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***“ #Me Too Campaign – Creating a Healthy Atmosphere
at Workplace for Both Females and Males,
A Study in the Context of India”***

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Abstract

The researcher having served as Director, Gender resource Centre, Women and child development Department, Gujarat-India for more than four years; takes keen interest in gender related issues. The #Me-too campaign initiated by a social activist Tarana Burke in the year 2006, has started gaining ground after Alyssa Milano an American Actress took a resort to a spate of Twitter messages in October 2017, asking the victims of sexual assault to come out openly against the predators. This campaign has exposed an internationally famed Hollywood actor, whose career is virtually finished as a result of a sustained and concerted movement by the women victims of his tendency to exploit the vulnerable budding Hollywood actresses. Recently, a section of the Indian female journalists and film T.V. actresses emulated the #MeToo campaign by launching a united campaign against a powerful minister and also Bollywood/T.V. celebrities. In this context, a narrative paper has been prepared to study relevance of this movement in India. There is no doubt that the Indian women have also become aware of their rights as an individual at work places and they feel confident that they can no longer be taken for granted. The #Me-too movement has achieved one significant result – the hope that workplaces will now be safer for women. There is a hope that men will think twice before indulging in obscenities with their female colleagues. In the present paper, an attempt has been made to provide a glimpse of a scenario of workplaces in India and legal provisions to prevent, prohibit and redress sexual harassment of women at work place. This paper will enable the sociologists, feminists, journalists, and other persons who are concerned with gender issues to understand zero ground level conditions at work places and to carry out further research on the relevant topic.

Keywords: Sexual Harassment, Work Place, #MeToo, Hollywood, Bollywood, Compliance, Celebrities

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Introduction

It is well-known that 'Me Too' or #MeToo is a movement initiated in 2006 by a social activist *Tarana Burke* against the means of sexual abuse and harassment in America.

This campaign started to gain ground after Alyssa Milano, an American actress posted a tweet and repeated the same for thousands times in October 2017, asking the victims and survivors of sexual assault to come out, accepting the bitter truth of the society and letting others know that they are not alone.

Tarana Burke founded the '*Me Too Movement*' to help survivors of sexual violence, particularly non-white young women who were not so well off to find ways to make them come out of the aura that they had suffered.

The basic objective of "Me Too Movement" was to create awareness not only among the survivors but also the entire vulnerable groups against exploitation at the hands of the giants in their respective fields. It was also aimed at creating a confidence among the survivors by ensuring that they are not alone on this difficult terrain.

The trend re-ignited the fire and re-gathered the fame after #Me-too was tweeted thousands of time by Alyssa Milano in October 2017 within 24 hours. The same hash tag was used by more than 4 million people in twelve million posts on the world most popular social medium-Facebook. Any man or woman, who came forward to declare that he or she had been the victim of abuse, started being referred to a "silence breaker".

The prominent celebrities from Hollywood who participated in this campaign on the tweeter; are as follow:

- Lady Gaga
- Monica Lewinsky
- Debra Messing
- Gabrielle Union
- Anna Paquin
- Patricia Arquette
- Rosario Dawson
- Rachel Wood
- America Ferrea
- Bjork
- Sheryl Crow
- Gillian Anderson
- Rosario Dawson
- Selma Blair

It has successfully unearthed the buried truth about the wrongs done by internationally famed Hollywood giant Harvey Weinstein and many other men like him and brought them to justice in the eyes of the world.

The Indian Context

Recently, this movement has spread with an epidemic proportion in India too, following a concerted tirade launched against an ex-union minister by more than a dozen women; and serious allegations of sexual harassment at work place by a number of women against the towering film actors, producers and other dignitaries in their respective fields.

The prominent among those who are engulfed in #MeToo fire, such as

- Mr. M J Akbar Ex. -Minister of State (MoS) for External Affairs
- Alok Nath, Film & Serial Actor
- Nana Patekar, Film Actor
- Jatin Das, Painter
- Vikas Bahl, Director – Movie “Queen”
- Suhel Seth, Celebrity consultant
- Chetan Bhagat, Author

Ironically, the victims have come out in the open to level serious charges against the celebrities; approximately after two decades of the alleged incidents of unwelcome gesture in the nature of sexual harassment.

An inordinate delay and the timing of the tirade against the giants in their respective field indeed raise a doubt about its motive. However, the fact cannot be overlooked that during those old days, there was absence of any forum or mechanism to ventilate their grievances at work place; except the relevant legal provisions under Indian penal code. #MeToo campaign has emboldened and motivated the past victims of sexual harassment at the hands of influential persons; to share their bitter experiences with the entire world.

Similarly, the revelations by women journalists and film actresses are a seminal moment in independent India's history. Their testimonies have shattered the silence that had surrounded SH (sexual harassment), with every woman thinking she was alone and had to either continue to suffer or fight her battle alone, which was intimidating, given the powerful position the predators in authority held.

Workplace harassment is not just a frivolous crime - it is a violent crime. Violence need not always be physical. It can be mental. It can be emotional. Through words and deeds, a person has the potential to outrage the feelings and emotions of another. This is much easier and more hurtful in the context of sexual harassment and intimidation.

“Yet, this time, women are refusing to toe the line. In the year since The New York Times's investigation outed Harvey Weinstein as a sexual predator, and, an Indian law student published a crowd-sourced list of academics accused of sexual misconduct, a dam seems to have burst, taking with it the onus to suffer alone, and, in silence.”

“Women are finally speaking up and they are angry. Their language of dissent is still formulating, still being shaped by the scars they bear, sharpened by fury, shame or

revulsion, but they are no longer afraid.” – Paromita Chakrabarti, The Indian Express, dt.22/10/18.

We must not forget that for every story told by women, there are dozens of stories untold. Maybe those stories that find space in the media belong mostly to visible professions like the media and film industry, but the victims are everywhere, from villages to rich urban households. It is the fear of societal reaction and stigma that forces them to suffer silently or in extreme cases, to end their lives. If the society stands up with those who raise their voices, slowly but definitely, the menace will end and reform will set in.

Prevention of Sexual Harassment and legal intervention

In 1997, Justice (retired) Sujata Manohar, with the Chief Justice of India (late) J S Verma and Justice (retired) B N Kirpal, delivered the verdict laying down legally binding obligations on institutions regarding prohibition, prevention and redressal of sexual harassment at workplace.

These guidelines (popularly known as Vishakha guidelines), the foundation for the Sexual Harassment of Women at Workplace Act, 2013, came into force in connection with a PIL filed by Vishakha – an NGO in the alleged gang rape of Bhanwari Devi, a social worker from Rajasthan.

In 1992, she had prevented the marriage of a one-year-old girl, leading to her rape as an act of revenge.

Legally binding, these defined sexual harassment and imposed three key obligations on institutions — prohibition, prevention, redress. The Supreme Court directed that they establish a Complaints Committee, which would look into matters of sexual harassment of women at the workplace.

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act was passed in 2013.

It defines sexual harassment, lays down the procedures for a complaint and inquiry, and the action to be taken. It broadens the Vishaka guidelines, which were already in place.

It mandates that every employer constitute an Internal Complaints Committee (ICC) at each office or branch with 10 or more employees. It lays down procedures and defines various aspects of sexual harassment, including aggrieved victim — a woman “of any age whether employed or not”, who “alleges to have been subjected to any act of sexual harassment”, which means the rights of all women working or visiting any workplace, in any capacity, are protected under the Act.

It mandates that every employer constitute an Internal Complaints Committee (ICC) at each office or branch with 10 or more employees.

Definition: - Sexual harassment

Sexual harassment includes “any one or more” of the following “unwelcome acts or behaviour” committed directly or by implication:

- Physical contact and advances
- A demand or request for sexual favours
- Sexually coloured remarks
- Showing pornography
- Any other unwelcome physical, verbal or non-verbal conduct of sexual nature.
- Sexually suggestive remarks or innuendos; serious or repeated offensive remarks;
- inappropriate questions or remarks about a person’s sex life Display of sexist or offensive pictures, posters, MMS, SMS, WhatsApp, or emails
- Intimidation, threats, blackmail around sexual favours; also, threats, intimidation or retaliation against an employee who speaks up about these
- Unwelcome social invitations with sexual overtones, commonly seen as flirting
- Unwelcome sexual advances.

Limitation

The Act states the complaint of sexual harassment has to be made “within three months from the date of the incident”. For a series of incidents, it has to be made within three months from the date of the last incident. However, this is not rigid. The ICC can “extend the time limit” if “it is satisfied that the circumstances were such which prevented the woman from filing a complaint within the said period”. The ICC is to record these reasons.

Conciliation:-

The section 10 of the Act deals with conciliation. The ICC “may”, before inquiry, and “at the request of the aggrieved woman, take steps to settle the matter between her and the respondent through conciliation” — provided that “no monetary settlement shall be made as a basis of conciliation”.

The inquiry process

The ICC may forward the complaint to the police under IPC Section 509 (word, gesture or act intended to insult the modesty of a woman; maximum punishment one year jail with fine). Otherwise, the ICC can start an inquiry that has to be completed within 90 days. ICC has similar powers to those of a civil court in respect of the following matters: summoning and examining any person on oath; requiring the discovery and production of documents. While the inquiry is on, if the woman makes a written request, the ICC “may” recommend her transfer, leave for three months, or any other relief to her as may be prescribed. When the inquiry is completed, the ICC is to provide a report of its findings to the employer within 10 days. The report is also to be made available to both the parties.

The identity of the woman and the contents of her complaint cannot be disclosed to any person who is not part of the internal complaints committee.

Compliance of ICC report

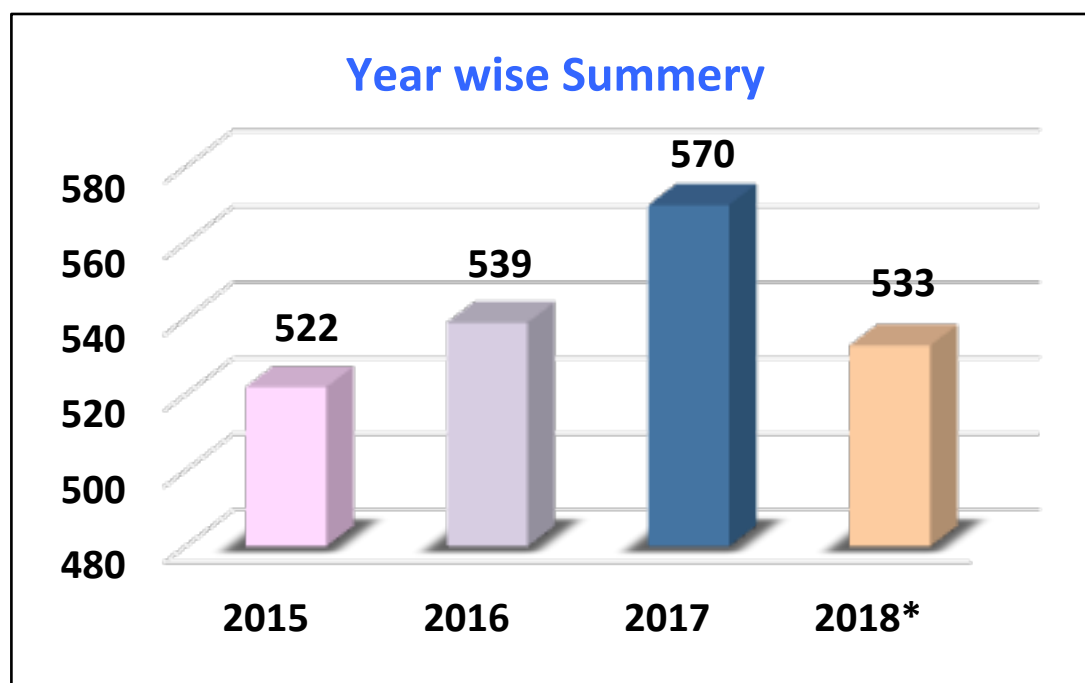
If the allegations are proved, the ICC recommends that the employer take action for sexual harassment for misconduct “in accordance with the provisions of the service rules” of the company. These will obviously vary from company to company. It also recommends that the company deduct from the salary of the person found guilty, “as it may consider appropriate”. Compensation is determined based on five aspects: suffering and emotional distress caused to the woman; loss in career opportunity; her medical expenses; income and financial status of the respondent; and the feasibility of such payment.

After the recommendations, the aggrieved woman or the respondent can appeal in court within 90 days if one is not satisfied with the committee’s procedures.

False Complaint

The Section 14 of the Act deals with punishment for false or malicious complaint and false evidence. In such a case, the ICC “may recommend” to the employer that it take action against the woman, or the person who has made the complaint, in “accordance with the provisions of the service rules”. The Act, however, makes it clear, that action cannot be taken for “mere inability” to “substantiate the complaint or provide adequate proof”.

All India Sexual Harassment Cases



Year wise all India Summery:	
2015	522
2016	539
2017	570
2018*	533
* Data presented on July, 2018	

Source:

Government of India
 Ministry of women and child development
 Lok Sabha (lower house of The Indian Parliament)
 Unstarred question no. 1763
 Answered on 27/07/2018
 Sexual harassment of women at work place

Case Studies / Specific Incidents:**Genuine Cases**

- I. A female employee of a Government electric company in Gujarat lodged a complaint against her senior colleague for sexual harassment. It was revealed that the electric company had not complied with the mandatory legal provision of constituting an internal complaint committee. The electric company had to constitute ICC at the behest of the local govt. authority. The aggrieved woman got assurance from the respondent that there would not be repetition of misdemeanour.
- II. A senior police officer posted in a state level prison; faced the allegations of unwelcome advancement towards his junior female prison personnel. Following a detailed inquiry; the respondent, police officer was charge sheeted and a cut in his pension was considered by the competent authority.
- III. A Senior college professor in Gujarat University was found guilty of sending unwelcome written messages to his female colleagues. His services were terminated following an inquiry in this matter.
- IV. A visiting faculty at a pre-eminent university in Gujarat was found guilty of asking his female student to approach him in his office room after office hours with an intent to take undue advantage of loneliness. His contractual services were terminated
- V. An associate professor, at the department of Chemistry–Saurashtra University (Gujarat) was suspended after an internal complaints committee found substance in the allegations of physical advancement in the nature of sexual harassment by a female of research scholar under him.

- VI** A 50 year old teacher of a municipal school in Surat city was arrested for allegedly sexually harassing a minor girl student.

Sub Judice Complaints :

- VII.** Ex. Union Minister of State, M J Akbar had to relinquish his ministerial post following a concerted campaign against him on the pattern of “Me Too” by a female Journalist Priyanka Ramani along with many other women
The Ex-minister faced serious allegations of misconduct and harassment of the nature of unwelcome Physical advancement.
The accused person i.e. the former minister has filed a complaint in a court of law against this female journalist on the ground of defamation. The matter is pending in a court of law.

False Complaints

- VIII.** An ex-senior female executive in the legal department of a well-known multinational company levelled serious charges of sexual harassment at work against her senior colleague including female.
Not only that, she took a recourse to publicity and propaganda through electronic and print media.
A special internal complaint committee was constituted.
The entire proceedings were conducted systematically and the complainant was given an opportunity to cross examine the main respondent.
After due process of inquiry it transpired that the allegations were not true.
As a matter of fact, the complainant had tried to deviate the issue of her non-performance for which she was given a notice by the company.
- IX.** An ex-outsourced female employee of a multinational company’s branch in Madhya Pradesh (India) lodged a complaint of sexual harassment against a branch manager.
The internal complaints committee conducted inquiry in an impartial manner and came to the conclusion that the complainant herself had initiated communication with the respondent through WhatsApp.
There was nothing which could be construed as unwelcome gesture in the nature of sexual harassment on the part of the respondent.

