



**FINAL
SINOPHONE
CONFERENCE**

What is Hua?

Conceptualization, Methodology and Research
on Sinophone Borderlands
and Interactions at the Edges

NOVEMBER 02–04 2022
CLARION CONGRESS HOTEL OLOMOUC
& ONLINE VIA ZOOM

BOOK OF ABSTRACTS

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What is Hua?

Conceptualization, Methodology and Research
on Sinophone Borderlands and the Interactions on the Edges

NOVEMBER 02–04 2022

CLARION CONGRESS HOTEL OLOMOUC

“Sinophone Borderlands” is a classical representative of post-area studies – an interdisciplinary phenomenon encompassing various geographical locations inhabited by diverse political entities covering a wide range of socio-political and religious regimes, and at the same time, a dynamic space inhabited by many ethnic groups with very diverse cultures. This combination of such different political environments and socio-cultural spaces creates a unique study field that is highly interesting and yet highly challenging: it is a phenomenon that is extremely difficult to spatially delineate, conceptualize, theoretically frame, and analyze.

The Department of Asian Studies, Faculty of Art, Palacký University in Olomouc hosts the research project Sinophone Borderlands, the Interactions at the Edges, which targets “Sinophone borderlands” as its object of study. As we draw near to the end of the project, we are organizing the final conference dedicated to ‘Sinophone Borderlands’ that is taking place in Olomouc Clarion Congress Hotel on November 02–04, 2022.



CONFERENCE PROGRAMME

WEDNESDAY | November 02 | 2022

09:00 – 13:00 REGISTRATION

We are kindly asking our foreign participants who are coming on per-diem stay, to register themselves within the stated period of time due to necessary paperwork. Please make sure to arrive in advance to have enough time. In case of later arrival please let Petra Nesvadbová (petra.nesvadbova@upol.cz) know.

ROOM 1

Zoom link: <https://cesnet.zoom.us/j/96511855811>

ROOM 2

Zoom link: <https://cesnet.zoom.us/j/95984237812>

14:15 – 15:45 SESSION I

P1 | The Chinese lexicon and its neighbors
Chair: Francis Bond

Similarities between the Chinese and Japanese Wordnets
Francis Bond | Palacký University Olomouc

Sinitic loanwords in the KBBI Indonesian dictionary
David Moeljadi | Kanda University of International Studies

Chinese(s) in Chinese Wordnet: Synchronic and Diachronic Perspectives
Shu-Kai Hsieh | National Taiwan University

P2a | Between Sinophone and Turkophone. China's contemporary western frontiers and how to study them
Chair: Martin Lavička

Sinophone Central Asian Frontiers
Rune Steenberg | Palacký University Olomouc

DiffRACTed Ethnography: methods and ethics of writing on Xinjiang 'at a distance'
Melissa Shani Brown | Ruhr University Bochum
David O'Brien | Ruhr University Bochum

Co-Constructing Heritage Narratives across Borders
Svetlana Jacquesson | Palacký University Olomouc

15:45 – 16:15 COFFEE BREAK

16:15 – 17:45 SESSION II

P3 | Religions in Vietnam
Chair: Filip Kraus

The Anti-Sinicization of Buddhism in Contemporary Vietnam
Chu Văn Tuấn | Institute for Religious Studies Vietnam Academy of Social Sciences

Protestantism's Socio-political Interactions in Vietnam and China: A Comparative Perspective
Vũ Thị Thu Hà | Institute for Religious Studies Vietnam Academy of Social Sciences

The Revitalization and Transformation of Folk Religion in Red River Delta in Post-Renovation Context: The Case of the Cult of Tutelary God
Hoàng Văn Chung | Institute for Religious Studies Vietnam Academy of Social Sciences

P2b | Between Sinophone and Turkophone. China's contemporary western frontiers and how to study them
Chair: Martin Lavička

From transnational to translocal, from craftsmen to surplus labour – the changing position of Uyghur felt-makers in southern Xinjiang
Anonymous

Central Asian Nationalists and Islamists in the China-Soviet Conflict
Siarhei Bohdan | Freie Universität Berlin

"The four books" for Turkic Muslims of the "New territory"
Ahmet Hojam Pekiniy | Palacký University Olomouc

18:00 – 18:55 WELCOME SPEECH

František Kratochvíl | Palacký University Olomouc
Dean of Faculty of Arts Jan Stejskal | Palacký University Olomouc

KEYNOTE SPEECH | The Anthropology of the Sinophone: Central Asian perspectives
Soledad Jiménez Tovar | Centro de Investigación y Docencia Económicas, México

19:00 – 20:00

WELCOME RECEPTION

Zoom link: <https://cesnet.zoom.us/j/96511855811>

THURSDAY | November 03 | 2022

ROOM 1

Zoom link: <https://cesnet.zoom.us/j/96511855811>

ROOM 2

Zoom link: <https://cesnet.zoom.us/j/95984237812>

08:30 – 10:00

SESSION III

P4 | Society and Culture in China
Chair: Runya Qiaoan

Chinese Civil Sphere: what is it and how to study it?
Runya Qiaoan | Palacký University Olomouc

„Transculturality“ and the Study of Contemporary China
Giorgio Strafella | Palacký University Olomouc

On exploring the decentralization of China's Mongol education (2005–2020)
Katarzyna Golik | Polish Academy of Sciences

WeChat as migration infrastructure: Human mobility & Mobility of good
Natalia Ryzhova | University Palacký Olomouc
Iuliia Koreshkova | University Palacký Olomouc

P5a | Sustainability – Part 1 Sinophone & Soveitophone: Past and Peripheries
Chair: Natalia Ryzhova

Sovietophone and Sovietsphere the case of Karakalpakstan in the 1920s
Olaf Guenther | University of Leipzig

„In the hands of foreign subjects“: Agriculture and land ownership in the Amur region
Stephanie Ziehaus | University of Vienna

Past and border: post-socialist conversion of soviet objects in Chinese borderline cities
Ivan Peshkov | Adam Mickiewicz University

10:00 – 10:15

COFFEE BREAK

10:15 – 11:45

SESSION IV

P6 | Migration and Mobilities
Chair: Filip Kraus

The Main Features and Reasons for Conversion of the New Christian Protestants in Contemporary Hanoi
Tran Thi Phuong Anh | Institute for Religious Studies
Vietnam Academy of Social Sciences

Mental Health of Vietnamese in Czechia
Duong Jirásková | Palacký University Olomouc

The 'Ripening Bananas' a Case Study of the Intra-generational Conflicts within the Vietnamese Diaspora in Czechia
Filip Kraus | Palacký University Olomouc
Mai Thi Thu | lecturer at Department of Asian Studies, Faculty of Art, Palacký University Olomouc | National Yang Ming Chiao Tung University

Wildlife Crime in Vietnamese Diaspora. The Case of the Czech Rhino Connection
Miroslav Nožina | Institute of International Relations Prague

P5b | Sustainability – Part 2 Sinophone & Soveitophone: Borders, Trade and Bazaars
Chair: Olaf Guenther

Chinese market path dependency: construction diplomacy, modernization and "geopolitics" of Russian-Western relations in the Republic of Sakha
Aimar Ventsel | University of Tartu, Estonia

Transformations in Kyrgyzstan Sewing Business during the Period of Restricted Borders: Sinophone & Sovietophone interconnections
Iuliia Koreshkova | Palacký University Olomouc

Why wild botanicals sourced in post-Soviet frontiers are also good to think (with) about China as an 'Informal Empire'?
Sayana Namsaraeva | University of Cambridge

11:45 – 12:45

LUNCH BREAK

13:00 – 14:30

SESSION V

P7 | Developmental strategies and problems with Human Researches at the Sinophone Borderland
Chair: Filip Kraus

Social Capital for Economic Development of Ethnic Minorities – A Case Study in Nghe An Province, Vietnam
Nguyen Thi Hoai Le | Institute of Human Studies

The exposure to air pollution of informal labourers in craft villages in Vietnam: An examination from gender lens
Vu Thi Thanh | Institute of Human Studies

Food security among Hmong community in Ha Giang province, Vietnam: Vulnerabilities and coping strategies
Le Thi Dan Dung | Institute of Human Studies

Gender norms and employment of the youth in contemporary Vietnam
Pham Quynh Phuong | Vietnam National University, Hanoi, School of Interdisciplinary Studies

P5c | Sustainability – Part 3: Sinophone & Sovietophone: Agrarian Economies on the Edges
Chair: Ute Wallenböck

Pastoral livelihoods in Mongolia: Chances and challenges in a global world economy
Peter Finke | University of Zurich

Russian agrarian capitalism with Chinese characteristics: soybean production in the Russian Far East
Sergei Ivanov | IHAЕ FEB RAS & Academia Sinica

Agricultural reforms and their impacts: Insights from exploratory field research in South-Eastern Qazaqstan
Werner Hertzog | University of Zurich

Knowing and monocropping of soybean in Central Asia and the Far East: between Sovietophone and Sinophone
Natalia Ryzhova | Palacký University Olomouc

14:30 – 14:45 **COFFEE BREAK**

14:45 – 16:15 **SESSION VI**

P8a | Contested Resources and Infrastructures
Chair: **Monika Arnez**

The sociocultural formation of prices in Mongolian medicinal plant supply chains
Hedwig Waters | Palacký University Olomouc

Infrastructuring the Circular Economy: The Implementation of a New Waste Management Policy in Indonesia
Lukas Fort | University of Western Australia

Symbolic Proximity, Enclaves, and Contestations: Sino-Malay Exchanges in Real Estate on Melaka's Reclaimed Land
Monika Arnez | Palacký University Olomouc
Pierpaolo de Giosa

P9 | State-Society Nexus Facing 21st Century
Chair: **Richard Q. Turcsanyi**

China-Myanmar Relations after the February 1st Military Coup
Kristina Kironska | Palacký University Olomouc

Myanmar' Margins, China's Orbit: the case of Rakhine State
Jacques Leider | EFEO

COVID19 and Anti-Chinese Sentiment in South Korea: Evidence from Text Mining of Twitter Data
Esther Song | German Institute for Global and Area Studies

The East Is Red...Again! How the Specters of Communism and Russia Shape Central and Eastern European Views of China
Richard Q. Turcsanyi | University Palacký Olomouc

16:15 – 16:30 **COFFEE BREAK**

16:30 – 18:00 **SESSION VII**

P8b | Heritages and Material culture
Chair: **Monika Arnez**

THE KERIS: A systematic analysis on the Interrelation between Spirituality and Metallurgy
Ibnu Fikri | Universitas Islam Negeri Walisongo Semarang

Malaysian Reclaimed Landscapes: Urbanization, Heritage and Sustainability along the Littoral
Pierpaolo de Giosa

The making of metropolises in Southern Vietnam: Assessment of the urban development mechanisms and trajectories of the Ho Chi Minh City Metropolitan Area and comparative perspectives with the Chinese model
Tran Khac Minh | Université du Québec à Montréal

P10 | The Vietnamese Water Puppets
Chair: **Filip Kraus**

Vietnamese water puppetry and the journey back to the roots
Chu Luong | Vietnamese Water Puppet Artist, Former Director of Thang Long Puppet Theatre

Preservation and exploitation of water puppetry in traditional puppet villages and professional art theaters in Vietnam
Lu Thi Thanh Le | Vietnam National University, Hanoi, School of Interdisciplinary Studies

Vietnamese Water Puppets Hold in the Collection of the Czech Puppetry Museum in Chrudim
Filip Kraus | Palacký University Olomouc

from 19:00 **EVENING GATHERING**

ROOM 1

Zoom link: <https://cesnet.zoom.us/j/96511855811>

08:30 – 10:00

SESSION VIII

P11 | Language Diversity – Promoting Cantonese in and through the digital world
Chair: **Joanna Ut-Seong Sio**

From Humanities to Digital Humanities: Cantonese Studies in the Big Data Era
Andy Chi-on Chin | The Education University of Hong Kong

