging independent nation-states of either China or Burma. Taking as a starting point the legal mechanisms in which both states sought to reorganize their respective border regions during this period such as new constitutional frameworks and the formation of representative political bodies, this paper will assess the ways in which both China and Burma sought to "decolonize" this ethnically diverse border area. In face of the state's attempts to restructure these communities by incorporating global discourses of development and citizenship into their policies, this paper will argue that its inhabitants presented their own interpretation of emancipation, equality and modernity for the region.

The Dowry Land System and the Decentralized Shan-Dai Chieftaincy Polity between Chinese Empires and Burmese Kingdoms

Jianxiang Ma

Hong Kong University of Science and Technology, Hong Kong

This research wants to reveal an intermarriage political system in the Shan-Dai chieftaincy, which functioned as a large buffer zone between China and Southeast Asia. The Shan-Dai people have identified themselves as the Dai (Tai), sharing the same Dai identity and Theravada Buddhism tradition. There has been a long tradition of intermarriage within an endogamic class among the Shan-Dai chieftains. Their political authority should have been identified by the Chinese and the Burmese courts, but was mainly authorized by the Chinese imperial central governments. The Ming and the Qing courts required the Shan-

Dai chieftains to provide a patrilineal genealogy, a testimonial report provided by all neighboring chieftains and signed by them and a report provided by the neighboring prefecture magistrate for the succession permission of a chieftain. In order to satisfy these requirements for the succession permission of chieftains, a system of intermarriage among the Shan-Dai chieftains had been well-maintained and had guaranteed the correlation and cooperation between the chieftains. Meanwhile, the dowry land custom in the intermarriage chieftaincies was a means of empowerment used by the side of a chieftain's father-in-law, the parents of a chieftain's wife. After the 1880s, along with the colonization of Southeast Asia, the shifting borders of these dowry lands have gradually become fixed into the hard borders of modern nation-states between China and Southeast Asia. This research will enrich our knowledge about the diversity of frontier politics in a historical dynamic for future comparisons of global history.

"Fragmented" Belonging and Ethnic Networking: Transborder Buddhist Networks in the China/Myanmar Borderlands

Tzu-kai Liu

National Chi-Nan University, Taiwan

In this paper I examine the politics of Theravada Buddhist networks shared by Wa Buddhist practitioners and other Buddhist cohorts in the 2000s, and ask how these networks play a significant role in negotiating their fragmented, and even conflicting, sense of belongings in terms of religion, ownership and citizenship in the China/Myanmar borderlands. Long-term religious conversion from Wa animism to Theravada Buddhism has created syncretic practices which are intimately linked to the earlier adoption of male-dominated liturgical practices, Buddhist literacy, and institutional, cosmological and hierarchical orders introduced from outside Wa communities in the border areas. Contemporary Wa Buddhist practitioners have expressed their intense interests in connecting with Shan and Wa charismatic leaders and the imagined communities of Theravada Buddhism in Myanmar and Thailand. However, Chinese state keeps close eyes on highly charismatic Wa religious leaders, who established monastery-in-exile in northeastern Myanmar. Wa Buddhists' sense of shared Buddhist subjectivity and that of the encompassing Buddhascape are similar while their citizenship status diverges. Before the implementation of China's compulsory education starting in 1985, in the Wa Buddhist borderland communities sending one's young son to a village monastery was a popular way of introducing a child to connect with monastery literary training and of showing respect for the symbolic power of Buddhist literacy. Novicehood and monkhood are locally conceptualized as a spiritual way for Wa parents to transfer Buddhist merit from their sons to themselves and their extended families. This paper argues that Wa Buddhists' engagements with the transborder Buddhist network show the transformation and continuities of fragmented belongings that are grounded in the interactions and relationships between emigrant charismatic religious leaders, Wa practitioners and political authorities in China and Myanmar.

Hidden Dimensions of Wa Territories: Spirits, Enemies, Displacements

Magnus Fiskesjö

Cornell University, USA

The Wa "animist" spirit world implies the need for a certain rootedness. Without local knowledge of the location and propensities of spirits, the spirit dimension of existence cannot be properly engaged in divination and sacrifice. In this paper I try to envision and discuss the consequences for the management of the threat of spirits that follow on forced displacement from ancient settlements that Wa commoners-farmers have repeatedly experienced in recent decades. I try to place this discussion into the proper context of the Wa world and its recent history, including the conceptualisation and management of human, natural and "spirit" neighbors and threatening enemies, including the recent annexation-appropriation and the division of the ancient Wa lands on the nation-states of Burma and China, and the displacements and dismantling of the ancient Wa realms -- the vast, kin-bound jaig qee territories of the autonomous Wa past.

11.30 – 13.00 – ROOM 1406
TERRITORIALITY AND MOBILITY

Chair and Discussant: **Tina Harris**
University of Amsterdam, The Netherlands

Non state ‘intermediation’ and the migration of domestic workers from Andhra Pradesh (India) to the Middle East

Praveena Kodoth
Centre for Development Studies, Trivandrum, India

There has been a steady flow of women from the southern Indian state of Andhra Pradesh (AP) to the Middle East as domestic workers, despite the efforts by the Indian state to curb their mobility and the increased vigilance in recent years. Networks of commercial agents and workers cum agents have been crucial to embedding this migration since the 1960s and hence may be seen as an important part of the ‘border dynamics’ that has enabled ‘border crossing’ uninterrupted by state policies that have decreed borders open or closed to varying degrees from time to time. Using this case, I propose to inquire into the modes of ‘intermediation’ of the mobility of women domestic workers from AP and the meanings attached to them by the workers and by the brokers. The term ‘intermediation’ of mobility in contrast to ‘recruitment and placement’ is used to direct attention to the heterogeneity of the processes of mobility in terms of the practices involved, the elaboration of networks in relational terms even when they are commercial and the layered meanings of mobility linked to the nature of intermediation. However, even as it has sustained the mobility of women, intermediation is embedded in patriarchal gender relations with both men and women drawn into it as brokers and women as migrants / aspiring migrants. Instances of breakdown of intermediation and rival claims that are made in this context make visible the gendered assumptions underlying intermediation and women’s responses to them in terms of the meanings and motivations that they attach to mobility.

State, Space and Territory: Everydayness and the Borderlanders

Bikash Sarma
Sikkim University, India

The new ‘spatial turn’ (Warf & Arias 2009) in humanities in social sciences enables a variety of disciplinary perspectives on the spatially embedded nature of history, cultural practices and everyday life.

The paper seeks to engage this spatial turn and everydayness with ‘post-colonial’ borderland research to understand the complex relations of communications and contestations between the state, space and territory. This process of communications and contestations underlines a temporal and spatial gap that also signifies the transformation of ‘social definition of territory’ into ‘territorial definition of society’. How this lag can be understood in the borderland?

In Post-colonial everyday practices, imaginations and stories of the borderlanders, certain categories of bodies or “intersections of mobile elements” often expose arbitrary, that is simultaneously imaginary and material, consequences of space that marginalize certain voice by legitimising others inhabiting the time-space zone of the nation state.

This is the story of the Chars or river islands, often shifting its location, along India-Bangladesh riverine borders, where ethnicity spans the border that in turn redefine border as a juxtaposition of cultures. The daily lives and interactions of the Charlanders historicize the grand narrative by unleashing several perspectives and micro-narratives that has its origin in the everydayness. How these micro-narratives and day to day experiences on the part of the Charlanders question the essentialised notion of space, nation and territory? How everydayness of these marginal geographies challenge the power structures rendering space inherently political? How the constitutive nature of the material and imaginary

categories of space can be integrated to understand this post-colonial spatiality? As a logical correlate the study would focus on how space is conceived, constructed and represented in different ways. How everydayness creates its space and in turn, influences territoriality? The paper attempts a rediscovery of forms of expressions at the margins of political geography.

Kachchatheevu Islands : Escalating Tensions in the Palk Bay Area

Srilatha Vallabu

Centre for Indian Ocean Studies, Osmania University, India

Kachchatheevu is better known as a tiny dot of land in the Palk Straits that was ceded controversially by India to Sri Lanka in 1974 under the Maritime Boundary Agreement. Located north-east of Rameswaram in Tamil Nadu, India and south-west of Sri Lanka's Delft Island, Kachchatheevu is no more than 1.6 km in length and slightly over 300 metres wide at its broadest size but waters around it suitable for prawns and oyster beds. The island has now become notorious as the place where Tamil Nadu fishermen get shot or fired at regularly by the Sri Lanka Navy and Jaffna Tamil fishermen, view the actions against Indian poachers has fully justified. For the three decades of war between the Sri Lankan navy and the Liberation Tigers of Tamil Eelam [LTTE], Indian fisherman poached Sri Lankan waters and got away with the abundant catch. Post tsunami and Post war the Indian fisherman continued poaching with their modern trawlers dragging and destroying the nets of the local fishermen. Tamil Nadu fishers justify their activities by alluding to 'traditional fishing rights' they had enjoyed prior to reaching an agreement on the International Maritime Boundary Line (IMBL) and some political parties raise the 'issue of ceding of the island' thus escalating the tension in the area.

The paper tries to discuss the issue of 'controversial ceding of the island' and the hurt sentiments making it difficult to arrive at a solution, the possible inaction of the political parties in addressing and redressing the sentiments of the people and protecting their lives and livelihood. The paper strongly recommends how Fisher-fisher talks should trigger off fisher-government discussions, which in turn would trigger government-government talks.

11.30 – 13.00 – ROOM 1511

**MIGRANTS IN A BORDERSCAPE: THE DYNAMIC INTERSECTIONS OF STATUSES AND
THE PATTERNS OF MIGRATION IN THAILAND**

This panel aims to investigate the intricate relationship between certain borderscapes and the forms of border crossing they engender through assigning the various migrants a certain 'type' and status. The papers in this panel all build on recent and ongoing research on migration across Thailand's borders connecting/separating the country with/from its neighbours – Burma/Myanmar and Laos. But instead of focusing solely on the characteristics of Thailand's borders, the authors attempt to depict the complex socio-political borderscapes that have shaped the flows and patterns of people's migration. The people in transit have to deal with the state authorities, their regulations as well as accepted social practices and powerful non-state agents not just at the time of actual border crossing but well before and after it. Migrants have to negotiate their way through the borderlands complete with their own power structures and processes. As a result, their mobility patterns and statuses are a dynamic and shifting universe of changing situations and contexts. The blurring of categories ultimately means that cross-border migration escapes categorizing into 'legal/licit' and 'illegal/illicit' that on the surface present a veneer of tangibility.

This panel draws on ethnographic research exploring the intersections of borderland, migration, and identity in different geographical settings. They present, for example, how the dense Karen borderland networks enable the Plong from Hpa-an in Myanmar to negotiate flexible migration trajectories in Thailand. An important part of these networks are the many refugee camps along the Thailand-Myanmar border – clusters of earlier cross-border movement. In another paper, the mobility of people in the refugee camps and the nearby communities is analysed by following their commutes by a key means of transport in the

locality – a shared pick-up truck. Within its enclosed space transferring the passengers from one Border Patrol Police checkpoint to another, negotiation with Thai state's regulations takes place through the use of coloured identification cards facilitating or obstructing mobility. In parallel, the third study investigates how the people in the refugee camps and surrounding communities understand and perceive the policy of card categorisation by the Thai state and manipulate it accordingly to benefit their migration. The last two studies concerning migration from Burma/Myanmar and Laos suggest that the historical context and socio-political landscapes (including state and non-state actors, regulations and their interpretations) at the border allow the migrants some flexibility to manage their border-crossing patterns strategically, rendering them 'illegible' through the lens of 'legality/illegality'.

