

CHINA AND SOUTHEAST ASIA: CHANGING SOCIO- CULTURAL INTERACTIONS

中國與東南亞：社會文化之互動及其變遷

Edited by **MELISSA G. CURLEY** and **HONG LIU**

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Preface

The China-ASEAN Project was initiated by the Centre of Asian Studies in 1996, when the rapidly-changing links between China and the states of Southeast Asia presented researchers with an increasingly complex situation to monitor and analyse. The aims of our Project at that time were, and remain today, manifold. Developing Southeast Asian studies within Hong Kong has continued to be a major goal, as has establishing the University of Hong Kong as an institutional focus for Southeast Asian studies in the region. We are also committed to promoting Southeast Asian studies in China, and Chinese studies in Southeast Asia as a way of re-establishing scholarly links between the two regions.

At the same time as establishing a programme to record and present information on the various aspects of changing China-Southeast Asian relations, members of the Centre have made visits to the majority of Asian studies, policy studies, strategic studies and economic research institutes throughout Southeast Asia and China. This has allowed us, over the last five years, to convene annual China-ASEAN Research Institute Roundtables in order to stimulate interchange between Chinese and Southeast Asian research institutes. Beginning with the Research Institutes Directors meeting in 1998, we followed on with a China-ASEAN Roundtable on economic relations in 1999, one focusing on socio-cultural relations in 2000 and a further Roundtable in 2001 examining China-ASEAN political and strategic links. The papers from these Roundtables are being edited and presented in this series. These publications form one part of a broader publications programme which includes works examining historical relations between the two regions and the selected works of prominent scholars who have researched aspects of China-Southeast Asian relations.

In our small way, we intend to both educate and inform through our Project, while producing publications which help stimulate interactions between, as well as interest in, two of the fastest changing regions of the world. We hope that you will find that these volumes fulfil these goals.

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Acknowledgements

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Many people have contributed to the production of the volume and the editors would like to thank them for their patience and support during its gestation. Firstly, we would like to thank all those who attended the Socio-Cultural Roundtable for their participation in the event. We have tried to incorporate into the Introduction some of the themes discussed during the three-day Roundtable, in an effort to reflect the spirit of the diverse and lively debate. We would especially like to thank Ms. Ip Pik Ching, for assistance with the collation of the Chinese papers and liaising with authors, and Dr. Chin Kong, Miss Sharon Law, Dr. Nick Thomas, Dr. Geoff Wade, Mr. Lawrence Wong Cheuk Yin, and Miss Vivian Wong Wai Ching and for their intellectual input and assistance with proofreading, translation and preparation of the manuscript in the final stages of the volume's production. Part of the editorial work by Hong Liu was conducted when he was a visiting research fellow at the Center for Southeast Asian Studies at Kyoto University during the first half of 2002. He wishes to thank the Center for its generous support and his hosting counterpart, Professor Takashi Shiraishi, for his engaging intellectual stimulation.

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Abstracts

I. THEORETICAL FRAMEWORKS

Chapter 2 Reflections on Networks and Structures in Asia

Wang Gungwu

This chapter examines the tradition of cross-cultural historiography in Asia to consider how the future task of 'Asianising' Asian Studies may proceed. Firstly, it reviews the emergence of an 'Asian Studies' paradigm largely through Asian scholars' connections with the Western Other. It then describes how historically Asian countries, and China in particular, studied their Asian neighbours and the Western Other, and considers the significance of this incorporation into official Chinese histories. This essay argues that the tradition of Chinese scholarship about the Other, relating to both native and non-native regimes, was based on two premises: an inclusivist and pragmatic approach that examined the Other to the extent it was relevant to Chinese needs and destiny; and following from the first, that a hierarchy of interest towards the Other existed where central and local collective pragmatism, notably in issues of defence and security of the state, dominated the direction of what was studied over other forms, such as interest in individual studies and scientific curiosity. The chapter concludes by outlining Chinese approaches to the Other in the second half of the twentieth century and emphasises the continuing role that deep structures of history and culture will play in the future of Asian Studies of Asia.

