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Developing Sustainability Impact Assessments for Water Management Policies: Methodological Considerations from a Chinese Case Study

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This presentation introduces methodological approaches followed by a Sino-Italian research team¹ in developing a Sustainability Impact Assessment (SIA) model for water environmental management policies, in the framework of an ongoing research project funded by the EU.²

SIA consist of procedures and methods by which a policy or project can be judged as to its impacts on the sustainability of a system, pertaining to economic, social, and environmental dimensions. Large use is made of SIAs for ex-ante policy analysis, in order to inform policy formulation by comparing different possible scenarios. SIAs are used as well in ex-post policy analysis, evaluating results of a policy based on a certain baseline, in order to provide recommendations for better implementation, and/or to inform future policies.

Typically, Multi-Criteria-Decision-Analysis (MCDA) tools are utilized in SIAs, since they provide a framework which assists in integrating information pertaining to different indicators, and expressed in different units of measurement. They allow as well to integrate stakeholders' preferences with regard to sustainability dimensions, indicators, and their relevant weight.

Contents of this presentation include main characteristics of MCDA modeling (definition of indicators, classes, and weights) and participatory methods adopted in an on-going case study, targeting a water environmental management project carried out in a peri-urban lake in the Taihu area (Jiangsu Province, P.R.China). The presentation also touches upon issues of scarce availability, accessibility, and reliability of data, proposing possible strategies to minimize their impact on SIAs related research activities.

¹ Venice Ca' Foscari University, Chinese Research Academy of Environmental Sciences (CRAES).

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Hydro-Hegemony and the Regulation of Trans-Border Water Resources: the Case of the Sino-Indian Border

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The lead editorial in the Mizoram Post on Tuesday 31 March 2015 was titled, 'China's Hydro-Hegemony: Dry up Northeast India'. The Mizoram Post may not be widely read outside north-east India yet its concern regarding the damming of the great Brahmaputra River, whose upper reaches are known as the Yarlung Zangbo in China, is widely shared in India, and globally. In addition to damming the river in various locations as it falls rapidly from the Himalayan plateau to the Assamese plains for hydro-electric power, China is considering a mega-project to divert water from the river towards regions of China suffering from severe water shortages. The Great Western Route Diversion Project as it is known has aroused considerable negative reactions in the downstream riparian states of India and Bangladesh and been the subject of international comment.

After introducing the current state of progress and the way in which political parties and NGOs in India have articulated their opposition to China's plans, and the ways in which the Chinese

government has attempted to deflect criticism, this paper discusses the legal issues involved in hydro-hegemony and the nature of problems encountered in upstream-downstream negotiations. The issues that China and India are confronting are by no means unique, and there exists a body of law concerning international water cooperation achieved through bilateral and multilateral treaties, for example the 1992 UNECE Convention on Trans-boundary Watercourses and International Lakes and the 1997 Convention on the Law of the Non-navigational Uses of International Watercourses. The power asymmetries that are implicit in upstream-downstream relations, and the international and local conflicts that can erupt as a result of dam construction and water diversion are central points of concern here. The Sino-Indian border furthermore is not the only locus for China's engagement in protracted negotiations with its riparian neighbours, examples being China's interactions with the members of the Mekong River Commission, and its negotiations with Kazakhstan regarding China's water withdrawals from the Irtysh and Ili Rivers that have resulted in an aggravation of conditions in that already water-stressed state. The stakes are high for all involved, yet as Fred Pearce (2012) noted in the *New Scientist* China was one of only three nations to vote against a proposed UN treaty on sharing international rivers. While China may be geographically in a superior position as the upstream counterpart regarding the Mekong, Irtysh, Ili and Brahmaputra Rivers, and is certainly in acute need of water and hydro-electricity, its international reputation and its willingness to engage its downstream neighbours, when they deploy what Uttam Kumar Sinha (2012) terms counter-hydro-hegemony strategies, in constructive dialogue within the framework of existing international law, render the conundrum of international water rights even greater, and poses China's leaders a problem that without doubt stretches far beyond China's borders.

