

# CAPI ASIA-PACIFIC FORUM

On October 28, 2011, CAPI hosted a campus wide forum, giving the University community an opportunity to come to together to discuss the Centre, internationalization, and the importance of the Asia Pacific region. The Forum was part of a series of conversations the Centre is having with its constituents in order to set its future direction that will best serve the University.



The mainstreaming of the Asia Pacific across Canada has set a new agenda for research centers, such as CAPI, and now is the time to reinvigorate the capstone of the University's bridge to this dynamic region.

The morning kicked off with a series of speakers:



[Helen Lansdowne](#), Associate Director of CAPI offering a snapshot of CAPI's history; [Andrew Harding](#), Director of CAPI providing an overview of where CAPI is going and how the new direction intersects with the University's plans for internationalization; [Paul Evans](#), Director of the Institute of Asian Research at UBC providing an overview of what other Canadian universities are doing in their approaches to the Asia Pacific Region; and [Paul Sacilotto](#), Consultant, Integra Strategic Solutions Inc. providing a synopsis of CAPI's strategic planning process.

*Note: The Powerpoint presentations of Helen Lansdowne and Andrew Harding are posted on [CAPI's website](#).*



During the second half of the Forum, the participants were invited to contribute to breakout groups addressing the question: What would a reinvented CAPI look like? Lively discussions followed, as did a plenary session that brought together the various recommendations as to how CAPI can continue to meet the needs of the University in light of the 21<sup>st</sup> Century being the "Asian Century".

# Opinion Piece: The Limits of Law in Colonial Settings

## A Tsinoy Lesson from 17<sup>th</sup> Century Manila

By Andrew Harding



In September 1686 Charles II, King of Spain, made a Royal Decree providing that all Chinese should be expelled from Manila. The Chinese had been causing grief to the colonial government there, and it had been said by the government that there was a danger of a Chinese attack on Manila itself. The Chinese in Manila were a potential danger and had to be shipped back immediately whence they came. There were no ifs and no buts, for the King had spoken. Except one. Given that the stated mission of the Spanish Empire was to convert its subjects to the Catholic religion, those Chinese who had converted would of course be allowed to stay.

It was perhaps predictable that such a drastic decree would encounter difficulty, but colonial powers were wont to leave the problems of implementation to its far-flung representatives who were paid well for solving such difficulties.

The first of these was that communications being very uncertain in those days it took the decree no less than two years to reach Gabriel de Curuzealegui y Arriola, the Governor-General in Manila, having travelled across the Atlantic to Veracruz on the Gulf of Mexico, up the mountains to Mexico City, and then down again to Acapulco on the Pacific coast and across the ocean to the capital of that archipelago named for the King's illustrious predecessor, Philip II. It arrived in Manila in late 1688.



It is in the nature of these things that a law deals with the situation at the time it was made rather than the time it falls to be implemented, and even in the relatively slow-moving world of the late 17th century, two years was a long time. The situation outlined in the communications from Manila sent by Don Gabriel himself in 1684 had changed somewhat. Manila was no longer threatened, and indeed it was the Chinese themselves who were now threatened by the local population. Given that the shadows of no less than five other Governors-General had darkened the graceful porticos of the palace in the Intramuros in the previous twenty years, and Don Gabriel himself was to leave office in April 1689, colonial governors clearly had little time to achieve anything, but plenty of opportunity to make catastrophic mistakes. Manila was in essence hardly more than a place where Mexican silver was exchanged for Chinese silk, and that only once a year. It was lightly defended. Moreover, the religious orders had great power and the government could not afford to offend them in matters affecting religion. Worse, Don Gabriel was subject to the vice-royalty of Mexico in addition to the court in Madrid. He had few forces and little revenue to make his government effective. Declining trade and customs evasion were just two of his fiscal problems.

Don Gabriel must indeed have felt that Madrid had precious little understanding of his predicament, and he had precious little in the way of power to satisfy its injunctions. True it was that the Chinese with their piracy and gang fights had caused him grief, and had assassinated the collector of the Chinese head tax in 1686. He had been hard put to restore order. More particularly, however, right now, as had happened from time to time during the 17<sup>th</sup> century (which had seen several massacres of Chinese), it was hostility to the Chinese that caused him grief. Only recently they had been accused of adulterating their bread with ground glass. Rumours of this had circulated for some months, and indeed a Crown judge had found them to be true before fleeing in terror to the arms of the Jesuits. But Don Gabriel had his doubts about the evidence: adulteration, probably yes. Frankly, he would not put it past their deviousness to put melamine in milk or something. But ground glass in bread? ... Come to think of it, how

come the rice-growing Chinese had cornered the baking business as well as several other trades? Ah, of course, the answer was that they had been granted such monopolies by the government itself in order to boost its flaky finances.

On the other hand the Chinese were not without their real uses. They brought skills such as baking and leather-working, they were crucial to the economy in facilitating the important trade between Mexico and the Qing Empire. Moreover, funding from Madrid was tight and Don Gabriel, like his predecessors, and quite apart from the monopolies, had to borrow money from rich men, of whom many were those very Chinese residents in Manila.

The receipt of the Decree must have occasioned Don Gabriel several sleepless nights. He could not ignore the King's Decree; but he could not expel the Chinese without drastic consequences, which might include bankruptcy and also the extreme violence of which he knew the Chinese were quite capable. The Chinese, moreover, were not easy to deal with. Eventually he announced the Decree and held his breath.