Convenor: **Busarin Lertchavalitsakul**
Amsterdam Institute for Social Science Research, University of Amsterdam, The Netherlands

Discussant: **Kyoko Kusakabe**
Asian Institute of Technology, Thailand

Tangled statuses: cross-border networks as a way of life among the Karen from the Hpa-an area, Myanmar

Indrè Balčaitė
SOAS, University of London, United Kingdom

Saw Tu's original motivation for going to Thailand was to continue his education for free in a refugee camp, but later he ended up in Mae Sot as a migrant school teacher and eventually a university student in Bangkok. Naw Eh had also gone to the Mae La refugee camp but „did not like it there“ and came back to Hpa-an, her hometown in Kayin State, Myanmar. So did Saw Hein who was registered as a refugee in Malaysia but actually worked there as a migrant worker. Daw Moo has neither been a refugee nor a migrant worker but she too went to Thailand to visit her relatives in two refugee camps. For many other Karen from Hpa-an, the Sgaw Karen dominated refugee camps have provided a springboard into the Thai urban migrant labour market or, amongst other things, service hubs where employment or childcare arrangements could be settled. As a result, the Hpa-an area dominated by Buddhist Plong Karen is permeated by cross-border movement but labelling these shifting flows as 'economic' or 'political' migration is not helpful given how intertwined its reasons and their solutions are, where some siblings have become refugees in Thailand and resettled to the US and others from the same family are migrant workers in Bangkok. Building on 10 months of multi-sited fieldwork with the Karen migrants in Thailand originating from the Hpa-an area, the paper maps their cross-border trajectories and presents the main interconnected hubs. The paper questions the distinction between 'refugees' and 'migrant workers' entrenched in but segregating the study of the Thai-Burma borderland. It tries to reconnect the cross-border realities by introducing the virtually unknown Buddhist Plong Karen migrants, heretofore spoken for by the more vocal Christian Sgaw Karen, leaders of the prolonged Karen insurgency (1949-2012) and thus overrepresented among the refugees in Thailand's camps.

Songthaw Trajectories: Coloured Identity and Strategic Use of ID Cards in the Thai-Burma Borderland

Samak Kosem
Faculty of Social Sciences, Chaing Mai University, Thailand

In Thai-Burma border, identification cards of different colours are issued by the Thai state apparatus to Burmese-origin residents of the Mae Sot town and the border communities in Tak province, Thailand. On the other hand, international NGOs and community-based organizations (CBOs) working at the Thailand-Myanmar border also supply their own ID cards. Illustrating the unsettling relation between the local state power and citizenship of minority groups in the border area, this anthropological study focuses on the politics of identification cards of the Burmese residents who daily negotiate their identities with Thai

authorities. ID cards are both the channel, through which the Burmese confront, tolerate, and sometimes challenge the Thai state, and a mechanism that allows the Thai regime to penetrate the Burmese spatiality and territoriality for their mobility and making the place along the border. The study builds on participant observation in border communities, a methodology that allows in-depth understanding of people's lives by following the trajectories of Burmese people travelling in the area by 'songtheaw' (a pick-up truck serving as a shared taxi). This way the meaning of cards used in different spaces and situations can be elucidated; especially as their political status is expressed as 'migrants', 'refugees' and 'displaced people'. The study describes the various versions of the ID cards, showing how they function as sites of spaces and moments of renegotiation for their bearers, subject to counter-hegemonic representations, interpretations and uses. Finally, the paper will explain the outcome of simplified and complexified ID card management process by different agencies both formally and informally as an effective and low-tech means of surveillance and differentiation of state power, cultural politics in subjects' everyday life.

Mobile Individuals: Everyday Practices and Tactics of Karen Refugees along the Thailand-Burma Borderland

Jiraporn Laocharoenwong

Amsterdam Institute for Social Science Research, University of Amsterdam, The Netherlands

Karen refugees have been living in refugee camps along the Thailand and Burma border for more than 30 years. This semi-permanent condition goes against commonly held ideas that refugee camps are temporary, transitional places. During their stay in the camps, the refugees rely on external humanitarian supports. However, this is insufficient and many refugees struggle to be self-reliant. Many of them find ways to work outside the camps in order to fulfill basic family needs or to seek higher education. Such refugee mobility, while they are kept in encampment may be seen as a 'threat/ illegal activity' to the host country. However, the mobility is part of refugees' everyday practices and coping strategies to survive. In this process, refugees develop many contacts and relationships outside the camp. Refugee camps are part of the Thailand-Burma cross-border communities. This means their inhabitants connect to the borderland society.

This paper focuses on how individual refugees navigate their way through formal and informal arrangements, and strategise to gain freedom of mobility beyond the terrain of refugee camps, through participant observation and interviews with refugees living in three camps in Tak province for a period of three months. This paper reflects on real life experiences of individual refugees, their sense of autonomy, their everyday practices and strategies of mobility enabling them to travel around border area.

Shan People's Migration Flows and Their Shifting Forms of Mobility in the Borderland around South Shan State in Burma and Northwest Thailand

Busarin Lertchavalitsakul

Amsterdam Institute for Social Science Research, University of Amsterdam, The Netherlands

The Shan people's migration flows around the Burma-Thailand borderland illustrate the intersection between state control and people's mobility. This paper was developed from narrative-based ethnographic fieldwork carried out among a range of social actors such as cross-border traders, pick-up truck drivers and labor migrants, and the researcher's own observations around one border checkpoint linking southern Shan State in Burma with northwest Thailand. By situating this research on the Thai border, this paper shows how the migration flows that take place between Burma and Thailand are influenced by the power relations that exist between the Burmese state and the state-like Wa family. These two political entities have divided administrative zones within Shan State among themselves in order to take full control of the study area, and share the economic benefits derived. Their power is exercised in the form of checkpoints or border posts which block or delay flows of people and goods, and the arbitrary rules set-up along these routes to extract money from the border crossers. On the Thai border, people encounter a diverse range of authorities, such as the army, police and immigration officers, who are stationed at checkpoints and who use the politics of bureaucracy and documentation to interrupt transnational flows. Nevertheless, the migration flows still occur due to the varying interpretation of the rules applied by the authorities along

with the use of bribes, as offered by the migrants. Within this border context, the Shan migrants are able to shift their forms of mobility; for example, they may alter their state from being short-term to long-term migrants, or from being long-term to be short-term migrants, and vice-versa. This highlights the situation that the Shan migrants are able to make choices and empower themselves due to the dynamic borderscape and border regulations they face.

11.30 – 13.00 – ROOM 1601

**TRANSGRESSING BORDERLANDS IN ACADEMIA:
(IM-)MOBILITIES, BOUNDARY-PRACTICES & POSITIONALITY FOR RETHINKING AREA STUDIES I**

This panel seeks to examine varying perspectives of boundary dynamics in Area Studies, especially how boundaries are created and reproduced in national knowledge systems and transnational area studies ‘guilds’ and what this means for the shape, organization and content of contemporary Area Studies on and in Asia. Drawing on the experience of the German-funded research network “Crossroads Asia”, the panel organizers will present their insights from research into the everyday lives of people living between Eastern Iran and Northern India, as well as the Aral Sea and Western China and, based on this, put forth an alternative concept of Area Studies, namely ‘Crossroads Studies’. Questioning the validity of the conventional ‘world regions’ of Central and South Asia as defining bases for Area Studies, the network chose Norbert Elias’ concept of figurations (Elias 1939/1982) for rethinking Area Studies approaches in an interdisciplinary and at the verge between Area Studies and ‘systematic’ disciplines, manner. The research of the past 3 years strongly indicates that different mobilities and immobilities, and thus different types of borders and boundaries are negotiated, take on shape, come into being or are deconstructed again in and as a consequence of human communication and interaction processes. The notion of ‘Crossroads Studies’ therefore refers to the study of different types of mobility and immobility along Asia’s crossroads and borderlands. In addition it refers to the reflection of the researcher’s own position in this as well as to the conscious reflection of border/boundary negotiations as processes of the communicative construction of socio-cultural and physical spaces at the crossroads of Area Studies and ‘systematic’ disciplines. Finally we aim to identify in this panel several empirically-based common lines of thought and emic patterns of defining socio-cultural and physical spaces relevant for the rethinking of disciplinary constructs of those, namely for Area Studies. The reflection on re-openings, ruptures and relationships of and across borders in Asia thus provides the basis for all panel contributions.

Convenor and Chair: **Anna-Katharina Hornidge**
Center for Development Research, University of Bonn, Germany

Convenor: **Katja Mielke**
Center for Development Research, University of Bonn, Germany

Crossroads Studies: Towards a Research Programme crossing conventional Area Studies’ Boundaries

Katja Mielke
Center for Development Research, University of Bonn, Germany

This presentation introduces the approach the German-wide research network ‘Crossroads Asia: Conflict-Migration-Development’ has chosen for rethinking conventional Area Studies. Focused on the geographical area from eastern Iran to western China and from the Aral Sea to northern India, the research paradigm ‘Crossroads Asia’ was sketched out to account for the flows originating in (inter-)actions of human individuals, whereby interactions are thought to be not limited to conventional area boundaries. Instead, the physical space covered by the interaction, and the socio-cultural space transgressed by it, but also the specific spaces constituted by human experience and imagination have been taken as bases – type of spatial expanse (manifest for example in networks, translocal relations, places, at different scales etc.) – for

case study analyses. Norbert Elias' concept of figurations served as inspiration and testing ground to shed light on interdependencies and linkages across spaces and borders. Thus, with the focus on following humans' interactions, mobility (both physical and social) formed the underlying paradigm for the study of social interaction processes via the boundary concepts 'conflict', 'migration' and 'development'. The paper will take stock of how the empirical work that has been carried out by the network's members over roughly three years has added value to new pathways in generating knowledge on and in Asia with its many internal borders. Thereby not only the content dimension of knowledge production and questions of space/spatialities are being discussed. In addition, (post-area based) knowledge generation's institutional environment (science policy), issues of positionality and reflexivity, as well as of boundary-enacting and -weakening between and within Area Studies, in relation to the systematic disciplines and between 'area'-categories will be considered. Taken together, these thoughts are presented to merge into a proposal for a boundary-crossing Research Programme called 'Crossroads Studies'.

Paved with Good Intentions: Resurrecting Area Studies in Western Europe

Manuela Boatcă

Freie Universität Berlin, Germany

The paper argues that the revival of area studies in parts of Western Europe and the policy behind the recent state financial support for the study of non-Western regions reinforces the main assumptions of the U.S.-American modernization theory of the 1950s and reproduces the asymmetries of knowledge production characteristic of Euro- and state-centered approaches to the issues in question. As such, it focuses on the German and French area studies initiatives in order to highlight how awareness of the need to promote research on regions of the world other than one's own was prompted by strategic considerations similar to those in the U.S. in the 1940s and 1950s, where the institutionalization of area studies was argued primarily on geopolitical grounds and catered directly to the United States' foreign policy in the Cold War context.

The consequences of importing area studies agendas from a different historical and cultural context are subsequently discussed in comparative perspective.

Shifting epistemologies: From center to margin

Claudia Derichs

Institute for Political Sciences, University of Marburg, Germany

Area studies suffer from various epistemic borderlines that have been drawn and grown during decades of constructing a 'world order' that has become defined by political power distribution. Designating a field of area studies as 'Southeast Asian studies' or 'Japanese studies' is ultimately based on a political decision and does not necessarily match empirical realities. Even in the case of broader approaches such as 'Islamic studies', Asia or Southern Africa have long been neglected as an integral part of 'Muslim worlds' - leading to a strong focus on Islamic studies on the Middle East and North Africa, which has only recently been extended. Epistemic borderlines have also been constructed by hegemonic language policies. The minoritization of certain languages or their designation as 'dialects' instead of acknowledging them as a language of their own is, again, a highly political decision based on power relations. The same can be said for the categorization of religious or ethnic affiliations.