The Cantonese Wordnet: recent developments and challenges
Joanna Ut-Seong Sio | Palacký University Olomouc
Luis Morgado da Costa | Palacký University Olomouc

Cantonese language curriculum design for a diverse student population: A case study of a Canadian university
Zoe Lam | University of British Columbia
Raymond Pai | University of British Columbia

ROOM 2

Zoom link: <https://cesnet.zoom.us/j/95984237812>

P12 | Sinophobia in the (New) Rise of China
Chair: **Allen Chun**

„Rereading Franck Billé; Reframing the Making of Identity at the Margins“

Allen Chun | National Ying Ming Chiao Tung University

Politics of Sinophobia: China and the Chinese as Dangerous Subjects in the Agriculture of the Russian Far East
Sergei Ivanov | Institute of History, Archaeology and Ethnology, FEB RAS (Russia)

‘Poisoned Waters and Tamed Birds’: historical and present day dehumanizing sinophobic narratives from Russian Siberia
Sayana Namsaraeva | MUASU, University of Cambridge

China’s Soft Power in Uzbekistan: Promotion and Perceptions
Azim Malikov | Palacký University Olomouc

10:00 – 10:15

COFFEE BREAK

ROOM 1

Zoom link: <https://cesnet.zoom.us/j/96511855811>

10:15 – 11:45

SESSION IX

P13 | Civilization Crisis
Chair: **Katerina Samajova**

Is green and sustainable technological innovation a potential driver of environmental performance? an empirical investigation across the ASEAN region
Shazia Rehman | Pak-Austria, Fachhochschule, Institute of Applied Sciences and Technology
Ondřej Holý | Palacký University Olomouc

Famine Relief Manuals as a Means of Crisis Management: Plants Between Pragmatism and Ideology
Kateřina Šamajová | Palacký University Olomouc

Cultural Heritage or a Survivalist Strategy? An Analysis of Food-Preserving Practices in the Contemporary North Eurasian Blogosphere
Kateřina Šamajová | Palacký University Olomouc
Renata Čižmárová | Palacký University Olomouc
Ondřej Kučera | Palacký University Olomouc

14:30 – 14:45

COFFEE BREAK

14:45 – 16:15

SESSION XI

P15 | Sexuality and Identities in Literature of the Sinophone Borderland
Chair: **Filip Kraus**

Popular Art And The Formation Of National Discourse In Theo Period Of Birth Of The New Vietnam (1900–1945)
Pham Xuan Thach | Vietnam National University, Hanoi, University of Social Sciences and Humanities

„Travelling through Shenzhen, Pyongyang and Burma: The Graphic Novels by Guy Delisle“
Paromita Bose | Mahindra University

The Vietnamese Modernizing Discourse on Vietnamese Sexuality
Filip Kraus | Palacký University Olomouc

11:45 – 12:45

LUNCH BREAK

16:30

OLOMOUC CITY TOUR | Ondřej Kučera

13:00 – 14:30

SESSION X

P14 | Panel on Identities
Chair: **Filip Kraus**

Naming a Child in Japan and Taiwan in the Twenty-First Century
Ivona Barešová | Palacký University Olomouc
Petr Janda | Palacký University Olomouc

Create community-based tourism space in the right way in Vietnam
Nguyen Thu Thuy &
Vu Thanh Ngoc | Vietnam National University, Hanoi, School of Interdisciplinary Studies

The Human Cost of Selective Human Rights Discourse: The Western Media’s Representation of China and Pakistan
Syed Irfan Ashraf | University of Peshawar

ABSTRACTS

SESSION I

P1: The Chinese lexicon and its neighbors

Similarities between the Chinese and Japanese Wordnets

Francis Bond | Palacký University Olomouc

In this talk, I will give a brief introduction to two electronic lexicons: the Chinese Open Wordnet and the Japanese Wordnet. I discuss their construction, and how they can be used to investigate differences between the languages.

Sinitic loanwords in the KBBI Indonesian dictionary

David Moeljadi | Kanda University of International Studies

In this talk, I will discuss the process of adding the etymological information of loanwords from Sinitic languages in the Indonesian language into the Online KBBI Indonesian dictionary fifth edition, the most comprehensive and authoritative Indonesian monolingual dictionary. I will explain the process of collecting the loanwords, adding the etymological information, and developing the database for the etymological information. I will then talk about the semantic domains, the donor languages, and the new Sinitic loanwords in the KBBI dictionary.

Chinese(s) in Chinese Wordnet: Synchronic and Diachronic Perspectives

Shu-Kai Hsieh | National Taiwan University

In this talk, I'll first present the current status of Chinese Wordnet (CWN 2.0), including the manually created sense-related resources and their computational representations (sense embeddings, gloss vectors, sense-tagged corpus), as well as applications (WSD, etc.). Then I'll discuss the challenges of developing wordnet-like resources in the Chinese context from diachronic and synchronic perspectives.

P2a: Between Sinophone and Turkophone. China's contemporary western frontiers and how to study them

Sinophone Central Asian Frontiers

Rune Steenberg | Palacký University Olomouc

What meaning does the concept of Sinophone in Central Asia have when we view it from an Uyghur perspective from Xinjiang Uyghur Autonomous Region? The term Sinophone can be taken to mean "where mainly Chinese is spoken" or merely "where some Chinese is spoken" or it can be taken to mean where China and the Chinese are heard and exert influence. In Xinjiang Uyghur Autonomous Region, the local Turkic languages of Uyghur, Kazakh, Kyrgyz and others have been gradually replaced in public institutions including schools and publishing houses over the past decade. Especially since the beginning of mass incarcerations in 2017, local languages have been forced into a retreat and the region has become more Sinophone. This reflects XUAR's colonial

status within the PRC. At the same time, various trade and infrastructure initiatives into and beyond Central Asia by China have sought to expand Chinese influence. It has faced a number of successes and blow-backs. This talk presents some of these within the larger frame of reflections on the widening of a Sinophone sphere in Central Asia including XUAR.

Diffraction Ethnography: methods and ethics of writing on Xinjiang 'at a distance'.

Melissa Shani Brown | Ruhr University Bochum

David O'Brien | Ruhr University Bochum

This paper explores methods and ethics of ethnography on Xinjiang, when researchers can no longer carry out work 'on the ground'. It focuses upon a case study exploring the touristification of Xinjiang, a project analysing the Sinicisation of 'Silk Road' histories and Islamic sites. It uses the term 'diffracted ethnography' to refer to mixed methods approaches to the exploration of sites, and people's perspectives. Shifting from exploring means of mixing methods, this paper then considers some of the questions of research ethics which are thrown to the fore by such methods, as well as ethical urgency of continuing to conduct research on this rigidly controlled region.

Co-Constructing Heritage Narratives across Borders

Svetlana Jacquesson | Palacký University Olomouc

In this presentation, I focus on the practice of double inscriptions involving China at UNESCO and more precisely on the Manas epic put on the UNESCO ICH list by China in 2009. As different from the controversy over Throat Singing, the controversy over the Manas epic was short-lived and after Kyrgyzstan's own UNESCO inscription in 2014 the previously feuding parties rapidly engaged in cooperation. This is the main puzzle I try to solve in this presentation, namely how a dispute over heritage custodianship at UNESCO turns into cooperation. My analysis shows that the short-lived controversy over the UNESCO inscription of the Manas epic was followed by cooperation because both sides produced heritages narratives that were nationalist: instead of contesting each other, these narratives in fact complemented each other.

Further, cooperation thrived over a period of at least ten years because both sides used folklorization and documentation practices with the same purposes: streamline the meaning and the message of the epic, protect them against dissention or contention through zealous documentation, disseminate them among the people or the folk (through folklorization) and use them to reassure the governments and secure their support. As for the repeated double inscriptions on UNESCO's ICH list involving China, I suggest that an inscription of a shared ICH item on UNESCO list is an invitation to dialogue or duel. Whatever follows such an inscription, it opens the possibility for China to shape others' heritage narratives whether by contention or collaboration.

SESSION II

P3: Religions in Vietnam

The Anti-Sinicization of Buddhism in Contemporary Vietnam

Chu Văn Tuấn | Institute for Religious Studies, Vietnam Academy of Social Sciences

Buddhism was introduced into Vietnam in two separate Buddhist traditions: Mahayana and Theravada. The Mahayana Buddhism in Vietnam is also called "Buddhism propagated from the North", which means it was brought into Vietnam from China. Theravada Buddhism, meanwhile is also called "Buddhism propagated from the South" because it was introduced into Vietnam from India through Sri Lanka and Southeast Asian countries such as Myanmar, Laos, and Cambodia. These two main traditions are still vividly present in Buddhism in Vietnam today and can be observed in aspects such as doctrines, objects of worship,

methods of self-cultivation, architecture of Buddhism structures, language used in chanting, etc. In the case of Buddhism promulgated from the North, one can see clearly the influence of Chinese Buddhism and culture such as the use of Chinese-written sutras, the chanting of sutras in Chinese following Chinese Buddhism's style, and the display in Chinese in horizontal lacquered boards and name of the pagoda. For the "Buddhism propagated from the South", no Chinese elements are found. The influence of Chinese Buddhism on Buddhism in Vietnam is profound because of the 1,000 years under Chinese colonization. However, in recent decades, there emerges a trend that seeks to minimize and even entirely eliminate Chinese influence on Buddhism in Vietnam. We call this the process of anti-Sinicization of Buddhism. This research will generalize and analyze the main features of this emerging trend.

Protestantism's Socio-political Interactions in Vietnam and China: A Comparative Perspective

Vũ Thị Thu Hà | Institute for Religious Studies, Vietnam Academy of Social Sciences

This research seeks to provide a comparative perspective on Protestantism in China and in Vietnam. Precisely, in China, Protestantism has the history of reception and development for over 200 years since 1807. In Vietnam, majority of researchers agree that Protestantism was introduced into the country in 1911. During the process of promulgation, Protestantism's socio-political interactions in both Vietnam and China faced similar difficulties. First, it was the fear of the West's cultural assimilation. Second, missionaries were suspected to hold a close relationship with imperial forces and this threatened the national independence and sovereignty.

However, there are major differences in the Protestantism's socio-political interactions in Vietnam and China. The constitution and legal documents on regulation of religion in the People Republic of China show specific features only found in China such as the Sinicization of religion and the proactive instruction to adapt religion with Socialism. Such state's policy on the one hand stabilized the society in certain historical period. Yet on the other hand it created complexities for the management of contradictory Protestant churches including the Three-self/three-autonomies Church and the House Church. In Vietnam, Protestants tend to not engage in politics. The state meanwhile avoids interference into religions' internal affairs. Protestant churches are enabled to free develop within the legal framework. Generally speaking, the State builds the visible legal corridors so that religions are able to operate normally and contribute to national building.

The Revitalization and Transformation of Folk Religion in Red River Delta in Post-Renovation Context: The Case of the Cult of Tutelary God

Hoàng Văn Chung | Institute for Religious Studies, Vietnam Academy of Social Sciences

Since Renovation took place in 1986, the revitalization of folk religion has been phenomenal in Vietnam. Rituals and communal festivals have been restored while places of worship are rebuilt, renovated and reopened to the public. People are enthusiastic as visiting sacred spaces to provide offerings to gods and spirits in exchange for protection, good fortune and lucks. The cult of village tutelary god - the Vietnamese indigenized form of the Chinese worship of tutelary god in the ancient times - is among the most typical forms of revitalized folk religion in post-Renovation period. Interestingly, while the anti-Chinese thought is present in daily discourse of the practitioners, various elements of Chinese culture are still maintained. This paper seeks to analyze the revitalization and transformation the cult of tutelary god in Red River delta based on processing the data collected from 2019 to 2022. It shows that today this folk religion is being shaped by different and in a certain way contradictory processes and ideas.