Boarder line Case

The most shocking incident of allegations of sexual harassment against the highest Judicial Officer of the country by a female employee has put the entire judiciary of India into an embarrassing situation, albeit the allegations are found to be untrue by the inquiry committee. .

Major Findings:

- An inordinate delay and the timing of the tirade against some of the giants in their respective field, indeed raise a doubt about its motive.

- However, the fact cannot be overlooked that during those old days, there was absence of any forum or mechanism to ventilate women's grievances at work place.
- Over the last few years, production houses have, begun to take measures to counter such instances.
- The grievance redressal mechanism exists in the Government, Semi-Government - offices, Corporate Sectors, Financial Institutes, Health Institutes, the Film Industries and the NGOs etc.
- The ICC members are found to be lacking in knowledge of the legal provisions.
- There is no denying the fact that this movement has empowered the women to form a community and helped each other in sharing their bitter experiences related to sexual abuse with the outside world through social, print and electronic media.
- It has also raised awareness among women about their basic rights as an individual in the work place and outside also.
- However, women are not always sure whether this will bring them justice.
- It has created deterrence in a section of men who is inclined to treat their women counter parts as the object of sensual enjoyment.
- It has helped a number of persons to be bold and courageous enough to come out openly and to talk about their suffering irrespective of the race or religion, official and economic status.
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Conclusion: The other side of the Coin

- ❖ The Globally popular movement has its limitations like other similar movements on the social front.
- ❖ It could result into relapse of mental agony and trauma among the victims following a wide publicity of their bitter experiences; without finding a lasting solution to one's predicament.
- ❖ This movement does not cover the sexual assault and harassment faced by the Sex Workers who face this devil on a regular basis and also young girls who are victims of trafficking.
- ❖ The movement does not take adequate precaution to check veracity of the facts which may lead to concocted stories and false accusations of rape, harassment, and molestation.
- ❖ It is believed that at least 10% of the reported cases of rape is actually breach of trust on the part of a male partner after developing consensual physical intimacy and not physical assault.

Recommendations:-

- All the sectors whether Government or Private must create a congenial atmosphere for women at work place.
- Grievance mechanism for working women should be suitably strengthened.
- The members of the complaint committee should be oriented on the legal provisions periodically and they should be sensitized enough to perform their duty without an iota of predilection and prejudice.

- Internal complaints committee's members should be trained and sensitized in such a way that they are able to treat every incident of alleged sexual harassment on its merits and demerits.
- The complaint should be inquired in accordance with the principle of natural Justice leaving no room for accusations against style of functioning of the committee.
- False complaints of sexual harassment should also be dealt with deterrence so as to ensure that men employees are not compelled to "avoid" their female colleagues in day to day discharge of duty.
- The men should also be actively involved in creating gender Just Society and thereby to ensure that this social movement is not turned into women versus men campaign.
- Premature Disclosure of the accused's identity should also be prevented

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Improvement of the Logistics and Transport Operations of an Integrated Waste Management Company - Application to a Real Case in Portugal

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Abstract

One of the strategies of companies today is, instead of directing their investments on expanding the business, focus more on cost rationalization and business transformation, in order to improve performance and reduce operating costs. In this sense, logistics represents a key function in improving the operations related to the transportation and storage of materials, always focusing on reducing costs and providing a superior level of service. In this work, we analyze the functioning of the Portuguese waste management company "Ambitrena - Valorization and Management of Waste, S.A.", with the objective of understanding the operation methods in relation to the logistic service provided. The service is represented by the decentralization of its parks and lack of effective communication between areas, often resulting in inefficient services, and therefore we intend to analyze a possible optimization of the management of logistics operations. A study will be carried out (data collection was performed through unstructured interviews, non-participative direct observation in the company's parks, and through consultation and analysis of various written documents) on what could be the new structural configuration (centralized configuration) of the company's logistics service. Finally, we present a proposal for centralization of logistics operations in order to reduce the cost of cargo transportation, improve the logistics performance of the company, and its customer service. The centralization of logistics management can positively reduce logistical costs by concentrating information and decision-making in the Lisbon park, will allow for better coordination and planning, and transversally to reduce inactive vehicle time.

Keywords: Waste management, Logistics, Transportation, Centralization, Coordination

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Introduction

It is a fact that companies are achieving significant competitive advantages by the way they configure and manage their supply chain operations (Chase, Jacobs & Aquilano, 2006). The supply chain is a channel that extends from raw materials to processed products to end customers, through components that serve to complete the same products (Kotler & Keller, 2012). Its management involves understanding the interconnectedness of the companies that relate to each other through upstream and downstream connections, that is, from the supplier of the raw material to the end customer, and of the processes that produce value in the form of products and services (Slack, Chambers & Johnston, 2010).

Logistics, as one of the activities of the supply chain process, plays a very important role in improving business efficiency. According to the Council of Supply Chain Management Professionals (2010), it brings together the planning process, implementation and control of procedures for an effective and efficient transport and storage of goods, including the related services and information, from the point of origin to the point of consumption, according to customer requirements.

Transportation is the operational area of logistics that moves and positions the stock geographically. Because of its fundamental importance and perceived cost, transportation has traditionally received a considerable amount of attention from management, with almost all companies, large or small, having transportation managers (Bowersox, Cooper, Closs & Bowersox, 2012; Soares & Mendes, 2017).

In this article, we intend to analyze a possible optimization of the logistics operations management of the Portuguese company *Ambitrena - Valorização e Gestão de Resíduos, S.A.* (hereinafter referred to as *Ambitrena*).

Although the huge increase in global competition may justify opting for decentralization, the main objective of this work is to lower total costs, making *Ambitrena's* transportation network more efficient by centralizing logistics management, while maintaining the level of service provided. Therefore, the following objectives are considered for this work:

- a) Concentrate planning and coordination decisions of the logistics service, while maintaining distributive readiness, capacity and flexibility;
- b) Reduce vehicle downtime and consequently the number of vehicles necessary, confirming the reduction of costs with cargo transportation.

Literature review and research questions

Logistics undoubtedly contributes to a good organizational performance. Studies addressing its influence have shown that the good performance of logistics activities is associated with better organizational performance (Green, Whitten & Inman, 2008; Fugate, Mentzer & Stank, 2010).

Smith (2000), cited by Fugate et al. (2010), defines logistic performance as encompassing efficiency, effectiveness and differentiation, and in line with this

definition, some studies have assumed that efficiency and effectiveness are mutually exclusive. Mahoney (1988), cited by Fugate et al. (2010), argues that there is a clash between efficiency and effectiveness, so companies can only be either efficient or effective.

Another study (Selldin & Olhager, 2007) finds that companies that select supply chains of only one of the dimensions have an inferior financial performance compared to their competitors who choose efficient and effective chains. Therefore, companies should try to achieve both dimensions simultaneously, and should not regard efficiency and effectiveness performance as inversely related.

The empirical investigation by Fugate et al. (2010) indicates that efficiency and effectiveness reinforce each other, and that trying to achieve one does not preclude achieving the other. That said, logistics managers should not have to choose between efficiency, effectiveness and differentiation, but rather, they must achieve all three together, which could make managers more innovative and lead to the development of strategies to overcome these differences. The authors also emphasize the fact that managers should systematically check the logistics results obtained by other companies in the same market sector and compare their logistics activities.

According to Johnson, Scholes and Whittington (2009), and Soares and Mendes (2018), logistics as a primary value chain activity may include the reception, storage and distribution of inputs for the product or service, material handling, stock controls, transportation, storage of outputs or product distribution.

Due to companies' desire to achieve economies of scale, achieved by specialized companies, as well as to satisfy customer demand for shorter and more tailored delivery times, distribution has become an important factor in logistics (Claesson & Hilletoft, 2011). According to Ford, Gadde, Hakansson and Snehota (2003), distribution provides the company with the logistics part that solves the problem of where, when and how often, the customer needs to receive the product or service of a particular offer. In contrast, appropriate adaptations to individual needs are increasingly needed.

According to Madadi, Kurz and Ashayeri (2010), and Bowersox et al. (2012), more than 50 per cent of total logistics costs can be attributed to transportation, an aspect also considered by Ballou (2004) when stating that the most significant element for most companies in terms of logistics costs is transportation. Transportation reduced cost also contributes to lower product prices because it is a component of the total cost of production. As its efficiency increases and offers better performance, both the company and the customer benefit (Ballou, 2004; Bowersox et al., 2012). Efficiency, according to Fugate et al. (2010), refers to the proportion of resources used for the results obtained, and is considered the ability to provide the desired products or services at a cost level that is acceptable to the customer. In a broader sense, it is the ability of the logistics function to manage resources in the best way.

As Selldin and Olhager (2007) point out, companies strive to achieve the best possible performance by increasing information sharing, planning tools, collaboration in forecasting and replenishment or by using third parties.

Hayes, Pisano, Upton and Wheelwright (2005) state that in centralized approaches, standardization of critical operational decisions can improve communication and coordination in the network. Standardization of information systems, databases and other protocols can also help facilitate the exchange of necessary information. The benefits of standardization seem obvious, but in the authors' research there are several examples where facilities are unable to share planning information or basic information due to incompatible information systems.

The network perspective presented by Ford et al. (2003), shows that, depending on the conditions, companies can resort to intermediaries efficiently and at low cost. The authors define network as the result of the choices made by all the companies involved in a given period of time, which makes obsolete the idea of a single channel. There may be a centralization of distribution, which is controlled or managed by a single entity, however, the efficiency of the distribution network is dependent on the activities of the various entities that compose it, and so it cannot be determined by optimizing only the delivery of an entity.

For a buyer, a better shipping service means the prospect of maintaining lower stock levels and/or greater certainty of achieving their operational schedule. The buyer may choose to buy more from the supplier that offers him the best transportation service, so increasing turnover can offset the costs of a better transportation service (Ballou, 2004). On the other hand, according to Melo, Nickel and Saldanha-da-Gama (2009), it may not always be attractive for a company to satisfy all demand, which happens when the maintenance of certain customers generates lower revenues than the corresponding costs. In addition, in some cases a company may intentionally lose customers when the costs to maintain them are too high.

Ghiani, Laporte and Musmanno (2004) argue that a decentralized storage structure can reduce lead times, as they are usually closer to customers. On the other hand, centralized storage is characterized by low installation costs due to greater economies of scale. In addition, it may be the case that the safety stock imposed by a centralized structure is significantly smaller than the sum of safety stocks in a decentralized structure (Ghiani et al., 2004; Özen, Sošić and Slikker, 2012).

According to Ballou (2004), with regard to transportation, when the volume of cargo is significant, having a service of the company may eventually become more economic than outsourcing. However, some companies are forced to have their own transportation, even at higher costs, because they have special needs such as fast, reliable delivery, special equipment that is rare in the market, specialized cargo handling or a service that is always available.

Soares (1994, 2003) considers that the most relevant trends for the future are the increase of quality in service companies, due to the increasing weight of services in the current economy, and the extension of quality operations to all functions and hierarchical levels of an organization.

Ballou (2004), and Moon, Cha and Lee (2011) argue that among some strategies, cargo consolidation, as a result of the economies of scale that are present in the cost-freight structure, may be a strategy to be adopted in logistics planning. Orders from customers arriving at a warehouse could be combined with orders arriving later,

which means a reduction in average shipment costs. The potential reduction in customer satisfaction resulting from lengthening delivery times would have to be offset by the cost-benefit of order consolidation. Bowersox et al. (2012) ensure that, as a rule, the larger the load and the longer the distance it is transported, the lower the cost per unit, and consolidation requires innovative programs to combine small loads into consolidated and on-time movements.

According to Kim (2012) and Saharidis, Kouikoglou and Dallery (2009), coordination and control of production and inventory can be beneficial for the whole chain. Madadi et al. (2010) and Özen et al. (2012) mention in their studies that collaboration between buyers and the supplier or applying collective orders results in lower costs when compared to a decentralized strategy. However, according to Arshinder and Deshmukh (2008), lack of coordination can result in poor supply chain performance. The consequences result in inaccurate forecasts, low capacity utilization, excessive stocks, inadequate customer service and high costs and response time.

According to Federgruen (1993), the centralization of orders, even in the absence of centralized stock, enables economies of scale in order costs and allows a better observation of demand behavior over a given period of time, which may facilitate a quick and flexible response, as well as the decision on future tasks to be assigned to each warehouse.

Mintzberg (1993), Baligh (2006), Lee and Jeong (2010) and Wong, Ormiston and Tetlock (2011) argue that centralized structure allows decision making to be located in one part of the organization, while decision making in a decentralized structure is dispersed among many people in the organization.

According to Hayes et al. (2005), companies can centralize all critical operational decisions and dictate standard policies and procedures for all facilities. However, there is a difficulty in finding the appropriate intermediation between centralization and decentralization, which is usually a source of intense disagreement between facility managers and corporate directors (who prefer a more centralized approach).

Haeyns et al. (2005) and Salcedo, Hernandez, Vilanova and Cuartas (2013) report that centralized management is most appropriate when facilities produce similar products, serve similar customers, value homogeneity, and operate in environments with similar constraints. The centralized framework can enable the company to exploit learning curve economies and improve process performance more efficiently than decentralized frameworks. In contrast, Baligh (2006) and Lee and Jeong (2010) argue that the fact that decision-making in a centralized structure is dependent on an individual, it can lead to delays in task completion, due to the necessary bureaucracy.

The analysis by Dutta and Fan (2012) identifies that the main differences between the two forms of organizational structure are that, in a centralized system, the company can install a central monitoring system to collect information on departmental investment opportunities, while in decentralized systems innovation is greater.

The demand for fast and accurate responses in cargo transportation often causes conflicts in companies, even more so when communication is not fluid. Centralized structures typically allow for greater efficiency and decision control, suitable for small

businesses with facilities operating in similar environments, but on the other hand, decentralized structures generally allow for greater flexibility and greater innovation, which is convenient for larger companies.

There should be an appropriate balance, as there are neither fully centralized nor completely decentralized companies, and it is up to managers to find the balance in the definition and implementation of organizational policy, according to the pressures of the internal and external environments of the company.

Research question

After reviewing the literature and taking into account the objective of this case study, it was decided to propose to Ambitrena a change in its structure, namely centralizing the logistic management, in order to concentrate the route planning decisions.

In order to achieve the goals defined, it was decided to develop a descriptive and exploratory work. Qualitative data was performed through unstructured interviews with the managing director and traffic chiefs, direct observation in the parks and through the observation of various written documents, about which the company requested confidentiality. Based on the literature review, it was possible to identify a problem in the logistics operations of the company under study, and subsequently to present a reorganization proposal in order to reduce costs.

Therefore, this study aims essentially to answer the following research question:

- How can the management of Logistics Operations of Ambitrena S.A. be optimized?

Methodology

In order to achieve the goals defined, it was decided to develop a descriptive and exploratory work. The collection of qualitative data was done through unstructured interviews with the CEO and traffic chiefs, direct observation at Ambitrena parks, and through the observation of various written documents. Based on the literature review, it was possible to identify a problem in the logistics operations of the case under study, and subsequently to present a reorganization proposal in order to reduce costs.

Ambitrena's logistics service consists of collecting containers, exchanging filled containers for empty ones, transporting, depositing and storing residual waste in Ambitrena's parks for their treatment, recovery and forwarding. The residual waste is subjected to sorting, compaction or transformation processes and is sent to recycling and/or energy recovery units, as shown in Figure 1.