This paper addresses the construction of epistemic borders based on a hegemonic knowledge production which is to a significant extent politically informed. It draws from a couple of case studies examined during 9/2013 and 3/2014 in Japan, and another set of non-representative (judged by standards of social science methodological rigour) yet revealing evidences from South East Asia and the Middle East. Theoretically, the argument is based on the 'scaling' and 'indexicality' approach of linguist Jan Bloemert, and combined with perspectives from political science. The main argument is that 'borders' in area studies and disciplines are in no way bound to geographical settings but derive from a politically-informed 'scaling'

and 'indexing' of localities, ethnicities, languages, religions, and cultures. A shift of perspectives on hegemonic epistemologies would ultimately lead to indent current margins into the center and vice versa.

Presence, Return and Absence: Interpreting mobility transitions in rural Asia

Jonathan Rigg

Department of Geography, National University of Singapore

Over the last half century, the rural populations of developing Asia have become increasingly mobile. Building sustainable rural livelihoods has become dependent on movement and spatial integration. This has had implications for the structure and functioning of households, relations between the genders and generations, and farming and the wider rural economy. The unsettling of the established space economy has had deep societal ramifications. In the context of these changes and drawing on field research in Laos, Sri Lanka, Thailand and Vietnam, this paper explores the puzzle of the continuing presence of rural settlements and households even in the face of the growing absence of many women and men.

14.00 – 15.30 – ROOM 1406

ACTIVATED BORDERS AND TRANSFORMING BORDER REGIMES IN A THAI-MYANMAR BORDERLAND

In the proposed panel we aim to approach a borderland spanning between the Thai Tak Province and Myanmar's Kayin State as place and space of transforming border regimes.

Largely induced by the long-lasting humanitarian and political crises in Myanmar's border states, diverse practices and structures of cross-border mobility have been developing among Burmese/Myanmar people, seeking refuge and work, access to education or health services etc. in Thailand. Today, they shape the socio-economic landscape of the Thai borderland, particularly in the Tak Province and its economic centre, the district Mae Sot which hosts huge labour-intensive industries exploiting Myanmar/Burmese migrant labour, the largest refugee camp but also the largest Burmese/Myanmar hospital in the borderland. Also the Kayin State, situated across the border from Mae Sot, has been influenced by these cross-border relations in many ways.

These relations have long been accompanied by manifold, yet inconsistent attempts of regulation by the Thai authorities. However the political and economic changes in Myanmar as well as trends of regional integration are connected with tangible transformations in the political, economic and social mechanisms of border control, border crossing and neighborhood, making this borderland an interesting example of activated borders in Asia.

In approaching the activation of borders in this region from a perspective of border regimes we aim to trace and relate different struggles and structures of power impacting on the border and its social, political and economic functions for people in the borderland. The regime-lens encourages presenters to emphasize the role of different actors, their negotiations and lived practices in shaping the mechanisms of control over the border. Furthermore, the regime perspective points to the transnational and trans-local dynamics of governance intervening to these processes.

In the panel we aim to link presentations on different aspects of a border regime –migration regimes, economic regimes, health care regimes etc.- so as to trace transformations of a concrete border regime by pointing to interactions between new political, social or economic mechanisms of bordering, border control, and border-crossing.

Convenor:

Christiane Vossemer

Department of Development Studies, University of Vienna, Austria

Chair:

Wolfram Schaffar

Department of Development Studies, University of Vienna, Austria

Discussant:

Petra Dannecker

Department of Development Studies, University of Vienna, Austria

The border regime of (reproductive) health care at the Thai-Myanmar border – recent transformations in light of the political change in Myanmar

Christiane Vossemer

Department of Development Studies, University of Vienna, Austria

While the borderland spanning between Mae Sot (Thailand) and Hpa An (Karen State/ Myanmar) might be regarded as a prime example of re-opened political borders in South East Asia, the official “opening” of the border and the government of Myanmar towards the international and regional community come with new ruptures to the long-standing networks of people in the borderland, whose livelihoods have long been shaped by informal cross-border mobilities and activities. The transformations in the borderland come with negotiations between old and new actors, new forms of cooperation and boundary-demarcation, and, in turn, establishing new local bordering practices and border regimes.

In my presentation I aim to discuss these contradictory but strongly interlinked dynamics for the sector of health care, which has been shaped for several decades by non-state actors and cross-border networks of care centred in Mae Sot. It is currently seeing strong shifts towards regulation (e.g. regarding migration and health issues in Thailand) and a more and more state-led health care system in Karen State. In the borderland, these transformations have encouraged different processes of active negotiation between local and global, state and non-state actors of border health care on ways to build convergence, but also to maintain or strengthen their room for manoeuvre.

Based on a current field research in Mae Sot and Hpa An (summer 2014), which will be focusing on translocal negotiations of knowledge(s) and practices of reproductive health care in the borderland, I will illustrate and analyse the changes arising from the recent re-openings, ruptures and new relationships with a view to their implications for the emergent regime of border health care.

The construction of migrant workers and refugees and the ‘doing of borders’ between Thailand and Myanmar

Petra Dannecker

Department of Development Studies, University of Vienna, Austria

Wolfram Schaffar

Department of Development Studies, University of Vienna, Austria

In this presentation we will show how in the border region between Thailand and Myanmar a refugee and a labour migrant system have been established in the last decades through the construction of different groups of people who have crossed the border. Thereby the role of the different national as well as international actors involved will be discussed as well as the implications such a categorisation has for the people crossing borders. In the second part of the presentation it will be discussed how the ‘opening’ of Myanmar, influences the situation in this specific borderland or space between Thailand and Myanmar. Currently we can observe that changes in Myanmar are primarily taking place on an economic level, whereas a liberalisation of the political sphere is proceeding much slower despite of the increased engagement of the international community and the presence of many international actors inside the country. How these processes will affect mobility and the border region is the focus of the second part of the paper.

Conflict Transformation and Human Security in the Border Regions: Thai FDI and the Dawei Roadlink Project in Tanintharyi Region, Myanmar

Naruemon Thabchumphon

Chulalongkorn University, Thailand

Carl Middleton

Chulalongkorn University, Thailand

Surada Chundasutathanakul

Chulalongkorn University, Thailand

Fransiskus Adrian Tarmedj

Chulalongkorn University, Thailand

Myanmar is in a process of economic liberalization, democratic transition, and regional integration. In early 2010, under the previous military government, the Thai construction company Italian-Thai Development Corporation (ITD) was granted a 60-year 250 km² concession to develop the Dawei Special Economic Zone (DSEZ) in Dawei, the capital of Tanintharyi Region. In 2013, as the DSEZ struggled to attract investment and became increasingly marred in controversy, it was converted into a government-to-government project, although its completion remains far from assured.

Myanmar's economic and democratic transformation is taking place in the context of ongoing peace negotiations between ethnic groups and the Myanmar government, and the possibility of refugees at the Thai-Myanmar border returning to their communities. In Tanintharyi Region, an area under the control of the Karen National Union (KNU), the recent opening of the border crossing with Thailand and the partial construction of a road link to the DSEZ are reconfiguring the relationships and balances of power amongst existing actors. The area has become more open to – and is attracting – increasing small- and large-scale investments, in particular from Thailand. These changes, in turn, are also changing the meaning of border lines and areas.

This paper explores the relationship between conflict transformation (Miall, 2004), cross-border economic development in infrastructure, and the redistribution of human security in the case of the roadlink project for the DSEZ. Field research has been undertaken in Kanchanburi, Thailand and Tanintharyi region along the route of the roadlink. The paper argues that conflict is transforming from armed conflict to contestation over visions of development and allocation of its benefits, including access to natural resources and business opportunities. Existing powerful actors, including the KNU, regional and national government, and local and cross-border investors, are realigning themselves, leaving communities along the road vulnerable to land and resource grabbing with limited access to justice and means of recourse.

14.00 – 15.30 – ROOM 1511

ROUNDTABLE

**BORDER POLITICS, IDENTITIES, AND SCHOLARSHIP ACROSS THE HIMALAYAS –
A FURTHER CALL FOR “CRITICAL BORDER STUDIES”**

This roundtable explores the politics and identities of communities across the Himalayan region, and their implications for scholarly formations. Border politics here is broadly defined to encompass multidimensional sociopolitical landscapes and transformations over time throughout these historically and politically diverse borderlands. We are particularly interested in addressing the implications of global markets and modernization agendas, state-society interactions, and trans-Himalayan connections. The potential questions to be explored are: How are communities shaped by different scales of development implemented by local, national and global actors (e.g., tourism, highways, mining, dams and hydroelectric plants, religious institutions, etc)? What strategies do states employ to manage their respective (national, regional, cultural, ethnic) borders? How have these measures affected the livelihoods of borderland populations and their movement? What forces and practices contribute to trans-Himalayan citizenship? In

which ways are multiple inter-and-intra Himalaya networks formed, disrupted, reactivated and reimagined across time and space? Finally, how do the multiple identities of these communities – national, political, ethnic, religious, and regional– engage or intersect with each other?

Participants are from different disciplines, with different sub-regional expertise, and each will address one or more specific questions from their own angle. In offering fresh perspectives on the complex sociopolitical and historical terrains across the Himalayas, this roundtable aims to contribute to the further development of “critical border/frontier studies” . Our discussions will advance broader dialogues on research methods and analytic frameworks in the critical examination of borders and frontiers.

Building upon a workshop on Himalayan Connections held at Yale University in 2013 <<http://himalayanconnections2013.commons.yale.edu/>>, which sought to expand earlier discussions of Zomia (van Schendel 2002, Scott 2009) and its alternatives (Michaud 2010, Shneiderman 2010), we now delve further into understanding the heterogeneity, fluidity and connections across Himalayan communities, as well as their relations with multiple states and global formations. Drawing upon our collective expertise in Bhutan, China, India, Nepal, and diverse Tibetan cultural contexts, we seek to develop new approaches to “area studies” which build upon the strengths of the existing formulations of “East Asia”, “South Asia”, and “Inner Asia”, while transcending their boundaries. Ultimately we consider this critical issue: Can the Himalayas stand alone as a discursive analytic framework like Zomia? If so, what are the possible unifying factors for examining the internally diversified Himalayas – ecology, culture, religion, language, or others? At last, we will discuss the limits of this analytic framework as well as what can be done to go beyond it.

Convenor: **Jinba Tenzin**
Lanzhou University, China

Chair: **Sara Shneiderman**
Yale University, USA

Participants: **Georgina Drew**
University of Adelaide, Australia

Jinba Tenzin
Lanzhou University, China

Andrew Quintman
Yale University, USA

Sara Shneiderman
Yale University, USA

Chris Vasantkumar
Hamilton College, USA

14.00 – 15.30 – ROOM 1601

TRANSGRESSING BORDERLANDS IN ACADEMIA:

(IM-)MOBILITIES, BOUNDARY-PRACTICES & POSITIONALITY FOR RETHINKING AREA STUDIES II

This panel seeks to examine varying perspectives of boundary dynamics in Area Studies, especially how boundaries are created and reproduced in national knowledge systems and transnational area studies ‘guilds’ and what this means for the shape, organization and content of contemporary Area Studies on and in Asia. Drawing on the experience of the German-funded research network “Crossroads Asia”, the panel organizers will present their insights from research into the everyday lives of people living between Eastern

Iran and Northern India, as well as the Aral Sea and Western China and, based on this, put forth an alternative concept of Area Studies, namely 'Crossroads Studies'. Questioning the validity of the conventional 'world regions' of Central and South Asia as defining bases for Area Studies, the network chose Norbert Elias' concept of figurations (Elias 1939/1982) for rethinking Area Studies approaches in an interdisciplinary and at the verge between Area Studies and 'systematic' disciplines, manner. The research of the past 3 years strongly indicates that different mobilities and immobilities, and thus different types of borders and boundaries are negotiated, take on shape, come into being or are deconstructed again in and as a consequence of human communication and interaction processes. The notion of 'Crossroads Studies' therefore refers to the study of different types of mobility and immobility along Asia's crossroads and borderlands. In addition it refers to the reflection of the researcher's own position in this as well as to the conscious reflection of border/boundary negotiations as processes of the communicative construction of socio-cultural and physical spaces at the crossroads of Area Studies and 'systematic' disciplines. Finally we aim to identify in this panel several empirically-based common lines of thought and emic patterns of defining socio-cultural and physical spaces relevant for the rethinking of disciplinary constructs of those, namely for Area Studies. The reflection on re-openings, ruptures and relationships of and across borders in Asia thus provides the basis for all panel contributions.