The first response was unexpected. But Don Gabriel could have reflected that the Chinese were as capable of legalism as the Spanish. It was not for nothing that Legalism was as important a strand of Chinese philosophy as Confucianism. The Chinese leaders came to him for some legal clarification. Since the Decree recognised that Catholic converts were allowed to stay, that certainly moderated its effect. But what of those Chinese who were willing to convert and requested instruction prior to baptism? Surely the King could not have intended that they, too, should be expelled? Certainly not, said Don Gabriel, those intending to convert would be allowed time to convert and then they could stay in Manila.

The Chinese left apparently satisfied but came back for further clarification about the implementation of the Decree. Given that many of them had lent money to the Government, which it could not repay until the galleons arrived from Acapulco a few months later, it surely could not be the King's intention that they should be sent back to China still being owed this money? Such a scenario might indeed have seemed rather attractive to the penny-pinching Governor-General. But not only was Don Gabriel a fair man. He also knew that if he did send them back without payment, the credit of the Government would be destroyed for all future time, and he would leave the Philippine finances in disarray. So he agreed. Of course those who were owed money would be allowed to stay until the galleon arrived and they could be paid off. But would the Chinese leaders be so good as to provide him with a schedule of such creditors and the amounts they considered were owed to them, so that this could be officially checked and their rights preserved? Certainly, came the reply.

The Chinese leaders returned in due course with the schedule. It seemed unreasonably long. On the other hand the government had been pretty ruthless in compelling the Chinese to lend it money. Checking the details in their usual cautiously legalistic way, the Spanish officials found that the list of those apparently owed money corresponded with perfect exactitude to the list of those Chinese who had not either converted or promised to convert. Thus Don Gabriel's own pronouncements had in effect promised to expel nobody from Manila. And he had another problem. Due to the vagaries of trade and weather there were no ships in which to expel anybody whatever the rights and wrongs of their expulsion.

Faced with this seemingly impossible situation Don Gabriel opted for a fig-leaf solution. He selected 1000 Chinese whom he reckoned were not owed anything and had not or would not convert, waited for shipping to become available, and sent them away to China, reporting back to Madrid that the decree had been implemented. His choice of number was astute, being neither large enough to make an intolerable dent in the Chinese population and cause raised eyebrows in Peking, nor small enough to cause eyebrows to be raised in Manila, Mexico City or Madrid. No doubt, by the time his report reached Madrid he would have been on his way back there himself, and thus able to clarify any concerns that might have been raised. In any case, by then, he no doubt reasoned, the court would be much more concerned with other decrees and the Chinese of Manila would, quite rightly, have faded from their consciousness.

In 2010 the numbers of Chinese nationals in the Philippines was 61,000, many more than those of any other country. The numbers of Chinese Filipinos is unknown due to their extensive mixing with the Filipino community, but is estimated at 22% of the population, including the mixed Chinese-Filipinos who are called 'Mestizos'. The word for Chinese Filipino is 'Tsinoy' which is made up of 'Tsino' (Chinese) and 'Pinoy' (Filipino). Chinese trade and business, internal and external, have been a crucial aspect of economic development in the Philippines ever since the 17<sup>th</sup> century. The Chinese have contributed unique elements to the syncretic culture of the archipelago.

In February 2011 at the Manila World Trade Centre the Manila Bakery Fair will be held. There will be 400 booths. It is organised by the Filipino-Chinese Bakery Association Inc.

Don Gabriel was a wise man who understood government, economics, and international relations. He probably had an acute sense of the forces of history. He also knew the limits of law as well as the advisable limits on meddling with the Chinese.

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Acknowledgment to John E Wills Jr's 1688: A Global History (2001) and the website of the FCBAI

This article was published in the Philippine Daily Inquirer:

Part 1

<http://opinion.inquirer.net/inquireropinion/columns/view/20110119-315279/A-Tsinoy-lesson-from-17th-C-Manila>

Part 2

<http://opinion.inquirer.net/inquireropinion/columns/view/20110120-315506/A-Tsinoy-lesson-from-17th-C-Manila-2>

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As a regular feature in [Asia-Pacific News](#), **Opinion Piece** invites members of CAPI's broader network to explore Asia-Pacific issues from a more personal angle. The opinions expressed in **Opinion Piece** solely reflect the views of the author and should not be seen as representative of CAPI's views in any way.

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## Human Security in China's Foreign Relations



To help us understand China's past and present with respect to human security and the environment, we turn to the work of [Dai Qing](#), a [Probe International Fellow](#), activist and journalist who has been speaking out against the Three Gorges Dam since the 1980s. In 1989, she published *Yangtze! Yangtze!*, a book of essays highlighting the concerns about the environmental and social effects of the dam, followed by *The River Dragon Has Come!* in 1998. Though Dai Qing faces constant harassment by Chinese authorities and is forbidden to publish in China, she has chosen to remain in Beijing where she continues to fight for freedom of the press, government accountability, and an open debate over the Three Gorges Dam.

Dai Qing was the keynote speaker to the conference that brought together scholars to discuss "Human Security in China's Foreign Relations" at the University of Victoria in November 2010. Madame Dai gave two public lectures, tenaciously examining the intersection of the Chinese state, the country's path to development and the environmental repercussions. In her Keynote address entitled, "China's "Rise" and the Environment's Decline", Dai Qing bravely spoke out against the inequities of China's chosen path to development and offered a surprisingly candid discussion of all that is politically wrong with China today. The audience was amazed, particularly in light of Beijing having announced a few days earlier that it would not allow the release of Liu Xiaobo from jail in order to receive his Nobel Peace Prize. Despite international pressure, the Chinese government would not budge from their decision, creating a reminder of the political atmosphere of harsh authoritarianism that prevails in China. Not one to let an opportunity pass her by, Dai Qing in solidarity with her fellow political activists explained to the audience that for all of China's economic gains, much politically has remained the same over the past 2000 years.