P2b: Between Sinophone and Turkophone. China's contemporary western frontiers and how to study them

From transnational to trans-local, from craftsmen to surplus labor – the changing position of Uyghur felt-makers in southern Xinjiang

Anonymous

In rural Xinjiang, felt rugs are a common domestic commodity: in almost every household there is at least one felt rug, and in almost every bazaar there is a corner for selling felt rugs. These rugs are handmade, part of a craft tradition, but today they sell much more cheaply than even factory-made carpets in the region. With this lower price, felt-makers are facing lower economic conditions and status.

From interviews with a number of felt-makers in rural Xinjiang from 2014–2017, especially in the Yarkand and Qarghiliq regions, I found that many have memories of their masters' transnational histories. In this paper, I explore how the felt-makers' mobility changed from transnational to translocal, how rural craftsmanship was one of the main parts of Xinjiang's economy in the 19th and early 20th centuries, and how some are classed as 'surplus labour' in current Xinjiang.

I combine my fieldwork data with trade reports held by the India Office in the UK, and with western scholars' and travellers' accounts to trace the changes in felt-makers' economic and social activities. I will examine the effects of different colonial-type administrations in Xinjiang on felt-makers' ability to trade abroad.

Central Asian Nationalists and Islamists in the China-Soviet Conflict

Siarhei Bohdan | Freie Universität Berlin

As global media keep discussing a possible Russian-Chinese alliance in the 2020s, it is important to remember that such a rapprochement between Moscow and Beijing shall not be taken for granted. This paper interrogates the history of antagonisms between two huge Eurasian countries – Russia/the USSR and China—in Central Asia, particularly Xinjiang and Afghanistan, in the second half of the 20th century.

The key hypothesis of the paper posits that as soon as both USSR and China had achieved state consolidation they waged in their Central Asian neighbourhood a long power struggle which involved their engagement in different regional conflicts. This antagonism never ended but continues to simmer in the region.

The paper examines connections between two key episodes of Sino-Soviet competition in Central Asia: the Soviet involvement in East Turkestan after the establishment of the PRC in 1949, and China's anti-Soviet activities in Central Asia, most especially Afghanistan. It pays particular attention to the so far neglected role of actors other than the central governments of the Soviet Union and China in shaping, implementing and modifying what became known as „Soviet“ or „Chinese“ policies in Central Asia.

That requires the necessity to combine an analysis of general policies adopted by the respective national level leaderships in Moscow and Beijing with examining the decisions and actions of the lower level actors involved in the implementation of these policies on the ground, i.e., middle-level actors in state hierarchies and political movements. The paper draws on archival documents, media and publications of the time, and memoirs.

“The four books” for Turkic Muslims of the “New territory”

Ahmet Hojam Pekiniy | Palacký University Olomouc

This paper introduces the four books that were translated from Chinese/Manchu into Turkic after the second conquest of Eastern Central Asia (1878) by the Qing. These four books were a Chinese-Turkic glossary, a medical manual, explanations of the emperor's speech with related legal codes, and the emperor's exhortation of doing good deeds.

Due to the poor quality of translation, the books successfully showed us a closer picture of the language development of the Turfan Turkic, and the interactions between Chinese and the Turfan Turkic in that period. These books have an important position in historical Turkic linguistics.

Besides linguistic features, analyzing the ideology of translating and hand outting these books to Turkic Muslims of this newly colonized land is even more interesting and significant. It shows how the Chinese reflected the anti-Sino activities/attitude of the indigenous people of this land before. Comparing it with China's policies in Xinjiang Uyghur Autonomous Region (XUAR) in recent years, we surprisingly found many similarities. This paper would like to raise this question: since the last time the Sinicization policy failed, would a similar one works out this time?

WELCOME SPEECH

The Anthropology of the Sinophone: Central Asian perspectives

Soledad Jiménez Tovar | Centro de Investigación y Docencia Económicas, México

The Sinophone approach is the result of a whole wave in Humanities of decolonizing the study of "China" that started to appear after 1978. In History, the historiographical school known as the New Qing History started a deconstruction of Sinicization as something that should lie behind the study of "China". In turn, Shu-mei Shih and her colleagues in Cultural Studies have been ready to depart from Edouard Glissant's ideas on creolization to make a counterpoint to Tu Wei-ming's ideas on Chineseness as a "living tree" (i.e. we can find "China" wherever we find somebody of "Chinese" descendance, or, even, amongst China scholars, no matter their ethnic, cultural or citizenry background). Shih mentions that the Sinophone is a study of minoritization (in Deleuze & Guattari's views on Kafka) inside of what has been so far understood, in English language, as "Chinese". My proposal is related to the following question: how would an anthropology of the Sinophone look like? Instead of thinking "China" in the culturalist sense of the term (as pointed by Arif Dirlik, whose critique has been followed by Allen Chun), the "China" that such an anthropology looks at is the generation of a geo-body (in the Thongchai Winichakul's sense in his study of nationhood in Thailand), in which, the encountered, multivoiced, production of places and territories around what China would be is better understood via geopragnatics. More particularly, geopragnatics is brought onto the table by calling Allen Chun's "geopolitics of identity" as a contestation of Tu Wei-ming's ideas: there is no Chinese-ness at all, says Chun, what we have, instead, is identity effects of the reconfigurations of the meaning that "China" as a term would have had throughout time and space. Even though Chun might not be happy of my use of his work to think of an anthropology of the Sinophone, I do believe that Chun's geopragnatics are relevant to make the Sinophone approach less literary and more anthropological. Even though my interest is more theoretical, the case I am going to comment to show my point is the ethnization of Zheng He (part of Ming's dynasty naval float) by Sinophone Muslims in Kazakhstan.

SESSION III

P4: Society and Culture in China

Chinese Civil Sphere: what is it and how to study it?

Runya Qiaoan | Palacký University Olomouc

Scholarship on Chinese civil society suffers from a weak theorization of the concept, in which civil society is generally defined as NGOs (non-governmental organizations) that exists in the third sector. This paper examines the dimension between state and society known as "civil sphere", a concept that is broader and more mysterious than the conventional notion of "civil society". Civil sphere can be understood as a discursive structure that defines what is civil and what is uncivil in a society (Alexander 2006). Taking the Chinese intellectual debate on "liberalism" as an example, this paper shows that in a society that is rapidly changing, the existence of such a public sphere represents a vital source of individual freedom. Even though

the civil sphere in China has been contracting lately, there are still lively intellectual debates on fundamental ideological issues that merit academic attention.

“Transculturality” and the Study of Contemporary China

Giorgio Strafella | Palacký University Olomouc

This paper interrogates the validity and utility of the concept of “transculturality” for the analysis of socio-cultural trends in contemporary China, including intellectual politics and visual art. As defined by Wolfgang Welsch (1999), transculturality aims to describe the inner differentiation and complexity of a national culture while emphasising its permeability. This offers researchers a theoretical perspective that accommodates both the “globalizing tendencies” and “the desire for specificity and particularity” (Welsch 1999, 205) that have animated post-1978 cultural life in China. After discussing the origins of Welsch’s theory of “transculturality” and contrasting it with analogous and competing theories—such as Homi Bhabha’s “hybridity” and Fernando Ortiz’s “transculturation”, the paper discusses how “transculturality” has been employed in the study of Sinophone culture and critically investigates its application to other trends and phenomena from Chinese avant-garde art and intellectual discourse. The open-ended reflection offered in this paper is aimed at eliciting discussion and critiques of the implications and drawbacks of this idea for the study of (trans)cultural “flows”, “travels” (Altehenger et al. 2011) and exchanges across the global Sinophone borderlands.

On exploring the decentralization of China’s Mongol education (2005–2020)

Katarzyna Golik | Polish Academy of Sciences

This paper aims to present a research approach toward decentralisation of Mongolian minority education in the years 2005–2020. I will also share the research on bottom-ups and penetration of formal institutions by social structures.

This paper traces changes in Mongolian minority education after the reconstruction during the “reforms and opening-up” until 2017. I will emphasise decentralisation and mongolisation attempts as the key drivers of transition. The case studies will be provided from Inner Mongolia, Xinjiang, Manchuria, and other parts of China. They will illustrate the bottom-up development of Mongolian schooling in terms of organisation and schoolbooks. These case studies illustrate not only the mosaic of local processes in education (Zhao 2010) but also the complexity of Mongolian ethnic and sub-ethnic cultures, their transition, and regional social relations (Bulag 2002). The presented research outcome will provide a context explaining why the 2020 education transition faced such massive contestation and risk-taking, even among the ethnic Party cadres.

The paper also raises an open question, of whether the Mongolian ethnic schooling in China was the most complex system in the world and how can it be a lesson for other multi-cultural states. The example of the Mongols has an advantage of a non-unified nationality with complex ethnographic and social structure of former appanage and clan groups (Atwood 2012, Szykiewicz 1981, Lindholm 1986, Zhanaev 2018, Zhanaev 2020). Therefore it can provide a framework for analysing the societies and institutions of internally diverse or fragmented ethnicities, which are very common in other Asian countries (Gawlikowski 2020, Condominas 1990). It also reflects the role of the state in interaction with minorities, including changes in time of the state control. Finally, the dynamics in Mongolian education reflect the transition of the PRC’s political system.

WeChat as migration infrastructure: Human mobility & Mobility of goods

Natalia Ryzhova | University Palacký Olomouc

Iuliia Koreshkova | University Palacký Olomouc

As the most widely used social media in China, WeChat has penetrated daily life and has essential importance for Chinese people and Chinese-speaking society. Developed initially as a communicative tool, the messenger gradually acquired new functionality and became the widespread platform where a market, state, and society merge. In our projects, we study the movement of people and commodities across Chinese borders and identify that WeChat plays an essential role in this infrastructure.

Drawing on Xiang and Lindquist (2014) introduced the concept of migration infrastructure – the systematic interlinkage between normative, humanitarian, commercial, social, and technological components – we'll present two projects. Based on the outcomes of the first investigation we will demonstrate how people move to foreign labour markets in Russia and China, along with technological component (social media in particular) plays an increasing role in migration infrastructure. Still, this role differs for the polymedia situation (where WhatsApp, Viber, or WeChat are available) and the one-dominated (WeChat) media situation. We conclude that in the polymedia situation, mobile people and intermediaries connect to social media to influence (at least partially) the migration infrastructure. In contrast, in the situation with one-dominated media, people link to it, to WeChat, as a migration infrastructure for it to govern them.

Our second research concerns the movement of goods across closed borders during the COVID-19 pandemic. The mass movement of people across state borders proved impossible restrictions on physical mobility seemed destined to affect the work of small traders and thus the movement of goods. However, during field research in Siberia and Central Asia's 'Chinese' markets in 2022, we discovered that the locals continued to engage in lively bazaar trade. This discovery raised the question of how commodities currently move across the 'closed' Chinese border? Answering this question, we found out that the infrastructure for the 'mobility' of commodities partially has been moved to the digital space, where WeChat plays an important role.

P5a: Sustainability – Sinophone & Soveitophone: Past and Peripheries

Sovietophone and Sovietsphere the case of Karakalpakstan in the 1920s

Olaf Guenther | University of Leipzig

In the Time of Republic-building in the Soviet Union some extraordinary politicians fought all their way through the bureaucratic jungle to gain sovereignty without independence. Their main achievement was to understand the potential of soviet language (bureaucratic) use and the idea of soviet spheres that had different Centers and functions. My paper will deal with this question along the biographies of several politicians in Karakalpak elite of the new emerging elite of soviet personnel.

„In the hands of foreign subjects “: Agriculture and land ownership in the Amur region

Stephanie Ziehaus | University of Vienna

My presentation gives an overview of the agricultural endeavors of Sinophone agents, specifically Chinese, Manchu and Koreans, in the Amur region and how these settlement and land cultivation processes were perceived by the imperial administration on the turn of the 19th and 20th centuries. By focusing on the Russian and Qing imperial administrations' changing perception of "foreign subjects" on newly acquired Russian soil, I want to offer new insights into the Sinophone borderland as an imperial frontier, as well as discuss the diverse aspects of Sinophone, by including Manchu and Korean speaking Qing subjects as agents of the Sinophone sphere.

