



Australian  
National  
University

# Guerrilla Markets: Exchange Systems as Survival Politics in Northeast Asia

**Dates & Time: Monday 16 May 2016 11:00 – 17:00**

**Tuesday 17 May 2016 09:00 – 17:00**

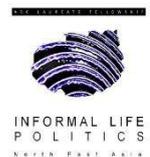
**Wednesday 18 May 2016 09:00 – 15:30**

**Venue: Barton Theatre, JG Crawford Building, # 132 Lennox Crossing  
The Australian National University**



*Image credited to Tom Cliff*

Presented by  
ARC Laureate Project-  
*Informal Life Politics in the Making of Northeast Asia:  
From Cold War to Post-Cold War*  
ANU College of  
Asia & the Pacific



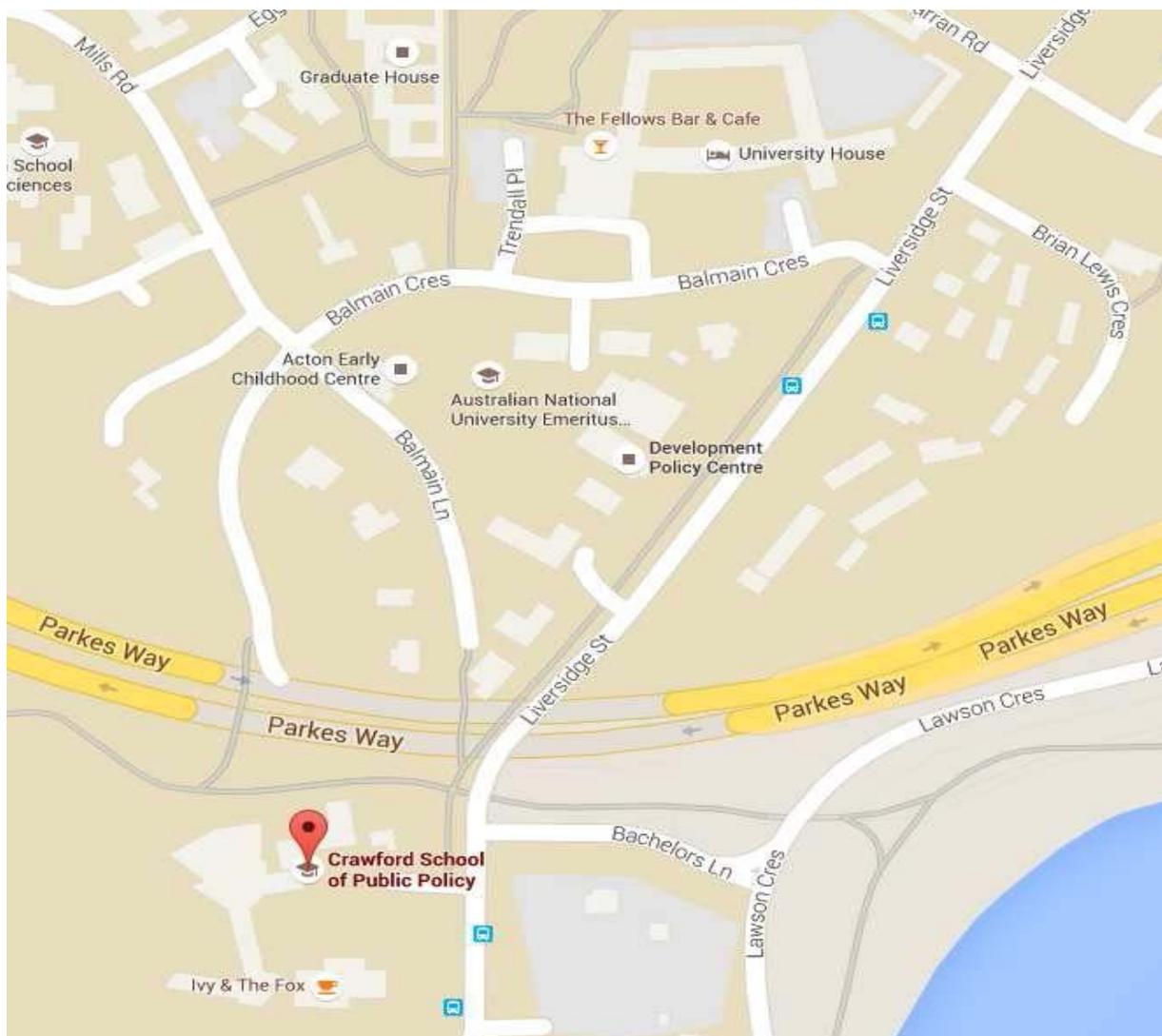
COLLEGE OF ASIA AND THE PACIFIC

## Important Information

### Venue

The 'Guerrilla Markets: Exchange Systems as Survival Politics Northeast Asia Conference will take place in the Crawford School of Public Policy (JG Crawford Building, 132 Lennox Crossing, The Australian National University, Canberra ACT 2601 Australia).

The conference will take place in the Barton Theatre. All meals (morning tea, lunch and afternoon tea) will be held in the foyer of the theatre and are available free of charge to all participants.



### Internet

You can access wireless internet for the duration of the Conference through 'ANU-Secure'. (User name: [Crawford](#) Password: [Cr@wf0rd2014](#))

## About the Conference

The Guerrilla Markets: Exchange Systems as Survival Politics in Northeast Asia aims to address the emergence guerrilla markets and the growth of unorthodox market exchanges in East Asia as a form of informal life politics – a grassroots response to social and economic change in various parts of Northeast Asia.

Guerrilla markets span the space between formal and informal markets. They may be complicit in and/or subversive of existing structures of power. Their medium of exchange is not necessarily limited to state-authorised money. They emerge as social groups and communities struggle to survive rapid social change and to create ways of existence that may or may not accord with the aims of state authorities. In guerrilla markets – which include unauthorized trade and mutual aid schemes, knowledge exchanges, cooperatives and complementary currency schemes – economic exchange is inseparably interconnected with social and cultural exchange.