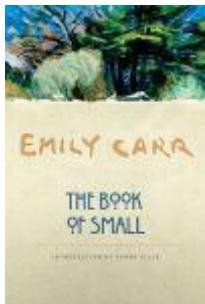
Dai Qing's second public lecture, "On the Completion of the Three Gorges Project", was a examination of the failure of the Three Gorges Dam. By analyzing hydropower generation, flood control, navigation, resettlement, water pollution and geological disasters, weather impact and the project's budget, Madame Dai was able to offer the audience a poor report card, more than twenty years after her first public protest against the dam.

## Emily Carr's Sympathy and Empathy towards Chinaboy Bong

By Yongbin Sun



On the first page of *the Book of Small*, Emily Carr's second book, a Chinaboy was mentioned: their Sundays "began on Saturday night after Bong the Chinaboy had washed up and gone away" (Carr 1943: 1). It is an image of a child labourer and servant. In the following narration, Bong was a part of Emily's childhood. He started to work as a servant at the age of 12 and worked many years in her family.



Emily draws sympathy towards Bong. "When things were more than Bong could bear he sat down and cried. ... [He] would rub his big sleeve across his eyes, run out to the barn and sing a little Chinese song to the cow" (101). To Bong the cow was a great comfort. He had no other choice. He couldn't seek haven from Mum. His mum was in China. What he could do was to go to the barn and talk to the cow. There he could find peace. The cow was his only company. "She [the cow] would stop chewing, roll back her ears and listen to the Chinese words as if she

understood them”(101). According to Emily, Bong loved the cow and the cow could understand this.

This sympathetic description towards Bong is actually Emily’s own empathy. She was unnoticed by others and lived a solitary and poor life for a lengthy period. Particularly when she almost completely gave up painting and, in order to make a living, built a guest house, and took to be a landlady. At that time she herself identified with Bong’s situation to a certain extent. She kept a Bobtail kennel and also had a monkey called Woo. She found these animals’ existence was “more comprehensible than those of humans,” and she got “relief in the companionship of her dogs and devoted herself to the activity of raising them with all the ardour and enthusiasm which she had thrown into her creative work” (Carr 1946: ix). And one of her biographers Tippet thought “Emily received great pleasure from the ‘adoring Bobtail devotion’ of the dogs, from their company on Beacon Hill, and their dependence on her” (Tippet 1979: 124). In *Bobtails*, one of her most memorable pieces of writing, Emily quoted on the dedication page from Walt Whitman’s *Song of Myself* “I think I could turn and live with animals! they ‘re so placid and self-contain’d, /I stand and look at them long and long” (Carr 1946: 106).

Although Emily typically presented her as Small whose deepest feelings are for animals, she had different attitudes toward the cow which gave great comfort to Bong. She herself delighted in the company of the birds and animals of the family cow yard, while she hurled through space and bumped hard. “Beast!” she gasped, when she had sorted herself from the mud and the stones. “Bong may call you the Old Lady, but I call you a mean, miserable old cow. And she shook her fist at the still-waving heels and tail at the other end of the pasture” (18). Both of them are children, but they belong to two different worlds. Emily was the master and she played with the cow for fun; while Bong was the servant and he must look after the cow for making a living. When Lizzie, Alice and Emily were playing in the garden, Bong was working till bed-time.

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**Yongbin Sun** is a visiting scholar at CAPI from Nanjing University of Finance and Economics, PR China. He is studying *The Art and Life of Emily Carr*.

"Emily Carr is not only one of Canada’s greatest and most loved artists but also a popular writer. She is highly regarded throughout the world as a national icon in Canada. I plan to study the art and life of Emily Carr, tracing the development of her canon and the evolution of her reputation. The purpose of this project is not only to provide reliable information in a convenient format but also to place Emily Carr in the larger perspective of art and literary history, and to offer appraisals of her accomplishments, and attempt to assess the ways that her Pacific coast experience is reflected in her paintings of dark forests, native carvings, trees, wild storms and infinite skies. Meanwhile, I wish to probe the reception of her vision by the people of British Columbia and Canada in the decades since her death. No less important, I try to probe her sympathy and empathy towards Chinese-Canadians in her autobiographical writings."

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## Works Cited



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## Focus on... Ivan Somlai, CAPI Associate



When [Ivan Somlai](#) visited the CAPI office in the summer of 2006, we knew we were on to a great thing. A former Olympian, Ivan began his career working in the realm of international sport, but as he travelled around the globe, his interest in global collaboration and international development began to grow. To date, Ivan has worked as a consultant in more than 30 countries, and has focused his work in diverse sectors from vocational and technical education, to ecotourism and social forestry, and rural health systems and services. Since 2002 Ivan has also specialized in conflict mitigation and conflict alleviation work, and has been involved in this capacity in Indonesia, Nepal, Russia, North Korea, Slovakia and most recently in Pakistan.

In addition to his extensive international project work, Ivan has worked closely with academic institutions over the years, and maintains active contacts with universities in Thailand, Bangladesh, Nepal, and Japan, to name only a few. In Canada, Ivan worked for several years to support international initiatives at Thompson Rivers University in Kamloops, where he helped to secure a number of major international projects involving students and faculty. At Thompson Rivers, Ivan helped to ensure that internationalization became deeply embedded in the philosophy of that institution, and he continues to value the role the academy can play in helping to address pressing global issues.

For the past three years, Ivan's talents have been focused on managing the Canadian International Development Agency's largest – and only -- project in Pakistan. Working from a base in Peshawar, in the volatile north of Pakistan, this project involved working closely with local and regional government bodies to support significant governance enhancements. The project also helped to improve the delivery of education, health and water services especially in the more remote areas of northern Pakistan.