Convenor and Chair: **Katja Mielke**
Center for Development Research, University of Bonn, Germany

Convenor: **Anna-Katharina Hornidge**
Center for Development Research, University of Bonn, Germany

Gay and Lesbian Asia Across Borders: Emerging Regional Sexual Identities and Challenges to Euro-American Queer Theory

Peter Jackson
Australian National University, Australia

Over the past three decades, new highly visible gay, lesbian and transgender/transsexual cultures have emerged across East and Southeast Asia. While often drawing on styles, discourses and vocabularies emerging from North American, European and Australian homosexual and transgender cultures, Asian queer cultures exhibit distinctive features as alternative forms of gendered and sexual modernity. The empirical distinctiveness of Asia queer cultures is now increasingly well documented through the work of regional academic networks such as AsiaPacifiQueer (which convened the First International Conference of Asian Queer Studies in Bangkok, Thailand, in July 2005), and the publications of Hong Kong University Press's successful "Queer Asia" monograph series.

In this paper, I will analyse several key findings emerging from this rapidly growing body of research on queer Asia, notably: (1) the growth of cross-border regional networks of gay men, lesbians and transgender people linking major cities in both East and Southeast Asia; (2) the rise of distinctive Asian regional discourses of gender and sexual diversity; and (3) the rapidly declining influence of Euro-American cultural styles as Japanese, Korean, Hong Kong and Thai styles, in particular, circulate widely across the entire region. The rapid emergence and distinctiveness of the increasingly self-confident cultures of gender and sexual diversity in Asia challenge many of the assumptions of critical queer studies as it has been practised in North America, in particular, since the early 1990s. I will conclude by considering ways in which the empirical forms of 21st century Asian queer cultures present challenges to Euro-American theories of gender and sexual difference.

Southeast Asian Area Studies. Concepts and Directions for an Emerging Academic Field

Christoph Antweiler
Institute of Oriental and Asian Studies, University of Bonn, Germany

Areas are an amalgam of material/physical surfaces plus spatial relations plus concepts/imaginings of spatial features (e.g. cognitive maps). Areas as material phenomena should be conceptualized as (non-metaphoric!) landscapes with continuities and/or those aspects of network clusters, which have a spatial location. The boundaries of material areas is where we find discontinuities in landscapes/ humanly changed landscapes and/or network relations become less dense/ concentrated (“holes”, breaches, trenches) and/or where the distances between nearest knots become engrossed. Southeast Asia is best regarded as a network structure. We should tie Southeast Asian Studies neither only to social science, nor exclusively to philology or Cultural Studies.

The thesis of this paper is that Southeast Asian Studies is an area-oriented endeavor or it is nothing! With “nothing” I mean that there will be no systematic and coherent research without any areal or regional approach. Without an area approach South East Asian Studies will be only a sum of partially marvelous but unconnected studies. It would remain an assemblage of mostly localized, nation-oriented, historically specific or otherwise particularistic accounts. The point is that we have to build some concepts of space which will not dissolve the material referents altogether. The current “spatial turn” in social science and especially in Cultural studies often amounts to an a-spatial turn. On the other hand the cultural turn in several “Studies” avoids saying what is “culture”.

South East Asia is often portrayed as a “constructed area” or we hear of the “creation of Southeast Asia”. I agree. But this often goes in line with an assumption that this construction would be entirely strategic or a Eurocentric or otherwise Orientalist phantasy. But to portray South East Asia as a merely constructed entity is at best overstated. South East Asia was and is constructed, but with a concrete basis.

Multiple Ontologies: Area Studies, 'Systematic Disciplines' and the Rediscovery of 'Space'

Anna-Katharina Hornidge

Center for Development Research, University of Bonn, Germany

Crossroads Asia, as research programme, distances itself from conventional ‘area’ conceptions (i.e. Central or South Asia as spatial containers) and instead studies the interdependent flows of people, goods and ideas. So far, we have done this with the thematic foci of conflict, migration and development studied and discussed through the lens of mobility, networks and figurations. Yet, after three years of empirical research, the three original thematic foci have moved into the background, while issues of social/geographic mobilities, mobilization processes, the negotiation of political borders, socio-cultural/ethnic boundaries and historical frontiers, studied through the lens and on the empirical level of individual and collective processes of interaction and their role in constructing space are increasingly moving into focus. Norbert Elias’ figurational sociology has proven useful to underline the interdependent character of various mobilities. Yet, it also became clear that it is only one conceptual tool amongst many that are useful in pushing our analyses further. The studies on mobilities and networks are increasingly linked with approaches on the multidimensionality of space (Leitner et al., Jessop, etc.), and while we continue distancing ourselves from territory as defining bases for ‘areas’, the layeredness of the spaces of relevance in the everyday lives of the people we are interested in, moves into the foreground. We thus include the spatial dimensions of place, scale, as well as positionality and ask how different geographic, social and disciplinary spaces are constructed in and through the communication in processes of interaction of those who we study, just as much as of ourselves. In this paper I would like to discuss our thoughts to move forward, namely towards an empirically based concept of ‘Crossroads Studies’.

16.00 – 17.30 – ROOM 1406

**WHO OWNS THE HILLS? COSMOLOGIES, CLAIMS AND RESOURCES OF
THE SOUTH AND SOUTH EAST ASIAN UPLANDS**

Shifting cultivation is often referred to as ‘a way of life’, given that the agricultural techniques it encompasses have implications in an economic, sociological and religious sense. Considering that swiddens

are only cultivated for one or two years at a time, and not permanent fields, shifting cultivation makes specific demand on social organization. Often, this takes the shape of one or the other form of 'collective' management. Traditionally, dedicated religious practices tended to organize and legitimize these. 'Ownership' was not seldom attributed, ultimately, to non-human entities such as ancestors and deities. How have (and do) changes in upland agriculture, such as the substitution of swidden farming by sedentary cultivation, triggered transformations of a religious nature? And, to what extent are religious transformations conditional to changes such as these?

The contiguous uplands of South and South East Asia are divided between a large number of states. Historically, states have consistently expressed ambiguity towards swidden farmers, and been particularly hesitant about the recognition of land titles or even just usage rights. Many upland communities live across spaces claimed by distinct, neighboring states. States create international borders that fix upland people within the legal and political structure of one given country. Communities divided by international borders may subsequently find themselves in very different legal situations. This panel aims at the comparison of changes in upland agriculture across borders, and the social and religious transformations that are concomitant to these.

Convenor: **Erik de Maaker**
Leiden University, The Netherlands

Chair and Discussant: **Deborah Tooker**
Le Moyne College, USA

From Millets to Rice: Missionary Evangelism, Change Agents and the Politics of the New Faith in the Naga Hills

Debojyoti Das
Birkbeck, University of London, United Kingdom

This paper contests the commonly held view that missionary influence "modernized" tribal life worlds, with reference to the specific case of Sema and Ao Naga missionary activity amongst the Yimchunger's of Tuensang district, Nagaland. It argues that in this particular case, social change was not propelled by modernization or technological changes brought about by the state or church actors, but by syncretic religious adaptations and control over local land and labour relations by faith based institutions that were rooted in the local metaphor of 'Nagaland for Christ'. Tuensang district was placed under North East Frontier Area (N.E.F.A) administration soon after 1947, and a massive modernization project was initiated with the popularization of terrace wet rice farming amongst the Yimchunger Nagas, who hitherto had been the Jhum cultivators. The government's counter insurgency operation in the 1950s worked hand in hand with the diffusion of wet rice cultivation technologies developed by the agriculture department staffs, known as Village Level Workers (WLW) or Keku Babu in Yimchunger dialect. Incentives such as subsidies, new seed supplies and loans for building terraces and irrigation work led to the creation of a new elite middle class and land consolidation by people who worked as 'change agents'- go between in the village (dobashis, government officials, village headman's and Village Council Members). The emerging elites used customary laws to their advantage to define property rights and land use without any substantial shift to sedentary terrace farming. On the contrary, the diffusion of a new faith, by the Baptist missionaries, since the late 1950s produced a new chain of relationships in which rice was preferred as the crop of civilization by the church missionaries and their converts in predominantly millet and job tears based jhum economy. By the 1990s all farmers had started growing rice as a staple food crop. According to my ethnographic study, this phenomena is linked to changes in labour contribution by the church organized based on Naga traditions of social hierarchy on the basis of 'age-sets'. The church played an instrumental role in bringing about social change in frontier Naga villages by altering crop choices and Yimchunger dietary habits.

Redefining Land: Changing Ownership, Access and Usage in the Garo Hills of India

Erik de Maaker

Leiden University, The Netherlands

In this paper, I explore, for the Garo Hills of India, people's changing engagement with land. Traditionally, land was in large parts of these hills primarily used for swidden cultivation, but over the last couple of decades many people have shifted to sedentary agriculture and horticulture. Land has also gained new value, as a resource, where it could be mined for coal, or sold for money. Transformations in the value and usage of land such as these are significantly influenced by the Garo Hills being located in the Indo-Bangladesh borderland. For decades now, the area has seen armed insurgency, partly enabled by a porous border that allows militants to take shelter in neighboring Bangladesh. The Indian states' reaction includes violent repression, but also a generous and apparently ever increasing flow of money. These funds, which take the shape of government jobs and subsidies, end up being channeled through existing redistributive mechanisms. That way, they influence the usage and valuation of land in many different ways, one of which is that land prices go up. The paper focuses on the impact of the transformations in land use in terms of ownership, access and usage, and the changing notions of legality within which these are anchored. How is the changeover from swiddening to sedentary cultivation, as well as other 'new' usages that land acquires, linked to transformations of the social fabric, and the cosmological framework in which that is embedded?

The first Mun Daoist temple in Laos: the social and cosmological impacts of land ownership on an upland community in Northern Laos

Joseba Estévez

Westfälische Wilhelms Universität Munster, Germany

The Mun, a population living in the highlands of continental Southeast Asia, have been exposed for centuries to conflicts and processes of marginalization, ranging from clashes with the Chinese Dynasties from the 12th Century onwards to their involvement in the Indochina Wars from the 1950s to the 1970s. These forced them to undertake long migrations that brought them from their native land in China to Vietnam and Laos, where they are also known as Lao Huay or Lanten. In the face of these vicissitudes the Mun society has displayed an extraordinary resilience. This did not entail a stubborn insistence on their cultural traditions or pursuing a policy of social isolation. On the contrary, the Mun have incorporated practices and objects, persons, ideas and values originating from abroad, interiorising them into their own cultural repertoire.

In Laos, since the early 1990s, the constitutional landowner, the State, has undertaken substantial reforms regarding land ownership that have entitled Mun –and other- communities with land access. As goal, in 1994, the government decided that shifting cultivation should be eliminated by the year 2000 (extended in 2003 till 2010). Farmland was redistributed and used under supervision promoting the sedentarization of the Mun by granting them, for the first time, private land ownership.

This paper addresses the social and cosmological impacts of this process on the Laotian Mun society with a focus on the circumstances that have prompted the construction in 2014 of the first Laotian Mun Daoist temple. It reports on an on-going research among the Laotian Mun in Luang Namtha province, Laos, and it is based on current social anthropological data.

16.00 – 17.30 – ROOM 1511
WHEN BORDERS CROSS FAMILIES

This panel examines how cross-border mobility of people who are categorised as asylum-seekers, refugees, stateless, migrants or boat people impinges on the family relations. Our four presenters explore this theme based on individual fieldwork and research conducted in different parts of Asia.