Chapter 3 Competing Political Spaces and Recreating Cultural Boundaries in Modern East Asia: Regional Dynamism and the Maritime Identity of Asia

Takeshi Hamashita

Revisiting the historical relationship in East Asia between the state and maritime regions extending back to the seventeenth century, this chapter questions how the region's identity may be reappraised as a particularly maritime one. This argument challenges the dominant view within Asian Studies that has often focused on the state and inter-state relations. Such a view has emphasised the possession and division of territory by boundaries

lines which belong ultimately to the state, and consequently the land. By reviewing the emergence of maritime zones and tribute trade systems in Asia, particularly the Ryukyu network, this essay argues that the system of maritime seas and associated ports and hinterland areas should be viewed as that which forms and sets the conditions on the land. In this way, it contends that the state itself can be considered historically a form of local government where 'regions' were multi-faceted in look, content and composition. Our understanding of the contemporary process of regionalism in the Asia-Pacific may be advanced if the definition of 'regional' concepts is diversified to account for how the seas and maritime zones have impacted and continue to impact upon Asia's geo-political and geo-cultural interactions.

Chapter 4 The Contact Zones and Socio-Cultural Interactions between China and Southeast Asia during the Twentieth Century

Hong Liu

Conceptualising socio-cultural interactions between China and Southeast Asia during the twentieth century is the focus of this chapter. By incorporating some historical examples of these linkages into appropriate theoretical frameworks, it demonstrates how a transnational approach will facilitate a better understanding of the diverse patterns of transformation in modern Asia. The chapter is divided into three main parts. Firstly, it discusses the relevance of the concepts of 'contact zone' and transnationalism to the study of socio-cultural linkages between China and Southeast Asia. These theoretical frameworks, the author argues, take us away from the conventional approaches that begin with the nation-state and its central concern with sovereignty. Secondly, it examines the cases of Sino-Southeast Asian cultural interactions in the invisible contact zone, whereby intellectuals formed mutually-reinforcing views not only of their respective other, but about visions of anti-colonialism and modernity. Finally, the chapter looks at Sino-Southeast Asian social interactions through an analysis of transnational and cross-regional formation of social networks, which had an impact upon the domestic evolution of both China and Southeast Asia.

II. TRANSNATIONAL INTERACTIONS AND CULTURAL NETWORKS

Chapter 5 NGO Cooperation between the Philippines and China: Lessons and Insights into Asian Civil Society

Aileen San Pablo-Baviera and Liezl T. Formilleza

The emergence of the non-profit sector and non-government organisations (NGOs) in the Philippines and China has progressed rapidly in recent times. After reviewing these developments, this chapter then reflects on the prospects of international cooperation among NGOs and civil society organisations in these two countries by looking at the experiences of a Philippine-based NGO — the Philippines-China Development Resource Center (PDRC). Through a decade-long development exchange, China's experience has demonstrated the crucial role of state support in development and poverty reduction efforts. On the other hand, the Philippine's development experience highlights how the private sector and NGOs can mobilise manpower and resources, not only to fill gaps in basic services, but to empower stakeholders. The chapter argues that within both China and the Philippines, there is a huge potential for state-civil society-private sector partnerships and cooperation to contribute to improving the lives of the poor and the marginalised, and to the economic development of the country as a whole.

Chapter 6 NGOs in Southeast Asia and China

Samuel Ku

Using the interactions between mainland China and Southeast Asia as examples, this chapter analyses the attributes and functions of non-governmental organisations (NGOs) from a theoretical perspective. The Asian region has changed rapidly since 1980. Alongside increased political and economic interaction between China and Southeast Asia, the establishment and activities of NGOs have seen substantial development in the region. Social interaction between China and Southeast Asia, as well as the activities of NGOs, enables us to observe how people's power in the region is increasing, particularly through collaboration with international NGOs. The chapter describes how NGOs are making efforts to foster greater understanding between China and Southeast Asia where culture, ideologies and lifestyle vary greatly, and notes how contemporary political democratisation and better economic conditions have increased the financial power and ability of civil organisations to participate in international affairs. This in turn has provided further growth opportunities for NGOs. The chapter concludes that, with improvements in political democratisation and economic prosperity in the twenty-first century, NGOs will begin to play a

more important role in the socio-cultural interactions of the Asia Pacific region.