Past and border: post-socialist conversion of soviet objects in Chinese borderline cities

Ivan Peshkov | Adam Mickiewicz University

This paper analyzes the role of the material traces of Russian presence in Northern Chinese urban public spaces. It focuses on exploring the mechanisms of reproducing the Russian and Soviet symbolic objects in the syncretic environment of Chinese borderland Inner Asian regions. In Inner Mongolia the simultaneous overlapping of four national narratives of the past (Chinese, Mongolian, Evenki, and Russian) stimulated unique practices of separating the experience of negatively evaluated Russian colonization from the material traces of Russian presence perceived as positive. Soviet legacy perceived as quasi-vernacular symbol of friendship and common past. Chinese borderline town consciously including Soviet and Russian signs in its symbolic space, its residents have gotten used to the neoliberal reading of the Soviet past as a tool employed to increase investment-related attractiveness of the region. Practices of endogenous re-Russianization of the symbolic space are a vital element of building the Russia-oriented growth pole. The local authorities consciously create an image of hybrid regional culture as a bridge connecting Russia and China. In this context borderline towns serve the ambivalent purpose of being simultaneously “China to Russians” and “Russia to the Chinese.” Soviet symbols play an important role in the process, since they are understandable and familiar to both Russians and the Chinese. Signs of the Russian past become the language of a civilizational status and lose their political content. Therefore, they support de-politicization of the past stressing its economically useful character and depriving its representations of axiological elements. The neoliberal Sovietness of Chinese borderline cities and towns and the ruins of former strongholds on the other side of the border seem to be originals falling apart and their shining ultramodern imitations. Thus, the Soviet space becomes a reservoir of neoliberal familiarization of the border and a necessary element of globalization in the region. The object category used in this presentation refers to the memory-stabilisation context and concerns buildings, monuments, signposts and other ideologically/culturally significant elements. The presentation refers to the ontological turn in social sciences and Social Representation Theory in Urban Studies.

SESSION IV

P6: Migration and Mobilities

The Main Features and Reasons for Conversion of the New Christian Protestants in Contemporary Hanoi

Tran Thi Phuong Anh | Institute for Religious Studies, Vietnam Academy of Social Sciences

Like other religions, expanding the community of followers is one of the key objectives. In recent decades, Protestant churches in Vietnam have employed various strategies and methods to increase the quantity of converts thus amplify their social influence. Previously, the growth of Protestantism took place in regions of the Northwest and the Central Highlands where the ethnic minorities have been the target of missionary works. However, recent data reveals that there has been significant increase of the new converts who reside in large cities such as Hanoi and Ho Chi Minh. This trend contributes to the formation of a new landscape of Protestant community in the urban area. This research first provides an overview of Protestant in contemporary Hanoi. Second, based on analysis of data collected from doing surveys on 206 new Protestants belonging to the Vietnam Evangelical Church (the North) and the Vietnam Full Gospel Church (the Hanoi parish), this paper presents the new followers' main features and their reasons for conversion. The research outcomes thus contribute to the description of new converts to Protestantism in contemporary Hanoi.

Mental Health of Vietnamese in Czechia

Duong Jirásková | Palacký University Olomouc

Over 60 000 Vietnamese immigrants live in the Czech Republic. However, all existing studies focus on adaptation and migration tendencies. This research aims to fill the gap while analyzing the mental health of the Vietnamese diaspora in Czechia because life in a foreign country means specific difficulties for both

the first and second generations. The research tends to find answers to how the Vietnamese take care of their mental health, what the differences are between the approach of the Vietnamese in Vietnam and in Czechia, where they look for relevant information about mental health, what are the consequences of language barriers during the treatment, how do Vietnamese in Czechia perceive public stigma related to mental illness, etc. Using semi-structured interviews and focus group the research argues preliminary hypothesis such as the Vietnamese in Vietnam take mental health more seriously than the Vietnamese in Czechia, the Vietnamese in Czechia underestimate mental hygiene, they consider it a waste of time or simply do not know how to do it and treat the consequences of neglected mental health rather than do the prevention, mental health is still a taboo within the Vietnamese diaspora in Czechia.

The 'Ripening Bananas' a Case Study of the Intra-generational Conflicts within the Vietnamese Diaspora in Czechia

Filip Kraus | Palacký University Olomouc

Mai Thi Thu | lecturer at Department of Asian Studies, Faculty of Art, Palacký University Olomouc | National Yang Ming Chiao Tung University

In order to show the nature of the inter-generational conflicts within the Vietnamese diaspora living in the Czech Republic (CR), the article is analyzing three main areas of these conflicts, i.e. the disputes between the children and their parents over first) the education and future career of the children, second) the children's intimate relationships and choice of marital partner, and third) following the Vietnamese traditions by the half first and second generations of the diaspora.

The analytical data for the article were collected through participant observation in four families over the time of 3 years, through semi-structured interviews with 20 members of the second-generation and 19 members of the first-generation Vietnamese migrants living in the Czech Republic.

The article shows that those conflicts, together with the racist/xenophobic attitudes of the society-at-large, are the main agents in the identity formation of the first half- and second- generation Vietnamese living in the CR. The article argues that, as a result of those antipodal identity making agents, the identity of the young Vietnamese living in the CR is articulated as an exclusive cultural identity located somewhere in between the Czech and Vietnamese socio-cultural environments.

Wildlife Crime in Vietnamese Diaspora. The Case of the Czech Rhino Connection

Miroslav Nožina | Institute of International Relations Prague

The international wildlife trade (IWT) belongs among the major activities threatening global environmental security. In Asia, the demand in IWT commodities is driven mainly by the need for traditional Asian medicine, for human consumption, and as symbols of wealth. The economic boom and resulting affluence in China and some Southeast Asian countries, for example Vietnam and Thailand, contributes to the increase of demand in the wildlife products smuggled to the Asian markets from various parts of the World.

Also in the Czech Republic, the IWT connected to Asia has grown in importance especially in recent decade. Vietnamese criminal networks operating on/across the CR territory, which have connections to the source countries of wildlife products and to the consumers in Asia, are main players in this kind of criminal offences. Exotic commodities such as ivory, rhino horns, part of tiger bodies or bear bile became valuable items on the Czech illegal wildlife market due to these connections, and there is a vital relationship between the black markets in the Czech Republic and in Asia.

It raised the questions, how the IWT networks operated by Vietnamese nationals were created breaking ethnic and national barriers, how they operate and how the IWT is incorporated in the schema of Vietnamese criminal underworld's activities in the Czech Republic.

To analyze the problem, the rhino horn trafficking in/across the CR will be discussed. This phenomenon is connected to the thefts of rhino horns in the Czech museum, castles and private collections, and to the organization of pseudohunting scams in South Africa, when rhino horn gained in the course of the licensed hunting safaris were exported to the Czech Republic as hunting trophies, then smuggled to Vietnam and sold on the Asian black market.

P5b: Sustainability – Part 2: Sinophone & Soveitophone: Borders, Trade and Bazaars

Chinese market path dependency: construction diplomacy, modernization and geopolitics” of Russian-Western relations in the Republic of Sakha (Russia).

Aimar Ventsel | University of Tartu, Estonia

The concept of the path dependency was adopted into the anthropology from the analysis of economic history (North 1990). In anthropology it means that certain social processes have its origins and patterns in earlier time period and were formed in a different economic or political setting. In my talk I show how attitudes toward Chinese entrepreneurship in the Republic of Sakha were formed in the early 1990ies when in Yakutsk appeared Chinese market. This market was viewed by the majority of Sakha as a place of exploitation where Chinese steal locals' money by providing low quality goods. The history of the market shows that Chinese were seen, even in officials' eyes, as intruders, backward people and a danger. In 2014, when Russian relations with the West soared, in Russia occurred a bigger openness toward China. In Sakha, this process had/has a complex nature. The financing for big modernisation projects (the Lena bridge, new Yakutsk's inner city) was abruptly cut. In order to complete the projects, the republic looked for Chinese investors and builders. Nevertheless, all plans to engage Chinese companies and banks have failed up today. One reason is a distrust and prejudices in the republic are rooted in the public attitudes toward Chinese and their business developed around the Chinese market. There were serious attempts to cheat Chinese companies, similar as cheating Chinese market traders is seen as a justified step. Moreover, Chinese companies were seen as invaders and Sakha have no interest to understand the modus operandi of Chinese business. So, Russia's "geopolitical game" lost in a regional level.

Transformations in Kyrgyzstan Sewing Business during the Period of Restricted Borders: Sinophone & Sovietophone interconnections

Iuliia Koreshkova | Palacký University Olomouc

In the late 1990s and early 2000s, Kyrgyzstan experienced the growth of sewing factories, many of which operated illegally. At this time, Kyrgyz-made clothing was offensively nicknamed 'self-seaming' – its quality was not always high. In the last decades, the republic's clothes production was developing, and the quality of the products was improving. Kyrgyz-made clothing gradually began to compete in the markets with commodities from China. During the COVID-19 pandemic, the closed borders with China created difficulties for the mobility of Chinese goods, which provoked the growth of competitiveness and new distribution practices of locally produced goods. During field research in Kyrgyzstan and Kazakhstan in the spring of 2022, we found that Kyrgyz clothing partially displaced Chinese goods in bazaars. Moreover, in interviews with local traders in Kazakhstan, the idea of a "revival" of the Soviet clothing industry in Kyrgyzstan often emerged. In my report, I will demonstrate how, during this period, the trading and economic practices changed, and parts have been moved to the virtual space. In addition, using the theory of assemblages as a methodological tool, I will attempt to uncover the interconnections of Sinophone and Sovietophone heritage in the real&virtual spaces of given activities.

The empirical data are based on observations and cases collected in Siberia (Irkutsk region) in 2017–2022, Kyrgyzstan, and Kazakhstan in 2022. In addition, the analysis of e-commerce platforms and social media accounts (online shops) related to selling commodities on local markets.

Why wild botanicals sourced in post-Soviet frontiers are also good to think (with) about China as an 'Informal Empire'?

Sayana Namsaraeva | University of Cambridge

By putting together natural environments of the bordering post-Soviet spaces with little human development in proximity to China borders, such as Russian Siberia and Mongolia, my contribution aims to illustrate newly emerging supply chains in wild botanicals, which link post-Soviet resource frontiers, where they are sourced, with growing Chinese and global biopharmaceutical markets. As a part of the il/legal border economy, these supply chains in medical herbs are employing different modes of economic relations, such as gift exchange, barter, cross-border petty trade and wholesale trade depending on the scale of trade and involvement of the various local and international middlemen. I place my ethnographic focus on a 'social life' and various economic transformations through these chains (from free gift of nature to a valuable commodity) of one of the herbal ingredients, namely Sapozhnikovia divaricate (also known in TCM as fangfengshu 防风属), a medical herb widely used in Asian traditional medicine to treat damaged lungs. At times of global health crisis and recent pandemic it became a highly demanded immune-related raw material in Chinese and international pharmacology industry thus linking local post-soviet informal economies with global markets.

Paraphrasing 'Why Trees, too, are Good to think with' by M. Bloch (1998) and his recent "Why plants are also good to think with" (2021), I use the case of fangfeng as an example to demonstrate dramatically growing economic and environmental disparities between China and post-Soviet borderlands, when shifting power relations put China in position of an 'informal empire' (Gregory Barton & Brett Bennett 2010) to enable it to influence economically over Siberia' local economies through these informal supply chains in addition to already existing formal intergovernmental trade relations.