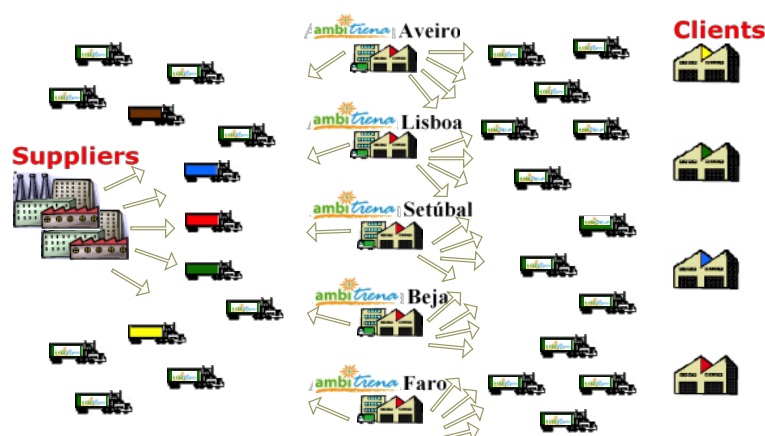


Figure 1 – Current scheme of operation of Ambitrena
Source: Ambitrena

The company has different types of vehicles equipped and adapted for the collection and transportation of the various wastes, with 35 light vehicles, 40 heavy vehicles and 35 industrial machines, distributed in the various parks. Transportation services are designed to optimize company resources, that is, it is constantly tried that vehicles have little vacant time and transport cargo on the round trip, which is not always the case.

It is found that in the logistics area there is a great waste of resources concerning the lack of efficiency and profitability of vehicles. This inefficiency and lack of profitability is further affected by the lack of communication and coordination of services, notably by overlapping tasks, as the same tasks are performed by several people, which tends to cause overlapping double messages, and congest the communication channels.

Frequently, the greatest problem is related to the inaccuracy of the information provided and the lack of cooperation, which leads to the incorrect dimensioning of the operations. Being frequently the case where Ambitrena vehicles carry waste from a park to a management entity, and without considering requests for collection of waste in the same area, new vehicles are sent to respond to this request.

Results analysis and discussion

New or improved processes help companies to minimize threats and seize opportunities. According to Ballou (2004) and Hayes et al. (2005), there is no approach that works equally well in all organizations, or in all situations.

Maintenance and management of decentralized storage, as pointed out by Ghiani et al. (2004), allows Ambitrena to be closer to its suppliers/customers, reducing the collection/delivery times, thus maintaining the level of service.

After centralizing the management of the company's logistics activities, as proposed, and if there is a correct sharing of information, it is expected that the logistics department based at the Lisbon Waste Reception Center would be able to make all decisions regarding the cargo transportation planning and to meet all needs (Mintzberg, 1993; Baligh, 2006; Lee & Jeong, 2010; Wong et al., 2011), so that economies of scale are attained in order costs (Federgruen, 1993).

In addition, learning curve economies could be more efficiently exploited, process performance improved (Haeys et al., 2005; Salcedo et al., 2013) and downtime of all vehicles reduced (Ballou, 2004; Moon et al., 2011). As such, a significant reduction in transport costs is expected, which may subsequently reduce transportation prices, thus obtaining a competitive advantage over competition.

Logistics services have traditionally been evaluated in terms of product cycle speed (e.g. delivery time), order cycle consistency (e.g. delays) and product availability index (e.g. shortages), thus the cost-benefit of cargo consolidation would have to compensate for the potential reduction in these indicators, being the flexibility obtained through better management (Ballou, 2004; Moon et al., 2011).

The logistics department in Lisbon, by obtaining the weekly plans sent by the traffic chiefs, will be able to reach a joint forecast, thus extracting greater benefits, according to Özen et al. (2012).

Note that the decision to change the design of the logistics system has implications for the organizational learning path that will be created. Consideration should also be given to the possible appearance of friction within the company, represented by a major change in the roles and responsibilities of park traffic managers. Part of the reason for the conflict may be that traffic bosses are afraid of losing influence (Aghion & Tirole, 1997). In order to better manage these risks, it will be important to promote a spirit of dialogue and collaboration, desirably subject to continuous improvement actions, as communication is one of the crucial aspects for success.

Conclusions and recommendations

The results obtained allow us to propose to the company the gradual centralization of logistics management operations, to progressively consolidate the efficient management of all parks, paying particular attention to human resources and subsequent performance measurement, to check whether the centralization policy has had a positive impact.

Therefore, the centralization of logistics management can positively reduce logistical costs by concentrating information and decision-making in the Lisbon park, will allow for better coordination and planning, and transversally to reduce inactive vehicle time. The following theoretical optimization proposal was then presented.

Theoretical optimization proposal

Given the objectives and limitations of the case presented and after literature review, it is considered that the best hypothesis is the change in the company's structure, in order to improve the planning, management and definition of routes and services. This

change is based on a route planning problem for a diverse fleet of vehicles that is too decentralized, rather than being shared and planned together. Suppliers and customers to be visited may have a certain amount of waste to be collected and another to be delivered, and as they should be visited only once, the collection and delivery should be done by a single vehicle, so that there is better use of resources.

Therefore, and since the facilities serve similar entities and operate in identical environments, the centralized management of logistics operations (Hayes et al., 2005; Salcedo et al., 2013) in the Lisbon park can be considered as a better hypothesis, as shown in Figure 2.

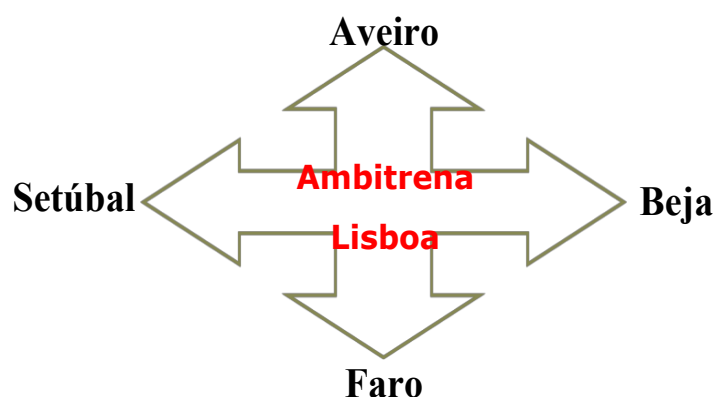


Figure 2 - Theoretical optimization proposal
Source: Authors

We can conclude by stating that one of the limitations of this work concerns the impossibility of analyzing the costs of the decentralized park management.

Following the proposal, additional work should be developed, including the development of a route optimization model, the ideal number of vehicles needed to carry out the trips, the total distance to travel and the time spent.

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Bureaucrats and Politicians in Power-Dependence of Domestic Politics and Interdependence, Linkage of Diplomacy: From Bureaucratic Leadership to Official Residence Leadership

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Abstract

This paper investigates Bureaucrats and Politicians in Power-Dependence of Domestic Politics and Interdependence, Linkage of Diplomacy: From Bureaucratic Leadership to Official Residence Leadership. This paper consists of two parts. First, this paper investigates the common factors between Power-Dependence of domestic politics and Interdependence in international relations. The power-dependence means political dependence in the political networks between central government, bureaucracy, local government and interest groups in common regime state. The interdependence means comprehensive relationship, from which zero-sum game is not necessarily derived, between various states with different regimes. Second, this paper investigates Bureaucrats and Politicians focusing on the history from bureaucratic leadership to official residence leadership in Japan. The bureaucracy in Japan, especially the Ministry of International Trade and Industry has been main actor of Japan after the 55 system, the Conservative Merger in 1955. From the late 50s to the 70s, each Liberal Democratic Administrations, led by strong leadership of prime ministers, Kishi, and Ikeda, succeeded in Japan-US Security Treaty and doubling of income, respectively. Since the 70s, the foreign economic policy is forwarded between the United States and Japan in place of the security and political issues between them. Prime minister Nakasone, Hashimoto and Koizumi tried to reorganize the bureaucracy. In Japan, the bureau of personnel at Cabinet Office changed the bureaucrat-led politics to politician-led politics. This paper investigates how government and bureaucracy cooperate for the success of policy making.

Keywords: Power-Dependence, Interdependence, Linkage, Domestic Politics, Diplomacy

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Introduction

Table 1 Comparison between Power-Dependence Theory and Interdependence Theory

	Power-Dependence Theory	Interdependence Theory
representative Researchers	R.A.W. Rhodes	Joseph Nye Robert Keohane
Research Area	Administration	International Relations
Objective	Intergovernmental Relations between Centre and Local	International Relations among States
Common Concept 1	Linkage between Centre and Local Connection between Organizations, Policy Networks	Linkage between States
Common Concept 2	Asymmetry between Centre and Local	Asymmetry between States
Common Concept 3	Cost Unilateral decision is not cost-free.	Cost Short-term sensitivity Long-term vulnerability
Law	Law, Statute	Treaty, Soft Law
Sanction	Law with sanction	Treaty and Soft Law without sanction
Stability	Principle of <i>Ultra Vires</i>	Collective Security and Balance of Power Alliance

This Table is made by the author based on Rhodes (1986a, 2006), Nye (2007), and Keohane and Nye (1977).

(Yoshihiro Nagata, Power-Dependence of British Central-Local Government Relations and Interdependence of International Relations in the EU, ACPEL2016)

Table 2 Comparison between Policy Networks and Linkage

	Policy Networks	Linkage
representative Researchers	Katzenstein R.A.W. Rhodes	H.Kissinger Joseph Nye Robert Keohane
Research Area	Administration	International Relations
Objective	Intergovernmental Relations between Centre and Local	International Relations among States
Common Concept	Linkages between governmental and other actors	Linkage between States
Actor	Bureaucracy, Central Government, Parliaments, Politicians, Interest Group Local Government	States International Organizations

This Table is made by the author based on Rhodes (1986a, 2006), Nye (2007),

Keohane and Nye (1977) and Katzenstein (1978).
(Yoshihiro Nagata, Policy Networks of Central-Local Government Relations in the UK and Japan and Linkage of International Relations in the EU, IICSSHawaii2017)

Power-dependence Theory in Intergovernmental Relations

In 1981, Rhodes presented power-dependence theory for analysis of the intergovernmental relations in the United Kingdom (UK) (Rhodes, 1981). Rhodes' concept of the power-dependence is based on the process of resource exchange between domestic organizations. In other words, the concept of the power-dependence is a counterexample of the traditional concept that the local government is the agency of the central government. Rhodes' power-dependence theory is addressed as policy networks (Rhodes, 1997, pp. 29-45). However, Morgan *et. al.* criticized Rhodes' 'governing without government' by showing their case study that "while central government may no longer be so directly involved in the local economic development arena, it continues to exert an extremely powerful influence" (Morgan, Rees and Garmise, 1988, p. 195-6).

Rhodes considered analysis level of the power-dependence theory composed of micro-level of analysis, meso-level of analysis and macro-level of analysis. The objectives of the micro-level of analysis are resources and internal political process. The objective of the meso-level analysis is pattern of interaction which is analyzed by corporatism as a theory of classification. The objective of the macro-level of analysis is distribution of power which is analyzed by corporatist theory (Rhodes, 1986a, pp.7-9). Rhodes proposed five propositions about dependency of domestic organizations. These propositions on the power-dependence are defined as

- (a) Any organization is dependent upon other organizations for resources.
- (b) In order to achieve their goals, the organization have to exchange resources.
- (c) Although decision-making within the organization is constrained by other organizations, the dominant coalition retains some discretion. The appreciative system of the dominant coalition influences which relationships are seen as a problem and which resources will be sought.
- (d) The dominant coalition employs strategies within known rules of the game to regulate the process of exchange.
- (e) Variations in the degree of discretion are a product of the goals and the relative power potential of the interacting organizations. This relative power potential is a product of the resources of each organization, of the rules of the game and of the process of exchange between organizations (Rhodes, 1981, p.98-9, Rhodes, 1986b, p. 17).

These organizations are summarized as four components; the central government, the national community of the local government, the local authority as the member of the national community of the local government and single function policy community. The relation between the association and central department is characterized by bargaining for resources. The resources in the above propositions are authority, money, political legitimacy, information and organization (Rhodes, 1986b, pp.17).

(Yoshihiro Nagata, Power-Dependence of British Central-Local Government Relations and Interdependence of International Relations in the EU, ACPEL2016)

Interdependence in the International Relations

The interdependence in the international relations is the concept against the traditional view of the realist who believes the global structure is determined by the military power between states. Although the traditional view based on the military power has been accepted till end of the Vietnam War, new norm of the interdependence emerged in the mid of the 70s motivated by the Detente between the United States and the Soviet Union. The emergence of this norm are due to two reasons; recognition for a new equilibrium of post-Vietnam War as a National Security Advisor of the USA (Kissinger, 1979, pp. 65-70), and recognition of crucial importance of soft power. Nye's belief about power of the sovereign is the military power, economic power and soft power. Nye proposed the soft power by the warning that the use of force might jeopardize economic objectives (Nye, 1986, p.10). In this context, Keohane and Nye called the concept of the interdependence the overall structure approach which does not differentiate among issue areas in the world politics. These issue areas includes not only the political issue, for example the nuclear disarmament negotiation resulted in the Strategic Arms Limitation Talks 2 (SALT II), which was signed in 1979 between USA and USSR but not ratified, but also the global environment issue represented by a report 'Limit to Growth' published by Club of Rome in 1972. The traditional view of the realist based on the state power never agreed theory of regime change. However, Keohane and Nye assert that as the power of states changes, the rules that comprise international regimes will change accordingly. They emphasize this dynamic, the regime change, is at the heart of their model on the overall power structure. From viewpoint of the interdependence, the border between the domestic issue and the foreign issue becomes fuzzy. The international interdependence also affects domestic matter (Nye, 2007, pp. 210-213, Keohane and Nye, 1977, pp. 42-46).