In February 2011, Ivan returned to the west coast of Canada, where he is already in high demand as a consultant. CAPI's former Program Manager, Heidi Tyedmers, had the opportunity to sit down and chat with Ivan about some of highlights of his work over the past two decades, and where he hopes to go next. This conversation is available as a podcast. For CAPI, it is exciting to have Ivan back in our part of the world, and we look forward to the next opportunity to collaborate more closely with him. We were very pleased to host him as a CAPI Lunch and Learn lecturer in early November 2011.

**Focus On...** is a regular feature in [Asia-Pacific News](#) and allows us to feature some of the talent and expertise that exists in CAPI's extensive network of [Associates](#) and advisors. Look for **Focus On...** in our next issue.

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## Student and Intern Stories

### Work Study Students



CAPI is pleased to introduce our new Work Study Students. [Chany Chea](#) and [Fatima Johra](#) are working with Program Manager [Robyn Fila](#) on CAPI's [International Internship Program](#).

[Melissa Hiebert](#) and [Natasha Fox](#) are organising CAPI's annual [Student Symposium on Asia-Pacific](#) in the spring.

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### Congratulations...



...goes to three student interns who are in the middle of their preparations to take off to the Philippines and Bangladesh in January. Their placements are part of CAPI's 2011-12 Students for Development Program, funded by the Canadian International Development Agency (CIDA).

[Mikaela Robertson](#) will be working for six months as Program Assistant with the [Center for Migrant Advocacy](#) (CMA) in Quezon City, Philippines, and [Haydn Shook](#) will be a Program Assistant for six months at the [Migrant Forum in Asia](#) (MFA) in Quezon City, Philippines. [Kelly Lindsay](#) will be our first intern in Bangladesh. She will be working as a Program Assistant for 6 months with [WARBE Development Foundation](#), a civil society organization which focuses on Migrant Rights in Dhaka, Bangladesh.

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## What did the internship Opportunity mean to you?

Here are some testimonials of students who worked abroad as CAPI interns in 2010/11.



*"The most successful aspect of my internship was being able to routinely share a common space with those coming with different worldviews in their approach to migration. My access to forums in Manila, Jakarta, Lombok, Mexico City, and Nepal within a span of six months is testament to the relationships my officemates have built with those in the sector throughout the world. It's been a constant reminder that knowledge is always fluid and never complete."*

[Andrew Kim](#), Migrant Forum in Asia, Quezon City, Philippines

*"I learned how to engage with people from diverse places and how to be more culturally mindful. I also learned to challenge my assumptions and expectations, and to be more reflexive about my social location and privileges I have as a result of my location."*

[Leah Staples](#), Isis International, Quezon City, Philippines

*"The internship has been very life changing in many ways. I had previously spent a year in the Philippines in 2005 so I had some knowledge of Filipino culture, but being back in the country on a working capacity instead of as a student has shown me different sides of the culture that I was not previously aware of."*

[Stephanie Ellis](#), WorldFish, Los Banos, Philippines

*"My previously over-critical views of development work have softened, and I am recognizing the potential for empowering and meaningful exchanges across cultural barriers despite differences in access to mobility, wealth, opportunity, and funding. I have a deep respect for the challenges and contradictions I experienced within MCD, and recognize that my interpretation of these is located within my own cultural and academic background."*

[Susie Miller](#), Centre for Marine Life Conservation and Community Development, Hanoi, Vietnam

*"This internship has given me the ability to see how a feminist organization works at the international level and meet so many amazing women leaders from different areas and countries whose work is inspiring and necessary."*

[Sabrina Buzzalino](#), Isis International, Quezon City, Philippines

*"I have had a phenomenal time living in Vietnam, it is my second time here, and I hope it is not my last. I have built strong relationships with countless wonderful people I have met through work and travels whom I plan to keep in close contact with. (Thanks to the Social Networking) I have also made a number of good contacts in the development field through many networking opportunities."*

[Caitlin Devlin](#), Centre for Marineline Conservation and Community Development, Hanoi, Vietnam

*"This placement has changed my life and my professional experience forever. This placement helped me adapt, multitask and appreciate working in such a close-knit organization comprised of people that treated each other like family. These skill sets and appreciation is something I would like to carry on in my next journey after this placement. Also, the culture of Vietnam taught me to be patient and value relationships with co-workers and close friends."*

[Danielle Castellino](#), Centre for Marineline Conservation and Community Development, Hanoi, Vietnam

*"The opportunity of being able to be in a part of the world that I know little about, experientially, and being able to live and work in a different culture has been immensely rewarding, both personally and professionally."*

[Furqan Asif](#), WorldFish, Los Banos, Philippines

*"Apart from the contribution this internship makes to my resume, this placement has tested my boundaries and helped me to gain confidence in my ability to try new things successfully. It has also been a consciousness-raiser, particularly with respect to the many and complex issues dealt with daily in South and Southeast Asia."*

[Karen Campbell](#), Migrant Forum in Asia, Quezon City, Philippines

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## **Cross-cultural exchange in the late 19th and early 20th century colonization of Hokkaido**

By Joel Legassie

Thanks to a fellowship from the Centre for Asia-Pacific Initiatives I was able to spend 3 months last summer in Sapporo, Japan. I used the time to lay the groundwork for my PhD dissertation on cross-cultural exchange in the late nineteenth and early twentieth century colonization of Hokkaido.