Antje Missbach's paper "All alone" looks at the destinies of under-aged and unaccompanied asylum seekers in Indonesia. Under-aged and unaccompanied asylum-seekers often go through incarceration at immigration detention facilities. After release from detention, they are vulnerable to exploitation and extortion surviving in Indonesian community without guardians. She highlights forms of resilience and solidarity, against all odds, among under-aged and unaccompanied asylum seekers.

Two presenters provide cases of Japan's immigration and border controls and its impact on family relations of stateless Tibetan migrants and Rohingya refugees whose onward passage ended in Japan. Junko Mitani's paper "A baby factor" brings the case of naturalisation for stateless Tibetan newly born babies in Japan. Her research points out dynamics in transforming and reconstructing the concept of naturalisation among Tibetans as well as the factor of Japanese immigration authorities. In her paper "Wish you were here", Risa Tokunaga talks about the family reunification of Rohingya refugees and asylum seekers in Japan with additional cases of Malaysia and Australia. Given the political situation in Burma, onward mobility of the Rohingyas continues. In the process of onward movements, the Rohingyas have extended the corridors by adjusting to more restrictive border controls by state authorities. In this context, many Rohingyas have led transnational family relations in which family separation and reunification become a complicated and on-going issue.

Drawing on his documentary film: "the Dreaming Vendors", a story about new boat people crossing the Andaman Sea, Ahmed Abid sheds lights on the story of Bangladeshi families being left behind by their sons who join boats for dreaming of success in the promised land of Malaysia, which is later shattered by dubious traffickers. His account contributes to the understanding of the harsh realities families left behind on the other side of the border.

Convenor: **Risa Tokunaga**
Osaka University of Economics and Law, Japan

Chair: **Antje Missbach**
University of Melbourne, Australia

A baby factor: "Stateless" Tibetan migrants in Japan

Junko Mitani
The University of Tokyo, Japan

More and more protracted "stateless" Tibetans especially youth, are making the secondary migration from India, Nepal and Bhutan to third countries, often seeking better economic opportunities and a secure legal status as a citizen. Very little is known about such Tibetan migrants in Japan and their onward migration to other third countries.

Based on interviews, participatory observations and document research conducted in Japan and India, in this presentation, I will talk about Tibetan migrants' naturalization/stateless issue in Japan, especially concerning their new-born babies' citizenship and its relation to their onward migration.

Before starting the discussion, I will share the difficulties I face to describe my research subjects using the terms like refugees, immigrants, stateless or in-exile by taking into consideration a wide range of individual situations; their own interpretations and attitudes towards these terms, as well as the legal usages. I then will explain how the perspectives about the naturalization among Tibetan migrants have changed in Japan over the years.

Second, I will discuss the ambiguity of their “stateless” status in Japan in the absence of the official status determination process for stateless people, through an example of discrepancies between two types of registration documents. Third, I will examine changed practice in granting a Japanese citizenship to babies born between the “stateless” Tibetan parents, and show different consequences between some families, which received opposite decisions from the authorities. Finally, I will explain “Stateless” Tibetan’s views and responses, including some ways of adhering to, while also being resistant to the above mentioned issues. As nearly half of those in Japan are unmarried youth, this baby factor will inevitably emerge in the coming years, which might affect their migration to and from Japan.

Wish you were here: Refugee family separation and reunification in the case of Rohingya

Risa Tokunaga

Osaka University of Economics and Law, Japan

As a result of decades of persecution in their homeland, the Rohingya, a Muslim minority from Northern Rakhine State, Myanmar have extended their destination of asylum from neighbouring Bangladesh to Thailand, Malaysia, Indonesia, Australia and Japan and beyond. Onward mobility of the Rohingyas has become a regional issue since 2006 when the waves of Rohingya smuggling boats crossing Andaman Sea reach Thailand and Malaysia from where some set sail further to Australia via Indonesia.

In my presentation, I will discuss the issue of refugee family separation and reunification by examining the case of Rohingyas who have transnational families in their onward mobility for seeking asylum in Japan, Malaysia and Australia. In the process of onward mobility of the Rohingyas, it does not always involve in the whole family member to embark the perilous journey together. In this context, many Rohingya have to cope with cross-border family relations.

The Rohingya as stateless are not able to return Burma as the Burmese government has effectively denied citizenship. Among countries of asylum, despite non-signatory state to the Refugee Convention, Malaysia has largely given a silent approval to the Rohingya who manage entering and remaining in Malaysia by following irregular migratory flow. Family reunification is a possible option if you can afford human smuggling agents. Whereas in Japan and Australia, who are parties to the Refugee Convention, prolonged bureaucratic procedures for refugee status determination as well as family reunification results in the Rohingya falling into protracted and uncertain refugee situations. My paper aims at highlighting an aspect of the refugee family reunification as an integral part of refugee protection.

A visual memorandum of left behind women and children of new boat people of Asia: From the account of the film 'The Dreaming Vendors' [...Ebong Shaupno Jatree]

Ahmed Abidur Razzaque Khan

National University of Singapore

This paper reveals the reality of left behind women and children of boat people from the documentary film ‘The Dreaming Vendors’ www.thedreamingvendorsfilm.com [...Ebong Shaupno Jatree]. The two street vendors of Bangladesh Kamal and Fazlu wanted to escape poverty and change their lot through economic migration by a boat trip to Malaysia. On the contrary, they become the victims of cross-coastal trafficking against the backdrop of government’s policies on boat people. The documentary depicts an extraordinary horrific journey in and around coastal areas of Bangladesh, Burma (Myanmar) and Thailand. The purpose of the film is to portray the experiences of the family members left behind, especially the hardships of the women and children (mothers, wife, sister, niece). The paper will also explore the cultural and economic aspects to show the every day family life of those families.

The film was directed and produced by the author in 2010 to expose the reality of new boat people in Asia. The film then was shown at different film festivals and conferences as well shown as part of academic screenings with Question and Answer sessions in Bangladesh, Cambodia, India, Thailand, Singapore and Nepal. It has also been broadcasted on the Ekattor TV channel in Bangladesh. Recently the

filmmaker developed a project: “Sahaupnojatra” (Journey of Hope) with a theatre group in Bangladesh to show the film in 12 districts in Bangladesh.

16.00 – 17.30 – ROOM 1601

PERMEABILITIES AND LIMINALITIES:

MIGRANT PASSAGES THROUGH BORDERLANDS VIA DIGITAL SPACES

As migrants negotiate their passage through borderlands, they need to grapple with alien environments that are stimulating at best, inhospitable at worst. Increasingly however, our networked society offers migrants the ability to forge digital connections with fellow migrants in the host country, who then serve information bridges for the new entrants, scaffolding these migrants' relocation endeavours. Online discussion forums become lively platforms for sharing information and social capital, lubricating the formation of lasting relationships. Social media such as Facebook serve as the new age clan association that provides instant connections for migrants to and from the same regions and they offer new spaces for transcultural virtual encounters with members of the host society. Beyond the tangible benefits of obtaining information and engaging in profitable social networking, digital spaces on the Internet also provide a safe haven for migrants to explore their shifting identities as they acclimatise to their host country while maintaining links with their home countries. So even as migrants find the psychological borderlands of their host countries increasingly impenetrable in light of a global resurgence of xenophobic sentiments, the digital space becomes a permeable frontier that allows migrants to explore their adopted home from a discreet and unobtrusive position. Different online sources and content offer new opportunities of preparing for the physical, legal, cultural, social, and political environment in the receiving country and host society, but also contribute to the construction of expectations, imaginations, and notions of the migration destination that might match or deviate from subsequent actual experiences. At the same time, the digital space is also where unbridled negative sentiments are unleashed, exposing migrants to the exclusionary and hostile attitudes of their grudging hosts. In turn, recent studies have found that if migrants use new media to engage exclusively with online diasporic and homeland communities, as well as to consume internet tv, radio, and other content produced in and on their homeland, this can impede their interaction with the host society, even fuel negative feelings towards the local society and foster diasporic nationalism. The digital space thus becomes a liminal space, where migrants negotiate their dual status as visitor and resident, tolerated but not welcomed. This panel brings together three papers that chart the practices of migrants and their exploration of their host countries through the digital space, through capturing rich ethnographic data obtained via a range of research approaches. The panel focuses on the experiences of migrants residing in and hailing from several countries including Germany, Hong Kong, Philippines, Vietnam, and Singapore.

Convenor and Chair: **Sun Sun Lim**
National University of Singapore

Crossing Borders Virtually and Physically: The (Mis)Match Between Expectations and Actual Experiences During the Migration Proce

Tabea Bork-Huffer
Asia Research Institute, National University of Singapore

Due to the increased spread of various forms of information and communication technologies, the ways in which people are confronted with and communicate about space and place as well as the meaning they hold for them are significantly changed. Hence previous insights into how people directly and indirectly experience and perceive place need to be reconsidered. For migrants, different online sources and content offer new opportunities of preparing for the physical, legal, cultural, social, and political environment in the receiving country. Yet, they also contribute to the emergence of expectations, imaginations, and notions of

the migration destination that might match or deviate from subsequent experiences made after moving there. Similarly, ICT can produce expectations with regard to difficulties or ease of crossing borders in the migration process. This paper analyses the (mis)match between pre- and post-migration notions of the destination space and the border crossing process. It is based on a longitudinal qualitative interview study with German migrant professionals in Singapore. Hereby notions of the city-state before, directly after, and one year after migration are compared and the role of online sources in this process analysed. The results show that new media have contributed to the construction of notions of the receiving country and the migration process that partly deviate from migrants' actual experiences. Furthermore, the perceived openness of physical borders is countered for some by difficulties to assimilate into and build social contacts to the host society.

Online/offline: digital connections and disjunctures of Vietnamese migrant students in Singapore

Sun Sun Lim

National University of Singapore

As globalisation continues to gain pace, there is an intensification of people migrating in search of better educational and employment opportunities. Underlying this flow of people is a rich technological landscape that enables communication links between migrants and their left-behind families, albeit with uneven levels of access to technology that translate into variations in the quality and nature of communication. Although prior literature has delved into the experiences of low waged migrants, research on migrant students is still limited. This study seeks to understand the roles that ICTs play in helping migrant students to cross borders and connect with their left-behind families and friends, and to integrate into their host countries. It focuses on Vietnamese students in Singapore who constitute one of the biggest groups of international students in the country. The research involved a media deprivation study where in the first week, participants communicate with their left-behind families using the technologies that they typically access. Their media use is recorded in a daily media diary, and participant reflections on their communication practices are probed in an in-depth interview conducted at the end of the first week. In the second week, the media deprivation condition is imposed where participants must cease all forms of communication with their left-behind families. Again, their reflections on how they coped with this deprivation condition, and its influence on their behaviour, as well as their experience of their home and host countries, are then interrogated through an in-depth interview. Through this deprivation exercise, the study jolts participants into considering how they cross physical borders through their mediated communication, but also how their sustained communication with their left-behind families may also erect borders between themselves and their host countries as they are constantly cocooned in their 'virtual hearth'.

Virtual intimacy: Filipina domestic workers in Hong Kong and their ICT usage in romantic relationships

Yinni Peng

Department of Sociology, Hong Kong Baptist University, Hong Kong

The feminized international migration has created a large number of transnational families in developing countries. Family dynamics of these transnational families have been deeply shaped by the intersection of gender and migration. Existing studies have mainly focused on the changes of maternal practices of migrant women caused by the long-term physical separation between migrant mothers and left-behind children. Very few of them have discussed how international migration reconstructs the conjugal/romantic relationship between migrant women and their husbands/boyfriends. To fill this gap, this study draws on the qualitative data of 51 Filipina domestic workers in Hong Kong to explore how these migrant women maintain and reconstruct their romantic relationships across borders. Especial attention will be paid to the role of information and communication technology (ICT), such as mobile phones and the Internet, in the process of migrant women's constructing romantic relationship from a distance.