(Yoshihiro Nagata, Power-Dependence of British Central-Local Government Relations and Interdependence of International Relations in the EU, ACPEL2016)

Comparison between Power-dependence Theory and Interdependence Theory

This section considers comparison between the power-dependence theory and the interdependence theory. First, actors of the power-dependence are organizations composed of the central government and local governments within the same regime of the state but different evaluation systems, while actors of the interdependence are states some of which belong to one regime but the other of which belong to different regime. The legislative rule in the power-dependence relations is the statute and common law, while the legislative rules in the interdependence relations are the international law including treaty and soft law, especially manipulating on the balance of power and collective security. Second, common factors between the power-dependence theory and the interdependence theory are linkage, asymmetry and cost of change. Concept of the linkage is essential both in the power-dependence in the intergovernmental relations and the interdependence in the international relations. The power-dependence itself is the concept of linkage between the central government and community of the local authorities. In the framework of the power-dependence in the UK there exist four kinds of linkages. Example of the linkage between the national government environment and the national local government system is a connection between Department for Communities and Local Government and the Consultative Council on Local Government Finance (Rhodes, 1986b, p. 101). Example of the

linkage within the national community of local government is a connection among Association of County Councils (ACC), Association of District Councils (ADC), Association of Metropolitan Authorities (AMA), Greater London Council (GLC) and so on (Rhodes, 1986b, p. 255). Example of linkage between the national community of local government and the single function policy community is a connection between Police & Fire Committee of AMA and Central Fire Brigades Advisory Council (Rhodes, 1986b, p. 310). Connection between Education Committee of ACC and Advisory Committee in the Department of Education and Science is also above example (Rhodes, 1986b, p. 330). The linkage plays an important role in the international interdependence theory. Nye pointed out that much of the political conflict over interdependence involves the creation or prevention of linkage, and economic sanctions are often an example of such linkage (Nye, 2007, pp.216-7). Asymmetry is also common factor in the power-dependence and the international interdependence. Asymmetry is a concept of unbalanced power between two organizations or states. Rhodes recognizes asymmetry in the intergovernmental relations (Rhodes, *The National World of Local Government*, p. 20). Nye pointed out that asymmetry is at the heart of the politics of international interdependence. He analyzed its reason that if two parties are interdependent but one is less dependent than the other, the less dependent party has a source of power as long as both value the interdependent relationship, and concluded that manipulating the asymmetries of interdependence can be a source of power in international politics (Nye, 2007, p.215). Cost of change is also common factor in the power-dependence and the international independence. Rhodes pointed out that unilateral action is not cost-free; as the cost becomes visible, the government either intensifies the attempt to direct local authorities or employs different strategies by recognizing its dependence on local authorities (Rhodes, 1986a, p.6). The cost of international interdependence corresponds to sensitivity and vulnerability, respectively. Due to Nye's definition, sensitivity means amount and pace of the effects of dependence: scale and quickness which change in one part influences to another part. Vulnerability means the relative costs of changing the structure of a system of interdependence (Nye, 2007, pp. 213-4). Difference between power-dependence and interdependence exists in sanction. Within the intergovernmental relations in the UK, the discretionary power of the local authority is conferred by the Parliament. Although the local authority can implement policies using conferred discretion, the local authority must comply under the principle of *ultra vires*. Therefore, the sanction does exist even if the local authority acts beyond the statute. In the interdependence relations, the bilateral treaty or multilateral treaty and many trade agreements or environment protocols never provide sanction based on the legal force. However, if the compliance is not maintained, stronger state sometimes maneuvers political sanction or economic sanction. For maintaining peace and stability, the balance of power and collective security sometimes require the political sanction. The states seek alliance, the balance of power and the collective security. NATO (OTAN) is the typical collective security. The Britain and the United States special alliance and Treaty of Mutual Cooperation and Security between the United States and Japan are typical alliance. Japan-UK Foreign and Defence Ministerial Meeting is a linkage.

I also discuss degree of dependence in the power-dependence of the intergovernmental relations and interdependence of the international relations. The political agenda in the intergovernmental relations is featured by the bargaining between the state strategy and the local interest. The political agenda in the

international relations depends on the regime of states. As pointed out by Krasner, the regime is defined as a set of principles, norms, rules and decision-making procedures around which expectations of actors converge in the given area of international relations (Krasner, 1982, pp. 185-7). The interdependence relations also exist between different regimes by considering balance of power. The financial policy seems the most uncompromising agenda between centre and local in the UK, that is, the financial policy is featured by the unilateral decision of the central government, while the local government is discretionary in the decision of the rate. However, the bargaining between centre and local exists in the form of the grant negotiation, where the grant is provided by the central government to the local authority. The financial policy motivated by the big company and National Bank is featured based on the national interest. Sometimes states within the same regime attempt coordinated intervention to avoid financial crisis issued from the critical state. The agenda of the global environment is featured by almost all states. Although the purpose of the global environment is decided as the international protocol, this decision is an objective to be complied with sanction-free. The public policy is the agenda with sanction-free in the intergovernmental relations within the state and the Member States under the EU.

(Yoshihiro Nagata, Power-Dependence of British Central-Local Government Relations and Interdependence of International Relations in the EU, ACPEL2016)

Policy networks and Linkage

The policy networks and the linkages have similarity, meanwhile the former is addressed in the domestic power dependence and the latter in the international interdependence. Policy networks are composed of bureaucracy, central government, party, parliament, politicians, interest groups and local government. Policy networks, especially central government and bureaucracy coordinate domestic and foreign issue and policy. Policy-making has been determined by policy networks. Rhodes defines policy networks as set of formal institutional and informal linkages between government and other actors structured around shared if endlessly negotiated beliefs and interests in public policy making and implementation (Rhodes, 2006, pp. 423-424). Rhodes continues that the power-dependence approach treats policy networks as set of resource-dependent organizations. Their relationships are characterized by power-dependence (Rhodes, 2006, pp. 432-433). On the other hand, in the world of international relations, Kissinger, a pioneer of the 'linkage', describes start of the linkage in the Nixon Administration. Kissinger pointed out that Nixon's view of Soviet Union was not based on all-or-nothing proposition as his predecessors but rather based on comprehensive approach, that is, linkage on issues with varying degree of solubility. Nixon attempted to synthesize all the elements of the superpower relationship into an overall approach which is neither confrontation nor conciliation (Kissinger, 1994, p. 714). Keohane and Nye pointed out that military and economically strong states will dominate organizations and issues by linking their own policies to other states' policies, however, when military force is devalued, strong states may still attempt linkages on other issues, trade, shipping or oil (Keohane and Nye, 1977, pp. 30-31). Putnam studied entanglement of domestic and international politics. Putnam takes a case of Japan in which the Ministry of Trade and Industry (MITI), the Economic Planning Agency, and some politicians within the Liberal Democratic Party attempted to promote business interest agenda, using U.S.

pressure against the resistance of the Ministry of Finance (MOF) (Putnam, 1988, pp. 427-460).

(Yoshihiro Nagata, Policy Networks of Central-Local Government Relations in the UK and Japan and Linkage of International Relations in the EU, IICSSHawaii2017)

In the real policy making process, many aspects became to be seen which domestic politics influences the foreign economic policy. The increasing influence of the domestic politics to the foreign economic policy is clear due to the following reasons. First, the political theory emerged by Katzenstein or Putnam who proposed relevancy between domestic policy and foreign economic policy. Katzenstein pointed out that domestic interest group and political party influence the foreign economic policy. Putnam presented 2 level game model. In the domestic level of the model, the game is played between government and interest group, and in the international level of the model, the game is played between states. Second, the Japanese bureaucracy dealing bilateral or multilateral relations became influenced not only by the international relations but also opinion of the domestic interest groups.

R.A.W. Rhodes presented a political theory of dependence relation between British government and local government, which is called power dependence theory (1981). Rhodes proposed five propositions of the power dependence, where the keyword is the resource which means authority, money, political legitimacy, information and organization. Rhodes' main proposition is that all organization depends on the other organization for the resource. Furthermore, the organization exchanges the resource for achieving the goal. The policy network is unconsciously made based on the concept of the power dependence. Due to the definition by Rhodes, the policy network is a formal or informal linkage between the government and the other actors. In Japan, the policy network also plays an important role in the policy making process. However, main actors in the United Kingdom are government and local government, whereas main actors in Japan are government, bureaucrat and Liberal Democratic Party.

The linkage in the international relations, first advocated by James Rosenau in the 1960s and after that, in 1970s, strategically developed by Henry Kissinger for the cold war between the United States and Soviet Union. Kissinger described "linkage strategy" which makes diplomacy, not by focusing on one foreign issues, but by packaging several foreign issues. In the 80s, Joseph Nye and Robert Keohane redefined "linkage diplomacy" to apply between the allies and friendly nations; the US-UK special relations, the US-France relations and US-Japan relations. The linkage diplomacy by Nye and Keohane is based on the linkage Strategy by Henry Kissinger. The common factor between power-dependence and interdependence is asymmetry. Asymmetry of Domestic Politics is applied to asymmetry between central government, bureaucracy, ministries, politicians, diet, interest groups and local government. On the other hand, asymmetry of international relations is asymmetry between nations.

(Yoshihiro Nagata, Bureaucracy of Power-Dependence in Domestic Politics in Japan and Interdependence of International Relations in the UK, U.S. and EU, ECSSBrighton2017)

From Bureaucrat-led Politics to Politician-led Politics

In Edo period (1603-1868), Bureaucracy had supported Tokugawa Shogunate. Daimyo, Karo were Bureaucrats and Politicians in Japan. My ancestors are Daimyo, Ujikane Toda (1576-1655), Ujiyori Toda (1614-1686), First feudal Lord of Ogaki, Lord of Ogaki Castle.

In Edo period, Japan and U.S. Treaty of Peace and Amity was achieved on March 1854. Tairo, chief senior councilor Naosuke Ii achieved Treaty of Amity and Commerce Between the United States and the Empire of Japan on June 1858. Ieyasu Tokugawa (1543-1616), Shogun, was a great politician.

Japan and U.K. signed Anglo-Japanese Friendship Treaty (1854) and the Anglo-Japanese Treaty of Amity and Commerce (1858). Japan and France signed the Treaty of Amity and Commerce between France and Japan (1858). Japan and Austria signed Treaty of Amity and Commerce between Austria and Japan (1869).

In Japan Politics History, the politicians based on Bureaucracy and politicians based on Party and Local have cooperated and conflicted. During Meiji period (1868-1912), Lords of Home Affairs, de facto Prime Minister Toshimichi Ohkubo founded Bureaucracy and Meiji Government. Prime minister Hirobumi Ito built Rikken-Seiyukai, political party. Prime minister Aritomo Yamagata strengthened Bureaucracy based on army and police. The politicians based on bureaucracy were prime minister Yamagata, Katsura and Kiyoura. The politicians based on party and local were prime minister Ito and Kinmochi Saionji. Rikken-Seiyukai and Kenseikai were big parties in Taisho period. In Taisho period, Party Politics became active.

Lord Lansdowne achieved Anglo-Japanese alliance(1902). The UK helped Japan from Edo period. I like Japan-UK Alliance and Japan-U.S. Alliance.

President Theodore Roosevelt helped Japan by Treaty of Portsmouth(1905).

President Dwight David Eisenhower, John Foster Dulles, Chester Nimitz, Douglas MacArthur and McGeorge Bundy achieved Japan-U.S. friendly relations.

John von Neumann and Alan Turing developed Computer, Von Neumann architecture, Turing machine. ARPANET in 1960s was Computer network. I think Computer, Computer network is linked with Politics.

I think that Japan-UK Foreign and Defence Ministers' Meeting(Japan-UK 2+2) is de facto Japan-UK Alliance, and Japan-France Foreign and Defense Minister's Meeting(Japan-France 2+2) is de facto Japan-France Alliance.

Prime Minister David Cameron, Boris Johnson, Philip Hammond and Michael Fallon achieved Japan-UK friendly relations.

President Emmanuel Macron, Hollande, Ayrault and Le Drian achieved Japan-France friendly relations.

The merger of conservative parties was made in 1955. After the 55 system, Liberal

Democratic Party has politicians based on party and local, and politicians based on bureaucracy. Prime minister Shigeru Yoshida drew politicians based on bureaucracy. Prime minister Ichiro Hatoyama drew politicians based on party and local. Liberal Party, Yoshida faction was opposed to Japan Democratic Party, Hatoyama faction in 1950s. De facto Regime Change had occurred in Liberal Democratic Party.

I think Civil Law and Criminal Law have common factors.

Power Elite by C. Wright Mills, Pluralism by Robert A. Dahl and Technocracy influence Japan Politics.

From Bureaucratic Leadership to Official Residence Leadership

Katzenstein pointed out that Japanese foreign economy policy is supported by the business, especially big companies to which economic interest serves. He also insisted that Japanese foreign economy policy is facilitated by the high centralization between state and society (Katzenstein, 1978).

Since the 70s, the foreign economic policy is forwarded between the United States and Japan in place of the security and political issues between them. Its beginning is Japan US textile negotiation.

Hashimoto Administration of the Liberal Democratic Party emerged change from bureaucratic leadership to office residence leadership. This trend was inherited to Koizumi Administration and Abe Administration. The personnel of the bureaucracy became to be controlled by the bureau of personnel at Cabinet office, set by Abe Administration. At the same time, the domestic interest group became to influence the foreign economic policy, and the self-regulation at Japan side disappeared.

The influence of the domestic interest group to the foreign economic policy can be understood as the new trend against the conservatism under the US-Japan asymmetry.

In the bilateral negotiation, the Japan-US asymmetry is effective for the policy making advantageous to the United States. However, in the multilateral negotiation, like the TPP, the asymmetry between two states is not effective.

(Yoshihiro Nagata, Bureaucracy of Power-Dependence in Domestic Politics in Japan and Interdependence of International Relations in the UK, U.S. and EU, ECSSBrighton2017)

In 2014, the Bureau of personnel at Cabinet Office(Naikaku-Jinjiyoku) was set. Naikaku-Jinjiyoku was based on Cabinet Act. Article 4 of Cabinet Act in 1999 strengthened initiative of prime minister, Official Residence.

The Bureau of personnel at Cabinet Office(Naikaku-Jinjiyoku) made the paradigm shift from bureaucrat-led politics to politician-led politics in Japan.

Japan Government, Ministry of Foreign Affairs, Ministry of Economy, Trade and Industry promoted TPP and Japan EU EPA because TPP and Japan-EU EPA develops economic growth, interdependence and linkage. JA, agricultural association opposed

TPP and Japan-EU EPA. Ministry of Agriculture, Forestry and Fisheries did not directly oppose against TPP because the ministry is also the member of the government. But Ministry of Agriculture and Forestry and Fisheries and Ministry of Land, Infrastructure, Transport and Tourism opposed Japan-EU EPA because of agriculture and train market.

The bilateral Japan-U.S. FTA and Japan-U.S Security Treaty can be addressed twin-set.

The United States and the United Kingdom have been rapidly switching from existing multilateral FTA to bilateral one.

(Yoshihiro Nagata, Bureaucracy in the Power-Dependence of Domestic Politics and Linkage in Foreign Policy, IICSSDubai2017)

About bargaining of Kyoto Protocol, Japan Government negotiated and coordinated ministries, politicians, parties and local government. Government had difficulty in achieving balance and harmonization of economic growth and protection of environment.

I think Kyoto Protocol(1997) and Paris Agreement(2015) are Interdependence and Linkage. I think Emission Trading in Kyoto Protocol is Interdependence, Linkage.

I became Cool Forest Ambassador of IBFRA18 (Austria). In 2018, I attended and presented at IBFRA18 as Cool Forest Ambassador.

Government, Bureaucracy and Politicians must consider National Interest.

IPCC, UNFCCC are important for Japan-EU relations. Paris Agreement was adopted in COP21 2015.

European Council President Donald Tusk, European Commission President Jean-Claude Juncker and Prime Minister Abe agreed Japan-EU EPA and Japan-EU Strategic Partnership Agreement(Japan-EU SPA) on July 6 2017. At EU-Japan summit on July 2018, Japan-EU EPA and Japan-EU SPA were signed.

President Donald Trump and Prime Minister Abe agreed to start negotiation of Japan-U.S. Trade Agreement on goods(TAG) on September 26 2018. On April 2019, Japan and U.S. started bilateral negotiation, Japan-U.S. TAG. U.S. Trade Representative(USTR) Robert Lighthizer and minister Motegi negotiated Japan-U.S. TAG. Japan and U.S. may negotiate at G7 summit in France.

Central government cooperates with Network.

Olympic, Expo make Soft Power and Soft Law.

On June 23 2016, Prime Minister David Cameron held Referendum. UK decided BREXIT by Article 50 of Lisbon Treaty.

European Parliament Election was held on May 2019. European People's Party(EPP)

decreased seats. On July 27 2019, President Trump wanted substantial US-UK trade deal.

The principle of subsidiarity and the Open Method of Coordination(OMC) are linked with Norm and Legalization.

The Maastricht Treaty, the Treaty on European Union(TEU) was signed on February 7 1992. Article 3 of the Maastricht Treaty defined the principle of subsidiarity.

(Yoshihiro Nagata, (2013), Policy-Making Process of Education and Politics in the EU focusing on the Norm and Legalization, the Master's Degree Paper of Osaka Kyoiku University 2013, pp1-115)

Conclusion

I think that Diplomacy and Domestic Politics are related each other.