Hokkaido occupies a unique place in the geographical imagination of Japan. Not officially incorporated into Japan until 1869, it remains by far, Japan's least densely populated prefecture. In Japanese popular media it is usually portrayed as a territory of vast untouched wilderness and pristine farmland, while the people of Hokkaido are assumed to possess a frontier spirit (*kaitaku seishin*) of rugged simplicity. These images seem to be echoes of a period of intense colonization, beginning in the mid-nineteenth century and continuing into the 1920s (some say into the mid-1940s), when the land and people of Hokkaido were literally and conceptually transformed in tandem with the construction and expansion of the modern Japanese nation-state. Broadly, my research asks how Hokkaido became so firmly drawn into the Japanese cultural and political world, while at the same time standing apart in the

way it's imagined as a place of untouched wilderness populated by simple, but hardy folk. I am trying to answer this question by looking at personal relationships among Japanese, indigenous Ainu and foreigners who took up roles in this process.

The purpose of this trip was to get my head around the available sources and focus in on a specific set of research questions, while soaking up as much as possible of the language and cultural texture of this place that I have come to love because of profound similarities and differences with my native Nova Scotia.

Sapporo lies within 1 degree of latitude, on nearly the perfect opposite side of the globe from my hometown in South Western Nova Scotia. The West coast of Hokkaido receives an extraordinary amount of snowfall as the mountain ranges on the coast and interior capture the moisture collected when cold and dry Siberian winds meet the Japan Sea branch of the warm Kuroshio Current. The result is deep blankets of the softest powder snow that draw skiers and snowboarders from all over the world. On the Pacific coast the Northern Oyashio Current makes for drier, but colder winters. Nova Scotia's weather is also heavily influenced by the interactions of land and sea, and temperatures rise and fall in a pattern very similar to the change of seasons in Hokkaido.



Besides their geographical and climatic similarities Hokkaido and Nova Scotia also share striking historical similarities. While the history of Hokkaido's indigenous Ainu people cannot be divided neatly into pre-contact and post-contact periods, the investiture of the Matsumae Clan as Daimyo of the Southern peninsula of Hokkaido by Tokugawa Ieyasu in 1604 clearly marks a significant acceleration in the rate of contact between Ainu and Japanese peoples. In the same year Samuel de Champlain and Pierre Dugas de Monts established

the first permanent European settlement in what would become Canada at Port Royale, not more

than a mile from my childhood home. For the Mi 'Kmaq people the construction of the Port Royal Habitation was the beginning of a period of disease and exploitation marked by steep demographic decline, rapid cultural change, and the gradual loss of control over traditional lands and resources. It's a story that sadly resonates with that of the Ainu in Tokugawa era Hokkaido.

The Mi 'Kmaq and Ainu people actively confronted changing circumstances, sometimes by taking advantage of new opportunities for trade and cooperation, while at other times taking up arms against the foreign powers in their midst. All the while both peoples preserved precious cultural traditions and languages. In the end though the drive for wealth and strategic advantage that fueled the expansion of European powers and Bakufu Japan proved too strong, and the Mi 'Kmaq and Ainu found themselves surrounded by complex political and economic systems that demanded not merely their obedience, but their very identities.

It's impossible to put a date on the birth of nationalism, but the Confederation of the Dominion of Canada in 1867 and the Meiji Restoration in 1869 established political frameworks that legitimized and enabled attempts at systematic realignments of personal and group identities, in other words, the assimilation of indigenous peoples for the sake of the newborn Canadian and Japanese nation-states. The Canadian Indian Act (1876) and the Japanese Former Aborigines Protection Act (1899) created legal and administrative frameworks designed to shepherd the Mi 'Kmaq and Ainu through the process of becoming 'civilized.' But, in practice these laws solidified barriers between indigenous and non-indigenous peoples. Ainu and Mi 'Kmaq people were alienated from burgeoning colonial societies and simultaneously prohibited from practicing traditional forms of resource gathering and cultural expression.



Today the Mi 'Kmaq and Ainu peoples make up only small fractions of the population in their ancestral homelands. Unfortunately, among people living in these places there is a low level of awareness and interest regarding the historical issues that still strongly influence day-to-day life in Mi 'Kmaq and Ainu communities. Of course, there are groups and individuals in Nova Scotia and Hokkaido who are working hard to change perceptions and social realities. The Ainu in particular have had some success in recent years with the official recognition by the Japanese government of their status as indigenous people within Hokkaido in 2008. This is an important step, but from my perspective as an historian these problems will never be solved unless we can understand how indebted colonial societies actually are to indigenous peoples.

My first effort at writing history was an attempt to make a connection from personal encounters between Mi 'Kmaq people and white journalists and the collective imagining and representation of Nova Scotia. A few years later, after more or less randomly finding myself in Hokkaido, I was drawn in by the historical similarities described above, but it is the striking, and frankly, unsettling differences that sustain my interest and keep me coming back.

It's hard to put my finger on what exactly these differences are. Language obviously plays a big role, and there are certainly differences in the perception and practice of interpersonal relationships, but I think it goes deeper than that. No matter how many times I travel to Japan, or how proficient I become with the language, I always find that in order to effectively communicate, I'm forced to step outside myself, to try new ways of thinking and getting on with others, and this changes the way I see things, and the way I see myself. In the process there are times when it seems as though I have two selves existing across two different worlds. As much as this feeling can be disconcerting, even debilitating, it is also exhilarating.

It's not my intention to wax romantic about some sort of esoteric communion with the mysterious Orient. I think the same barriers, along with the fear and excitement that come from testing them, exist between all of us. When there are particularly strong barriers, of language, ideology, or worldview for instance, the attempt to cross them has a greater emotional cost. Fundamental aspects of the self come under threat, and long held values are questioned, especially when social and cultural structures that support these values are missing or weakened. I know I'm not supposed to impose my own personal experiences and assumptions onto historical actors, but I can't help thinking how deep this sense of disorientation and exhilaration must have felt for those who lived in a time when the world was larger and its people less connected than they are today.

