ABSTRACTS

This study is mainly an ethnography of the Hakka Timorese Chinese and the languages they speak, based on the author’s long fieldwork in East Timor. They are the descendants of Hakka who migrated to the Island of Timor in the 18th and 19th centuries, mostly from Macau. Until the 1980s the Chinese Secondary School of Dili was active and helped to preserve Chinese culture.

The Hakka of Timor currently identify themselves as Timorese Chinese or simply “Timorese”. The last term identifies them as sons-of-East Timor, but to be Hakka is also a source of pride for them.

Following Wang Gugwu’s (1976) thesis of uniqueness, I am inclined to believe that Timorese Chinese are unique? First because they are homogeneous, they are ethno-culturally Hakka 客家 (kejia). Secondly because Hakka are resilient and had the courage to go to Portuguese Timor and stayed there. The climate was a barrier, Hakka were the unique Chinese who migrate there.

First evidently, the Timorese Chinese of East Timor speak their own mother tongue, Hakka. They have strong commercial networks which established their residence for more than three hundred centuries. Their facility to study languages allowed them to keep their Portuguese knowledge, not so common at present in Macau among Cantonese families. They quickly spoke fluently Bahasa Indonesia, during the Indonesian occupation (1976-1999), a former lingua franca in the Malay trading world.

Language is an important part of the culture of any individual and of its identity. Timorese Chinese speak many languages: Hakka, Mandarin, Tetum the national language, Bahasa Indonesia, older generations know Portuguese and sometimes another of the 14 different languages of the country in particular if they lived out of the capital, Dili. If they returned to Timor from Australia in the years 2000s, or if they were educated in Australia, they are evidently fluent in English.

Jean-François Dupré, “Ethnolinguistic Imagination in a Plural Society: the Hakka Question in 21st Century Taiwan”
This paper provides an analytical overview of language policy and identity politics in 21st century Taiwan, with a special emphasis on the Hakka Basic Law drafted and adopted by the KMT government in 2010. Among other things, the Hakka Basic Law mandated the creation of “Hakka Cultural Development Zones” in areas where the Hakka account for more than 30 per cent of the population, and made Hakka the “language of public affairs” in these areas. The KMT’s decision to draft and pass a
Hakka Basic Law is particularly puzzling because the party had staunchly opposed the Democratic Progressive Party (DPP) government’s Language Equality Law and National Languages Development Law proposals between 2003 and 2007. Why was the KMT now willing to make significant concessions to the Hakka minority? Why did the DPP, whose original proposals aimed at promoting ethnolinguistic equality by recognizing the languages of all Taiwanese ethnic groups, support a Law recognizing the culture of one minority group only? This paper argues that the Hakka minority constitutes a conveniently ‘neutral’ ethnolinguistic group whose recognition can fulfill both the DPP’s Taiwanization agenda and the KMT’s sinicization one. In doing so, the paper relates the ways in which electoral(ist) strategies of ethnonationalist underbidding and outbidding have been expressed and consolidated in recent years. The paper concludes on recent identity developments in Taiwan, including mass protests against attempts by the KMT to re-sinicize the education curriculum, and their implications for language policy in the likely event of a landslide electoral victory by the DPP in January 2016.

*While the paper will concentrate exclusively on Taiwan, the presentation will also make some parallels with Hong Kong, providing opening and/or concluding remarks on why the same ethnolinguistic minority (the Hakka) has received opposite levels of attention in the two societies, the indigenous Hakka population being akin to a most-favoured one in Taiwan, but a nearly forgotten one in Hong Kong.

**Park Honggeun, “Discourses on the Healthy Baby’s Body”**

This study attempts to explore historical contexts of body from perspective of Michel Foucault that the body considered to be socially defined. According to him, the power has produced docile subjects through social control over the body. This study focuses on the baby’s body from Japanese colonial rule in 1940s to South Korea in 1970s. By the 1960s the baby’s body was regarded as resources to be used for the state. At this time, babies who won super baby contests were on display as symbols of the national power in public. Since 1970, however, a concept of super baby was changed. As Korea’s economy grew, increased new middle class wanted to prove themselves. The super baby contest which televised throughout the nation became very popular, because new middle class tried to show the quality of their life through their baby. They spent a lot of money to get the babies healthy. Medical experts introduced the milk powder to new middle class to welcome it as well. The market of the milk powder rapidly grew. The super baby became accepted as a good product made by expensive milk power. This study analyses the relationships among the knowledge power, the state, the dairy industry and discourses of the super baby.
Lee Sunyoung, “Life satisfaction and self-emotion of smart phone users by types of application”

This paper examines the life satisfaction (individual, relationship and group) and self-emotion (negative and positive) of smart phone users in four age groups (10s: teenage, 20-30s: young adult, 40-50s: middle-aged, 60s or older: the elderly) by type of application. Data was derived from the Korean Media Panel Survey 2013. Multiple regression analyses revealed that application types affecting life satisfaction and self-emotion are similar but have opposite effect by age group. Entertainment apps increase life satisfaction and reduce positive emotion in teenage group. SNS (social network service) apps reduce life satisfaction and encourage positive emotion in the elderly. Furthermore, the results indicated that emotion variables are important factors affecting life satisfaction but variables of life satisfaction have low influences on emotion. Smart phone use is relevant with positive emotion and there is no effect on negative emotion. This means that using smart phones with applications is solely focused on convenience and pleasure. Meanwhile, we found that different characteristics of smart phone users can be observed by age groups and their use of application type. The teenagers utilize apps to maintain relations with friends and concentrate on personal use such as photography in the young adult group. The middle-aged group mainly uses smart phone applications to collect information. Finally, the utilization of apps in the elderly group is lower than other groups because they use only SNS apps. The results in the elderly group imply that their social network size in online space matches or is smaller than real relations and they may not have purpose to expand interpersonal relations with apps.