I have researched Power-Dependence, Interdependence, Linkage, Linkage Diplomacy, Bureaucracy and how Diplomacy and Domestic Politics are related each other.

I consider that power-dependence theory and interdependence theory have similarity and common factors.

I have researched the similarity and common factors between power-dependence of domestic politics and interdependence of foreign policy.

I think Linkage Diplomacy is applied to modern politics.

I think Balance of Power is applied to Diplomacy and Domestic Politics.

I think Containment by George Kennan, Sea Power by Alfred Thayer Mahan and Iron Curtain by Winston Spencer-Churchill are applied to 2010s.

I consider Japan-U.S. TAG compared with bilateral negotiation, Japan-EU EPA and multilateral negotiation, TPP.

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***Exploring the Intrinsic Influence of Confucian Principles on
Chinese Women's Agency: A Malaysian Perspective***

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Abstract

This study will explore the way three core Confucian principles affect the identity and agency of Malaysian-born Chinese women, from a Malaysian context. The interdisciplinary nature of this research will consider ethnic diasporic and cultural identity from a cultural psychological stance, taking the view that identity is socially constructed, as family and society play a key role in sustaining the Chinese culture and traditions through the socialisation process. To explore the socially constructed phenomenon of Malaysian Chinese women's life experiences, a semi-structured interview approach adopting Zaltman Metaphoric Elicitation Technique (ZMET) was chosen as it enables the elicitation of intrinsic values through eleven stages that creates opportunities for triangulating, validating and consolidating links between core constructs and/or themes. This qualitative, exploratory approach will provide insight into Malaysian Chinese women's agency and the effect of Confucian principles that intrinsically influenced their attitude and behaviour, leading to the conceptual framework for this study. The identity of the researcher as a Malaysian Chinese woman provides an emic-etic perspective, adopting the ethnographic principles of cultural interpretation for interpreting the findings. As this research is not an in-depth analysis of Chinese philosophy or culture, its findings will not be generalisable or scientifically validated as each experience is unique and specific to the individual.

Keywords: Gender, women, Confucian, Chinese, identity, conjoint agency, values, culture, Malaysia

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INTRODUCTION TO RESEARCH CONTEXT

This paper will incorporate the study of identity from a social constructionist view, centring on the impact and influence of social interaction and relationships that enables the formation of women's identity from an ethnic cultural perspective. This, in turn, influences women's agency in making choices – an area that has not been studied from Malaysian Chinese women's perspective.

Research gap

Understanding the differences among the Chinese as an ethnic group is important as the Chinese have migrated to various parts of the world, creating diasporic clusters as they adapt to their new host countries. For instance, some overseas Chinese who identify themselves as ethnically Chinese are unable to speak Mandarin, causing others to question their identification as Chinese from other Chinese who do speak the language (Mala Rajo Sathian & Ngeow, 2014). This example shows how structural and societal context modifies values and traditions over time, highlighting the need to understand how the diaspora influences one's ethnic identity, culture and agency – the fundamental concepts for this study.

Researcher's perspective as Malaysian Chinese woman

Adopting an ethnographic stance as a Malaysian-born Chinese woman living in the UK, this research is an opportunity to understand and acknowledge the impact of Confucian principles on Malaysian-born Chinese women's identity and their agency - an unexplored area of study.

Due to the researcher's move from her family in Malaysia, feeling guilty for not being able to fulfil her role as a dutiful daughter, she continues to support her parents financially and emotionally, showing her appreciation and acknowledging their sacrifice and hard work to her as they gave her the opportunity to study in the UK. To generate a sense of belonging and purpose, she continues to value her social and other relationships, creating a family-like environment for herself in the UK. This example shows the researcher's decision to preserve her Chinese values through professional and social interactions as well as fulfilling her responsibilities, perhaps a similar experience to other diasporic groups.

To understand how one's diasporic Chinese and cultural identity impact Malaysian Chinese women's agency, this research will consider the influence of three core Confucian principles, which are:

- 1) **filial piety:** the concept which relates to women's perception of their responsibilities to the family that encompasses duty to core family unit as well as the extended family;
- 2) **fulfilling obligations:** women's internalised expectations in various family and social roles
- 3) **societal expectations:** what it means to be a Chinese woman

SOCIAL CONSTRUCTIONIST VIEW OF IDENTITY

Ethnic migrants' perspective

As the study of identity has moved from industrialisation in the West to the effects of globalisation and increased mobility, identity researchers like Du Gay et al. (2000) and Elliot (2011) considered how this fragments individual identities when migration cause cultures and values to change as individuals adapt to their host environment. The effect of social mobility and migration is instrumental in the coining of the term diasporic identities, which may evolve over time with hybrid identities being created through the fusion of ethnic and national cultural values as considered by Archer et al. (2010) and Essers and Tedmanson (2014). For example, findings from Archer et al. (2010) highlighted the fluid and dynamic nature of British-born Chinese identity which was hybrid and dualistic in nature as overseas Chinese identified as both British and Chinese while maintaining their Chinese culture through private Chinese educational projects – an example of how migrants may adapt to their host culture while sustaining their ethnic identity (Shang et al., 2017). Hence, diasporic activities may form bicultural or multiple identities as the outcome of social interaction and the need to belong to a group, community or society.

From a sociological perspective, Haralambos and Holborn (2008) suggested that the impact of the wider societal culture influences how members in a society live their lives. The experience of overseas Chinese women who settled in USA and Canada found that they needed to be sensitive to cultural differences when dealing with work colleagues and family – moving between their ethnic and host culture identity (Chen & Hong, 2016; Lim & Wieling, 2004). Interestingly, Shang et al. (2017) found that some overseas Chinese deliberately or unintentionally lost some of their traditional values while acquiring their host culture. It affirms that the daily social interaction at work and socially is how members learn, shape and transmit societal values from generation to generation showing that behaviour is determined by societal culture (Haralambos & Holborn, 2008; van de Vijver, 2010). That said, they did find that the Chinese principle of interpersonal harmony is still evident in behaviour and attitude towards others - at home and at work (Shang et al., 2017). In effect, this supports the importance of group membership that socially determines individuals decision to adopt a particular identity as behaviour continues to be socially constructed within families, communities or work contexts (Laustsen et al., 2017b; Lott, 2009).

In summary, identity can be viewed as a consequence of wider social and cultural transformation and in the above instances, modification and transformation of one's ethnic identity may reflect global culture as well as local meaning by maintaining traditional practices (Callero, 2003; Haralambos & Holborn, 2008). The formation of multiple identities at societal level for ethnic migrants show individuals need to belong socially, pertinent to their ability to adapt, shaping their sense of agency. Continuing with this perspective, the next section explores facets of ethnic and gender identities considering the effect of values in identity formation.

Formation of gender and ethnic identity

Internalisation of values: formation of ethnic identity

The construction of identity in cultural anthropology acknowledge that ethnic groups consider themselves as a collective, sharing a common history, culture or ancestry with culture differences overlapping in shared practices with varying degree of commitment among the community (Scupin, 2006). Interestingly, from the cultural sociology perspective, ethnicity is defined as a state of belonging to a social group that has a common national or cultural tradition which may include belonging to many different cultures at the same time (Lott, 2009, p9). The interchangeable use and overlapping nature of the concept of ethnicity and ethnic identity highlight the complexity of culture, history and the importance of belonging for ethnic groups. In contrast, cultural identity may differ from ethnic identity if we consider the multiple and complex identities of the diasporic Chinese communities located globally who retain aspects of Chineseness while adopting local languages and practices, as they construct and reconstruct their identities in varied social context (Wu, 1991). This example shows that there are differences between the concept of ethnic and cultural identity, where one's ethnic origin does not necessarily mean similar cultural practices or beliefs, highlighting the need to understand how social interaction transforms societal and cultural values, hence influencing the formation and maintenance of one's diasporic identity and culture (Nagel, 1994).

According to Essers and Tedmanson (2014), the sociological perspective on ethnic identity builds on shared meaning emerging from the socialisation process and shaped identities, which are contextualised and historically constructed. In the age of late modernity, where the complex layer of beliefs together with cultural and traditional practices are being preserved in various regions among different ethnic groups, the part played by socialisation cannot be denied (Berger & Luckmann, 1966; Mead, 1932). For ethnic groups, attitudes and behaviour are determined through the socialisation process as values, culture and/or religion is learnt during childhood while action taught and reinforced enables a sense of continuity and tradition over time – the process of identity formation (Berger & Luckmann, 1966; Giddens, 1991; Mead, 1932). The informal process of socialisation facilitates the internalisation of cultural values, underpinned by belief systems and are displayed in normative behavioural pattern ie the norm (Giddens, 1991; Kirton & Greene, 2013; Seierstad & Kirton, 2015).

According to Bond (1988, p1014), the intangible and “invisible” notion of values frames individual behaviour and attitude towards others and self. For women, they have the additional responsibilities for fulfilling their roles as wife, mother, daughter, daughter-in-law, aunty, sister and other roles, for example, within a traditional Protestant family, strong ‘housewife’ tradition persist (Bernhardt et al., 2008). Persistent values highlights the effect of social relationships that predicates the norm whereby identity is both formed and informed by self and others, affecting how one behaves, affecting how one thinks of oneself and how one thinks of others as identity construction is continuously changing (Deaux & Verkuyten, 2014; Kidd, 2002).

The above exemplifies the relevance of this study in exploring how identity informs decisions in sustaining, modifying or disregarding cultural values as individuals are

not homogenous with emotions and motivations playing a major role in decision-making (Jenkins, 2014b). Hence, this section suggests that ethnic identity is not only a social construct but a cultural one that involves the internalisation of belief and/or value systems with particular cultural practices and traditions - examples of the adoption or naturally assimilated cultural values in life, framing one's identity or sense of self (Lott, 2009).

Enculturation of gender identity and gendered values

Existing cross cultural research attempted to understand how gender is comprehended psychologically as social expectations enforce or persist in causing tension for women in their various roles, at home, at work and socially (Aycan & Korabik, 2017; Korabik et al., 2003; Watts, 2009; Williams, 2004). The Western view of gendered roles, where women are perceived as "ideal women" and "ideal mother" have been discussed extensively and continue to put women at a disadvantage where job opportunities and pay parity is concerned (Cubillo & Brown, 2003; Williams, 2004). From a non-Western perspective, the interdependent collective culture in a country like Pakistan, affects women's opportunities in a male-dominated culture which is compounded by traditional values, religious interpretation and cultural expectations (Faiz, 2015). These evidence show that persistent social attitude to stereotypical gendered attributes continues to discriminate and places certain expectations for women at home and in employment (Faiz, 2015; Forson, 2013; Ngo & Li, 2015; Seierstad & Kirton, 2015; A. Subramaniam et al., 2010).

For ethnic minority migrant women, the challenges they face in employment include societal discrimination and isolation compounded by the lack of family support network which would normally provide them with support at home (Kamenou, 2008). Despite these difficulties to fulfil their roles as wife and mother, women may decide to negotiate, confront or maintain open dialogue within their social or family network to fulfil their obligations (Butt et al., 2012; Ezzedeen & Ritchey, 2009; Forson, 2013). The role based principle of identity, in this instance, highlights the impact of social context in informing or constraining women's agency as they take into account their priorities and roles alongside pressures or support from their social network or extended family (Masterson & Hoobler, 2015).

Even in this millennium, traditional values and beliefs continue to influence behaviour and attitude for example, how women continue to be seen as caring, nurturing and responsible home-maker (Mellström, 2009; Merscher et al., 2010). Research by Seierstad and Kirton (2015), Faiz (2015) and Mellström (2009) demonstrated that family pressure, persistent gendered roles and spousal expectations continue to ascribe the role of women as ideal mother or caring, nurturing and responsible homemakers. The social processes that involve the transmission of parental ideals and the preservation of cultural beliefs appear to place greater value on male characteristics disadvantaging women in the private domain at home – constraining behaviour and choices while perpetuating the norm (Faiz, 2015; Oplatka, 2006; Pekerti, 2008).

According to G. Subramaniam and Selvaratnam (2010), prioritising domestic responsibilities over work commitments persist even in Malaysia as role expectations and obligations are formed from childhood, considered primary stage of socialisation,

while experiences throughout life as the secondary socialisation stages (Mead, 2003). This involves the enculturation of gendered roles and behaviour through role playing, role modelling, observation and imitation of significant others like parents, grandparents or siblings (Redding et al., 2013). For example, a study of Overseas Chinese in Indonesia found that the social patterns and behaviour observed by women in their families reinforces their roles and responsibilities as wife, mother, daughter-in-law and/or daughter (Pekerti, 2008).

Giddens (1991) further submits that identity formation may be both enabled and constrained within cultural rules and expectations with some ethnic groups, nurturing and sustaining their ethnic identity to benefit from a sense of security and continuity (Jenkins, 2014a). These practices are likely to create self-reinforcing patterns of women's positions, for example women's own attitudes towards each other may continue to subordinate them to gendered roles and gendered divisions of labour (Pekerti, 2008). In order to cope, women may learn to negotiate, manipulate or manoeuvre to gain material and social resources to challenge social cultural constraints when juggling both family and employment (Moen & Chesley, 2008). The process of negotiating between multiple roles will result in a self-identity that juggles decisions between personal needs versus needs of the family or group. When collective needs take precedence, one chooses to act based on the internalised sense of duty to others in fulfilling familial obligations and conforming to societal expectations (Cerulo, 1997; Yinger, 1985) – demonstrating the example of interdependent self-construal focusing on others' needs and expectations (Matsumoto, 1999).

The enculturation and integration of ethnic, gender and/or cultural are internalised and evolve over time enabling the transmission of culture, traditions and values over generations (Umaña-Taylor, 2011). For those living in a culture that is collective in nature, the level of identity salience is typified by the interdependence and mutuality nature of social relationships where choices continue to consider effects and obligations to each other, highlighting the importance of the collective or group support and needs (Triandis & Gelfand, 1998). In cultural psychology, this practice was conceptualised by Markus and Kitayama (1991) as the concept of the interdependent self-construal, and they further proposed the model of conjoint agency from their research of Americans and Japanese employees (Markus & Kitayama, 2003).

Having set the basis for the concept of ethnic and gender identity in this chapter, how agency is constructed is discussed below, considering the impact of identity on the sense of agency at a personal level. From this, the framework for this study will then be presented.

Agency perspective

Agency and impact of external structures

Studies of agency theory in sociology, psychology and linguistics define agency as the ability to shape the world by strategizing or practically deciding on choices or actions (Block, 2013; Evetts, 2000; Shanahan, 2009). This can be understood as how individuals make career decisions, to choose and access resources and/or opportunities (Block, 2013; Laustsen et al., 2017a). The study of agency in career

literature considers the responsibility of an individual to advance, which according to (O'Meara, 2015) is about what one believes to be possible and what one does to move towards these goals. In these instances, an agent may decide to take a stance or consider their options in order to shape their own responses to problematic situations – the enabling form of agency (Beşpinar, 2010). At an individual level, social or cultural structure may constraint women's ability to grasp at opportunities if they face barriers in accessing them, for example the lack of institutional support as well as opaque promotion requirements (Terosky et al., 2014). This stance hence disenfranchises individuals' sense of agency by reducing their power or ability to advance.

In addition, the definition of agency cited by Block (2013, p134) considered individual's ability to act on, control and transform his/her social worlds, assuming that individuals are able to take advantage of opportunity or overcome constraints as contended by Terosky et al. (2014). If individuals have the capacity to shape their own responses, acting as agents of change, they will be able to form and reform their sense of self and agency. This empowers them to make choices that are simultaneously enabled and constrained within social structural and cultural rules and expectations - the action dimension of agency (Evetts, 2000). From an institutional perspective, human agency, as a collective, may have the ability to potentially transform institutional structures and attitudes to increase advancement possibilities regardless of gender and ethnicity, for example by questioning other women's own attitudes towards each other (Kirtan & Greene, 2010).