17.30 – 19.00

SYNOPSIS FILM - THE DREAMING VENDORS, (38 MINS/INTERNATIONAL VERSION)

The dreaming vendors is a documentary on a cruel story of human suffering caused by a mixture of cross – coastal human trafficking and economic migration.

The two street vendors Kamal and Fazlu want to escape poverty and change their lot through economic migration to Malaysia. They sell their lands, businesses, borrow money on high interest and risk their lives to reach the country of opulence. Instead, they fall victim to human traffickers and suffer almost for a year on the sea following a perilous route on a small fishing boat and along the coast of Bangladesh, Myanmar and Thailand together with Rohingyas- a group of migrants from Myanmar.

The dreaming vendors depict an extra ordinary horrific journey, human sufferings and the struggle for survival by people who only endeavored for a better life in the backdrop of lack of human security.

Web: www.thedreamingvendorsfilm.com

PANEL ABSTRACTS – 10 DECEMBER

9.00 – 10.30 – ROOM 1406

WHAT IS A CONNECTION?

PATHWAYS AND INTERSECTIONS IN HIGHLAND ASIA I

This panel addresses a central notion in the studies of borderlands: the connection. The term has been taken to denote a variety of relations and things, ranging from transnational ties of kinship or ethnicity and networks of commercial or religious exchange to communication or transport infrastructures. The concept has thereby not only been highly prolific; it has also remained strikingly abstract. Our aim is not to suggest a better definition but rather to explore conceptual approaches to study connections in practice. What makes a connection in daily life? How is it forged, maintained, ruptured, revived, mended, or ignored?

Our approach to connections necessitates an activated and mobile sense of borderlands – not as an amorphous periphery diffusing from a centre, but as an active meshwork of pathways along which connections are forged, broken and re-formed. Despite airports, mobile phones and other distance defying technologies, people and objects, most of the time, still move through terrain. They do not flow inherently to, from or across borders; they rather move, or they are moved, intentionally along specific paths that make particular connections possible. The possibilities shift and change as political, social and economic conditions alter, but borderland connections depend on physical movement and intersections predicated on path-ways through the landscape.

This panel, then, looks at border connections through pathways and intersections. Using this conceptualisation is helpful for several reasons. a) Pathways emphasise the movement of people and objects as they travel along particular routes or make detours. b) As this movement necessarily occurs through time, pathways provide a conceptual link between place, people and history. c) Pathways also highlight the way in which movement is confined by terrain and the technologies, logistics, and the infrastructures deployed to move across that terrain (roads, bridges, pack animals, wheeled vehicles, phones, airplanes?). d) And finally, the meshwork of pathways across, through, and along borders foregrounds the tangible intersections between particular objects, people, and places.

We hope to use pathways as a starting point to rethink connections and thereby further our understanding of borderlands. Our panels will include, but not be limited to, migration histories, road construction, tourist economies, global markets and commodity trading in highland Asia.

Convenor and Chair: **Kabir Mansingh Heimsath**
Lewis and Clark College, USA

The Limi Road: reconnecting a periphery

Martin Saxer

Ludwig-Maximilian University of Munich, Germany

In 2010, a group of local politicians and businesspeople from Humla, Nepal, decided to take matters in their own hands and build a road to China. Taking high personal risks and working against many odds, the group has since constructed more than 100 kilometres of road. Connecting Humla to the Kailash region of Western Tibet, the road follows a disused trade route and crosses the main Himalayan range. Within a few years, this local initiative accomplished more than an ADB-funded and government-supported project in almost two decades.

Upper Humla, like many higher regions in the Himalayas, has never been able to meet subsistence needs. It has always relied on trade with the outside world. However, supplies brought in by caravans have largely been replaced by food aid managed by the World Food Programme and the government of Nepal. In this context, the question who is forging connections and who is in control of them is of utmost importance.

Thus, rather than beating the drum against the inefficiencies of big development, I take the ongoing story of the Limi road as a starting point to explore, in all their complexities, the forces unleashed, the political dynamics triggered, the geopolitics involved, and the obstacles encountered in this local effort to re-open a pathway and re-ignite old ties.

Making markets, transforming trade, and cultivating class: Roads, commodities and socio-cultural shifts in Mustang, Nepal

Galen Murton

Department of Geography, University of Colorado-Boulder, USA

In recent years, new road systems have reached Nepal's northern district of Mustang. As a result of these roads, communities in Mustang have access to new modes and patterns of mobility, increased trans-border trade opportunities, and a vast array of commodities newly available in local markets. On the one hand, these 'modern' vehicular roads largely follow historical trade routes in the region and are thus reconnecting regional traders across the Tibet-Nepal border according to well-established pathways. On the other hand, however, as unprecedented levels of mobility and commodities intersect across the region, communities in Mustang are also experiencing significant social and cultural transformations.

This study asks in what ways the revitalization of trans-border trade and circulation of new commodities has affected social relations and class systems in Mustang. For example, at semi-annual trade fairs on the Tibetan side of the border, Mustang's traders are increasingly purchasing Chinese motorcycles and polyester clothing over historically prevalent goods such as Tibetan horses and highland wool. And in village markets across the district, Lhasa beer and Chinese noodles are more readily available than locally produced chang and thukpa. Are these preferences made on the basis of convenience and price or prestige and modern imaginaries? And have cash-based economies and new mobilities allowed emerging entrepreneurs to disrupt the historical dominance of the region's merchant families? By examining the circulation of 'modern' goods with regional consumer habits, market practices, and business opportunities, this study explores how cultural identities and social relations are transforming along the roads between Mustang and Tibet.

Remembering boundaries: preliminary notes on tracing a medieval boundary marker of eastern Tibet, the White Chinese Stupa (Tib. Rgya mchod rten dkar po)

Eveline Yang

Indiana University, USA

This paper explores the work of physical markers of boundaries long after their socioeconomic functions, material remainders, and communities of memory have shifted or fallen into disrepair. Studies in anthropology and geography have demonstrated that borders and boundaries are processes and practices of inclusion/exclusion that produce categories of difference and act as interfaces for social relations. Embedded in relations of power, certain boundaries are made more visible through institutions that maintain their spatial delineations, such as checkpoints, walls, and border patrols. Border communities are also actively engaged in negotiating the political and cultural limits of membership. Yet what happens when borders spatially shift, boundary markers deteriorate, and border communities demographically change? If physical markers of borders simultaneously separate and connect social worlds, what meanings are then opened up for connections in the absence of material referents in daily lives? I focus on the case of a boundary marker of the eastern limit of eastern Tibet (Tib. A mdo) that was recorded in a 15th century Tibetan text. Based on preliminary fieldwork in eastern Tibet, I examine memories of this particular boundary recorded in historical texts, reinterpreted by contemporary scholars, and forgotten or remembered by border communities. This paper raises questions for how various border-marking white stupas, as material and narrative objects marking new interfaces of difference and connection at different periods in history, have been drawn into the narrative of the White Chinese Stupa.

9.00 – 10.30 – ROOM 1511

**NARRATING IN-BETWEEN SPACES: EPIC AND ROMANCE IN
COMPARATIVE CASES FROM SOUTHEAST ASIAN BORDERLANDS**

In the field of borderlands studies a certain amount of karmic debt is eternally paid to the field of borderlands history as a sub-field within American studies. Nevertheless, recent scholarship in North American history has begun to pay its own debts to the innovations of scholars of Southeast Asia (Hamalainen and Truett 2011). In this panel we explore how being aware of the context of our own scholarship shapes the sorts of questions that we ask regarding the borderlands of Southeast Asia. Additionally, we draw upon three comparative cases: the Akha, the Cham, and the 'water frontier' of the Philippines, Indonesia, and Malaysia in order to explore how in each case the experience of borderlands and a history of borderlands caused space to be renegotiated. In turn, we draw upon Hamalainen and Truett's concluding concept of 'narratives of epic and romance' in order to explore the ways in which varieties of Southeast Asian communities themselves have negotiated with the construction of the borderlands. As Truett (2006) has so aptly written: we seek to tease out the discourse between the notions that 'with mobility came new dreams' (Truett 2006: 177) and occasionally that 'it is the smallest things – the fugitive shadows at the edges of our historical vision – that haunt us to the end' (Truett 2006: 184). In this way we seek to explore how our four particular case studies can contribute to an understanding of the borderlands in Southeast Asia and Southwest China as well as the understanding of borderlands in a global context.

Convenor:

William Noseworthy

University of Wisconsin-Madison, USA / Center for Khmer Studies, Cambodia /
University of Social Sciences and Humanities, Vietnam

Chair:

Oiyan Liu

The University of Hong Kong, Hong Kong

Exploring the Myth and Mythos of Sakarai: conceptions of history in Cham Awal Manuscripts in Vietnam

William Noseworthy

University of Wisconsin-Madison, USA / Center for Khmer Studies, Cambodia / University of Social Sciences and Humanities, Vietnam

The Cham community of Vietnam retains a historical memory of a series of conquests by the Vietnamese. Of particular importance is the ‘final conquest’ of the last Cham kingdom of Panduranga between 1832 and 1835, which is seen as a means of marking the entrance of the Cham into a new historical phase, a state of internal diaspora remembering their lost country. However, a very new conception of Cham identity appears to have emerged in the context of Vietnamese society: the unique relationship between the Brahmanist influenced Ahier and the Islamic influenced Awal. This paper explores the conceptions of history through Awal oriented Cham manuscripts in Vietnam, in order to tease out a better understanding of the historical memory of the Cham community as seen through Cham language source material, while keeping in mind that this material was written in such away so that the community would continue to survive despite being incorporated into Vietnamese society.

From Basins to Borderlands: A Transnational History of North Borneo’s Waters in the Early Twentieth Century

Anthony Medrano

University of Wisconsin-Madison, USA

In late 1897, the Sultan of Sulu, Mohamad Jamal’ul Kiram II, embarked on a journey to Mecca to become a pilgrim. From Spanish Jolo, the Sultan proceeded to Sandakan before arriving in Singapore in 1898. In the city, he stayed at the Harbab Askedan Club, while waiting for passage on a steamer to Jeddah. During his time in Singapore, the Sultan writes about meeting “some friends” of the Katz Brothers, a German firm that represented the Winchester Repeating Arms Company. Befriending these agents was fortuitous. He thought of the many rifles given to him by Governor-General Blanco in 1894, which needed cartridges, so an order was immediately placed. On his return from Mecca, passing through Singapore, Hadji Kiram checked in with the Katz Brothers to see about his cartridges, but they were still unavailable. By 1900, with the Sultan back in Jolo, word came that his shipment had finally arrived in Singapore. Unfortunately, the political tides of the Sulu Sea had changed since his purchase and now under American colonial rule, the importation of rifles and cartridges into Jolo was strictly prohibited. On paper, all forms of movement were regulated. On the ground, however, new notions of space and control cohabited with older practices of mobility and exchange. Drawing on archival sources, this paper contextualizes these human currents in the early twentieth century, and argues that while states along the Sulu-Singapore route managed to forge a string of borderlands out of an arc of basins, littoral cultures also had a hand in how they would navigate and negotiate these partitions. The Tausug, among others, refashioned them in ways that opened up new opportunities, but also sustained old ecologies of community. Indeed, last year’s Sulu incursion into Sabah reflects the resilience and relevance of North Borneo’s waters as exemplar in-between spaces.