Chapter 7 Transnational Drug Trafficking in the Golden Triangle

Yang Xiaohui

This chapter reviews the serious social problems created by the production and trafficking of drugs in the Golden Triangle, and outlines the difficulties faced by law enforcement agencies and governments in curbing the problem and implementing effective long-term anti-drug policies. Drug production and trafficking in the Golden Triangle area where Myanmar, Laos and Thailand meet remains a serious problem. Despite the surrender of Khun Sa, a major Myanmar drug lord, to the Myanmar Government in 1996, opium yield in this region remains as high as 2,000 to 2,500 tonnes per annum. Myanmar's ethnic minority groups have formed new drug businesses which have replaced Khun Sa's activities, and have helped to maintain high opium yields. In addition to opium and heroin, the meta-amphetamine 'ice' is becoming the drug of choice among the young in the West and in Asian countries. With activities in northern Myanmar near the border with Yunnan, these groups channel heroin to China, while in the south, 'ice' is channeled to Thailand. In response, the Golden Triangle countries are placing more emphasis on anti-drug trafficking activities. Internally, sets of comprehensive laws have increased the punishment for drug-related crimes, and strengthened prevention activities in border regions. Externally, Myanmar, Laos and Thailand have sought international support through bilateral or multi-lateral cooperation, such as signing MoU agreements, exchanging intelligence, training anti-drug officials, and implementing crop substitution planting programmes. Such cooperation is required if these countries are to successfully curb the lucrative and entrenched drug trade in their countries.

Chapter 8 Drugs in Southeast Asia and China's Efforts to Curb Drug Smuggling in the Golden Triangle

Zhu Zhenming

Southeast Asia is a major global drug production area. Facing very serious drug smuggling and addiction problems, Southeast Asian countries are increasing their anti-drug related activities to combat the negative effects drug consumption inflicts upon their populations. Drugs are also smuggled to Yunnan province in China through the 'Golden Triangle' (the border areas of Myanmar, Thailand and Laos). Due to its proximity to this area, Yunnan province has become the 'first station' for anti-drug smuggling in China. Success in curbing the flow of drugs from the Golden Triangle to Yunnan

could reduce the supply of drugs to the world market. In recent years, Yunnan province's first priority in anti-drug policies has been to cut the supply of drugs from the Golden Triangle area, and to strengthen cooperation with its Southeast Asian neighbours. Yunnan province has had some degree of success in helping other countries implement drug substitution planting. The chapter reviews the domestic drug problem in China, and notes recent measures taken by the Chinese government to combat drug trafficking, as well as the social consequences of drug consumption. These major policies and measures include: (1) an anti-drug campaign as part of the basic national economic and social development plan; (2) mobilising and organising society to fight against drugs from the grassroots; (3) strictly prohibiting the planting, production, buying, and selling of drugs; (4) monitoring the buying and selling of related narcotics and chemical products; (5) rescuing and helping drug addicts through rehabilitation programmes; (6) preventing teenagers using drugs; and (7) actively participating in international anti-drug activities. The chapter argues that a comprehensive solution to the transnational phenomenon of drug smuggling can only be found through increased international cooperation.

Chapter 9 He-shun Township and Interaction between China and Myanmar

Yuan Ding

He-shun in Yunnan province is a 'qiaoxiang' where many ethnic Chinese have long lived. In ancestry, it is a local Han village and has no kinship links with other ethnic groups on the China-Myanmar border. While it is not located geographically on the international border, it has through history become the most famous 'qiaoxiang' in Yunnan. It also played a significant role in the China-Myanmar relationship during the Ming and Qing Dynasties. Tengchong County, of which He-shun is a part, was an important transportation centre and marketplace during the late imperial period. He-shun is located next to the Yunnan-Myanmar trade route which runs through Tengchong County. This location resulted in its involvement in the early stages of China-Myanmar interaction. In addition, Tengchong County is the first station through which all Burmese tribute officials had to pass. Although Longchuan County, Mangshi and Ganyay native offices had more frequent interactions with Myanmar, the minority groups who lived there only reached a low level of Han language, making it difficult for them to act as translators between the two languages. The Tengchong Confucians who knew Burmese therefore became translators. He-shun township thus produced many translators and, because of the migration of villagers to upper Myanmar, they became the bridges between the two countries. The breakdown of the Ming army system, land mergers, wars, and heavy taxes were internal factors that pushed He-shun villagers to migrate, while the

trade development between Yunnan and Myanmar were the external pull factors.