More recent study on agency and women's career choices encourage individuals to move focus from constraints to opportunities (Terosky et al., 2014). This view enables an individual to change one's perspective and harness the strength of their existing network and relationships within their institutions to enable women's advancement (O'Meara, 2015). In these instances, individuals as human agents will be able to adopt various strategies to gain an advantage or challenge the norm. For example adaptation strategies may include manoeuvring, redefining, changing or negotiating institutional policies to enable progression or access opportunities (Moen & Chesley, 2008). Alternatively one may withdraw totally from playing the game by rebelling, relocating or resigning and/or changing careers as found by Holck (2016); Tomlinson et al. (2013) and Moen and Chesley (2008). These examples demonstrate the duality of agency as individuals may choose to maintain the status quo or generate change (Nentwich et al., 2015).

As human agents have the capability to act and react, they learn to understand the impact of the constraining qualities of social structure by testing these boundaries (Smith & Riley, 2008). The fact that social and/or cultural structure may be dynamically fluid demonstrate that social interactions, over time, will create minute changes and the dialectic nature of external structure and agency means that they continually create and recreate each other as neither can exist without the other (Shanahan, 2009; Tomlinson et al., 2013). This sits within the socially constructed paradigm as social structure emerges from social interaction, which intentionally or unintentionally makes up individual agency that enables one to assert freewill if one choses to, as the onus is on the individual (O'Meara, 2015; Terosky et al., 2014).

This section considered how agency may take the guise of actions that deal with constrain or enable individuals, within invisible external systems which are likely to be culturally informed. The subjective nature of agency is dependent on individual's sense of power, choices and priorities, the basis of one's personal identity and internalised expectations informed by cultural and/or gendered values – aspects to be considered next.

Elements of agency: internalised perspective

As the sense of self is formed, transformed and maintained through the socialisation process, each experience informs and reformulates new meaning and guiding principles as a way of sustaining one's identity (Fook, 2019; Giddens, 1991; Jenkins, 1997; Mead, 1932). For example, studies conducted in UK and Malaysia found that the continued provision of Chinese education and Chinese-based media are examples of the saliency of the Chinese identity socially as parents can choose to expose or enculture the younger generation to these - construed as the enactment of agency (Archer et al., 2010; Chuah et al., 2016). At an individual level, Chinese identity salience in this context is reflected by individual's intentional choices – the notion of conscious thinking (Baker, 2008; Best, 2008; Smith & Riley, 2008; Trepper & Tung, 2013).

According to Stryker and Burke (2000), the level of commitment to social or professional roles will affect or influence one's willingness to contribute or invest money, time, effort and resources to a particular role. In a research conducted between Australia and Malaysia, when work helps improve children's welfare and family prosperity, these commitments are supported by other members of the family, thus enabling women to have a professional identity and improving work and family integration (Hassan et al., 2010; Stewart, 2016). As a consequence of holding multiple roles, women are able to adapt and negotiate varied responsibilities as they strive to fulfil family and other commitments consciously or subconsciously, coined as the "internalisation of expectations" by Essers and Tedmanson (2014) and Stryker and Burke (2000).

Understanding agency from one's life roles considers the values that women place on their social, parental or occupational responsibilities (van Hattem et al., 2013). The tension between societal value system and individual values challenges one to prioritise and align life values and roles – conceptualised as the congruency of values (Soontiens, 2007; van Hattem et al., 2013). According to van Hattem et al. (2013), the importance placed on respective roles and responsibilities tend to be internalised with standards and expectations of performance socially constructed and determined, for example what it means to be the "ideal mother". The behavioural norms in fulfilling familial expectations can be seen from the life-long care of family members and the importance of the extended family as a support mechanism in various cultural context – the internalisation of values and behaviour that have been encultured and modelled since childhood (Aycan, 2008; Katila, 2010).

Personal agency suggests that individuals are able to make conscious decisions to act and be whom they want to be to reproduce or challenge social systems and structures (Laustsen et al., 2017b). An example of how a husband's career and preference will determine women's own choices can be seen by some overseas Chinese women's

decision to prioritise their husband's career over their own by moving to the UK for their husband's career despite being successful socially and economically when living in China (Cooke, 2007). Where the Chinese are concerned, it may be perceived as a wife's duty to support her husband's career for the benefit of the whole family (Cooke, 2007; Välimäki et al., 2009). In cultural psychology, the embodiment of an interdependent self-construal encompasses one's roles and responsibilities towards significant others, connecting and responding to others is conceptualised as conjoint agency (Cross & Gore, 2011; Hitlin, 2003; Markus & Kitayama, 1991, 2003; Oyserman et al., 2012).

In summary, different forms of agency are enacted where others play a significant part in individual decisions as individuals find ways to fit with others, fulfil and create obligations and become part of various interpersonal relationships (Markus & Kitayama, 1991). To counter extent research on Western view of agency, cultural differences highlight the need to understand the importance of connectivity with others forming the concept of conjoint agency and the interdependent self-construal (Markus & Kitayama, 2003; Yang et al., 2000).

Expected contribution

As Ozbilgin et al. (2011) suggested, further studies are required to understand the influence of values or belief system in the lives of minorities, and to this end, this research will address the gap involving Malaysian Chinese women's agency and the role of Chinese cultural values, underpinned by the three core Confucian principles mentioned Section 1.

The research framework in Figure 1 provides an overview of key concepts to highlight the importance of values on identity formation and agency (Bond, 2010; Gaunlett, 2002). It considers the formation of diasporic ethnic identity and gendered roles created and constructed through daily interaction and social relationships, stemming from the socialisation process throughout one's life (Berger & Luckmann, 1966; Mead, 2003; Redding et al., 2013). Through the socialisation process, the internalisation of cultural values and the enculturation of gendered role will, in turn, inform or influence individual agency (Umaña-Taylor, 2011).

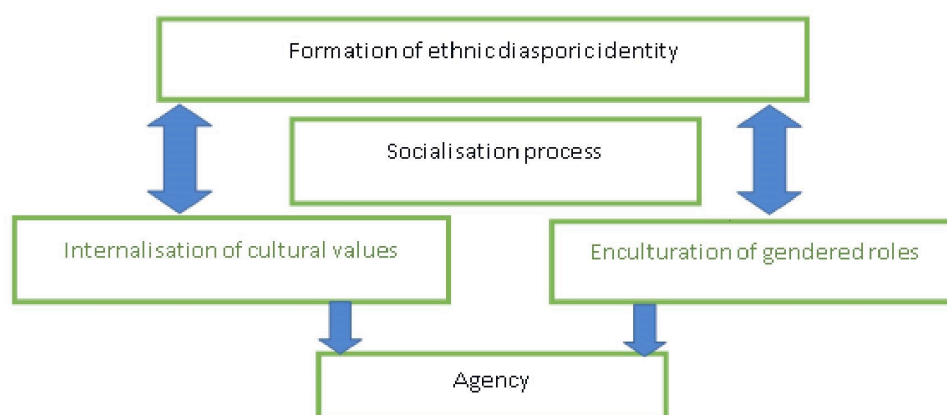


Figure 1 Formation of ethnic diasporic identity and agency (Author, 2019)

The proposed conceptual framework and the use of ZMET provides opportunities to explore links between women's ethnic diasporic identity and the effect of the internalisation of cultural and gendered values, which forms individual agency. This framework may be adopted to study other ethnic groups and gender in various context as diversity exists within-groups and populations are not homogenous due to social migration.

RESEARCH STRATEGY

Research method

To benefit from insightful and meaningful interpretation of the social phenomenon, the researcher approached the process systematically and reflectively to retain flexibility and contextuality in order to adapt to research needs (Hart, 1998; Saunders et al., 2016; Silverman, 2013). For example, to prepare for data collection, a pilot was conducted using the semi-structured narrative interview technique, but this lacked depth and proved difficult to elicit feelings as the researcher is unknown to the participants and the lack of a social relationship meant that participants were less open. Due to the limitations of conventional interview methods and the time needed to develop rapport with the participants, a visual metaphorical tool, developed by Harvard Business School Professor Emeritus Gerald Zaltman, was chosen.

As an in-depth interview method, Zaltman Metaphoric Elicitation Technique (ZMET) consists of eleven stages that creates opportunities for method triangulating and validating and consolidating links between constructs through the use narratives, collages, laddering as well projective data collection techniques (Kokko & Lagerkvist, 2017; Zaltman & Coulter, 1995). By leveraging on visual metaphoric images selected by participants themselves, the researcher is able to tap into the subconscious, eliciting the intrinsic values and constructs influencing and informing the behaviour and decisions of Malaysian Chinese women (King et al., 2019).

Table 1 below displays the stages involved in ZMET and the reasons for each step to improve validity and triangulation of data and method in the data collection process.

Table 1 Stages and aim for each step in ZMET

11-STEP PROCESS	Adapted from van Kleef et al. (2005, p190)	REASON FOR INCLUSION
1. Pre-interview stage	Guidance is provided to participants two weeks before.	Aim: To provide clear instructions and enable interviewer to prepare images in advance.
2. Storytelling	Describe the meaning of each picture to elicit constructs and/or themes relating to feelings or perception about being Chinese woman in their various roles.	Aim: Use narratives and questions to elicit feelings that enable the development of constructs and/or themes.
3. Missing images	Describe how missing picture represents issue and explain its relevance to fill in any gaps.	Aim: To triangulate data or previous constructs and/or themes

4. Sorting tasks	Sort pictures into meaningful groups and provide a descriptive label for each group to establish major themes and elicit constructs based on Chinese women's roles	Aim: To triangulate data and validate constructs
5. Construct elicitation	Opportunity to elicit further themes to validate findings by selecting three images and comparing two for similarities and the one for differences.	Aim: To filter and triangulate data by comparing and contrasting to validate findings
6. Most representative image	Select the picture that is most representative of participant's feelings about being a Chinese woman to elaborate or elicit constructs and their interconnections using images as stimuli.	Aim: Method triangulation that represents laddering for linking causal relationships between constructs or themes while continuing to triangulate, filter or validate themes/constructs.
7. Opposite image	Select the picture most unrepresentative to identify with thoughts and feelings of research using opposite constructs	Aim: Reinforce findings as a form of cross-validation of relationships among constructs
8. Sensory image	Use smell, taste, touch, sound, colour and emotional feeling to convey what it means to be Chinese to elicit positive and negative association	Aim: Data triangulation using positive and negative association to confirm constructs.
9. Mental map	Interviewer reviews all of the constructs discussed and ask participant to create map to review connections among constructs to ensure accurate representations of what was meant and if any important ideas were missing.	Aim: To review, consolidate and evaluate constructs or themes as a means of method triangulation from previous stages
10. Montage or summary image	Use participant's digital images to combine opinions and/or feelings with images	Aim: Triangulate data and cross-validate relationships and constructs
11. Vignette	Highlight important issues relating to participants' identity as a Chinese woman and their roles by projecting their feelings or perceptions.	Aim: Use projective technique to triangulate methods from previous stages

Sampling consideration

A non-probability sampling method was used to set clear criteria for participant selection, ensuring that the empirical findings met the research needs (Groenewald, 2004; Maggs-Rapport, 2000). The criteria for participants are as follows:

Gender, race and nationality: Malaysian-born Chinese women living in Malaysia

Age: 25 to 55

Sector: Malaysian private HEI

Positions: Management, academic or administration

From the initial purposeful sample, participants were able to introduce their peers for the second set of interviews, known as the snowballing effect. To overcome time and resource constraint, ZMET facilitated through the process of data and method triangulation with low saturation at between 4 and 5 (Christensen & Olson, 2002). Each participant was invited for a 2-hour face to face interview, whereby the conversation was recorded and then transcribed for analysis.

Table 2 Participants' profile

					Dependants		LANGUAGES SPOKEN	
	AGE GROUP	RELIGION	MARITAL STATUS	YEARS OF EMPLOYMENT	NO	RELATIONSHIP	AT HOME	AT OTHER TIMES
P1	25-35	Buddhist	Single	< 10 years	2	Parents	Hokkien Mandarin	English
P2	35-45	Buddhist	Married	11 – 20 years	4	Children; aged 2, 6, 13, 14	Hokkien English	English Hokkien Mandarin
P3	25-35	Buddhist	Single	< 10 years	2	Parents	Hokkien Mandarin	English Hokkien Mandarin Malay
P4	25-35	Buddhist	Single	< 10 years	2	Parents	Hokkien English	English Hokkien Mandarin
P5	35-45	Buddhist	Married	11 – 20 years	0	-	Hokkien Mandarin	English Hokkien Mandarin Malay

INITIAL FINDINGS AND DISCUSSION

Chinese women's conjoint agency

The initial findings posit that Chinese women's agency is defined by one's duties and obligations towards others in one's social network – conceptualised as conjoint agency (Hong et al., 2001). Conjoint agency corroborates with the view of an interdependent self that integrates a personal with a collective identity, focusing on the needs and motivations of social or close others (Markus & Kitayama, 2003). To evaluate the findings, an analysis of participants' experience with researcher's perspective is linked to the three core Confucian principles are presented below:

Filial piety: importance of family

Table 3 Role of daughter and sister

ROLES AND FEELINGS (from participant's pre-interview preparation)	ANALYSIS OF INTERVIEW FINDINGS
 <p>As a daughter: Feels warm, protected and loved.</p>	<p>Based on her role as a daughter, Participant 4 feels warm, loved and protected.</p> <p>Despite the lack of freedom and other constraints, the sense of belonging to the family is strong and the protective environment makes her feel warm, loved and happy as depicted by the warm, fluffy blanket.</p>
 <p>As a daughter: Lack of freedom and feel trapped because of over-protective parents.</p>  <p>Feel like a servant as have to follow orders without questioning.</p>	<p>Similar to some traditional Chinese family, Participant 4 continues to live at home with her parents.</p> <p>The images of the bird cage and servant reflects the persistent gendered view as it is still the daughter who is expected to help out in the home, not the son and the fact that daughters need to be protected to preserve family honour generate the feelings of entrapment and loss of freedom.</p>
 <p>Acting as eldest daughter and sister, participant has power and authority to manage family responsibilities. Feel empowered and brave to do things.</p>	<p>The strong sense of duty for the family is paramount to this participant as she is now acting as the eldest in the family when her sister married and moved out. As the eldest, she now feels empowered as she helps her parents manage their finances and well-being for example taking her parents for hospital appointments when needed.</p>


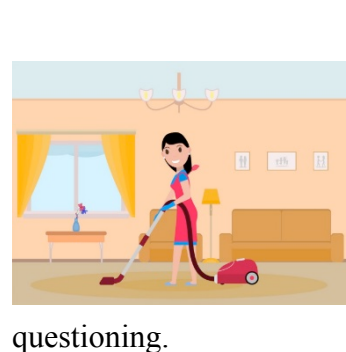
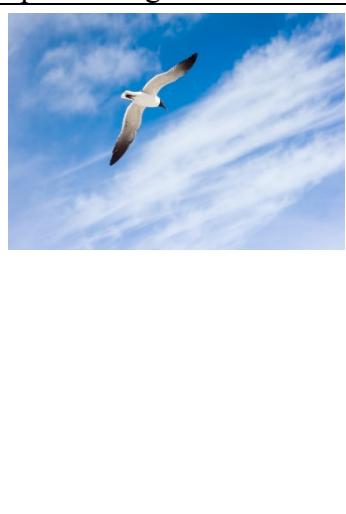
Researcher's perspective:

Similar to the experience of this participant, the researcher who lived with her parents until she left to pursue her studies in the UK, the feeling of responsibility and duty

supersedes personal needs. The researcher chose to continue living at home and when her grandmother had a stroke, she shared the caring responsibility with her mother. This sense of duty is a sign of filial piety and recognition of parental sacrifice made over the years as parents work hard to provide for their family with their basic needs and much more besides.