SESSION V

P7: Developmental strategies and problems with Human Researches at the Sinophone Borderland

Social Capital for Economic Development of Ethnic Minorities – A Case Study In Nghe An Province, Vietnam

Nguyen Thi Hoai Le | Institute of Human Studies

Based on a survey of 452 people and 68 in-depth interviews in 3 remote districts in western Nghe An province (central Vietnam), the article explores the social capital of ethnic minorities and its influences on their economic development. It found that the social capital of ethnic minorities in Nghe An is relatively weak and close. The ethnic minorities here do mainly agricultural work, and the trading and trading relationships, including cross - boder trading relations are limited. Relationships are built only within the family line and village. The study also shows that there are three groups of factors affecting this situation, including individual factors (gender, ethnicity, education), infrastructure factors (locality, access to television, electricity, telephone and internet) and socio-cultural factors (customs). Social capital in ethnic minorities in Nghe An generally has a less active role in the economic development of the people. Therefore, it requires breaking the shrinkage of social capital and strengthening the building of new connections and networks for the people here. Besides, individuals also need to widen their own social capital actively. However, this also needs to take into account the preservation of the cultural values as well as the good customs of ethnic minorities in this area.

The exposure to air pollution of informal laborers in craft villages in Vietnam: An examination from gender lens

Vu Thi Thanh | Institute of Human Studies

Craft villages in Vietnam have created employment, making an important contribution to the economic development in rural areas. However, informal workers in craft villages face many risks arising from working in polluted environments, including air pollution. Based on data collected from participatory research methods (including in-depth interviews; focus group discussions, work diaries, photovoice) in three craft villages in Hanoi, this paper reflects the exposure to air pollution associated with the labour division of men and women in craft villages, and its influences on their world of work. It is found that gender norms affects the choice of employment of men and women in craft villages, and therefore, associating with their exposure to air pollution. In one hand, women are seen as the ones responsible for housework. Although they know that working in production facilities in craft villages can affect their health, many women choose this job because it provides women with flexible time to take care of their family. On the other hand, the traditional norms that consider men the breadwinner of the family puts pressure on men, so they have to seek for high-paying jobs in craft production facilities despite of being aware that these involve hazardous environment. Although men's job are more exposed to harmful emissions than women, women have more time exposed to air pollution at craft production sites due to their less mobility compared to men. Women also report more health problems relating to polluted air at the workplace compared to men. However, incomes of women are lower than men's because the payment is usually based on the heavy nature of the work with little consideration of air pollution risks.

Food security among Hmong community in Ha Giang province, Vietnam: Vulnerabilities and coping strategies

Le Thi Dan Dung | Institute of Human Studies, Vietnam

Ethnic minorities in Vietnam face a significantly different set of challenges related to food issues than the farmers of the majority group – the Kinh. These include food shortage, hunger, and food safety manifested in high malnutrition rates, stunting and other food-related illnesses. A range of development policies and government assistance efforts have been implemented to solve these issues; however, the vulnerability of ethnic minorities seems not to be much improved over decades. Agriculture programs and food policies in Vietnam currently aim at increasing food production. However, despite increased food production, ethnic minorities continue to suffer from hunger and poverty and the deterioration of local knowledge systems associated with the local plant foods. This paper assesses food security and coping strategies among ethnic minority Hmong in Dong Van, Ha Giang, northern Vietnam. Focusing on two villages in Dong Van District, Ha Giang province. Both quantitative and qualitative methods were used, including household survey and ethnographic fieldwork (informal conversational interviews, semi-structured interviews and a Photovoice project with Hmong participants). The research results show that Hmong food systems are exposed to internal and external stresses that diminish access to needed livelihood capital, decrease asset productivity, and constrict overall food output. Hmong are geared towards income generation through livestock and maize alcohol to cope with this stress. Some government interventions have been implemented. However, these interventions proved inappropriate. I argue that food security interventions must move beyond conceptualizing food security as a result of food availability alone but also incorporate cultural acceptability of food, an understanding of Hmong culture, and agricultural systems (including local informal seed-saving systems) on which livelihoods and food security rely.

Gender norms and employment of the youth in contemporary Vietnam

Pham Quynh Phuong | Vietnam National University, Hanoi, School of Interdisciplinary Studies

Several studies show that employment opportunities and career choices in Vietnam are deeply influenced by gender norms. Although Vietnamese society has undergone profound changes, these gender norms continue to govern the choices and opportunities for youth's employment. By analysing historical factors and young people's contemporary discussions on social media, this paper seeks to reveal the essentialist characteristics of gender norms in Vietnam and how the market economy has reinforced these gender stereotypes among young people.

P5c: Sustainability – Part 3: Sinophone & Sovietophone: Agrarian Economies on the Edges

Pastoral livelihoods in Mongolia: Chances and challenges in a global world economy

Peter Finke | University of Zurich

As other states in the larger region, Mongolia has gone through a series of tremendous changes since the end of socialist rule in the early 1990s. What is specific about the country is its sandwiched position between two neighbours, the Russian Federation to the north and the People's Republic of China to the south. This has significant impacts not only on national politics but also for macro- and micro-economic developments and chances. This paper will look at the effects the general transformation had on individual livelihoods and the strategies rural people, in their majority pastoralists, employ to adapt. A particular focus is given on the chances and challenges that the dependence on two powerful neighbouring states has on local economies and future perspectives.

Russian agrarian capitalism with Chinese characteristics: soybean production in the Russian Far East

Sergei Ivanov | IHAE FEB RAS & Academia Sinica

The paper examines the Chinese presence in soybean production in the Russian border regions. It argues that this presence, by which we mean a wide range of phenomena from the physical activities of Chinese farmers in Russia to the imaginaries of Russian officials and businesses about the Chinese threat or an immense Chinese market, has diversified production regimes in the Russian border regions in the 2000–2010s. These production regimes were a result not only of national neoliberal policies and local patterns of agrarian transition but of by the agency of post-Soviet infrastructure and the international border. The latter made farming “flexible” (Ofstehage 2018), when actors mobilize labour, capital, and land in a way that differs from the dominant national and global models of soybean production to overcome natural and institutional constraints of farming in Russian borderlands. As a result, two different forms of farming developed in the Russian border regions: vertically integrated ones and networked ones. They differed not only in the degree and patterns of Chinese presence, but also in the degree of integration into the local economy, forming a paradoxical situation where Russian agroholdings were less localized than networked Sino-Russian or Chinese farms. The paper is based on the authors' field research in the 2010s in three border regions, including the Amur Oblast, the Jewish Autonomous Oblast and Primorskiy Krai.

Agricultural reforms and their impacts: Insights from exploratory field research in South-Eastern Qazaqstan

Werner Hertzog | University of Zurich

This paper examines the effects of agricultural reforms in rural districts of the Zhetysu region, southeastern Kazakhstan. In the late 1990s, Kazakhstan began to implement reforms that transferred farmlands to private hands by issuing long-term lease contracts to former members of kolkhozes (collective farms). To analyze those changes, we use a mixed-methods approach combining interviews with farmers and the analysis of land distribution patterns in some of Zhetysu's rural districts. Our preliminary findings show that privatization and decentralization gave rise to distinct patterns of land allocation, conflicts over water, and a complex entanglement between private interests and the government incentives available to farmers. While inequality in land distribution has increased, land in rural Zhetysu still is more evenly distributed than in settings where market allocation prevails. Crops once managed centrally (such as beets) tend to be more evenly distributed than crops introduced by rural entrepreneurs (such as soybeans). Although the reforms transformed farmers' commercial practices and boosted private entrepreneurship, the current system has retained some characteristics of an oligopsony in which producers depend on demand from a small number of government and private buyers.

Knowing and monocropping of soybean in Central Asia and the Far East: between Sovietophone and Sinophone

Natalia Ryzhova | Palacký University Olomouc

Discussing monocropping as a part of the colonization process, scholars do not often pay attention to the invention and circulation of agro-botanical knowledge. That said, when debating, for instance, whether the Soviet Union was a colonial power or not, scholars address cotton in Central Asia but forget about the role of the Soviet Academy of Science and agro-botanists who collected plants in peripheral regions, introduced them in other regions and adjusted nature to these new introductions. Moreover, many crops prescribed to be agents of transformation in colonized regions seem to be forgotten. Soybean is one such “forgotten” crop. That, perhaps, happened because the soviet “soybean revolution of the fields” failed while arrogant attitudes of soviet scholars toward local knowledge of Sinophone agents played not the last role in this failure.

My paper focuses on the circulation of agro-botanical knowledge and monoculture production of soybeans in Central Asia and the Far East - in regions where China and Russia (and previously the USSR) contact and/or have influence. Empirically, I will talk about two cases: attempts at soybean introduction in the Kazakh steppes in the 1930s and the current soybean production in the Russian Far East and Central Asia. In doing so, I raise a question on how agro-botanical regimes circulation contributes to the consolidation of dominance differs in the early Soviet (the “Sovetophone”) case, and the to-date case of the “Sovetophone & Sinophone encounters”. In discussing the current situation, I enquire who - post-soviet or Chinese knowledge circulation machine - most affect the decision made by farmers in the Russian Far East and Central Asia.

SESSION VI

P8a: Contested Resources and Infrastructures

The sociocultural formation of prices in Mongolian medicinal plant supply chains

Hedwig Waters | Palacký University Olomouc

In this talk I will present my MSCA-ERA research project, which will be implemented at Palacký University from 2023–2024. This project aims to investigate the sociocultural formation of price along Mongolian medicinal plant (MP) supply chains. Within recent history, and intensively since the spread of Sars-Cov-2, MP supply chains-trade networks that move a product from its site of origin to a consumer market-have proliferated across Central Asia. In Mongolia, otherwise-unemployed poor rural populations gather wildgrowing plants and sell them at negotiated prices--the agreed-upon economic value that solidifies the exchange of the plant from one actor to another--into trade networks that move the plant to consumers in urban Mongolia or China. The action has the following objectives: 1) identify the breadth and extent of the proliferating MP trade in two plants, Fang Feng and Liquorice Root, in Mongolia; 2) identify the diverse sociocultural factors that impact price negotiations in situ, following the process of price formation across a chain to identify how sociocultural considerations affect prices in the aggregate; and 3) establish the equitability potential of MP supply chains as rural development strategy. Academically, this action will advance economic anthropology on pricing; and environmental, medical anthropology on the globalised traditional medicinal plant trade with potential for future cross-geographic ERC or Twinning grant proposals. Economically and culturally, the action will draw attention to the booming, unregulated medicinal plant trade in Central Asia to increase cultural heritage and plant conservation action, but also inspire international funding bodies to either design value chain development projects that are equitable to rural populations or consider the implementation of plant benefit-sharing programmes.

Infrastructuring the Circular Economy: The Implementation of a New Waste Management Policy in Indonesia

Lukáš Fort | University of Western Australia

Understanding the factors that hinder and support Indonesians' efforts towards more sustainable waste management is undoubtedly a task of great global importance, considering that Indonesia is ranked as the second largest marine polluter of plastics. This action is about the implementation of circular economy-inspired waste management policies in Indonesia. It zooms in and out of different scales, combining ethnographic methods with textual analysis to understand waste management policy as a composite phenomenon.

In this presentation, I am going to introduce my intervention that goes beyond current scholarship by taking an integrated approach to waste management that encompasses national policy frameworks, institutional arrangements, the issue of appropriate technology, operational and financial management, and public awareness and participation. It enables the ER to view policy constructs such as the waste bank programme (bank sampah) as composed of different elements and subject to change. This action is guided by three specific objectives: 1) to understand the emergence of new waste separation systems based on resource recovery opportunities in Indonesia; 2) to examine the competing values, normativities and orientations of the circular economy that emerge through engagements in systemic circularity; and 3) to uncover the dynamics of plastic waste trade in Indonesia. I will examine how recyclables from Lombok are processed in Banyuwangi before being sent to Surabaya for recycling, providing an opportunity to see how different values are created through the segregation and flow of waste materials across different scales. In East Java province, the main destination for imported waste, I will then look at how plastics from the EU and other countries are used by different industrial actors and what legal, institutional and economic factors support or hinder efforts to limit waste imports to Indonesia.