The Social Construction of Seawater in Japanese Fishing Communities: some Preliminary Reflections

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This paper, based on ethnographic research conducted in some fishing communities of Ise Bay, gives a preliminary overview of the cultural practices of social construction of seawater. The purpose of this research is to consider seawater as an example of "bi-dimensional interaction" between the maritime environment and local communities, in which the variety of symbolic-cognitive aspects of the perception of the landscape is manifested by a series of meanings related to local knowledge, language, ritual practices and processes of signification of the territory. Attention is directed initially to rituals and ceremonies (seawater scattering, immersing portable shrines into the sea, purification with seawater, sea tide rituals) and local festivals focused on the seawater and fishery symbols. Second, some examples of the role of the language in encoding maritime environment will illustrate the fundamental importance of continued vitality of local dialects as a means for sustaining the integrity of local knowledge systems and cultural heritage. Finally, the paper introduces the analytical framework based on a social constructionist perspective that includes aspects of phenomenology and symbolic interactionism to define the role of seawater in discursive practices of production of meaning.

Clothing the Jiangnan Great Canal People in 1930': Visual Documents for a Social Analysis

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The Grand Canal of China is not only the world's oldest and longest canal, with its 1,795 kilometers (or 1,114 miles), 24 locks and 60 bridges. Today, it is also a challenge for human and ecologic balance between North and South of China. In some places it will change from downhill to uphill. Why? To provide water to northern China. Half of the population of China now lives in the North, but that region has only 1/5th of China's water. According to experts' calculations, this megaproject will be the largest of its kind ever undertaken. When completed (in the year 2050), the massive renovation of the ancient Grand Canal will move 44.9 billion cubic meters of water annually.

While the Chinese authorities are going to turn the water around and the flow of the Grand Canal will be changed from South to North, it seems interesting to know more about the history of the floating population lived along the Grand Canal. This ancient waterway as a means of communication, commerce and cultural exchange between the northern and southern regions of eastern China, aided in the defense and unification of the country. Despite temporary periods of desolation and disuse, the Grand Canal furthered an indigenous and growing economic market in China's urban centers since the Sui period. It has allowed faster trading and has improved China's economy.

The southernmost section of the canal runs from Hangzhou in Zhejiang, where the canal connects with several rivers named the Jiangnan (or 'South of the Yangtze') Canal is very heavily used by barge traffic bringing coal and construction materials to the booming delta. Despite the technical challenge of the project, it also raises a floating population question.

This research based on visual materials will analyse the clothing habits of the Grand Canal various populations. This work will supplement the technical approach of Needham or Worcester in a more visual, anthropological and historical ways. Since these scholars, very few Westerners have paid attention to the study of this populations.

The corpus of images

In 1932, the French Jesuit Joseph de Reviers de Mauny (1892-1974) was sent to China to research the Jiangnan Mission of a century erratique and to visit the Fathers established in this area. As delegate of the Office of Faith Propaganda, a Vatican organisation, he spent ten months travelling from Shanghai to Beijing crossing the Jiangnan area and following the Great Canal.

He left us a great photograph report on Jiangnan population and more precisely, the floating population of the Grand Canal and others canals traversing this region. His artistic skills and humanist regard provide us a rich view of daily life, habits, clothing, traditions of workers, farmers, peasants, fishermen, boatmen, hookers as well as all the categories of workers who gravitated around the rivers, especially lower classes.

What Father Jo's photos give us is the interpenetration between water and land, peasants and boatmen in a same environment and in a wider social and economical perspective. This interaction between different labourers and communities offers a new vision of these people. It could be suggested that these photographs show an homogeneity of the Grand Canal population because of their inter-dependency opposite to traditional division of workers. Of course, fishermen and peasants had their own traditions and their own religious beliefs, but the natural environment

contributes to the cohesion of these poor communities. This homogeneity also appeared in working and daily clothing.

Hydro power in Japan: a solution to energy transition?

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Water in East Asia

Hydro power generation has a long history worldwide. In Japan too, electricity production from water resources can be traced back to Meiji era. Indeed, Japan has rich water resources and different type of hydro facilities were built to provide electricity to fast urbanizing cities, but also to promote electrification of rural areas. After World War 2, while large scale plants with dams were constructed, the need to provide a huge volume of electricity to accompany growth and related life style changes led to turn to coal and oil thermal power generation, which infrastructure building was less time consuming, adding later nuclear power plants. Since the mid-90s, while hydroelectricity accounts for some 10% of Japan mix, climate change imperatives first, and more recently the energy constraints which came out from Fukushima accident, led to a renewed interest for renewable energies.