Island Desperados: The American Frontier in Sulu, Philippines 1899-1920

Cesar Suva

Australia National University, Australia

In mid 1903, the newly arrived district governor of Sulu, Hugh L. Scott, in the Southern Philippines, corresponded with a friend back in the United States. The friend praised him for being appointed governor of such a remote and exotic locale, holding colonial court over native sultans and chiefs. A final comment

in the letter pointed out Scott's experience on the American frontier, where he successfully handled Amerindian tribes, learning the languages of his wards and gaining insight on their culture for the benefit of American rule. Scott's friend expressed confidence in his success in Sulu because of his skill at dealing with "those types of people" – somehow equating American Indians with the Moros of Sulu. This was not an uncommon view amongst American imperialists at the turn of the twentieth century. Historicism about Sulu, and its equating with the American historical experience on the western frontier was widespread. Borderland perspectives in the U.S. and its epic narrative influenced the construction of the Tausug modern identity – which in turn, as a borderland on the fringe of the Catholic Philippine state, used this as a basis for its own romance about their identity and place in the Filipino nation state. This study will discuss how the victorious epic of American conquest on the frontier was transplanted into the archipelago of Sulu where natives were styled in popular and scientific discourse in Amerindian terms and how these cultural articulations, in turn, were romanticized in colonial defeat and national marginalization by the Tausug. Through the examination of contemporary histories, colonial correspondences and popular press articles in the U.S. and in the Philippines, this paper will argue that American parallelisms with their Indian experience made a fundamental contribution to the modern Tausug interpretation of their own difference with Filipinos and consequently, its modern dysfunctional relationship with the Philippine State.

Framed Narratives, Framing Identities: Shaping Identity Borders through Cerita Berbingkai in the Malay Archipelago

Jacquelyn Teoh

University of Wisconsin-Madison, USA

The canon of Malay classical literature includes several framed narratives (*cerita berbingkai*) such as the *Hikayat Bayan Budiman*, *Hikayat Kalilah dan Dimnah*, and the *Hikayat Bakhtiar*. A frame narrative, simply put, is a narrative in which the main story carries within itself several other stories. Although scholars have identified India as the originating source of this literary technique, the framed narratives extant in Malay classical literature traveled to the Malay archipelago largely through Arab traders, by which point processes of translation and Islamic interpellations had modified these narratives. In this paper, I argue for the importance of this specific literary technique in shaping a Malay-Muslim identity in the archipelago. Interpreting 'frame,' in this instance, as 'border,' and emphasizing the didactic function prevalent especially in this genre, I suggest that both the content and form of these framed narratives provided Malays in the early modern period codings of cognitive frames with which individual and societal ontological borders were delineated against the preexisting social fabric.

Simultaneously, the multiple diegetic spaces in frame narratives and the consequent effect of defamiliarization, while reflecting the polyphonic plurality of social and ideological discourses made suddenly available with the influx of alternative worldviews transmitted through these narratives from abroad, enabled as well the adaptation rather than wholesale imposition of modes of being to local contexts. This paper ultimately considers the consolidation of the borders of Malay-Muslim identity as a matter of scalar embedment, thereby drawing a link between the aesthetics of framed narratives and the negotiated reception of these narratives in the Malay archipelago.

9.00 – 10.30 – ROOM 1601

LIFE ALONG THE McMAHON LINE:

STATE, CITIZENSHIP, AND IDENTITIES IN THE EASTERN HIMALAYAS

The People's Republic of China defeated India in 1962 in a short but intense border war in the midst of the Himalayan winter. Ever since then, the disputed McMahon Line – as the Sino-Indian border in the eastern Himalayas is popularly known – has officially remained closed, even as exchanges between Tibet and India have reopened in other parts of the Himalayas. What does this closure actually entail, – and how exactly did it start? Little light has been shed on this so far.

The borderland that straddles today's Tibet Autonomous Region (TAR) and the Indian state of Arunachal Pradesh was, historically, a place where the Himalayas provided no real physical barriers to the movement of people, ideas, and goods. Many of the ethnic communities of Arunachal Pradesh contributed to, and benefited from, the cultural and commercial cross-border traffic. Yet, after 1962, these communities lost access to their former routes and circuits as they were re-oriented towards India. How did the authorities on both sides of the McMahon Line (India and China) make a non-self-evident border happen, and under what circumstances? And how did the inhabitants of the borderland experience and react to this "closure"? This panel seeks to explore these questions through a focus on border communities in Arunachal Pradesh who have borne the greatest impact of this transition. Marshalling historical and ethnographic evidence, the papers of this panel explore state-making processes as well as local practices in a less-researched frontier zone of India.

Convenor and Chair: **Bérénice Guyot-Réchard**
Emmanuel College, University of Cambridge, United Kingdom

Making the McMahon Line a ground reality: Chinese and Indian state-making and border populations

Bérénice Guyot-Réchard
Emmanuel College, University of Cambridge, United Kingdom

Traditional accounts of the McMahon Line trace its closure back to the 1962 war. In reality, the conflict and the subsequent hardening of the Sino-Indian boundary in the eastern Himalayas was but the violent expression of an older, and extremely protracted border-making process. India and the PRC had both been expanding and deepening their reach in the eastern Himalayas in the 1950s. But it is after the flight of the Dalai Lama to India during the 1959 Tibetan uprising that authorities on both sides of the McMahon Line became determined to concretise it on the ground (regardless of the PRC's irredentist claims). Road-building, militarisation, administrative expansion ensued. Yet more was needed to make the McMahon Line a reality. The coalescence of a Sino-Indian boundary hinged just as much, if not more, on the authorities' attempts to re-shape the lives of frontier communities — their daily practices, their socio-economic ties, and above all, their mobility patterns — to 'look towards' India rather than China, and vice-versa. This paper explores these dynamics, and hints at how local inhabitants responded to these external attempts to remodel their lives.

Embattled Frontiers and Emerging Spaces: Transformations in Tawang

Swargajyoti Gohain
International Institute for Asian Studies, The Netherlands

Tawang on the Northeast frontier of India has been the subject of a protracted border dispute between India and China. While British colonial rulers demarcated the McMahon Line boundary between India and the Tibetan part of China in 1914, China has always disputed the legitimacy of this boundary. Both India and China have deployed massive security forces along the border. On the Indian side, an estimated 4800 Indian troops are stationed in Tawang alone, an administrative sub-division in the state of Arunachal Pradesh, bordered by the Tibet Autonomous Region and Bhutan. The large presence of the military troops and their settlements in this region has changed both the physical and cultural landscape of this region. In this paper, I show how militarization of this border aids the project of national integration through both material and cultural processes, which, in turn reinforce the border. I further explore local responses to militarization by looking at new forms of cultural politics among the Monpas, as the ethnic communities inhabiting this region are collectively called. While I look at spaces of resistance as local communities respond to the symbolic and material transformations wrought by the state, in this case, embodied by Indian army agents, I also look at spaces of negotiation between these actors. This paper is based on anthropological fieldwork conducted in 2008-2010 in Tawang as a doctoral student of Emory University, USA.

From a dominant power to a 'backward' tribe: The effects of Indian territoriality on Memba society of Mechukha

Kerstin Grothmann

Central Asian Seminar, Humboldt University Berlin, Germany

The establishment of Indian administration since the beginning of the 1950s and the total closure of the international border (McMahon Line) between India and China in 1962 created new social and economic realities that had a major impact on the Memba, a Tibetan Buddhist society settling in Mechukha Valley (West Siang, Arunachal Pradesh). From the mid-18th to the mid-20th century the Memba had developed as a dominant power in the area and acted to some extent as intermediaries in trade between neighbouring Tibeto-Burman-speaking highland societies to the south and Tibetans to the north. By drawing on material from fieldwork and archival research conducted in Arunachal Pradesh in 2007-2009, the paper illustrates how the Memba experienced this period of historical and political changes that cut them off from their connections to Tibet, the land where their belief and value system originate, and discusses the consequences on Memba identity and their social and economic relations, and further explores strategies they continuously apply to stabilize their society and open up new economic resources.

Living on the India-China border: Possibilities and challenges of studying the Mishmi community

Ambika Aiyadurai

National University of Singapore

Claire Seungeun Lee

National University of Singapore

Frontier regions often hamper academic research because of limited accessibility, geo-political nature of the research sites. In northeast India, there are several indigenous people who reside along the India-China border about whom there is very scarce academic research. Some communities are present on either side of the border making research further difficult. Mishmi is one such indigenous group living in northeast region of India bordering South China. Out of 4 Mishmi clans, three reside in the Indian side and one on the Chinese side. After the 1962, Indo-China war, movement of Mishmi people across the border was restricted impacting the social ties and trade related activities. Heavy militarization on the border and the harsh natural terrain has also restricted people's movements. There is scarce academic work carried out to understand the status of the relations between the clans of the either side of the border. How did the community cope with the changes since 1962 and how the community is impacted by war, international policy and huge military presence? This research is a first attempt to document the relationship between the Mishmis in India with the Mishmi in China. In this paper, we present the preliminary observations based on fieldwork in the Dibang Valley district and Anjaw district of Arunachal Pradesh, India. Secondary information was gathered from websites, archives and reports. This paper points to a serious methodological challenge faced by researchers who study border communities, in terms of obtaining research permits, logistical issues, language problems and entry permits in highly sensitive sites on the international borders.

11.00 – 12.30 – ROOM 1406

WHAT IS A CONNECTION?

PATHWAYS AND INTERSECTIONS IN HIGHLAND ASIA II

This panel addresses a central notion in the studies of borderlands: the connection. The term has been taken to denote a variety of relations and things, ranging from transnational ties of kinship or ethnicity and networks of commercial or religious exchange to communication or transport infrastructures. The concept

has thereby not only been highly prolific; it has also remained strikingly abstract. Our aim is not to suggest a better definition but rather to explore conceptual approaches to study connections in practice. What makes a connection in daily life? How is it forged, maintained, ruptured, revived, mended, or ignored?

Our approach to connections necessitates an activated and mobile sense of borderlands – not as an amorphous periphery diffusing from a centre, but as an active meshwork of pathways along which connections are forged, broken and re-formed. Despite airports, mobile phones and other distance defying technologies, people and objects, most of the time, still move through terrain. They do not flow inherently to, from or across borders; they rather move, or they are moved, intentionally along specific paths that make particular connections possible. The possibilities shift and change as political, social and economic conditions alter, but borderland connections depend on physical movement and intersections predicated on path-ways through the landscape.

This panel, then, looks at border connections through pathways and intersections. Using this conceptualisation is helpful for several reasons. a) Pathways emphasise the movement of people and objects as they travel along particular routes or make detours. b) As this movement necessarily occurs through time, pathways provide a conceptual link between place, people and history. c) Pathways also highlight the way in which movement is confined by terrain and the technologies, logistics, and the infrastructures deployed to move across that terrain (roads, bridges, pack animals, wheeled vehicles, phones, airplanes?). d) And finally, the meshwork of pathways across, through, and along borders foregrounds the tangible intersections between particular objects, people, and places.

We hope to use pathways as a starting point to rethink connections and thereby further our understanding of borderlands. Our panels will include, but not be limited to, migration histories, road construction, tourist economies, global markets and commodity trading in highland Asia.

Convenor and Chair: **Martin Saxer**
Ludwig-Maximilian University of Munich, Germany

Travelling stories and objects: re-creating the borderland in Kargil

Radhika Gupta
Georg August Goettingen University, Germany

Situated on India's far northwestern boundary with Pakistan, Kargil has been implicated in the ongoing conflict over Kashmir since the partition of the subcontinent. It was not just the critical event of 1947-48, but also the two Indo-Pak wars of 1962 and 1971 that affected this region. Portions of villages along the line of control found themselves quietly shuffled between these two nation-states. The dissipation of the borderland as a more expansive space was deepened with the further militarization of the region after the 1999 Kargil war. The trans-border circulation of people and trade effectively ceased since then.

Yet people in Kargil, especially those who originate from the regions of Baltistan, Gilgit and Chilas that now lie in Pakistan, continue to maintain strong emotional and cultural links across the border. Since the 1980s there has been sporadic travel to Pakistan to meet kin. People return with stories about and objects that signify the 'other' side to imaginatively recreate the borderland. Thus stories narrating the region beyond the fixity of its geo-political border are also related by those who have neither experienced the partition nor travelled to Baltistan and Gilgit. Connections are re-forged along real and imaginative pathways, sometimes facilitated by trans-local sites where people intersect. Objects from Pakistan often find their way to Kargil through the Hajj, rather than any direct route across the border. Together these travelling stories and objects illustrate how the delineation of a region through cartographic acts of the nation-state is constantly transcended even with limited mobility and outright challenges to its territorial borders. This paper will foreground the role played by creative cultural productions in sustaining and recreating the pathways of this borderland in the imagination of its dwellers.