My research starts with the idea that colonial spaces are by their nature hybrid spaces. They are places where people from widely divergent backgrounds meet, cooperate and compete. Legal definitions and popular stereotypes backed by military and economic might go a long way towards fashioning the identities of groups of people but, even in colonial spaces, people still interacted on a personal level. I'm curious about whether the emotional resonance of these personal interactions could sidestep or even feedback into and alter the structural realities of colonialism, and I am grateful for the opportunity CAPI has given me to sort through the relics of a few of these relationships in the colonial space of Hokkaido.

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## **SUMMER 2011 INDONESIA**

**By Alicia Lawrence (MA Candidate, Department of Pacific and Asian Studies, University of Victoria)**

As a recipient of the CAPI Language Fellowship awarded by the University of Victoria's Centre for Asia-Pacific Initiatives, I had the opportunity to improve my Bahasa Indonesia language skills in Yogyakarta on Java, Indonesia, during summer session 2011.

I chose to study at the School of Indonesia in the Puri Bahasa Indonesia language program, and completed the 36-hour intensive language training course. Puri Bahasa Indonesia offers small classes and one-on-one instruction, and also coordinates cultural tours for its students. The school was willing to arrange homestay accommodations, and also runs a very well-kept guesthouse.

Puri Bahasa Indonesia draws a professional crowd of language learners, most visiting Yogyakarta for the express intention of brushing up their Bahasa Indonesia language skills before continuing on to work in a variety of fields in areas throughout Indonesia. My fellow students at Puri Bahasa Indonesia had arrived from diverse locations across the globe, including the US, England, Holland, and Japan, and had as many reasons for studying Bahasa Indonesia. Carrie from the US was preparing to conduct research in Aceh, Sumatra for her MA program. Allan from England was interning at an NGO in Jakarta. Clara was raised in Holland, but her parents are from Java. School director, Dra. Sri Ningsih greets and instructs students herself, and along with the Puri Bahasa teachers, makes an effort to form a bonded community among language learners. She even recalls former students, including UVic alumni Sara Moser, who studied at Puri Bahasa Indonesia early in her career. As well as providing an opportunity for cultural exploration through tours and activities, the school provides common ground for connecting and networking among MA students, interns, working professionals, and hobbyists interested in Indonesia.



Yogyakarta is a university town that draws domestic students from all over Indonesia. The comparably small number of foreigners that study at the language school or shack up in the tourist area of the streets of Jl. Prawirotaman usually stand out from the rest of the motorbike-riding student crowd. The distinction between domestic and international visitors is evident in the fact that the elegant oasis of a guesthouse run by Puri Bahasa Indonesia to house international visitors is hidden behind high, locked metal doors surrounded by concrete walls, fully camouflaged against a narrow, nondescript alleyway off of one of Yogya's sidestreets.

In Indonesia, the population is quoted as 245, 613, 043 (CIA World Fact Book), and the population density is 108/km<sup>2</sup> (Hartanto 1). The population density in Java skyrockets at



951/km<sup>2</sup> (Hartanto 1). The actual population of Yogyakarta is quoted as 396, 000, with a notably high population density (Jakarta Globe 2010). Communities in Yogya and throughout Java share close quarters in attached buildings and rooms surrounding the narrow walkways that make up community space. While some neighbourhoods boast spacious dwellings, many *kampung*-style homes are limited in size, and have only the most basic amenities. What appears from outside to be a single dwelling can reveal itself to house a number of small apartments. My first homestay was this type of accommodation, with rented rooms forming a student community joined by an inner open courtyard.

Yogya's quaint and functional tradition of using pollution-free, cycle-powered *becak* cabs has stiff competition with the motor vehicle industry. It was common to see traffic with cars and mini-vans, but more than anything, the roads were filled with large bands of motorbikes. The pollution in Yogya is noticeable when walking, and many motorbike riders protect themselves from breathing in the exhaust-filled air by wrapping a bandana around their noses and mouths. Further, pedestrians are an uncommon sight. Many people will comment that it is the 'foreigners who enjoy walking along the side of the road', as though this is an odd tourist quirk. The truth is that walking is not an activity that locals often choose, preferring to drive from place to place quickly and conveniently by motorbikes and avoiding inhaling the excess amounts of the exhaust that fills the streets for a prolonged period. As a result, Yogya's city planning does not accommodate 'pedestrian traffic', though it should be noted that *TransJogja*, the public city bus lines, provide a reliable alternative form of transport.

Despite the immediately apparent negative repercussions of modern industrialization in Indonesia, including poor air quality, pesticides and ground pollution from Green Revolution-style agriculture, and water pollution from waste disposal, Indonesia continues to focus its national agenda on modernizing (Duncan). This includes attempts to integrate remaining subsistence-based rural communities into the national and global capitalist economy. Traditionally, and still today, agricultural entrepreneurs from the rural areas have diversified their profits by investing in gold jewellery, exchanging these goods for cash in times of need (World Bank *Indonesia's* 27). In a small village, en-route from Yogya to Borobodur, I witnessed villagers preparing a traditional dance performance accompanied by a gamelan orchestra, to welcome an Indonesian government head who would accompany CEOs of the CIMB bank. I was told that the bank was hoping to establish itself and garner clientele in the region, introducing modern technological banking as a means to dissolve traditional ways of managing savings in rural areas. I later learned that this is representative of a general business trend in Indonesia.

