these four papers and that the authors have not been aware of their session's co-members ideas, surprisingly all papers reflect unintentionally common outlooks in their explanations and analysis regarding the legacy of constitutionalism and parliamentarism in Iran, Ottoman Turkey, Egypt, and China. The basic and the core common idea of all four papers, if not clearly emphasised, is that though concepts such as decentralization, constitutionalism, rule of law, democracy, parliamentarism, and human rights, are modern academic concepts driven from the Western social science and the recent historical experience of the West, the non-Western world has not been devoid of such notions.

Quite to the contrary, a historical sociology, thus not a modernization theory oriented, approach to the issue reveals that such societies have their own legacy of struggle for containing authoritarianism and absolutism manifested in the native constitutional and parliamentary movements. We can also deduce, through reading the papers, that instead of diving into the abstract theoretical concepts and models elaborated mainly in Western social science, an in-depth reading of the historical experience of non-Western societies can led us to understand that they have not been unfamiliar with such notions. Beside this common core similarity, some papers such as those on the Ottoman and Egyptian present the idea that the military can play an influential role in containing political absolutism and populism. The findings of these papers may indicate that there might be more cases of historical examples of non-Western constitutionalism deserved to be studied in the future.

Session 3
Local and Global Problems around Islamic and Chinese Regional Spheres

Coordinator's Report

HAMASHITA Takeshi
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Session three had three papers. They were read by Professor Ma Qiang, Professor Koh Ken We and Professor Xiang Biao. Arguing about Sino-Islam relations in different perspectives with different geo-cultural background, these three papers showed very clear contrast each other so that we could discuss Sino-Islam relations very widely under different perspectives.

Professor Ma Qiang discussed as follows: "Since Yining can be looked as the most diversified city ethnically in northwest China, …… To my surprise, I find in my 3 times of fieldwork that Hui generally are bilingual and can acculturate with their neighbor ethnic groups easily than their counterpart ethnic Muslim minorities, particularly

organizer: Prof. HAMASHITA Takeshi

Uyghur. …… I find in Yining, Hui actually plays a role of middleman socially, economically, culturally, and even to some extent politically which merely neglected or diminished in the contemporary political context.

…… Considering the peripheral Hui phenomenon, namely Tibetan Hui, Mongolian Hui, Bai Hui, Dai Hui, Yi Hui, all of whom inherited with 2 or 3 cultures, we can conclude that Hui is a middleman in bridging different

ethnic groups in China. It is also a bridge to communicate different religions, especially Islam, Buddhism, Confucianism and indigenous beliefs."

Commentator reconfirmed the important observation in the field research by Professor Ma on the diversification of ethnic groups in Yining and the role of middleman played by Hui people. It is an important point to understand the functions of middleman among ethnic groups. Some questions were raised to Professor Ma and we had a very lively discussion on the term of middleman and the function of Hui people.

On the contrary, Professor Xiang Biao emphasized the aspect of tension between Han and other ethnic groups. Professor Xiang Biao read, "Neither methods are sustainable with the increasing levels of internal and international migration. Populations of ethnic and religious minorities now appear in cities and even small towns far away from autonomous territories, and the inflows of Korean Catholics and Middle East Muslims bring the Chinese Christians (estimated to be between 15 and 100 million) and Muslims (18 million) into transnational arenas. In addition, African traders, Southeast Asian laborers, North Korean wives… all complicate the Chinese social fabric.…In response to the high level of mobility, various governance measures have been put in place:

(1) Government developed gigantic state-of-art marketplaces; regulation over the physical space of transaction serves as the most direct means to regulate the migrants;

(2) 20 Islamic "pray spots" approved by the local bureau of Ethnic and Religious Affairs, including one of 3,000 square meters. Each has at least one imam and one "manager", but none is given the official title of mosque; A Mosque was built in 2005 by the local government and it attracts as many as 10,000 people for jumu'ah prayer.

(3) a great number of cameras were installed in public spaces, special patrol teams were set up including foreign traders as members, and vigorous reporting system was introduced.

In sum, government regulation also became "societalized": it operates by reaching out to different social groups, and by facilitating as well as monitoring different aspects of social life on a daily basis, but it presents itself in a "depoliticized" manner, and even avoid articulating formal policies."