But surprisingly, since global warming and reduction of CO2 emission became at stake leading to an increased interest in renewable energies, policy makers in Japan have put more emphasis on solar or wind alternatives. The new energy act of 1997 which focused on new energy alternative to oil did not include hydro power until its revision in the mid-2000s, pushed by local players. The feed in tariff still is more advantaging solar generation than hydro, although METI also subsidizes local hydro power infrastructures under certain conditions.

Small scale (micro) hydro facilities which might to some extent help solving other water related issues (floods...) while using untapped resources such as irrigation water for example, now seems as receiving more attention. Less risky and damaging in terms of landscape or population displacement than large hydro plants, they benefit from new technologies leading to better technical solutions (less costly) but also to new energy management solutions which increase the scope of locally produced energy use.

After having briefly presented Japan water resources and hydro power generation, the paper will look at both the evolution of the policy framework and the local strategies to analyze the possible reasons why hydroelectricity, which generation is rather stable compared to solar or wind, has long appeared less attractive to the Japanese government before discussing the role hydro power could potentially play in Japan present or future energy transition.

Media Images and Regulatory Transformations in Japan's Waterworks and Electric Power Industries

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This presentation will analyze the Japanese waterworks industry in cross-sectoral context. It explains how and why Japanese actors sometimes choose to restructure some highly regulated sectors, and forego the restructuring of others despite growing inefficiencies. Many of the contemporary studies of blocked structural reform (e.g. Tilton 1996; Katz 1998; Mulgan 2002) base their explanations on the maximization of material self-interest of actors advocating incumbent protectionism. However, this does not seem to be borne out always by consumer and producer survey data, eroding financial statements of incumbent suppliers and consumers, and the various political linkages (or lack thereof) in the government-business relationship. Despite sharing similar characteristics associated with natural monopolies like electric power (i.e., capital-intensive industry with economies of scale, barriers to entry, and complex transmission networks), the waterworks sector in Japan remains a highly fragmented industry, characterized by small-scale, publicly-owned and privately-owned companies regulated mostly at the prefectural and municipal levels. Yet, the growing inefficiencies of the sector since 1975 (e.g. rising prices, falling productivity, and declining consumer welfare as a percentage of disposable household income) have spurred little action among decision-makers to consolidate and restructure the waterworks industry. Why? This presentation offers a working hypothesis rooted in policy imagery and political attention that explains Japan's puzzling agenda-setting and decision-making behavior in these two sectors.

Behind the Waterfall of Cultural Diplomacy

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The waterfall is beautiful, powerful and seemingly transparent, and yet is also a curtain drawn over the caves of reality lurking behind it. This paper examines the effectiveness of the Chinese authorities' soft power initiatives, China's cultural diplomacy's imbrication with general political diplomacy and the regime's use of such diplomacy to install complacency and amnesia regarding the rights abuses and the lack of freedom of expression and academic liberties in China itself. Since the turn of the century, China's economic power has grown massively, and with it the desire to control and craft its cultural image abroad. This has been achieved internally by an increasingly policed Internet and by close surveillance of cultural activities, and abroad by China's soft power cultural diplomacy initiatives via its network of Confucius Institutes. But at the same, in China itself, contestation of the authorities' control over society and culture has come from the likes of avant-garde artist Ai Weiwei, who though under house-arrest continues on a daily basis to use Internet to mount his counter-propaganda offensive and embarrass the Chinese government. Since the Tiananmen Massacre in 1989, China's authorities have staged the Olympics, have had a Chinese woman win the Miss World competition, are set to put a person on the moon, and claim

to be engaged in the 'war on terror.' Yet despite these aspirations to global acceptability, the government has not yet managed to control dissent and despite all its efforts the Chinese culture the world most appreciates is unofficial and fractious.

Over the past year the authorities have imprisoned a number of academics, most famously Ilham Tohti. The people of Hong Kong have demonstrated massively their unwillingness to accept an undemocratic future. These are the realities that academics involved in China studies in Europe have a duty to contrast against the efforts of China's authorities to project an image of China as peaceful, harmonious and 'normal.'