This context adds a dimension of seriousness to the traditional performance, and undercuts the subtle expressions of discomfort on the faces of some of the dancers - who seemed unaccustomed to sporting their community's elaborate traditional adornments. Not only is the performance intended to impress the VIPs that will visit the village, it is also a statement of the unique identity associated with place that may very well be threatened by the type of project that the visiting VIPs represent. There is the sense that, while traditional culture is dragged out onto display for the benefit of those with political power and for wealthy corporate investors, it also forms a boundary line that distinguishes the village from the greater national economy and distances the locals from the interests that draw intrusions from outsiders. For years, the Indonesian state has been criticized for its exoticization and appropriation of Indigenous culture

(Acciaioli). The overwhelming dominance of Javanese culture in representations of national culture has generated an association between State Javanism and the fierce appropriation of Indigenous cultural forms to advance the national agenda (Chalmers). An example of one of the ways that Javanism has been adapted to suit urban modernization and development while representing nationalism is evident by the row of neon-lit *wayang* figures that line the road leading to Semarang, Java's old city centre, Simpang Lima. The traditional *wayang* theatre was an indigenous form of cultural performance in Java, featuring characters from Hindu mythology, as well as locally-developed characters and narrative styles, and these now serve as beacons of the capitalist excesses available in Semarang's upscale shopping district.

The opportunity to witness this dynamic first hand in Java provides the groundwork for my MA thesis, where I will consider cultural representations of the tension between tradition, modernity, and development in Indonesia. My language skills allowed me to pose questions to locals and discuss in depth the recent developments in Indonesia and their impact on traditional rural lifestyles. Overall, the experience of immersed language study and practice overseas, funded by the Centre for Asia-Pacific Initiatives, greatly enhanced my sensitivity to cultural nuance and subtlety in Indonesia and provided a much-needed opportunity to examine Indonesia's community interests and pressing issues.

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## Awards and Recognition



### Heidi Tyedmers

We would like to take this opportunity to thank [Heidi Tyedmers](#), for her wonderful eight years at CAPI as Program Manager. This was a big loss for us as Heidi had provided CAPI with strong support in several areas. In particular she developed and looked after our great [internship program](#), which has grown from strength to strength on her watch. For many people the

internship program defines CAPI, and due to Heidi's efforts we have sent more than 75 undergraduate and graduates students from UVic and other Canadian universities to life-changing internships in the Asia-Pacific region. To achieve this high level of activity and performance was a major achievement that required imagination, a lot of planning and constant attention to detail. It also required being available 24-7-52.

We wish Heidi and her family all the best in their next adventures as they head back to Vanuatu. We are delighted to obtain the services Robyn Fila, who has now taken Heidi's place and benefits enormously from the firm platform Heidi has built.

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## CAPI Faculty Research Fellowship 2011

One CAPI Fellowship is available annually to support the completion or substantial completion of significant Asia-Pacific related research in any field. Applications for the [CAPI Faculty Research Fellowships](#) are accepted on an ongoing basis, closing date is April 25, 2012.



[Dr. Zhongping Chen](#) (Department of History) was the recipient of this year's fellowship with his research focus on: Socioeconomic history of late imperial China, sociopolitical history of Republican China, urban history of China, local history of the Lower Yangzi Region, and history of the global Chinese diaspora.

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## CAPI Faculty Research Development Grant

In line with CAPI's commitment committed to support study and understanding of the Asia-Pacific region at the University of Victoria applications are invited for three [Faculty Research Development Grants](#). The grants with a maximum of \$5000 are to offer faculty a source of funding for research activities focused on the Asia-Pacific region. Closing Date is February 29, 2012.

This year's recipients of CAPI's research grant are [Dr. Cody Poulton](#) (Department of Pacific and Asian Studies), "Research Encounters with the Non-Human in Japanese Theatre"; [Dr. Colin Bennett](#) (Department of Political Science), "Social Networking and Privacy Protection in Japan"; and [Feng Xu](#) (Department of Political Science), "Research Governing Migrants, Developing Regional Economies and Building Harmonious Society in China". Congratulations!

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## CAPI Student Fellowships

Two [CAPI Student Fellowships](#) are available on an annual basis to support student research and study in the Asia-Pacific region. To encourage excellence in research on the Asia-Pacific region, CAPI offers a **Student Research Fellowship**, and to support the study of languages of the Asia-Pacific region, CAPI offers a **Student Language Fellowship**. If you are a UVic student who is interested or if you need more information, we would love to [hear from you!](#)

Please submit your applications for next year's fellowships by December 15th, 2011.



Congratulations to **Joel Legassi** and **David Fargo** for being awarded [CAPI's Student Research Fellowship](#). Joel studies at the Department of History with a research focus on "Cross-Cultural Exchange in the Colonization of Hokkaido, Japan, 1848-1922". Read about his research in "Student and Intern Stories". [David Fargo's](#) focus at the Department of Anthropology is "Zooarchaeology, Study of faunal material".



Congratulations for the 2011 Student Language Fellowships go to [Chany Chea](#) (Pacific and Asian Studies) who is a current work study student at CAPI and is planning to go to [ACICIS](#) to study Indonesian Language.



**Alicia Lawrence** also received a Language Fellowship and used it to study Indonesian Language at [Puri Bahasa Indonesia](#). See "Student and Intern Stories" for her interesting report on studying and living in Yogyakarta.

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## CAPI Student Essay Prize

To support excellence in student research in the Asia-Pacific CAPI offers one [Student Essay Prize](#) annually. The deadline for this \$500 award is May 13th 2012.

This year's essay prize goes to **Ruji Auethavornpipat** from the Department of Pacific and Asian Studies for his insightful essay on "*Primitive Re-Accumulation of Capital in China: Reverse Investment from Overseas Chinese in Thailand in the Capitalist World System*". Honourable Mention goes to **Nicole McFadyen** (Pacific and Asian Studies) for her essay on "*Strategic Kink: The Japanese State, Social Management, and the Sex Industry*".