Commentator confirmed the term of "societalization," which means joint market activities to avoid racial discrimination, and asked the adoptability of this policy by the government to minority issues in China. A question on ideology in Chinese politics was raised and the discussion followed on the comparison of function of ideology between Islamic and Chinese societies.

Professor Koh Ken raised broad questions on the relationship between Islam and China. They are: "how have the patterns and dynamics of the Islamic and Chinese cultural spheres in Southeast Asia as well as their interactions with local societies and each other changed over time? How have colonialism in the nineteenth and twentieth centuries and the nation-building projects after 1945, as well as new global environments such as the Cold War, the dakwah movements, the rise of the Asia-Pacific economies, and the recent "war on terror" changed these dynamics? How have the relations between the Islamic and Chinese spheres shaped the identity politics of the different nation-states in the region, and vice versa? How do different localities and sub-regions in Southeast Asia diverge in these patterns of intersection between Islam and the Chinese? Is the relationship between Islam and the Chinese inherently antithetical? What were the positions and roles of Chinese Muslims or Muslim women who married into Chinese peranakan families in these communities?" This paper adopts a long-term approach to the study of Islam and the Chinese in Southeast Asia, as a way of understanding their influence and intersections in present-day Southeast Asia.

Commentator asked about the term "Southeast Asia" and its change under the different historical contexts of internal and external Southeast Asia. Other questions on maritime issue were raised and discussion followed.

During the final discussion session of the symposium, questions and discussions on all three sessions continued. Among them, organizer raised a question about the possibility and necessity to establish an academic tradition on Islamo-Sinology and/or Sino-Islamology to deepen our understanding of contemporary Asia and the world.

Middleman: The Integrated Function of Hui among Ethnic Groups in Yining City of Xinjiang

MA Qiang

(Professor, Institute for Western Frontier Region of China, Shaanxi Normal University)

Hui Muslim minority in China is one of the ethnic groups which presented with distinctive dual cultures, i.e. Islam and Chinese culture. Comparing with Uyghur Muslim Majority in Yining, Hui overprinted with Han Chinese characteristics on one hand, but on the other hand, Hui also inherited with Uyghur culture especially in religious rituals, dialects, and lifestyles. Such kind of cultural integrated phenomenon that exerted by Hui can be elaborated through studying of Hui's diversified culture in Yining, one of the frontier cities which locates in Ili Kazak Autonomous Prefecture of Xinjiang Uyghur Autonomous Region of Northwest China.

Yining is the capital city of Ili Kazak Autonomous Prefecture. Ili is one of the most important border areas of China in Northwest region. It is adjacent with Kazakhstan after disintegration of Soviet Union after 1991. It had been conquered and occupied by different ancient nomadic peoples in the history, and many ethnic groups like Mongolian, Russia, Uyghur, Kazak, Hui and other ethnic minorities had left their activities in the modern times. Yining has been the capital of Ili after Qing emperor set up Ili General in 1881. According to census of 2012, there are 35 ethnic groups in the city, and the total population is 515,299 whereas Uyghur (250,989), Han (182,494), Hui (37,783) and Kazak (24,802) are 4 top ethnic groups that account for 48.7%, 35.4%, 7.3% and 4.8% separately. Among the

Figure   Interviewing in Hui's Household with Distinctive Uyghur Culture in Yining, 2009

Figure   Uyghur Venders in front of Yining Hui's Great Mosque

35 ethnic groups in Yining, Uyghur, Han, Kazak, Mongolian, Hui, Xibo, Kirghiz, Manchu, Daur, Uzbek, Tajik, Tatar and Russia are formulated as the 13 native peoples by the local government. It is divided as 8 sub-district offices and 11 townships (8 Xiang, 1 Zhen, 2 Chang) which runs 54 administrative villages and 98 community committees. Based on the distribution and population of ethnic groups, I find the most important ethnic relations in this city can be generalized as five categories which are Uyghur-Han, Uyghur-Hui, Han-Hui, Uyghur-Kazak, Han-Kazak.

Since Yining can be looked as the most diversified city ethnically in northwest China, I select it as the ideal