Chapter 10 Social Links between the Ethnic Chinese of ASEAN and China: The Case of Educational Donations by the Filipino Chinese in Jinjiang, Xiamen and Nan'an

Zhuang Guotu

One of the basic characteristics of Chinese culture is the 'culture of family identification'. Clan and native-place identification are important aspects of this culture of family identification, which exists strongly among the Southern Fujianese. Most of their ancestors immigrated to Fujian from the central plain in the Jin Dynasty in family groups where they worked and lived together. Having moved to this new environment they would firstly identify themselves in terms of their family, and then with their place of domicile. These kinds of identification strengthened their sense of belonging and helped the Southern Fujianese to overcome the difficulties and challenges they experienced. When they emigrated abroad, they continued to use this identification and 'family identity' to help each other, and to keep close contact with their native place. This strengthened their family and native place identities. In this chapter, Zhuang argues that in the contemporary period, many ethnic Chinese still have this sense of family identity, common ancestry and common place of origin. Even individual values must be consistent with these concepts. Most Chinese in Southeast Asia had ceased to be 'Overseas Chinese' after the 1950s and their patriotism towards China had waned. However, they identified with Chinese culture and family and native place remained important. Donations to the native place are the most obvious manifestation of Chinese family and place identification, and donations for educational purposes have always been the most important. This chapter uses a case study of educational donations to Jinjiang, Xiamen and Nan'an by Southeast Asian Chinese to illustrate their ongoing family and native place identification. Finally, the chapter notes that the concepts of family and place identification within Chinese culture are important social links between ethnic Chinese abroad and China.

Chapter 11 The Political Identity of Post-War Chinese Youth in Southeast Asia

Cao Yunhua

Compared with the Chinese in the pre-war era, the Chinese in post-war Southeast Asia have clear characteristics, especially in terms of political identity. This chapter argues that Chinese youth in Singapore, the Philippines, Thailand, Malaysia and Indonesia share a number of common

characteristics in terms of their post-war political identity. Firstly, their political loyalty is to their country of residence. This is exemplified through their willingness to serve their home country in a variety of ways. For the post-war Chinese youth, mainland China has become an abstract concept that is just a 'far away homeland' for them. Although they have the desire to reconnect with their 'roots', this desire is unrelated to their political identity. Secondly, the level of patriotism of post-war Chinese youth towards their country is closely related to how their respective Southeast Asia countries treat them. Generally, if a country has implemented an equal policy for the ethnic Chinese, and treated them in a fair manner, the Chinese will show their patriotism in a positive way. Thirdly, political identity may be inconsistent with cultural identity and ethnic identity. Socio-psychologists believe that a person may have multi-identities — for example, a Malaysian-Chinese may have a Malaysian political identity and feel loyalty towards Malaysia, but ethnically identify him/herself as Chinese, and base their cultural identity on Chinese culture. The chapter argues that this situation is common to the ethnic Chinese in Southeast Asia and sees no substantial likelihood of conflict between these various identities in the future.

Chapter 12 Social and Cultural Exchange between China and ASEAN: The Role Played by Taiwan

Lin Chin-ming

Under the influence of cultural globalisation, the Westernisation of Southeast Asia is inevitable. However, we should not ignore the process of cultural creation and change which occurs through interaction within the region. As a consequence of its earlier development and strong influence from the West, Taiwan has made substantial investments in both China and Southeast Asia, thereby creating a triangular relationship. Looking from the viewpoint of Taiwanese investors, this chapter discusses the middleman role of Taiwan in cultural transfer between the two regions. Taiwan's development has not only succeeded in incorporating Western technology and culture, but has also undergone its own process of innovation and change. Also, despite external hardship Taiwan has realised unexpected achievements. Moreover, Taiwan has furthered its investments in the China and Southeast Asia in recent decades and as a result has transferred the 'Taiwan experience' to those regions. Within this context, Taiwan has played a role as the middleman between the PRC and Southeast Asia in the realm of cultural exchange.

III. HUMAN MOVEMENT

Chapter 13 China-ASEAN Relations: The People Movements Dimension

Kee Pookong

Historically, one of the most important ties between China and Southeast Asia was the settlement of significant numbers of Chinese in what the Chinese called *Nanyang*, the South Seas today. An increasingly important aspect of China's evolving relationship with members of the Association of Southeast Asian Nations (ASEAN) is the two-way movement of people in the form of migrants, tourists and international students. This chapter discusses the causes, processes and consequences of these temporary and longer-term movements of people, mainly those from China to selected member countries of ASEAN. The chapter concludes with a discussion of the likely impacts of such increased people-to-people interaction on bilateral relations between China and Southeast Asian nations. While the positive effects of such interchange are many, including increasing understanding and socio-cultural ties, potential difficulties may also arise.