China according to China: Web-Based Nation Branding of Chinese Culture, Geography and History

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Confucius Institutes were established in 2004 and until 2014 were active in 126 countries all over the world. Confucius Institutes are administered by a spin-off agency of People's Republic of China (PRC) Ministry of Education, namely Hanban/Confucius Institute Headquarters. Some of the main stated purposes of Hanban are the promotion of Chinese culture and mandarin language abroad, the enhancement of the educational and cultural cooperation between PRC and other countries as well as the development of the relations held by the above-mentioned parties on a friendly basis. In this respect, the Confucius Institute Online (CIO) website, with contents available in Chinese, English, and other languages, serves as a powerful instrument in communicating the Institute's message.

As Confucius Institutes are partially influenced by the PRC Ministry of Education in their policies and activities, they are thus subject to scrutiny on grounds of political motivation and are object of controversy from many points of view. The refusal of some universities to host a Confucius Institute in their facility is based on the concern about the peculiar arbitrariness of the teaching strategies adopted. The fear that such a strong and influential language and culture school could affect the freedom of research induced some universities to decline the offer of funds granted by Hanban. The suspicion or the actual report of human rights violation in the context of the hiring practices lead some universities to abandon the partnership with the PRC Ministry of Education.

Therefore, this paper mainly aims at investigating the main features of Chinese culture, history, and geography as they are illustrated in most of the CIO website contents. Is this process of nation-branding comparable to an attempt to create a new identity for China? To what extent is this discursive practice productive? This survey will pose other questions: are most of the Confucius Institutes features perceived as worrisome reflected in the contents of CIO website? Would a non-critical fruition of the contents displayed possibly lead to a misperception of the Country? The present analysis will contribute to a better understanding of the *modus operandi* adopted by Hanban when describing PRC in terms acceptable to PRC itself.

EU2020 2025: the cultural conditions of an innovation strategy

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The EU2020 and EU2050 strategy is an inclusive research and innovation policy having for goal Europe long-term economic competitiveness and growth as a unified region in a globalized economy. This globalized economy is characterized by intense industrial and scientific competition and by intense cultural and religious antagonism. In its present stage, globalization is not leading toward peace but toward increased tensions. In this context, the EU strategy requires an inclusive diplomacy establishing the long-term conditions for economic growth and competitiveness.

The two main aspects of such diplomacy are cultural and scientific. They constitute the context of this EU strategy and they greatly condition its potential success or failure. The globalization process intensified competition between economies and interactions between social systems. It also intensified interference between *cultures*. In this sense, culture designates multiple parameters and their aggregation, including the conception, organization and role of knowledge activities, among them what is called “science”, the distinction between “science” and “technology”, etc. Cultural and scientific diplomacy are therefore closely related.

Furthermore this conception of *culture* covers the whole field of human and social sciences as they developed in Western Europe in the second half of the 19th century, as they spread around the world since the late 19th century and slowly mutated according to national or regional *cultures*, or were rejected in the name of a national, ethnic or religious identity.

Since the 1990s, a major aspect of the globalization process is the moment when Euro-American human and social sciences started to take into account that their assimilation and reconstruction had generated their mutation and the formation of a different configuration. This new configuration is commonly called Global studies. *Global human and social sciences* are quite different from usual comparative or inter-national studies taught in English. Their construction requires a critical evaluation of the formation, circulation and reconstruction of these disciplines, theories and discourses. Beyond theoretical aspects, Global studies make sense when they lead to precise and concrete case studies. One thing is sure: an effective cultural and scientific diplomacy requires cooperative research in *Global human and social sciences* with the goal to define common platform associating researchers from European and East Asian nations.

East Asian nations play a decisive role in this new stage of European policy. The first reason is that for a long time to come East Asia will drive the growth of the world economy. But there is a deeper reason, both cultural and scientific. East Asia and Europe have always been fascinated by their differences. At the present step of their evolution, it seems difficult for each of them to imagine their future in the mirror of their own historical experience. Their specialists in human and social sciences express the need to understand each other not anymore from within, to stop understanding the world *from inside out*. Our *cultures* need to understand themselves *from outside in*, from the perspective of the other.

Two examples of joint platforms for research and teaching will be presented in conclusion.