Symbolic Proximity, Enclaves, and Contestations: Sino-Malay Exchanges in Real Estate on Melaka's Reclaimed Land

Monika Arnez | Palacký University Olomouc

Pierpaolo de Giosa | no affiliation

Since the announcement of the Belt and Road Initiative (BRI), contracts for infrastructure and real estate development projects worth an estimated US\$135 billion have been signed between China and Malaysia (Zhang, Song, Peng 2020). By focusing on the recently announced corridor Melaka Waterfront Economic Zone (M-WEZ), 25,000 acres of land reclaimed from the sea, this paper approaches Sino-Malay exchanges in real estate in Melaka through the lenses of symbolic proximity, enclaves, and contestations.

The approach followed is three-pronged. First, departing from the notion of spatial "proximity" introduced by the rich scholarship on borderlands (e.g. Harris, van Schendel and Rippa 2020: 32), we develop the idea of "symbolic proximity". While scholars have argued that the Malay-dominated government has neglected Melaka's Chinese heritage (e.g. Worden 2003), this paper reveals how Malaysian, Chinese and other Sinophone stakeholders are co-reimagining the history of Sino-Malay exchanges through showcase real estate. Second, we approach the M-WEZ as an enclave-making process, the formation of a detached place where local and foreign actors face the promises and realities of development. Third, based on our research on the ground, the paper explores the contestations revolving around this process of enclave-making. However, the residents have also expressed concerns related to other "Melaka dilemmas." Therefore, this contribution concludes by highlighting the difficulties faced by the Malaysian and Chinese state-cum-private sector encounters and the ways in which their ambitious projects fail to grasp bilateral and translocal complexities.

P9: State-Society Nexus Facing 21st Century

China-Myanmar Relations after the February 1st Military Coup

Kristina Kironka | Palacký University Olomouc

Following Myanmar's 1 February military coup, Beijing has remained more cautious than other countries in its response. Protesters accused China of supporting the Myanmar generals, torching Chinese factories, and boycotting Chinese products in response. Was China, however, actually, backing the Tatmadaw (Myanmar military)? It would be too simplistic to assume that China favors a return to military rule in Myanmar. Myanmar, with its many Belt and Road Initiative (BRI) projects, is important for China to achieve its strategic presence in the Indian Ocean, and choosing the appropriate strategy is therefore crucial for a continued relationship. Beijing's initial ambiguous attitude towards the coup did not favor the Tatmadaw, and despite a reasonable relationship with Aung San Suu Kyi did not favor the protest movement either. As time passed, however, China edged increasingly closer to recognizing the military regime, approving funds for infrastructure projects, and donating COVID-19 vaccines. Why did such a shift occur? This chapter argues that although initially logical and beneficial, appearing neutral would become more costly to China's strategic interests as time goes on and consequently that China would likely eventually cooperate more closely with the Tatmadaw.,

Myanmar' Margins, China's Orbit: the case of Rakhine State

Jacques P. Leider | Ecole française d'Extrême-Orient in Paris

Rakhine State, bordering on Bangladesh and close to India, remains one of Myanmar's poorest and problem-infested territories. Over the last two decades it has become a place of significant Chinese investments. Within a macro-perspective, the presentation argues that China's geostrategic and economic interests in the Bay of Bengal have transformed Rakhine State into an extended borderland of China's presence in Southeast Asia. As it reviews the rapid changes the region has experienced and the latest conflicts and struggles (Rohingya plight, rise of ULA/Arakan Army), a bottom-up perspective emerges which sketches the risks and challenges for the local Buddhist and Muslim populations. Myanmar's current descent into civil war further threatens Rakhine State's development prospects as China can find opportunities in the prevailing disunity.

COVID19 and Anti-Chinese Sentiment in South Korea: Evidence from Text Mining of Twitter Data

Esther Song | German Institute for Global and Area Studies

Despite the alluded association with COVID19 and increased anti-Chinese sentiment in South Korea, there has not been detailed examination of how COVID19 affected the increase in anti-Chinese sentiment. Using Twitter data that discusses the keyword 'China' from period 2019 to 2021, this paper finds several nuanced evidence of association between COVID19 and anti-Chinese sentiment in South Korea. Statistical analyses of sentiment scores and hate scores from text mining shows that anti-Chinese sentiment and anti-Chinese racism increased after the onset of COVID19. Yet, a detailed examination of topic trends show that increased racism is only moderately correlated with COVID19 or with politicization of the narrative surrounding the pandemic onset. Issues not directly related to COVID19, such as Korea-China relations and the debate surrounding hanbok, a Korean traditional costume, reflected more anti-Chinese racism. The above findings imply that the politicized debate on entry restrictions has at best a moderate association with anti-Chinese racism. Empirics are drawn from applying text mining, sentiment analysis, and hate speech detection on approximately 0.8 million tweets on China in Korean text gathered from Twitter.

The East Is Red...Again! How the Specters of Communism and Russia Shape Central and Eastern European Views of China

Richard Q. Turcsanyi | Palacký University Olomouc

During the past decade, China has rapidly emerged as a major player in Central and Eastern Europe (CEE). Will it divide Europe? Might these formerly communist countries align themselves again with a communist superpower to their east? Or does their past experience of Russia and communism generate suspicions of China? This article explores what public opinion data from a fall 2020 survey of six CEE countries (the Czech Republic, Hungary, Latvia, Poland, Serbia, and Slovakia) can teach us about the drivers of CEE attitudes toward China. It suggests that China has become a “second Eastern power” beyond Russia against which many people in the CEE have come to define themselves. Although there are large differences between CEE publics in their views of China, individual-level self-identifications with the East or West, and attitudes toward the communist past and communism today consistently shape views of both Russia and China. Russia looms large for all in the CEE, but especially for Latvia and Poland, whose views of China appear to be almost completely mediated through attitudes toward their giant Russian neighbor. We conclude with thoughts on the implications of these findings about the structure of CEE public opinion toward China for the future of the “16+1” mechanism and CEE-China relations more broadly.

SESSION VII

P8b: Heritages and Material Culture

THE KERIS: A systematic analysis on the Interrelation between Spirituality and Metallurgy

Ibnu Fikri | Universitas Islam negeri Walisongo Semarang

This research highlights the keris, an asymmetrical dagger from Indonesia, in understanding the interrelation between spirituality and metallurgy. The keris, an intangible cultural heritage awarded to it by UNESCO in 2005, holds an integral position and is a symbol of order in the personal and social lives, especially Javanese people. It is, on the one hand, a combination of desires, hopes, goals and desired benefits of the keris' customers with the taste, intention and creativity of the empu (keris blacksmith), manifested in the symbols luk (curve), dhapur (design) and pamor (pattern). On the other hand, it performs a comprehensive, in-depth analysis of the practices of traditional keris smithing in contemporary Indonesia by setting out three major interrelated objectives; the first is to advance empirical knowledge about the interplay between the empu, the material object and the customers ordering the keris. Second is to unravel the interrelation of energy, ritual, Javanese philosophy, Islam and metal in the blacksmithing of keris. The third is to contribute to a better understanding of the metals used in keris and their origins as well as historical metal trade routes. In the last objective, this research is a study of the material composition of keris, the reconstruction of their origin and their metal trade routes collaborating with chemists working in the Material Culture Laboratory at Palacký University Olomouc to analyse the material composition of the keris using a Raman microscope and an Infrared Spectrometer. Considering that the research primarily lies at the intersection of material culture and cultural anthropology, it has many interdisciplinary aspects e.g., cultural industry, cultural heritage and technology, as well as religious studies.

Malaysian Reclaimed Landscapes: Urbanization, Heritage and Sustainability along the Littoral

Pierpaolo de Giosa | no affiliation

In this presentation I will introduce my MSCA project „Malaysian Reclaimed Landscapes: Urbanization, Heritage, and Sustainability along the Littoral“ (MaReLand), an interdisciplinary project and ethnographic study of land reclamation along the Malaysian littoral. Reclamation is the act of creating new land and artificial islands from the sea. The approach that the state and developers are taking is reminiscent of neo-colonial and neoliberal conceptions of the mare nullius (‘nobody’s sea’), an empty space to be transformed by large-

scale construction projects. Many are concerned about the socio-ecological effects for the environment and coastal communities. On the one hand, reclaimed landscapes are being planned for the development of high-tech fantasies of a luxurious lifestyle in a greener and smarter environment. On the other hand, such projects are intended to transform spaces that nevertheless represent enduring heritage such as fisheries, seascapes and biodiversity. Reclaimed landscapes thus emerge as contested spaces where what is not considered heritage becomes attractive for development. MaReLand explores the competing discourses of sustainability and cultural heritage held by a variety of actors. Situated at the intersection of urban anthropology and critical heritage studies, the project will examine two under-researched themes: a) environmental activism and the critique of heritage hierarchies, and b) the study of urbanization at sea. Through ethnographic research in two field sites, interviews and the organization of co-design activities with local stakeholders, the project seeks 1) to advance empirical knowledge on practices related to the right to the city/right to the sea, and the ways environmental activism and discourses on sustainability and heritage conservation unfold on the ground; 2) to advance theoretical knowledge on the masterplans and compensation policies at work around yet-to-be-built-islands; and 3) to develop a Toolkit that disseminates solutions to conflicts over land reclamation, by using ethnographic evidence to reshape policy-oriented practices in land reclamation.

The making of metropolises in Southern Vietnam: Assessment of the urban development mechanisms and trajectories of the Ho Chi Minh City Metropolitan Area and comparative perspectives with the Chinese model

Tran Khac Minh | Université du Québec à Montréal

Since the implementation of the Doi Moi reforms in the mid-1980s, the Vietnamese economy has been experiencing a spectacular development combining globalized industrialization, urban megaprojects and modern infrastructures. Stretching from the Cambodia-Vietnam border to the Mekong Delta, the Ho Chi Minh City Metropolitan Area have formed the largest and most advanced economic centre of Vietnam. The emergence of this metropolitan area essentially relies on the three following driving forces: industrial parks, real estate development backed by ambitious provincial new town creation programs, advanced regional logistical and transportation infrastructures. By focusing our analysis on these driving forces, this paper aims to identify the main outcomes of the metropolization in Southern Vietnam. Specifically, we scrutinize the rising of this metropolitan area through a multiscale analytical perspective focusing not only on the urban transformation at the local and provincial level, but also on the emergence of regional development corridors, which strengthen the spatial interconnectivity and economic interdependence between the member provinces. Finally, we dig deeper into the urban and regional development mechanisms to examine the central role of the Vietnamese authoritarian system and its specific urban planning paradigms, combined international urban models in the making of metropolises in Southern Vietnam. To extend our analytical spectrum, by presenting in this paper a Sino-Vietnamese comparative perspective to identify the similarities and distinctive characteristics of these two urban development models, we seek to examine the central role of transnational urban modelling in authoritarian States located in the edges of the sinophone sphere of influence. Based on my doctoral and postdoctoral research done from 2016 to 2022, this paper relies on different data sources, stretching from interviews with urban planners and officials to various mapping and spatial analysis focusing on the urbanization and regional development of this metropolitan area.

P10: The Vietnamese Water Puppets

Vietnamese water puppetry and the journey back to the roots

Chu Luong | Former Director of Thang Long Puppet Theatre

Puppetry is a parody art typical of many Asian ethnic groups and Vietnam is well known with water puppetry. Developed in the Ly and Tran dynasties, but during the reign of King Tran Nhan Tong, water puppetry was not considered as suitable for royal art, so it was not allowed to perform in the palace. Water puppetry went out of the royal palace and bloomed in Vietnamese folklore. The art of water puppetry is attractive as artists combine the rigid movements of the puppets with the magic and softness of the water surface. However, in modern times, not everyone is sophisticated enough to realize that beauty. Water puppetry threatens to distort among other modern art genres. To restore and recreate the beauty of water puppetry is an extremely

difficult thing. And when faced with difficulties, people often have a tendency to go back to their roots, and so does art. With many years working with Vietnamese water puppetry, I would like to look back into its history and present some of the following issues: Firstly, I would want to share information about the birth of Vietnamese water puppetry, the position of water puppetry in the spiritual life of Vietnamese people through historical periods. Secondly, I would want to present features and characteristics of Vietnamese water puppetry. Thirdly, I would want to discuss the status of water puppetry nowadays, the restoration of water puppets, the performance of water puppets by the artists, and the reality and possibility of internationalization of Vietnamese water puppetry.