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## Anand-Uvic Fund



The [Anand-UVic Fund](#) was established in 1996 in honour of H.E. Anand Panyarachun, LL.D. (UVic. 1993), one of Thailand's most respected public figures and UVic's Honorary Patron in Thailand. If you are interested please contact [CAPI](#) for more information.



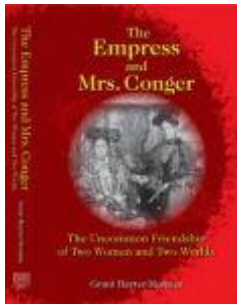
Congratulations to [Petch Manopawitr](#). The PhD candidate (Department of Geography) is 2011's recipient of the Anand-Uvic Fund. Below is Petch with CAPI's Director [Dr. Andrew Harding](#) and Petch conducting research on Marine Protected Areas and climate change in Thailand and the Asia-Pacific.

## Conferences, Events, and Publications

### Upcoming Conferences and Events



On February 28th 2012, CAPI will host a panel on "[Robots, Theatre and the Future of Humanity](#)". Brazil-based electronics artist and robotics researcher [Zaven Paré](#) and UVic Japanese theatre specialist [Cody Poulton](#) will discuss recent collaborations between playwright Oriza Hirata and roboticist Hiroshi Ishiguro in theatrical productions using robots and androids.



[The Uncommon Friendship of Two Women and Two Worlds](#) will be the topic of [Grant Hayter-Menzies'](#) Lunch&Learn talk on January 18th 2012. In his new book the author looks at the relationship between the former concubine and legendary tyrant Empress Dowager Cixi, and the Midwestborn, devoutly Christian Sarah Pike Conger.



CAPI is pleased to announce the arrival of [Madhumita \(Mita\) Bhattacharya](#) in January 2012 as Japan Program visitor. Madhumita Bhattacharya, Ph.D. is a well known international scholar in Education. Her areas of research expertise include educational technology, diversity education, science education, multicultural issues and e-learning.

Madhumita Bhattacharya is organizing a workshop at UVic in April 2012. The workshop "Inter-regional (Asia-Pacific) Comparative Studies in Education" will include presentations by experts involved in comparative studies in Education. Keeping diversity in focus discussions on different kinds of comparative studies will allow for a better understanding and sharing of knowledge construction in relation to the role that education plays in the age of globalization. International and inter-regional comparative studies are vital to policy makers in setting realistic standards and monitoring the success of educational systems. In addition to individual presentations a panel session will be organized to discuss areas of research which are neglected.

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## Recent Conferences and Events



[Andrew Harding](#), Professor in Asia-Pacific Legal Relations at the Centre for Asia-Pacific Initiatives and Faculty of Law, University of Victoria, delivered a high-profile public lecture on constitutional law in Malaysia on September 23, 2011. The talk was entitled "The Law, the Federal Constitution and Malaysia's Developmental State" and was part of the prestigious Tunku Najihah Lecture on Syariah and Law series, presented under the auspices of the Faculty of Syariah and Law at Universiti Sains Islam Malaysia. The event took place in Nilai in the state of Negeri Sembilan. The audience of about 500 included syariah and civil court judges, legal practitioners, academics and students.



In Nov 2010 CAPI co-hosted the [Pacific Peoples' Partnership's Pacific Wayfinders Conference](#). Over 100 Pacific Wayfinders & Changemakers engaged in the event & cultural celebrations. Inspirational stories of action, reclamation and perseverance emerged from robust discussions on environmental stewardship, governance, and the use of Indigenous knowledge in modern times. The Conference created a legacy of ongoing action that has enhanced collaborations locally within Pacific communities, and globally across the north and south.

Part of the event was a lecture by Vilsoni Hereniko, author of *Woven Gods: Female Clowns and Power in Rotuma*. In "[Celebrating Connections: On Being Indigenous and Human in Oceania](#)" he asked questions such as What does it mean to be human? What does it mean to be indigenous and why is it important to privilege one's indigenous roots?



CAPI had a busy and engaging season of [Lunch and Learn Lectures](#) with topics ranging from [Nationbuilding in Timor-Leste](#) to [shopping-centre development in Japan](#), from [China's growing global economic influence](#) to [Pakistan's role in Talibanisation](#). All of this season's lectures will shortly be available in podcast and video format, [on CAPI's website](#) and on platforms such as [iTunes](#) and [Vimeo](#).

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## Publications



CAPI's [2009-10 Annual Report](#) is now available on our website and, in limited numbers, in hard copy. The report includes highlights of all of CAPI's events and activities over the past academic year, as well as reports from our Chairs and Director. All of CAPI's Annual Reports, dating back to 1995, are available electronically on the CAPI website.



"The Spreading Banyan" is a collection of memoirs written by six secondary school classmates who graduated from Hong Kong's Belilios Public School in 1961. [Dr. Yuen-Fong Woon](#) from the Faculty of Pacific and Asian Studies travelled into her past and published a remarkable representation of a generation of women growing up in post-war Hong Kong.



Published in June 2011 "[New Courts in Asia](#)" (eds. Andrew Harding & Penelope Nicholson) discusses court-oriented legal reforms across Asia with a focus on the creation of 'new courts' over the last 20 years. Written by world authorities on court development in Asia, this book will not only be of interest to legal scholars and practitioners, but also to development specialists, economists and political scientists.



Fresh from the press, Feng Xu's new book "[Looking for Work in Post-Socialist China](#)" ([Routledge Contemporary China Series](#)) looks at how the Chinese government uses new (neo-liberal) forms of governance to deal with unemployment and how these forms are combined with old campaign-style policy techniques. [Feng Xu](#) is Associate Professor of Political Science at the University of Victoria.