On Social Dynamics of Scientific Knowledge Circulation – Transnational flows in “Neuroscience” between Austria, Germany and Japan before World War II

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At the end of the 19th and the beginning of the 20th century two institutions arise, heavily influencing the course of development of psychiatry and neurology not only in Europe, but on the whole globe: In 1882 the Institute for Physiology and Anatomy of the Central Nervous System (later renamed Neurological Institute) is established in Vienna and 35 years later, the German Institute for Psychiatric Research in Munich opens its doors. Whereas the former institutionalized neurology as a specialized medical field for the first time, the latter had a more profound focus on clinical psychiatry. But both institutions shared a common goal: To provide the scientific foundation for psychiatry. They both deployed theoretical and methodological amalgams of different medical and natural scientific disciplines in order to give birth to a whole new field, today known as neuroscience. These early interdisciplinary operating facilities sparked a worldwide interest in neurological and biological psychiatric basic research.

Kure Shūzō, the so called founding father of modern psychiatry in Japan, was influenced by this tendencies and he sent his disciples to Heinrich Obersteiner in Vienna as well as to Emil Kraepelin in Munich, who established the two respective institutes. This phase of scientific transnational exchange is not only interesting regarding differing depictions of the collaboration of Japanese scholars with Austrian and German psychiatrists, but their close professional and personal contacts represent a unique document of scientific cooperation and circulation of knowledge between military rivals in the turbulent times before, during and after World War I. The rapid transformation of Japan from a feudal society to an economic and military global player is of special interest here. As scientific development was one of the primary goals of the emerging Japanese nation states agenda of modernization, it is not surprising that they sent their scholars to Vienna and Munich in order to adopt state-of-the-art medical research. The fact that Japanese psychiatrists were able to publish articles in renowned scientific journals proves that Japan actually quickly evolved to an internationally acclaimed actor in the field.

In my presentation I want to show how scientific exchange and the circulation of psychiatric knowledge of Austria and Germany with Japan was shaped by different political, social and economic settings. Nevertheless, despite all the regional distinctions, the process of formation of psychiatric-neurological research institutions in the late 19th century also bears some intriguing similarities: The increasing interest of the state apparatus in these institutions at the dawn of the 20th century. Through analyzing this episode of the transnational history of science I will not only highlight the tremendous influence of German and Austrian medicine on Japan, but I am going to decipher a network of mutual flows between Austria, Germany and Japan.

"Football diplomacy in the East Asian postcolonial world – Japan and the quest for normal state status"

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The peripheral status of Asian football in the global order of the world sport is rooted in the historical experience of military, political and economic dominance of the West. Since football reached the Far East at a time when European colonialism was giving way to growing US American influence in the region, it never acquired significant meaning in the relationship between the West and the East. However, within the postcolonial world of the North Pacific, football has become a powerful cultural resource for the purpose of representation over the past 20 years. This chapter is looking at the way in which football has been appropriated by Japan, as well as by its former colonies Korea and China, to express and negotiate ideas of identity, power, status and global norms in international relations. Particular attention will be given to the Japan/Korea World Cup 2002 and new political formations initiated by parliamentarians and bureaucrats from Japan.

China, Japan and the Arctic: Diplomacy of economy and science

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Two years have passed since China and Japan were accepted as permanent observers of the Arctic Council along with other Asian states such as India, Singapore and South Korea. The Arctic Council is the largest and most influential policy-forming inter-governmental organisation on the Arctic Region. Before their decision was made, both China and Japan had gradually increased activities related to the Arctic. There was a degree of speculation and concern about these two countries' 'real intentions' in the Arctic, as they are geographically far from the Arctic and cannot claim sovereignty of the region. In an attempt to answer this question, in my previous papers I referred to the concepts of economic security and economic diplomacy and have shown that both China and Japan primarily use 'political' tools of economic diplomacy to achieve primarily economic goals than 'economic' tools to achieve primarily political goals. In particular, China and Japan have used cooperation in science and technology as one of the tools of economic diplomacy in the Arctic. Much of the existing literature on science diplomacy is empirical and lacks a theoretical understanding of the role science (both knowledge and epistemic communities) is given in foreign policy. Against this background, in this paper I will first review the concept of science diplomacy and particularly its relation to economic diplomacy. As case studies, I will then build upon my previous research on China, Japan and their economic diplomacy. I will shed light on the scientific activities of these two countries related to the Arctic in order to assess how governance or promotion of science affect China and Japan's relations with Arctic stakeholders, including the national governments of the coastal states.

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