Preservation and exploitation of water puppetry in traditional puppet villages and professional art theaters in Vietnam

Lu Thi Thanh Le | Vietnam National University, Hanoi, School of Interdisciplinary Studies

Water puppetry is a traditional art of Vietnam that has existed for a long period of time. Nowadays, water puppetry is transmitted and performed in traditional puppetry villages and in professional art theatres. Traditional puppetry villages such as Nam Chan, Lang Nguyen, Dao Thuc, Binh Phu, Nhan Muc, ... and professional art theaters such as Vietnam Puppet Theater, Thang Long Puppet Theater, Golden Dragon Water Puppet Theater,... play an important role in preserving, promoting and exploiting water puppetry art in contemporary life. In this presentation, the author will share an overview of the ways which traditional puppet villages and professional art theaters in Vietnam are conducting in order to preserve and promote water puppet theatre, including aspects such as training the artists, organizing the team, organizing the shows, promoting the puppet art, etc. The author also analyzes the opportunities and challenges of traditional puppetry villages and professional theaters in their works.

Vietnamese Water Puppets Hold in the Collection of the Czech Puppetry Museum in Chrudim

Filip Kraus | Palacký University Olomouc

The presentation is mapping Vietnamese water puppets hold in the collection of the Puppetry Museum in Chrudim and reporting on ongoing research on the origins of those puppets.

Among the 33 Vietnamese water puppets hold in the museum, four may be from the 18th century Bc and as much as six of those puppets may be from the 19th century. Nevertheless, our research in Vietnam revealed that only some of those puppets are authentic Vietnamese water puppets, while others can be old wooden sculptures from various Vietnamese temples, but not water puppets.

Nevertheless, the project map various productions sites from Vietnam and the water puppets produced at those places. It also bring together specialists on Vietnamese water puppets, who together collect significant amount of knowledge on the topic presented in this presentation.

SESSION VIII

P11: Language Diversity - Promoting Cantonese in and through the digital world

From Humanities to Digital Humanities: Cantonese Studies in the Big Data Era

Andy Chi-on Chin | The Education University of Hong Kong

Digital technology has created a significant impact on traditional humanities studies, and the term “Digital Humanities” was coined to reflect this new trend. This lecture will discuss, by means of a Cantonese digital

archive developed at the Educational University of Hong Kong, how Cantonese studies can be undertaken with the digital humanities approach. The data of the one-million-character archive was obtained by transcribing the dialogues of 80 Cantonese movies produced in Hong Kong in the mid-20th century. The archive not only documents, preserves, and revitalizes Cantonese, but also allows us to explore on-going linguistic changes in Cantonese and also tells us about the Hong Kong society of half a century ago.

The Cantonese Wordnet: recent developments and challenges

Joanna Ut-Seong Sio | Palacký University Olomouc

Luis Morgado da Costa | Palacký University Olomouc

In this talk we will share our goals and experience in developing the Cantonese Wordnet Project, a human-curated lexical database of Cantonese which is being gradually enriched with layers of information useful for both linguistic research and education.

Our talk will contain two parts: (i) we will start by broadly discussing the basic structure of a wordnet and the steps we had taken to build the Cantonese Wordnet, with the expansion approach, using the Chinese Open Wordnet (Wang and Bond, 2013, COW) as pivot, and the problems we encountered such as discontinuous lexemes, compositional telic verbs, lack of standardisation in Cantonese characters, alternation in pronunciation as well as the continuum between written Chinese and written Cantonese (which is essentially a spoken variant); (ii) we will discuss more recent developments on the Cantonese Wordnet, including an example corpus and a sense-tagged corpus, as well as interesting issues arose from the sense-tagging, such as segmentation problems as well as missing/mis-matched concepts in the Princeton WordNet, and potential solutions to the problems.

The talk will be of interest to anyone interested in Cantonese in particular or/and digital lexicology in general.

Cantonese language curriculum design for a diverse student population: A case study of a Canadian university

Zoe Lam | University of British Columbia

Raymond Pai | University of British Columbia

By discussing innovations of curriculum design for a Cantonese language program in a Canadian university with a diverse student population, we argue that critical language awareness (CLA) (Pennycook, 2001) can promote students' understanding of social justice and language rights, which are beyond learning outcomes of language proficiency. In an elementary-level course for Cantonese heritage speakers who are English dominant, we adopt pedagogical practices that exert learners' agency in proclaiming their unique identity and (re)claiming their membership in the Cantonese community. For example, as part of the assessment, students are required to create video content in Cantonese to be circulated on online video-sharing platforms. This practice not only pushes learners to extend their domain of heritage language use from private to public spaces, but also encourages them to actively shape the discourse about the diaspora community, and to enrich the diversity of Cantonese content in the cyber world. In the second part of this presentation, we draw data from an intermediate Cantonese course with a theme of social issues and popular culture. Twenty-eight intermediate to advanced level students with diverse backgrounds (heritage, literacy-skilled, native) rank their preferences in course delivery mode, content topics, along with their own inputs and suggestions for this course during and after completion of the course. Based on the data and the instructor experience of curriculum designs, we argue that an emphasis on critical thinking skills and critical language awareness are keys to effective and meaningful learning for students of various backgrounds within the same classroom at these levels. Students and teachers could utilize CLA as an instructional model to identify problematics of power, interrogate their own positionalities, subjugations, agencies, and desires, as well as strive to transform the status quo in an effort to disrupt current realities and enact social change (Cushing-Leubner, 2019).

P12: Sinophobia in the (New) Rise of China

“Rereading Franck Billé; Reframing the Making of Identity at the Margins”

Allen Chun | National Yang Ming Chiao Tung University

Set in the context of the new rise of China, this has invoked Yellow Peril discourses, while casting the global expansion of Chinese political economy in peculiar light. But beyond literal meanings, one can argue that the history of Asian societies has always formed in its context of ongoing love/hate relations with China. Sources of this tension are always changing. Sinophobia is not a general racism but an abstract response to conditions that engender passions and politicizations.

Politics of Sinophobia: China and the Chinese as Dangerous Subjects in the Agriculture of the Russian Far East

Sergei Ivanov | Institute of History, Archaeology and Ethnology, FEB RAS

Nationalist or conservative narratives in Russia imagine Chinese takeover or expansion in Russian border regions as a real threat and call for concrete actions to prevent it. The paper aims to show how the politics of Sinophobia emerges as a set of practices that transform “China” and “the Chinese” into undesirable and dangerous subjects. Studies on Sinophobia usually treat protests and overt anti-Chinese sentiments in mass media as the most common practices to oppose ‘China threat’. However, they are rare in Russia as the government has been suppressing non-government activities since the early 2010s. Using the example of the Chinese presence in agriculture of the Russian Far East, I show the covert but more effective practices of politics of Sinophobia, including physical isolation of Chinese labourers, legal restrictions on agricultural land use, and administrative restrictions on Chinese labour. While, according to Russian authorities and business people, such practices stem from the need to regulate local social security and economy, they also have deeper geopolitical roots.

‘Poisoned Waters and Tamed Birds’: historical and present day dehumanizing sinophobic narratives from Russian Siberia

Sayana Namsaraeva | MUASU, University of Cambridge

Sinophobic sentiments in Russian Siberia are tied to specific historical events and embedded in particular cultural contexts due to its geographical proximity to China and more than three hundred years of encounters along the extended China-Russia border (Datsishen 2008, Dyatlov 2011, Bille 2017). My presentation will discuss one of the earliest specific stereotypes on Chinese among Russian colonists in Eastern Siberia, which can be traced documentally about the time of signing the Treaty of Kyachta (1727) between Russian and the Qing Manchu officials in atmosphere of mutual distrust and suspicion. That time Russian negotiators suspected their counterparts in possibility of poisoning local rivers - the Selenga and the Chikoi that run from Chinese side into Russia - to expel Russians from the newly conquered Siberian territories (Namsaraeva 2018). Specifically, along with introducing other ‘historical’ Sinophobic fears which appeared later in the region, such as accusing Chinese traders in using ‘black magic’ in the context of growing border trade in the 19th century (Cherepanov 1867), or suspecting Chinese farmers in growing contaminated ‘poisoned vegetables’ in the 2000s (Grigorichev & Koreshkova 2022), I will talk about new Sinophobic narratives about invasive sea ravens (also known under another names as ‘cormorant’ and *Corvus marinus*), who are according to locals, are ‘tamed and controlled by Chinese’ to expel local species – an opinion which I came across recently during my fieldwork in a fishing village at the Lake Baikal.

Using a concept of ‘Anthropological machine’ (Agamben 2002), which works to dehumanise certain groups of people – e.g. Chinese and Asians in the context of the historical ‘Yellow Peril’ - I will argue that my fieldwork material suggests that anthropological machine can also work to ‘superhumanise’ certain groups and endue them with supernatural powers and abilities of a super race. Whether it was just an idiomatic fearsome metaphorical comparison to depict Chinese as invasive sea ravens, who are expelling ‘local species’ (local community) from their land – that will be just another dehumanising narrative, or it was an attempt to apprehend economic, political and military rise of China also as a cosmopolitical super power – that will be

a new superhumanising narrative, they all are describing changes in attitude towards China's transformation with new elements of awe to Sinophobic fears and anxieties.

China's Soft Power in Uzbekistan: Promotion and Perceptions

Azim Malikov | Palacký University Olomouc

Since the beginning of the 21st century, there has been a significant economic growth of China and the strengthening of its influence in Central Asia. When interacting with the Central Asian states, China both relies on previous experience of interacting with the global world and tries to develop an approach to each state based on its characteristics. Given this complex regional environment, in terms of influence, China primarily uses soft power in the form of the Confucius Institute project, educating Uzbek students at Chinese universities, fostering tourism, interpersonal communication, cultural and scientific exchange (Tolipov: 2020; Pan, Su-Yan. 2013). Considering that a large part of the older generation of Uzbeks is influenced by Soviet stereotypes and Sinophobia, China's soft power policy is directed at the country's youth. To understand the perception of China in Uzbekistan, it is necessary to separate the opinions of the political elites and the population of the country. The authorities of Uzbekistan, while maintaining growing and close economic ties with China, do not interfere with the implementation of some of China's soft power strategies in the country and are not afraid to introduce Chinese elements into the local culture of certain regions where there is no Uyghur community. At the same time, however, the opinion of people in social networks is taken into account. In pursuing the soft power policy in Uzbekistan, China faces some problems, which are explained by many reasons, one of which is the problem of infringement of the rights of the Uyghurs in Xinjiang. The Uyghurs are considered as the people closest to the Uzbeks, and a large Uyghur community lives in Uzbekistan, so this issue is of a sensitive nature for the society in some regions of Uzbekistan. The paper will analyze different views of the Uzbek society on China's soft policy in Uzbekistan. In particular, the following issues will be explored: the tools that Beijing uses to enhance Chinese „soft power“ in Uzbekistan and indicate some of its goals, and a number of aspects that hinder the implementation of Beijing's desire to create a better image of China in the region.

SESSION IX

P13: Civilization Crisis

Is green and sustainable technological innovation a potential driver of environmental performance? an empirical investigation across the ASEAN region

Shazia Rehman | Pak-Austria Fachhochschule, Institute of Applied Sciences and Technology
Ondřej Holý | Palacký University Olomouc

Environmental degradation is a significant concern that jeopardizes global sustainable production and consumption. In this instance, ASEAN (Association of South-East Asian Nations) has contributed to a considerable amount of carbon dioxide (CO₂) emissions throughout the modernization phase. However, there is a paucity of information within this region on the non-linear impact of transitions in green and sustainable technological innovation on CO₂ emissions. In response, the present work endeavors to bridge the existing research gap by examining the asymmetrical and periodic interactions between green and sustainable technological innovation and CO₂ emissions by employing cross-sectional time series data of 7-ASEAN economies over the period 1990 to 2017. The co-integrating connections between the specified parameters were established using the Wester-Lund cointegration technique. Further, the Cross-Sectionally Augmented Autoregressive Distributed Lag estimator revealed that negative disruptions in green and sustainable technological innovation lead to CO₂ emissions during downturns. Secondly, the findings confirmed positive surges in green and sustainable technological innovation minimize CO₂ emissions during times of economic expansion. Also, as compared to foreign direct investment, current statistics indicate that renewable energy utilization seems to have a substantial impact on reducing carbon emissions. Besides, the robustness analysis corroborated the uniformity and validity of the given outcomes. Consequently,

the outcomes divulged a counter-cyclical interaction between green and sustainable technological innovation and CO2 emissions.