Chapter 14 Indonesian Women Migrant Workers in the Hong Kong SAR: Trends, Issues and Challenges

Medelina K. Hendytio

This chapter analyses the broad spectrum of issues and problems faced by Indonesian migrant women workers in the Hong Kong SAR. More specifically, it focuses on how socio-cultural factors help to explain the 'bad treatment' of women foreign domestic helpers. The chapter firstly reviews the feminisation of international labour migration, and the socio-economic push and pull factors at work behind international migration in general. It then draws upon fieldwork interviews to discuss the negative and positive aspects of Indonesian women migrant workers' experiences in Hong Kong. The cultural and psychological aspects of their experiences are analysed, before suggestions and recommendations for government and non-governmental bodies to address the problems identified are provided. Hendytio argues that facilitation of mutual cultural understanding, comprehensive pre-departure orientations, and increasing migrants' knowledge about immigration and labour laws in Hong Kong are, among others, important ways to combat common problems of racism, abuse and indebtedness.

Chapter 15 Work and Adjustment of Filipino Contract Workers in Taiwan: A Qualitative Study

Wen-Shan Yang and Norberto Castillo

Yang and Castillo present in this chapter a foundational study on Filipino migrant workers in Taiwan undertaken from 1996 to 1997. The study explores two geographical areas: Taipei City in the north and Kaohsiung City in the south. After contextualising the role of foreign labour in Taiwan's economy and Filipino contract labour abroad, the chapter presents the results of the research which used focus group methodology. The primary feature of the approach involved taped oral interviews using three major Philippine local dialects. A varied mix of random samples were taken from service and manufacturing workers. The research presents the motivations for Filipino migrant workers to work abroad, their experience as domestic helpers, and their future plans and aspirations. It provides insights into how cultural differences and communication difficulties, abuse, along with feelings of homesickness and the fear of being sent home, are among the common problems experienced. It also details how labour brokers and middlemen or loan sharks are linked to the incidence of migrant indebtedness and contract breaking. The chapter concludes with a section on policy recommendations, including that a mechanism for direct hiring be implemented to stem the rising number of illegal workers, aside from Filipinos, working in Taiwan.

Chapter 16 Migration and Non-traditional Security

Tian He

The concept of security is the nucleus of contemporary International Relations theory. A central tenet of International Relations research in the twentieth century has been the centrality of state power in the analysis of international relations, where the state has been the primary referent object of security analysis. After the Cold War, non-traditional factors relating to security analysis have gained attention, including environmental degradation, population pressures, and socio-economic conditions. What is the basis of security? How should we understand the nature of security? To answer these questions, one must break through the traditional framework of 'security'. This chapter suggests that the basis of security is extensive; security is not only affected by military force and capabilities, but also by other non-traditional factors. If one looks beyond the issues of the state and military power, one would find that economic recession, cross-boundary crime, pollution and large-scale population movement (especially refugees) may be capable of destabilising the political base of the state and destroying social stability. As a result, non-traditional threats to security may have an impact on national security and pose a threat to the security of neighbouring

countries. The author makes the argument that waves of Chinese migration should be an important part of security analysis in East Asia, as they not only have the capacity to give rise to military confrontation, but also to greatly influence the culture of different societies and their economic security. For East Asian countries, migration movements act a 'double edged sword', producing both positive and negative consequences. It will be a challenge for all countries in East Asia to control the direction of these complicated migration waves.

Chapter 17 Chinese Tourism to Thailand: A Portrayal of Cultural Globalisation

Abhinya Rathanamongkolmas

This chapter presents a thought-provoking critique of Thailand's tourism industry in the context of globalisation and socio-economic development. Using a case study of Chinese tourism to Thailand, it also examines how the national culture of Thailand and China are being 'commodified' through the ongoing promotion of cultural authenticity. It is argued that national cultural and tourism resources are often exploited for the purposes of economic development. The chapter examines the profile of Chinese tourists to Thailand during the period 1988 to 1999 to observe patterns of change in the socio-economic structure of China. The strategic role of tourism in Thailand is also examined during this time frame to illustrate how the tourism industry is not merely a mechanism through which socio-cultural interactions occur, but is also part of a wider 'global cultural economy'. Abhinya then examines how the tourism industry in Thailand and China commodify cultural sites, aesthetics and national dance, at the expense of better standards of conservation, and which often results in 'cultural pollution and disintegration'. Ultimately she argues that the side effects of efforts to increase GDP through tourism sector revenue reveal a dark side of 'cultural tourism' in Thailand.