Fulfilling obligations: internalised expectations

Table 4 Role of lecturer and programme coordinator

ROLES AND FEELINGS (from participant's pre-interview preparation)		ANALYSIS OF INTERVIEW FINDINGS
	Role of programme coordinator: Keep things to self and self-erupt on the task	At work, Participant 4 feels angry and frustrated as her views are not taken into consideration and there is little recognition or appreciation of the work done – hence the image of the volcano. servant. She also sometimes feels like a servant to the boss as she is required from time to time to run personal errands for her. However, to avoid confrontation, she will acquiesce in order to maintain harmony - the internalised values of respecting authority and the need for maintaining harmony, which are paramount to promoting good relations.
	Role of programme coordinator: Feel like a servant as have to follow orders without questioning.	
	Role of lecturer: Free and easy, enjoy challenge, exposure, learning and improving	<p>In contrast, the image of the soaring bird reflects the sense of satisfaction and freedom Participant 4 enjoys in her role as lecturer.</p> <p>Although she initially relished the challenge and opportunity to learn and improve her skills and experience as programme coordinator for the first two years, the feeling of being unappreciated or acknowledged for her effort has driven her to resign from the post. Being able to do what she enjoys empowers this participant.</p>

Researcher's perspective:

As a Chinese woman, the researcher has been fortunate to be able to continuously develop her knowledge through studying part-time at the local colleges while in Malaysia and now, pursuing a doctorate in the UK. The need for a challenge and knowledge/skills acquisition appears to be consistent among the participants in this study. For the researcher and most of her participants, education is essential for

access to opportunities at work as well as exposure to other cultures and ways of thinking, enhancing and enabling choices.

Societal expectations: what it means to be Chinese

Table 5 describes the feelings of five participants about being a Chinese woman in Malaysia. By using the sense of smell, taste, touch, sound, colour and feelings, the questioning technique helped the participants to reveal the positive and negative aspects related to the family, work and social domains.

Table 5 Positive and negative perceptions of life

POSITIVE	NEGATIVE
Traditional beliefs still exist and represented by the colour red, which is considered auspicious and brings luck (P1 to P4)	Superstitious exist and affects behaviour eg not wearing the colour black during auspicious occasions as it means death and represents bad luck (P2 – P4)
The taste of fruit that is sweet and sour depicts the ability to accept good and bad in life, balancing life (P2 and P4).	The sound of noisy restaurant depicts how gossips or rumours and judgement by others impacts on participant, causing frustration (P5).
The sound of Mandarin language being spoken promotes pride in being Chinese (P4).	The smell of rotting garbage represents the view that Chinese men are still considered better than women (P4 and P5)

Researcher's perspective

Living in Malaysia can be challenging as the relationships and connections between the professional and personal life may overlap as everyone knows each other. Although the researcher perceives herself as being modern and Westernised, certain beliefs like the impact of colour persists but the inability to speak Mandarin does make her feel like a banana (a term used to represent those who look Chinese on the outside but white on the inside as they speak English but not Chinese or Mandarin).

The ability to live a balanced life is important and learning to cope with rumours, gossips and judgments by others, is accepted as part of life and as Chinese women, the researcher and participants have similar behaviour of accepting good with the bad as long as personal actions and choices makes one happy.

CONCLUSION

The initial findings suggest that traditional values and superstitions persist and as a society, these beliefs are essential to distinguish the Chinese from other ethnic groups in Malaysia. In addition, appropriate personal manners and behaviour as well as attitude towards others are just as important today, despite the Westernised perception of post-modernity or late modernity (Gauntlett, 2002; Giddens, 1991; Rose, 2000).

The evidence presented in this paper concedes that family responsibilities are key to Chinese women striving to be a good daughter and despite the constraints, the sense of duty, love and care prevails – views confirmed by Haley et al., 2013a and Jun Liu et al., 2012 and considered by Katila (2010) as the “internalised values and norms, prioritising family welfare over narrow self-interest”. This finding implies that the preservation of cultural values may persist in various diasporic ethnic groups and further exploration of this phenomenon will contribute to academic research aimed at understanding the impact of identity on individual agency in diverse populations.

LIMITATION

As an interpretive exploratory research, this study will not be generalisable and experiences will be unique to individuals. It is not a study of religion or philosophy but focuses on ethnic diasporic and culture identity, considering its impact on personal agency.

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***A Renewed Perspective on the History of Chinese Islamic Studies in Japan and
Relevant Research Characteristics***

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Abstract

In Worldwide Chinese Islamic studies are consisted of two schools, “Western” and “Japanese.” I will focus my research “On Western Study on Chinese Islam” and “Chinese Islam in Japanese Study”. This will be a groundbreaking piece of work in Worldwide academia. Western study on Chinese Islam began in the latter half of the 19th century. With the opening of China, western missionaries, ambassadors and merchants entered into the inner China region and encountered Chinese Muslim society and culture. About the Japanese study on Chinese Islam, I have listed four stages of the development. There are representative figures, academic achievements, and different traits for each stage. My research will give detailed comments, so have a fuller understanding of the development of the studies of Islam and Muslims in China conducted by the Western scholars and by the Japanese scholars, including research orientation, foci, traits, and so on. A unique research project on how Chinese Islam was studied and understood in the West and the Japan since the first encounter between European Western and Japanese scholars and Chinese Muslim. It also will be a useful reference for the cultural exchange, and the development of Worldwide scholarship.

Keyword: Western, Japan, Chinese Islam, Muslim, Academic Value

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December 2012, the author published “Research on Chinese Islamic Studies in Pre-1945 Japan” (*Toho Minzoku Daigaku Gakkuho* (China) Volume 6, 2012) that contained a literature review: Akira Haneda explained that “Research on Chinese Islamic Studies in Japan began in the year 1911-12 (Meiji 44-First year of Taisho era) by both Endo Sazayoshi and Jitsuzo Kuwabara and especially by Dr. Kuwabara 1.”¹ Further, results of the research by Jitsuzo Kuwabara and Tasaka Kohmichi and wartime investigative reports are briefly analyzed for the first time and Haneda concludes, “I cannot help but feel that, on the whole, research on Chinese Islamic studies, has not been fully explored2”². Kazutada Kataoka divided the history of Chinese Islamic studies in Japan into three phases, namely, the first period (before 1930), the second period (1930-1945), and the third period (after 1945), and briefly introduced the research results from 1910 to 1980;³ however, but no specific clarifications have been made from the perspective of the social sciences. Hirofumi Tanada’s research presented only an analysis of documents in the Waseda University library (referred to as “Islamic Bunko” within the university) related to the *Dai Nippon Kaikyo Kyokai* (Greater Japan Muslim League) (established in 1937, dissolved in 1945) to evaluate the results of the research on Islamic studies in Japan during the war period.⁴ Additionally, materials including Hiroshi Osawa’s “Islamic Studies in the Early Showa Period-Kaikyoken-Kenkyujo (Institute of Islamic Area Studies) and Okubo Koji,” (“Journal of Religious Studies” Vol. 78(2), 2004) and Nakata Yoshinobu’s “Literature on the Hui People” (in the Institute of Asian Economic Affairs “A Comprehensive Study of Modern Islam” [Showa 44 Interim Report (II)], 1970) were also referred to.

Based on the results found in the literature, the author published a study on the “History of Islamic Studies in Japan—Volume on China.”⁵ In this book, the author clarifies the research conditions of researchers considered to constitute the foundation of post-war research on Islamic studies in China and re-evaluates how each example of research and the activities of the various institutions were inherited by research in post-war Japan on Islamic studies in China. This study attempted to compensate for the insufficient research in certain areas in Islamic studies in Japan and provide a novel research perspective to Islamic studies in Japan.

This study comprises four chapters: Chapter 1 “Early Period (before 1931)”, Chapter 2 “The Tense War Period (1931–1945)”, Chapter 3 “Post-war Period of Reform (Transformation) (1945–1979)”, and Chapter 4 “The Period of Reconstruction (1979-present).” Chinese Islamic studies in Japan garnered attention starting in the 20th century. The Meiji government, influenced by Europe and the United States, recognized that gaining an understanding of the Islamic world was indispensable and realized that an interest in Islam in China had to be nurtured, to begin with, and in

¹ Akira Haneda.(1958) .Islamic Studies in Japan (1) — Volume on China. *Southwest Asian Studies*, Vol. 3, 1-5.

² Akira Haneda.(1958) .Islamic Studies in Japan (1) — Volume on China. *Southwest Asian Studies*, Vol. 3, 1-5.

³ Kazutada Kataoka.(1980).A Brief History of Chinese Islamic Studies in Japan.*Memoirs of Osaka Kyoiku University*. II, vol. 29, No. 1, 21-42.

⁴ Tanada Hirofumi . (2005).*Research Results and Evaluation of Islamic Studies in Japan during the War Period—An Analysis of the Waseda University “Islamic Bunko*.(Research Report, 2003-2004, Grants-in-Aid for Scientific Research KAKENHI C, Number 15530347). p123.

⁵ Alimu Tuoheti(2018) *History of Islamic Studies in Japan—Volume on China*. Shumpusha Publishing. p310.

Muslims of all regions including Central Asia, West Asia, and North Africa. However, Japan's interest was neither in Islamic religious faith and culture nor the Muslim religious life. Islamic studies in Japan originated in the context of a period of aggressive overseas expansion measures in the Meiji era. These critical points are also connected to the later approach of the South Manchuria Railway Research Department toward research and pedagogy. The following is a study on the characteristics of each period.

1 Early Period

In Japan before the ninth century, little information was available about Chinese Islam and the concerns of Muslims. Chinese Islam garnered attention in Japan after the twentieth century. At the end of the Meiji era, Japan, which was influenced by the West, was urged to recognize the necessity of gaining an understanding of the Islamic world, and developed various “movements” for Muslims in regions such as Central Asia, West Asia, and North Africa, including Muslims in the Chinese region. At first, Japan was interested in learning about the politics and economy of the various Islamic countries due to the aggressive overseas expansion that occurred in the Meiji period rather than learning about Islamic faith and culture or Muslim religious life.

The history of Chinese Islamic studies in Japan is closely related to the history of Sino-Japanese relations. After the Meiji Restoration, Japan began to invade China, and in 1931, the “Manchurian incident” occurred. In 1932, Fugui (the last Emperor of the Qing Dynasty) established the “Manchukuo or State of Manchuria.” This event increased the Japanese people's interest in the north of Mainland China and made them aware that the Hui people who lived there were directly connected to the religiously distant regions of the Steppes of Central Asia and the Arabian Desert, and this served as the impetus that finally led to the earnest study of the religion of Islam in Japan. Thus, 1931 was a notable year in the history of Chinese Islamic studies in Japan.

In the early period (in the 25 years from the beginning of the 20th century to 1931), in 1906, the first paper in Japan on Chinese Islam and concerns of Muslims was Hirono Tomizu's “Muslims among the Beijing Zhangjiakou,” was published. However, I assert that Endo Sasaki's “On China's Muslims” published in 1911 marks the beginning of the history of the research in this field. Most of the literature on Chinese Muslims in this period, especially Huizu Muslims, was undertaken by private organizations unaffiliated with political and military activities. However, the motivation and purpose were, understandably, closely related to Sino-Japanese relations at that time. Two research reports, namely, “Problems of Chinese Muslims” and “*Mantetsu Chosa Shiryo* (South Manchuria Railway Research Documents) Volume 26-Research on Chinese Muslims,” are especially important in the research in this period. These reports present systematically organized historical sources of Chinese Islam and concerns of Muslims from a sociological and anthropological perspective and an indexical incorporation of research results of various foreign countries. The period of research began with translation and annotation, and the basis of the research was established. Kuwata Rokuro was a major researcher in studies on Chinese Islamic classics and had a great influence on Chinese scholars, especially his 1925 paper “Minmatsu Shinsho no Kaiju (Chinese Muslim scholars from the End of the Ming Period to the Early Qing Period).” Additionally, a notable part of research in

Japan on Chinese Islam and Muslims is the research achievements of Japanese Muslims who converted to Islam. According to Fujio Komura's "History of Islam in Japan," Muslims in the early period referred to researchers on Chinese Islamic studies including Ariga Bunhachiro, Kotaro Yamaoka, Torajiro Yamada, Ryouichi Mita, Sakuma Teijiro, Ippei Tanaka, and Kawamura Kyodo.

Field research on Chinese Islam and Muslims in the 1920s and 1930s in Japan was politically related to the history of Japan's invasion of China; however, from the academic perspective of the current Islamic studies in China, they have great value and significance.

2 The Tense War Period

The 1930s was a period when military tyranny advanced, for example, the outbreak of the Manchurian Incident of 1931, the Shanghai Incident, the establishment of Manchukuo, the May 15 Incident in 1932, the February 26 Incident in 1936, the 1937 Marco Polo Bridge Incident, the outbreak of the Second Sino-Japanese War, and Japan's imperialistic expansionism. Most notably, 1932 to the end of World War II was a period when the following occurred. First, the *Dai Nihon Kaikyo Kyokai* (Greater Japan Muslim League) was established; next, the *Islam Bunka Kyokai* (Association of Islamic Culture), *Kaikyoken-Kenkyujo* (Institute of Islamic Area Studies), East Asiatic Economic Investigation Bureau of the South Manchurian Railways Company Islam Division, and Ministry of Foreign Affairs Research Department Islam Division were established and historical materials on "Islam (Islamic Culture)," the "World of Islam," "Islamic area studies," "Islamic affairs," and the "New Asia" were published. As evaluated in the "The First Boom of Islamic Studies in Japan"⁶, in this period, research, pedagogy, and awareness programs on Islam were actively conducted, and researchers and Japanese Muslims or Muslims who were foreigners residing in Japan, practitioners, and military personnel also participated in these activities. The various Islamic research institutes were founded based on the urging contained in these national policies and possessed diverse characteristics.

The Association of Islamic Culture was established to study, research, and introduce an "accurate understanding of Islamic culture and facts about its people," and its primary purpose was to conduct research on Islam in China and the concerns of Muslims. The number of papers on Chinese Islamic studies and concerns of Muslims published in magazines was one third of the total number of papers, and I observed that these areas were regarded as important.

The Institute of Islamic Area Studies and the magazine "Islamic Area Studies" were developed to facilitate and publish the research, pedagogy, and philological work related to Islam in China including the following works: "On the Daido Kiyozane Temple's 'Mikotonori Ken Kiyozane Temple Monument Records'" (Tazaka Kodo), "Some Considerations on the Dungan People" (Eiichiro Ishida), and "Muslim Merchants of Beijing and Friendly Relations (Noboru Niida); however, the majority

⁶Tanada Hirofumi . (2005). *Research Results and Evaluation of Islamic Studies in Japan during the War Period—An Analysis of the Waseda University "Islamic Bunko"*. (Research Report, 2003-2004, Grants-in-Aid for Scientific Research KAKENHI C, Number 15530347). p123.

of the research papers and materials introduced were on the theme of northwest Chinese Muslims and ethnic problems. In addition, in Islamic area studies, information on northwestern Islamic organizations and the circumstances of the Muslim people have been actively introduced. I noted that even among Islamic regions, emphasis was placed on research on Islam in China and the concerns of Muslims.