Famine Relief Manuals as a Means of Crisis Management: Plants Between Pragmatism and Ideology

Kateřina Šamajová | Palacký University Olomouc

The genre of Chinese botany was well established even before its confrontation with its Western counterpart in the late 18th and early 19th centuries, representing a continuous effort of the Chinese imperial state to distribute knowledge about plants to the masses. This paper postulates that maintaining the production and compilation of state-commissioned literary works about plants constitutes a pivotal role in maintaining the validity and legitimacy of the imperial rule. Studying the Chinese canonical plant knowledge revealed recurring patterns in preventing and managing subsistence crises in Chinese history. Through the lens of environmental history, famine is never an isolated phenomenon but rather a direct cause or consequence of other crises, whether man-induced or natural. By providing the common folk with the crucial knowledge of strategies for combating hunger, the Chinese imperial state apparatus has provided us with a unique (sub) genre to study in greater detail.

This paper will explore and postulate potential incentives by reading between the lines of what Needham scholars consider a famine manual by focusing on its form and content. The role of ideology in the Chinese plant-studying tradition will be discussed, primarily focusing on the context of its conceptualization in what is perceived as “scientific” while drawing parallels with the current topicality and salience of studying the conception and dissemination of famine-preventive manuals in our time.

Cultural Heritage or a Survivalist Strategy? An Analysis of Food-Preserving Practices in the Contemporary North Eurasian Blogosphere

Kateřina Šamajová | Palacký University Olomouc

Renata Čiřmárová | Palacký University Olomouc

Ondřej Kučera | Palacký University Olomouc

This paper on Eurasian material culture represented by cabbage-related cultural practices serves as a pretext for a deeper understanding of the similarities and differences between diverse cultures. In order to conduct a comparative analysis on a larger scale, we incorporated the digital representations of contemporary cabbage pickling practices in four countries - the Czech Republic, Russia, China and Korea, intentionally aiming for balanced Asian and European representation. This paper combines a diachronic and a synchronic approach, the diachronic serving as a theoretical basis and the synchronic approach reflecting the contemporary reality to observe the change in cultural practices relating to cabbage pickling. Through our survey of historical and contemporary pre-pandemic and post-pandemic data, a hypothesis relating to the salience of distributing knowledge on food preservation in times of crises will be tested. Due to the still ongoing epidemiological crisis and a major war conflict affecting several of the observed countries, the obtained data, therefore, represent a unique opportunity to determine whether the current crisis has reinstated the importance of mastering and spreading the art of food preservation even in the domain of the digital.

SESSION X

P14: Panel on Identities

Naming a Child in Japan and Taiwan in the Twenty-First Century

Ivona Barešová | Palacký University Olomouc

Petr Janda | Palacký University Olomouc

Names are often said to reflect various trends in society; understanding social development can help us understand and explain the name trends of a particular period. At the same time, analyzing names and naming practices can help us reveal or evidence more general changes in society. This paper explores naming practices in contemporary Japan and Taiwan – two countries with a long history of mutual contact and influence. Interviews with ten Japanese and ten Taiwanese parents were conducted to gain a better understanding of the actual process of name selection in these two cultures in recent years. The analysis reveals interesting cultural similarities and differences and illuminates what such a name selection process can look like, what attitudes the interviewed parents take towards traditional practices, and what they find important in terms of their children's name choices. The findings are discussed in the context of ongoing changes in society and the family in particular.

Create community-based tourism space in the right way in Vietnam

Nguyen Thu Thuy | Vietnam National University, Hanoi, School of Interdisciplinary Studies

Vu Thanh Ngoc | Vietnam National University, Hanoi, School of Interdisciplinary Studies

Community-based tourism is a global trend and is considered a strategy to improve or develop the local economy. Based on that reason, everywhere want to develop community-based tourism even if they don't really understand what it is or what is the most important element to develop the community-based tourism? This is also the reason why the development of community based tourism is becoming more unsustainable in developing countries. Do you think all places with tourism resources can develop community based tourism? We really want to show some case studies in Vietnam to prove that not almost localities could develop the community based tourism. Therefore, this article will focus on the reality of community-based tourism in some handicraft villages such as the Bat Trang Pottery & Ceramics village in Hanoi, Yen Duc Farm in Dong Trieu and Ha Nam Island village in Quang Yen, Quang Ninh province. They are all handicraft villages that developed or has demand to develop the community based tourism regarding their traditional handicraft, but not all of them can do it in the right way because of their incorrect understanding. In this research, we will give you the comparison between different kinds of community based tourism and also show you the major problems that appeared in these localities which is the community based tourism space. That is not only the natural space but also the cultural space that depend on the local community. Although this element is very important in development and the process to build up the local community based tourism but it is also the element which had wrong understood. Besides, the unknowledge about community based tourism space made them bring the wrong lesson from other localities to develop themselves. Anyway, in this article, we also want to give you some successful model of community based tourism that should be protected and upgrade following the sustainable. From that points to show you the conditions for the development of community based tourism need to be closed link or how to protect and use the community-based tourism space in the right way to ensure sustainable development. In addition, we also want to make suggestions to contribute to build an overview of community based tourism development for localities where having demand of this tourism development.

The Human Cost of Selective Human Rights Discourse: The Western Media's Representation of China and Pakistan

Syed Irfan Ashraf | University of Peshawar

In January 2020, a British journalist asked Pakistan's former Prime Minister Imran Khan about his silence over Uighur Muslims' persecution in his neighboring China. Mr. Khan held the Western media's criticism as "selective and "immoral." While Pakistan defends China's alleged rights violations in its resource rich Xinjiang province, it is a common impression in the country's political and military leadership that Pakistan is unfairly called out for its economic relations with China – China-Pakistan Economic Corridor (CPEC), a \$62 billion worth project one of them. Started in 2013, CPEC is part of China's Belt and Road Initiative (BRI), which not only is meant to expand China's influence from East Asia to Europe. But Pakistan military, the de facto sovereign of the country and a regional linchpin of the US geo-strategic interests, also highlights this massive foreign investment as an opportunity to break from the past: a shift in Pakistan's policies from geo-strategic to geo-economic. In this study, guided by "selective endorsement" theory (Lightfoot, 2012) and using critical discourse analysis, we endeavor to examine how the growing Pakistan-China geo-economic ties are represented in the U.S and Western corporate media. Since 2001, Pakistan has been a US ally in the latter's "war on terror" in Afghanistan. But the fate of this alliance is in jeopardy especially after the US troops' withdrawal from Afghanistan in 2021. Despite genuine human rights abuses in Pakistan and in China, however, we argue that Western media strategically and selectively project Pakistan and China as "exploiters" and "oppressors" and, therefore, purport to identify with the plight of marginalized and persecuted communities in the two neighboring countries. Instead of giving voice to the oppressed, this rhetorical strategy of "human rights as political football" (Heinze, 2008) tends to validate and reinforce a counter argument of the oppressors and exploiters, who by questioning the corporate media "morality," manages to discredit the human rights framework and divert attention from their own excesses. Creating wider implication for theory and practice, this instrumentalization of the human rights paradigm, we argue, robs this discourse of its universality, and the possibilities of emancipatory politics.

SESSION XI

P15: Sexuality and Identities in Literature of the Sinophone Borderland

Popular Art and The Formation of National Discourse In Theo Period of Birth of The New Vietnam (1900–1945)

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In the history of Vietnam, the period 1900–1945 was the birth period of modern Vietnam. Beginning with the movement Duy tân (Reform) marking the awakening of the Vietnamese people to the need to modernize the country and ending with the Revolution for independence in 1945, during this period, the basic configurations of the Modern Vietnamese have formed: nationalism associated with a new sense of national identity, mass education and public culture, popular art, new social classes, political parties....

The most important thing is that during this period, a concept of nation-state was formed based on modern concepts of ethnicity and race, replacing the concept of nation based on the Thiên mệnh (天命, T'ien-Ming, Destiny) of the Middle Ages. . What role do our visual arts such as music, literature, and theater play in creating a new conception of that nation? My article will analyze some typical shapes including: popular poems, history stories and "tân nhạc" (western-style modern music) songs. The art forms mentioned above will be placed in relation to the birth of the public education system and the changes in the national language in Vietnam in the period 1900–1945.

“Travelling through Shenzhen, Pyongyang and Burma: The Graphic Novels by Guy Delisle”

Paromita Bose | Mahindra University

Guy Delisle, a Canadian cartoonist, has written multiple comic books/graphic novels, on his travels across Asia. Some of these places are more remote and inaccessible than the others. But what comes through in these travelogues, is his perspective as the outsider, on cities, cultures and people. These narratives are candid, at times humorous, observant and also critical. This paper will attempt to examine the usage of the graphic novel format (a popular culture form) by Delisle, and how these visual images create an understanding and a narrative of these nations, in the public domain. In most cases his travels are a part of his job, wherein, he a liaison between a European Company and the place of posting. In Pyongyang, he is one of the few Westerners to be allowed into the city, and he uses this opportunity to document his experiences as a witness of the culture, the people and the politics. He thereby also provides an insight into a country that continues to remain an enigma. In Shenzhen, it is his anxiety of being away from home that comes through. He finds the city, to be cold and his hotel room for months, to be heartless. The presence of the barbed wires and electric fences at borders from the rest of the country adds to the disillusionment. That profit is the sole objective of the city unnerves him. His travels through Burma, in *Burma Chronicles*, have more of a personal touch, as he stays there for the entire duration with his family. However, this is in sharp contrast to the political scenario in Burma, which is dealing with insurgency, and where rumors are a way of the world. This paper will then attempt to look at this outsider's perspective on Asia, in most cases on cities that are not accessible to the public, and evaluate how these texts function as an eye into the complex political and cultural scenarios of these cities/countries. The approach will essentially be analytical. The choice of the graphic novel format for his narratives, which are essentially travelogues, aids to the visual literacy about these countries, and is another element of inquiry in the paper.

The Vietnamese Modernizing Discourse on Vietnamese Sexuality.

Filip Kraus | Palacký University Olomouc

The paper is a genealogical analysis of Vietnamese colonial and revolutionary discourse that applies Foucault's archeological methods to map discourses on sexuality, Vietnamese family and women's position in society at large.

Based on analysis of literature texts published in contemporary print the article describes how the morals, social vices and sexual perversions were used in Vietnamese colonial and revolutionary governmentality.

The paper argues that in revolutionary time, the colonial modernizing discourse about the race and various social vices (such as economic exploitation, social subjection of women, opiumania and prostitution) had been transformed into a fully revolutionary discourse, aimed at creation of new revolutionary culture and people. In the revolutionary discourse, the women were considered equal to the men and new revolutionary individuals had been freed from the family bounds in order to let them participate in the revolution and to create a new nation.

Moreover, revolutionary society considered prostitution as bourgeois anachronism and abolished the colonial social system as a dispositive of power in its governmentality that lead to economic exploitation, social subjectivity and political exclusion of the colonized people. In order to rectify the situation, a Russian biopolitical model with discursive usage of class determined perversions was used to maintain binary structure of Vietnamese society compromising various bio-races, classes and social groups, some of which were deemed for latter purification from Vietnamese social body during the Marxist-Leninists' prolonged August Revolution of 1945.

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