Strange intersections – caterpillar fungus in Manang

Kabir Mansingh Heimsath

Lewis and Clark College, USA

The escalating market for caterpillar fungus (yartsa gunbu, *Ophiocordyceps sinensis*) in East Asia over the last decade has transformed the economy of remote villages across the Himalaya and Tibetan plateau. In most areas in which it is collected yartsa gunbu provides the primary form of cash generation for local residents. The inhabitants of Manang (Nepal) however, have long been involved in trans-local trade, international tourism, as well as high-profile development projects. The rise of a yartsa economy is only the most recent supplement to a sophisticated meshwork of socio-economic connections. These connections involve authorities, capital, transportation systems, local infrastructure, and a continual movement of people and things through the valley.

This paper will investigate the strange intersections that occur thereby. The daily routine of those working the seasonal tourist economy converges with Canadians checking the internet one moment and cousins herding sheep in another. A yartsa picker moves up and down the sides of the mountain each day, returning in the evenings to live under a sheet of tarpaulin pitched near the tourist guesthouse on the main trail. She talks at night with her family on a mobile phone to decide whether to sell her caterpillars to a Tibetan smuggler in Manang or send on consignment to Kathmandu. A man sells watches, earrings, hair-clips, and sunglasses. A Sherpa NGO worker chats with him about the road construction further down the valley.

The people who move through Manang also move along windswept ridges, sub-tropical villages, Manhattan offices, Kathmandu markets and Hong Kong pharmacies. How do these varied trajectories influence each other, if they do at all? Can these various pathways be traces through different scales - global markets, national priorities, local hierarchies, and individual lives? (How) do these strange intersections generate new places?

11.00 – 12.30 – ROOM 1511

COLONIALISM AND COLD WAR: BORDER CROSSING AND MOBILITY IN THE KOREAN PENINSULA

The practices, discourses and experiences of migration and diasporas, or the border-crossing and mobility of people, are an integral part of the history of modern Korea. Moreover, such experiences are connected to global orders of modernity, colonialism, the Cold War, and globalization. The panel will attempt to explore Korean migration and diaspora from a trans-disciplinary perspective, with a focus on case studies of Korean diasporas in Japan and the Koreas and in so doing go beyond the meta-narrative of colonialism and the Cold War.

The first paper will focus on the Zainichi Koreans. In particular, the paper will examine their historical background, current status and process of othering and exclusion that they experience. Though they are assimilated they still remain structurally foreign and are marginalized, however, they have developed ways to make their voices heard and participate

The second paper will examine the border between colony and imperial subjects. In particular, this paper will focus on the relation between the comfort women and the Korean military officers and agents. The conflicting views of the Korean officers perceiving the comfort women as “military commodity” and at the same time “of the same ethnicity” reflect their unstable status as being on the border, that is to say, becoming fully acculturated as main actors in a system transplanted in their country (Korea) by the colonial state.

The third and final paper will examine the recent policies toward and current status of North Korean defectors in South Korea. In so doing, the paper will consider how borders of ideology, national boundary and ethnicity operate and explore possibilities and measures to transcend such borders.

One of the objectives of the panel is to move away from the emphasis on the victimization of Koreans which often reproduce a strong nationalistic understanding of “Koreaness” but also consider the possibilities to approach in-between spaces of nation-states and ideologies, as well as the empowerment of social movements.

Convenor and Chair: **Naomi Chi**
Graduate School of Public Policy, Hokkaido University, Japan

Discussant: **Akihiro Iwashita**
Eurasia Border Research Unit, Hokkaido University, Japan

Othering and the Politics of Exclusion: Case Study of the Korean Diaspora in Japan

Naomi Chi
Graduate School of Public Policy, Hokkaido University, Japan

The concept of “self “or “I” requires the other. There has been a longstanding debate in Western philosophy on the concept of other or othering, but it still remains a complex concept. This paper will consider the act of othering as a manifestation of power relations, as when people united as “we” differentiate those united as “they” are may be using a power weapon to delegitimize the other. Often times, the distinctions are drawn along lines of discrimination and power differences such as gender, ethnicity, race and class.

This paper considers the Korean diaspora in Japan as an act of othering. As of 2010, 570,000 ethnic Koreans living permanently in Japan (this number excludes those who have obtained Japanese nationality). Their roots go back to the period of Japanese colonialism, but they lose their Japanese nationality after the war. Some chose to repatriate to North or South Korea, but many of them who chose to stay needed to integrate to Japanese society. In this context, these ethnic Koreans have been subject to the act of othering, but in that process have developed strategies to make their voice heard and to empower themselves. This paper examines the historical background, the pressures they experienced through the period of assimilation, the complexity in their sense of identity and their strategies of empowerment.

Border between Colony and Imperial Subject: Relations between Comfort women and Korean military officers and agents

Hyein Han
Center for East Asian History, Sunkyunkwan University, South Korea

The objective of this paper is to examine the procurement and organization of comfort women in the South Pacific during the Pacific War. After the Pacific War broke out, under the total war system of Japan Korean comfort women were forcibly mobilized and transported by Korean agents. Under the total war system, Korean agents were Koreans subjects, however, by actively participating in the war become the aggressor (rather than victims of colonialism). On the one hand, Korean men that were mobilized and incorporated into the Japanese Imperial military then became “consumers” of Korean comfort women. These Korean men cross the border and obtain Japanese passports to become “Japanese” to participate in the war in the South Pacific. On the other hand, Korean comfort women procured by Korean agents were treated as “military commodity” therefore did not need a separate passport to be transported out of Korea. Thus, these women were transported as “military commodity” by Korean agents who obtained permission as “commodity” ready to be consumed by soldiers including Korean ones.

The conflicting views of the Korean officers perceiving the comfort women as “military commodity” and at the same time “of the same ethnicity” reflect their unstable and ambiguous status, that is to say, becoming fully acculturated as main actors in a system transplanted in their country (Korea) by the colonial state. The paper will attempt to explore the above through newly discovered primary sources including archival materials, books and interviews.

Internally Displaced People in the Korean Peninsula: North Korean Defectors to South Korea

Shincheol Lee

Center for East Asian History, Sunkyunkwan University, South Korea

After the Second World War, Korea was divided between the lines of ideology and the occupation of the U.S. on the South and the Soviet Union on the North which resulted in thousands of internally displaced people, that is those who moved to the South and those who moved to the North. Many of these people moved not for political reasons but to escape poverty or life's danger. However, these people were treated as traitors on both sides and often times used as part of the strategy to counter the other side.

The period of détente between North and South Korea after the 2000s witnessed some increase in the understanding towards North Korean defectors, however, no significant change took place in terms of people's perception and government's policy toward them.

This paper will examine the recent policies toward and current status of North Korean defectors in South Korea. In so doing, the paper will consider how borders of ideology, national boundary and ethnicity operate and explore possibilities and measures to transcend such borders.

11.00 – 12.30 – ROOM 1601
COMMODITIES ACROSS BORDERS

Chair:

Toby Carroll

City University of Hong Kong

Grabbing control over borders: Chinese-driven rubber expansion, social differentiation and class dynamics in rural Northern Laos

Bianca Capasso

University of Leeds, United Kingdom

China-Laos borderlands have been the object of several studies drawing attention to the significance of cross-border connections for the circulation of knowledge and skills in the rubber sector. Research has emphasized the role of these linkages in the introduction of rubber by Lao farmers and their acquisition of knowledge in planting, cultivating and tapping the new crop. Existing studies, nevertheless, have focused mainly on the analysis of familial and ethnic networks and tended to overemphasize their positive effects.

This presentation is based on data collected over a one-year ethnographic fieldwork between China and Laos and, in particular, in two Lao villages along the Chinese border. It analyses the role played by cross-border relations in the trading - rather than the expansion - of rubber and its impacts on other commercial crops and the farming populations. I argue that even in the absence of big land deals and concessions, the growth of trading market of export-oriented crops are driving a process of land 'control grabbing' leading to social differentiation. Furthermore, I document that trans-border relationships based on political connections and ethnicity are key elements in this process. Through the analysis presented in this paper, I raise three main points: firstly, the necessity of a more nuanced analysis which take into account the variety of cross-border relationships. In fact, these are not only based on familial and ethnic connections, they are commercial and political at the same time. Secondly, the need to abandon categories such as 'local community' to investigate more in-depth the inter-class political dynamics and take a closer look at the processes of social differentiation and class formation underway in the 'communities'. I stress in particular the need for future analyses to focus on the linkages between Chinese businessmen and local elite, which emerge as crucial in these processes.

The Informal Economies of Post-Cold War Central Eurasia: Licit and Illicit Exchanges Across the Sino-Central Asian Border

Hasan Karrar

Lahore University of Management Sciences, Pakistan

The collapse of the Soviet Union generated widespread interest in government and policy circles about a 'new' Silk Road; this intra-continental connectivity was envisioned as binding Asia-Europe in wide-ranging cooperation. But emphasis on the energy sector, regional infrastructure development, bilateral economic cooperation, and security coordination since 1992 – all hallmarks of the projected modern-day Silk Road – has ignored the entrepreneurship of hundreds of thousands of itinerant traders, who since the latter years of perestroika have been criss-crossing Eurasia between Moscow and Beijing. These itinerant merchants – sometimes described as shuttle traders – were propelled by a comparative lack of vocational opportunities in Central Asia and Russia in the wake of the Soviet collapse, and were drawn by inexpensive Chinese merchandise whose sale in their home countries generated profits even after travel and logistical expenses of the merchants (most of the purchasing occurs in China's far-western Xinjiang Uighur Autonomous Region). Crucially, this exchange was informal in that it was not fully accounted for in official trade figures. While the peddlers of the early 1990s had largely given way to larger importers a decade later, the nature of the trade remained informal.

My paper describes the Sino-Kazakhstan and Sino-Kyrgyzstan trade undertaken by itinerant merchants since 1991 (along with some discussion of other neighboring states, including Russia). I argue (1) that this exchange runs parallel to formal trade between states and large corporations, and thrives because post-Cold War political transitions opened up space for informal economic activity; and, (2) that this informality ranges from the licit, non-criminal but outside of government regulations, to in rarer cases, clearly illicit rent-seeking activities.

Closing of borders and relations across borders: Women fish traders at the Cambodia-Thai border

Kyoko Kusakabe

Asian Institute of Technology, Thailand

The border between Aranyaprathet, Thailand and Poipet, Cambodia, opened officially in the late 1990s. However, fish trade from Cambodia to Thailand has been carried out even in the 1980s when the border was still officially closed. After the border was officially opened, this border has been affected directly by the conflict between these two countries, and whenever there is a bilateral problem, the border gets closed. Since the opening, there has been at least three major closure of border. The effect of such closure and how traders dealt with it, was different according to the traders' business size and their history of trade. Cambodian state made various attempts to further officialize the border, through issuing export license to traders' associations and establishing agents who will deal with the process of customs and transportation. Border traders attempt to circumvent such control over their trade and mobility, and again, the strategy is different between different traders with different types of trade.

As Walker (2000) noted, open border is a closed opportunity for many border people. Fish border traders who have started their trade before official opening of the border was able to expand their business, while those who started late remained small traders. Many of the small traders live in Poipet itself, which is a border town made up of recent migrants, and a town still growing with migrants from other provinces. The paper analyzes the historical changes in fish border trade and business trajectories of different types of traders, against the particular characteristics of the border town Poipet and the relations that the border traders forge across border – both through business, marriage, and friendship - in order to circumvent state control. Special focus is on mother-to-daughter relationships, that shape and are shaped by other relationships across border.