The research objective of the “Greater Japan Muslim League” was to explain the conditions of Islam in China and the concerns of Muslims and to raise the importance of research in Islamic regions, including the Central Asia region, Turkey, Iran, and various countries of Africa. In the institute magazine “*Kaikyu Seikai* (The Islamic World)” publishing research on Islam in China and on Muslims was the most important objective, and studies were categorized into introduction of results of overseas research, such as “The Muslim People in China (1, 2, 3, 4)” (Bai Jinyu), research using philological methods such as “Arabian Records on China (1, 2)” (Ishida Mikinosuke), and fieldwork in Japan’s military-occupied areas, such as “Trend and Development of Various Peoples in Manchuria (1, 2).” The majority of these works were developed based on the theme of Islamic Muslims and ethnic problems in China.

Research by the Ministry of Foreign Affairs Research Department Islam Division was mainly conducted on the themes of Islam in China and the concerns of Muslims. Most of what the magazine “Islamic Affairs” published were anonymous studies by researchers that belonged to the research department of the Ministry of Foreign Affairs, and the papers had presented an analysis of the contemporary situation from a sociological perspective. However, no detailed analysis was shown, sources were not cited, and the content requires careful consideration when using it for research purposes. Papers can be divided into the introduction of results of overseas research, studies using philological methods, such as “The Great Learning of Islam (*Qingzhen Da Xue*) by Wang Daiyu” and “Clarifying Misunderstandings about Islam (*Qing Zhenshiyi*) by Jin Tianzhu,” historical research, such as “The Anti-Islam Policy of the Early Qing Period-Especially about moukyu Musilim Huimin(新疆纏回),” and sociological field surveys, such as “The Northwest Han Hui Society.” Most of the literature and documents introduced were developed based on the themes of Islamic Muslims and ethnic issues.

Certain literatures demonstrate the East Asiatic Economic Investigation Bureau of the South Manchurian Railways Company Islam Division and studies conducted by it. Following the 1939 expansion of the South Manchuria Railway Research Department, the Bureau was again integrated into the South Manchurian Railways Company and came under the management of the Major Research Department and also the division in charge of the domains of World of Islam, Southeast Asia, and Australia. Shumei Okawa, who guided the research activities of the East Asiatic Economic Investigation Bureau of the South Manchurian Railways Company, was a Japanese philosopher who conducted research on Islam, was the author of the reports, such as “Introduction to Islam,” and contributed research results on Islam in China.

Results of studies on the Huimin in moukyu(蒙疆), conducted by Iwamura Shinobu, Saguchi Toru, and Ono Shinobu at the *Minzoku Kenkyujo* (Institute of Ethnology), were published in 1944 as “Survey Items of the first period of research moukyu (蒙

疆) Huimin” which was jointly edited by the *Minzoku Kenkyujo* (Institute of Ethnology) and *Seihoku Kenkyujo* (Northwest Research Institute). In 1945, Iwamura published the “Social Structure of the moukyu (蒙疆)Huimin” in the “Bulletin of the Institute of Ethnology (Volume 3)” based on research cards and interim reports and compiled these into two volumes after the war. This group has also presented the most research findings in the form of papers even after the war. After the war, Saguchi continued his research on a specialized area of Oriental history and asserted that his time at the Institute of Ethnology was able to help establish the foundations of his research.

The Toa Kenkyujo (Center for East Asian Studies) established as the national institution in the Imperial Academy of Japan in 1940 by the *Toa Shominzoku Chosa Linkai* (Research Committee on East Asian Peoples)” aimed to study the ethnic groups of all East Asian regions. In 1942, the same committee dispatched Eiichiro Ishida, Masayoshi Nomura, Akiyoshi Suda, and others to conduct research on the Huimin of moukyu (蒙疆). The reports were destroyed by fire in the war, but an outline of the studies are in the “Reports of Research Projects on East Asian Peoples for the Years 1941 and 1942” (1943). Additionally, Ishida Eiichiro’s “Some Considerations on the Dungan People” published in “Islamic Area Studies” Volume 7(4) (1943) and Masayoshi Nomura’s “Records of 23 Islamic Narratives Regarding the moukyu (蒙疆)” were based on these research results.

Regarding research trends in this period, the translation of studies on Chinese literature and the results of Western studies were a critical aspect, and philological research was even more actively conducted. Historical research on the introduction of Islam in China acquired the attention of researchers as a new research area of the 1920s and 1930s. A representative work is Tazaka Kodo’s “Islam in China: Its Introduction and Development” (Volumes I and II).

After 1930, Japanese researchers advanced research activities on Islam and Muslims in China from sociological and ethnological perspectives and achieved results. The characteristics of these studies differed from those of historical and philological research and focused on the range of actual societies, ethnicities, economies, and customs of Chinese Islam and Muslims. These research achievements are critical reference materials for research on Islam in China and the concerns of Muslims prior to the establishment of the Chinese Republic.

3 Post-war Period of Reform

China’s Islamic studies that had gained momentum during the war changed drastically after the defeat in the war in 1945. All the various institutions of the South Manchurian Railways Company on the continent were requisitioned to the Soviet Union or China. In Japan, the Kaikyoken-Kenkyujo (Institute of Islamic Area Studies) had been burnt down in the war, and various research institutions including the Center for East Asian Studies and the Institute of Ethnology established due to the demands of the situation and related to the implementation of the national policies were closed, the researchers dispersed, and the literature and research documents were either damaged or removed from their official locations. However, I must mention that “one can say that although they were scattered, given that the collection of the East Asia

Economic Research Bureau was seized by the United States Army and taken away to the United States, there is some comfort in that they were stored again in other research institutes and libraries in the country”⁷. In Chapter 3, I discuss the various research institutions and research departments established during the war period including their research work and achievements and conduct a comparatively detailed analysis of their post-war fate.

Research conducted in Japan on Islam in China and the concerns of Muslims is related to the history of the establishment of Japanese imperialism, and it was the defeat in the war that caused China’s Islamic studies in Japan to temporarily stop after the war. The doors to the various institutions established during the war were closed after the war and the staff dispersed. However, Tanada Hirofumi indicated, on the basis of documented material, that Islamic studies in post-war Japan increased with the establishment of the “Islamic Association of Japan,” who attempted to continue the academic research of the Greater Japan Muslim League, which had been dissolved. Tanada stated, “I hesitate to affirm that the achievements of Islamic studies at the Greater Japan Muslim League disappeared after the war without being inherited, but I can neither affirm positively that the route to further development with these achievements as the foundation has been opened.”⁸ The association’s connections between its pre-war and post-war times are a notable topic to explore.

Should pre-war research not be related to the war, the situation of the new research trends after the war would have been completely different. Norio Suzuki’s paper published in China states that “Research on Islam and the Middle East in Japan has developed with resolute steps in terms of both quality and quantity since the 60s of the 20th century”⁹. Additionally, “Exchanges between the academic community in Japan and Chinese Muslims began before the war, and continue till today. Naturally, it was temporarily interrupted because of the post-war ‘cultural revolution’, but since the start of the opening of reforms in China the relations between both have completely recovered”¹⁰. In other words, the cause of the stagnation in Chinese Islamic studies in Japan after the war is closely related to the political situation, for example, the “cultural revolution,” and revival in the interest in the opening of reforms in China.

Post-war studies in Japan on Islam in China and Chinese Muslims encountered a variety of problems. As people involved in the study of, and research on, Islam in China before and during the war shifted the focus of the research to other themes or died, new researchers who could be called the post-war generation appeared one after another. Among the researchers who were experts on Islam, some who themselves left this field of study because of the defeat in the war; however, there were others who did not abandon the study of Islam in China despite facing difficulties. The most

⁷ Kazutada Kataoka.(1980).A Brief History of Chinese Islamic Studies in Japan.*Memoirs of Osaka Kyoiku University*. II, vol. 29, No. 1, 21-42.

⁸Tanada Hirofumi . (2005).*Research Results and Evaluation of Islamic Studies in Japan during the War Period—An Analysis of the Waseda University “Islamic Bunko*.(Research Report, 2003-2004, Grants-in-Aid for Scientific Research KAKENHI C, Number 15530347). p123.

⁹ Suzuki Norio.(2004). Review and Reflection on the Study of Islam in Japan.(Translation by Gao Mingjie).*The Journal of International Studies*, Quaternary Period, 68-75.

¹⁰ Ze Masaki.(2012). The Study of Chinese Muslims in Japan-Focusing on the Study of Hui Nationality after 1980. (Translated by Wang Rui), *Religious Anthropology (Series III)* .Beijing: Social Science Literature Press, 286-302.

representative of these experts is Kodo Tasaka (田坂興道) .

The most important academic journal in Japan on the Islamic world and concerns of Muslims, “The Islamic World,” was launched in 1964; however, in this period, papers on Chinese Islam and concerns of Muslims were few, and there was an indifferent attitude toward this field of study in Japan. However, for researchers of Islam in China, the concerns of Chinese Muslims are a notable part of the Islamic world, and the consciousness that the study of Islam in China would be critical for studying the Islamic world gradually began to emerge.

Research in the post-war period was in a stagnant state, but various studies were conducted based on pre-war resources, and some research papers and works were published. One of the characteristics of these studies was that they were conducted from a philological perspective including, collection, organization, and analyses of pre-war research materials. In summary, because the war was over, researchers had no opportunity to conduct research and surveys in the field in areas, such as Central Asia and China, and promoting sociological and ethnographical research was difficult. However, conducting research from a philological perspective was not significantly difficult. For example, one of the achievements of this period is Iwamura Shinobu’s “The Structure of Chinese Islam Society” (Volume I and II, 1949.1950).

After the war, Japanese researchers lost the opportunity to conduct field research in China, and certain types of studies, for example, sociological and ethnological research, were temporarily stopped. Notably, studies based on pre-war resources progressed.

4 Period of Reconstruction

Since the 1980s, the field of Islamic and cultural studies in Japan has welcomed new research trends. Various research institutes were established, the number of researchers increased, and academic exchanges deepened. These institutions were directly related to research on Chinese Islam and concerns of Muslims. Unlike in the war period, Islam and Muslims in China came to be studied as a relevant part of the Islamic world and the Muslims world.

From 1945 through the 1980, Japanese researchers did not organize, analyze or evaluate the history of Islam in China and the concerns of Muslims in pre-war Japan and Japan during the war. However, beginning with Kazutaka Kataoka’s “Brief History of Chinese Islamic Studies in Japan” in 1980, documents that organized, analyzed, and evaluated the history and achievements of pre-war research, appeared one after another; among these, Akira Usuki asserted that Islamic studies in Japan were discontinued after the defeat in the war in 1945 and “disintegrated both organizationally and conceptually with the collapse of the Empire of Japan,” and “one had to wait till the 1970s to the 1980s for the resurgence of Islamic studies in post-war Japan when it came to be recognized both by itself and others as an economic power.”¹¹

¹¹ Usuki Akira.(2002). A Legacy of Wartime Islamic Studies: As a Prototype of Islamic Area Studies in Post-war Japan, *Shiso*, Vol. 941, 191-204.

Although cultural exchange activities between Japan and China were limited to the private sector from 1945 to 1979, the passage of the “Agreement between the Japanese government and the government of the People’s Republic of China for the promotion of cultural exchanges” in 1979 provided political security to the cultural exchanges between the two countries, welcoming a new phase. Although there is no direct relationship between the history of Chinese Islamic studies in China and the history of research in Japan, an ideal research environment has been established by this agreement.

Under this new trend since the 1980s, institutes for research on Islam were established one after another. The “Chinese Muslim Research Association” is directly related to Islamic studies in China. The main objective of the activities of this research group includes conducting research on the various concerns related to members of the Muslim minority groups in the People’s Republic of China and on immigrants who have migrated from China to Southeast Asia, Central Asia, and West Asia and to promote mutual exchanges among members. The members’ fields of specialization include a wide range of areas, for example, historical studies, cultural and social anthropology, geography, sociology, education, and regional studies, and active discussions are held in regular meetings. In addition, the “Studies in Chinese Islamic Thought” edited by the “Association of Studies in Chinese Islamic Thought” (Association for Research and Publishing by Chinese scholars on Islam) features excellent young researchers, such as Takashi Aoki, Kuroiwa Gao, Minoru Sato, Tatsuya Nakanishi, and Hiharu Niko.

The field of Islamic area studies is a new field of research that aims to create a system of empirical knowledge about Islam and the Islamic civilization. For the development and promotion of this field, the National Institutes for the Humanities (NIHU) started the NIHU Program (Islamic Area Studies [IAS]) in 2006, a collaborative research network linking the five bases: Waseda University, University of Tokyo, Sophia University, Kyoto University, and Toyo Bunko. This program aims to combine research on Islam as a religion and a culture and new regional studies, and analyze the relationship between Islam and the regions in a multifaceted manner while deepening the overall understanding of Islam and the regions.

After the war, especially after the 1980s, the ideas, social background, and research methods of studies in Japan on Islam in China came to have completely different characteristics from the pre-war period. Compared with the research in the pre-war and wartime period closely related to Japan’s military strategy, research in the post-war period regarded Islam in China as a relevant part of the Islamic regions.

We re-evaluated the research and results of pre-war studies, for example, Hirofumi Tanada analyzed the historical background of the first Japanese Muslims, evaluated their research achievements, and attempted to critically examine the gap between pre-war research on Islam and post-war research on Islam and the “rise of new Islamic area studies brought about as a consequence of this lack of continuity.”¹² Chinese Muslims and concerns of Muslims were regarded as a relevant part of Chinese culture and as a part of the Islamic civilization of the world. Specifically,

¹²Tanada Hirofumi . (2005). *Research Results and Evaluation of Islamic Studies in Japan during the War Period—An Analysis of the Waseda University “Islamic Bunko”*. (Research Report, 2003-2004, Grants-in-Aid for Scientific Research KAKENHI C, Number 15530347). p123.

research was conducted by dividing Islam in China and Chinese Muslims into two areas of study, namely, the Hui people and the Gokturk language (Turk language) ethnicities and by dividing studies into two spheres, namely, historical research and socio-ethnographical research.

5 Comprehensive Analyses of Research Characteristics

- 1) The history of Chinese Islamic studies in Japan is closely related to the relations between Japan and China.
- 2) The military and geopolitical interests of Japan were emphasized in the research in the pre-war period, and notably, I cannot assert that sufficient research was conducted on the recognition of Islam in China at that time. However, post-war studies indicate that the character of the organizations was not something with strong militaristic nature. Thus, conducting a detailed analysis using materials that have studied these points is critical.
- 3) Research in the pre-war period is quite significant because it became the basis of post-war studies on Islam in China. However, the characteristics of pre-war and post-war research differ.
- 4) From the perspective of globalization in the areas of politics, economics, and culture, rather than the narrow consideration of Islam as religion, it is critical to elucidate the various concerns in the Islamic regions of the world, including Islam in China, in a basic and comprehensive manner based on historical perspectives, and analyze and evaluate it in a more detailed manner.

Further, it is necessary to analyze and evaluate the transition in the research in this field from a historical perspective without depending on the political background. In the Japan of the pre-war period and the wartime period, policies and research activities about Islam in China and the concerns of Muslims in a wide range of areas including Chinese society, economy, and the culture were conducted for the purpose of military strategy. In this study, the achievements inevitably had the war period as their background. However, based on the research history, I assert that research results during this period constituted the basis of academic development in various fields of study today and are hence of great value and significance. Although interest in Islam in the pre-war period certainly had a strong militaristic color, the interest was also in academic research on Islam. In this study, I have especially focused on post-war Chinese Islamic studies in Japan and the work of researchers and introduced their respective research conditions in detail. Further, I re-evaluated how their research the University of Tokyo and the activities of the various institutions during the wartime period were continued.



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