Chapter 18 Malaysia-China Tourism: Problems and Prospects

Stephen Leong

This chapter provides an overview of the major developments in Malaysia-China tourism from the 1980s to 2000. It provides an account of how both the Malaysian and Chinese governments, and their respective tourism authorities, have cooperated in the recent past to increase Chinese tourist flows to Malaysia, and how Malaysia has marketed its tourism industry to target markets in China. As in Thailand, Malaysia has also had to deal with the problem of unscrupulous travel agents and counterpart agencies exploiting Chinese tourists through so-called 'zero-cost' tourism

packages and commission-based shopping tours. However, with appropriate government action, tourism cooperation with other ASEAN countries, along with the expected increase in the outbound tourist market in China, Leong argues that prospects for future Malaysia-China tourism relations are bright.

中文摘要

I. 理論架構

第二章：反思亞洲的網絡與結構

王慶武

本文利用亞洲不同文化背景的歷史學傳統去探討「亞洲化」的亞洲研究前景。首先，它透過亞洲學者與西方學者的聯繫去回顧「亞洲研究」模式的出現；接著，它描述歷史上的亞洲國家（尤其是中國），如何研究區內其他國家以及西方諸國，並考量此種研究對中國歷史的重要性。它論證了中國學者傳統上對於外來或不同國家的研究（原住民或非原住民政體），均建基於兩個前提：由包容主義和實用主義去驗證這些國家在何種程度上和中國的需要及命運有所關連，進而引伸出一個中央與地方的集體實用主義興趣架構，尤其側重國防及國家安全的研究，而個人研究及對科學的求知慾則不被重視。最後本文總括了中國在二十世紀後期對其他國家的研究方法，並強調歷史的深層結構和文化將在亞洲區內的亞洲研究中扮演持續性的角色。

第三章：現代東亞的競爭性政治空間與文化界線的重建：亞洲區域動力和海洋認同

濱下武志

本文從十七世紀東亞各國及海洋區域的歷史關係評價「海洋區域認同」。這一概念嘗試挑戰集中在國家及國與國之間的亞洲研究主流觀點。這一觀點經常強調國家本身是來自被佔領及被分割的土地。但作者認為在回顧亞洲的海洋地帶及朝貢體系，特別是琉球區域網絡後，海洋體系以及相關的港口及內陸才是形成亞洲的重要因素。所以，從這一歷史角度分析，國家本身可被視為一種地方政府的形式，而「區域」一詞則有多方面的內容及含義。如果區域這一概念的定義可用作解釋海洋地帶怎樣繼續影響亞洲地緣政治及地理文化的互動，我們將可進一步瞭解當代亞太地區的區域主義。

第四章：二十世紀中國和東南亞之間的接觸區與社會文化的互動

劉 宏

本文以文化研究中的“接觸區”(contact zone)理論為出發點，分析二十世紀中國與東南亞區域之間在社會和文化領域的雙邊互動關係。第一部分探討接觸區理論的內涵及其對於研究近現代亞洲的意義。第二部分討論“隱形的接觸區”(invisible contact zone)中的雙邊交往與互動，側重於分析雙邊的知識份子在文化場景上的觀念挪用及其新的表現形態，並以二十世紀初中國知識份子的南洋觀和戰後印尼知識份子的中國觀作為個案加以闡釋。第三部分以社會經濟領域的相互影響和全球化時代的社會資本形成為例，考查“看得見的接觸區”(visible contact zone)中的中國—東南亞互動。本文的結論強調跨國視野對於瞭解二十世紀中國與東南亞歷史演變的意義，並提出若干可能的研究方向。

II. 跨國互動與文化網絡

第五章：菲律賓與中國的非政府組織合作：對亞洲公民社會之影響及啟示

Aileen San Pablo-Baviera and Liezl T. Formilleza

本文主要探討菲律賓與中國的非牟利及非政府組織之興起，繼而借助菲律賓的非政府組織—「菲律賓中國資源發展中心」之經驗，來探討兩地非政府組織及公民社會進行國際合作之前景。經過十年來的發展交流，中國已顯示出其在幫助鄰國發展及減低貧窮上的重要角色。而另一方面，菲律賓的發展經驗亦帶出私人及非政府組織怎樣動員其人力及資源，為國家提供基礎建設甚至對各合作伙伴給予適當權力制訂政策。最後，作者認為，兩國擁有龐大潛力去加強國家、公民社會及私人組織之間的伙伴合作關係，藉此改善貧窮階層的生活質素，以促進國家之經濟發展。