Much of the discussion about economic and social change in Northeast Asia focuses on a presumed dichotomy between "state controlled economies" and "the market". This assumes the existence of a single monolithic thing called "the market", which is often also assumed to have benign social effects. Our conference will question this approach by exploring the diversity of "guerrilla markets" at work in the region. What are the mediums of exchange used in guerrilla markets across Northeast Asia? What institutional forms provide support for the medium/s of exchange in guerrilla markets? What are the processes and practices by which these mediums of exchange—or "invisible currencies"—are exchanged for other "invisible currencies" or for state-issued money? How do grassroots economics and grassroots politics interact in guerrilla markets? Do, or could, guerrilla markets function as mechanisms of wealth and power redistribution? Does their emergence itself signal or promote shifts in the concentration (and nature) of wealth and power?

The geographical focus of the conference will be the region including China, Japan, the two Koreas, Mongolia and Taiwan. Our speakers are not only academic researchers but also those with first-hand experience of involvement in local grassroots action in the region.

The symposium forms part of the Australian Research Council Laureate project *Informal Life Politics in the Making of Northeast Asia: From Cold War to Post-Cold War*.

## Day 1 Program: Monday 16 May 2016

11:00 – 11:15 Registration

11:15 – 11:30 **Opening**  
Speaker: Prof Tessa Morris-Suzuki

11:30 – 12:30 **Keynote Speech 1**  
Religious Economies in China: Currencies of Spirits and the State  
**Prof Robert Weller**, *Boston University, USA*  
  
(Chair: *Dr Tom Cliff, Australian National University*)

12:30 – 13:30 **Lunch**

13:30 – 15:00 **Session 1**  
The Art of Exchange and the Exchange of Knowledge: Rethinking the Creative Arts and Information Capitalism in Japan and Beyond  
**Prof Tessa Morris-Suzuki**, *Australian National University*  
  
Multiple Actors Knowledge Exchange in Citizen Science: A Case Study of Well Water Testing Project in Inner Mongolia  
**Dr Wuqiriletu**, *Australian National University*  
  
(Chair: **Dr Olivier Krischer**, Australian National University)

15:00 – 15:30 **Afternoon Tea**

15:30 – 16:30 **Film Screening – *Numbers and Ghosts***

## Day 2 Program: Tuesday 17 May 2016

9:00 – 10:00

### Keynote Speech 2

Alternative and Community Currencies: What (we think) We Know about  
What Works to What End

**Dr Peter North**, *University of Liverpool, UK*

10:00 – 11:00

### Keynote Speech 3

Creating a Life of Mutual Aid and Connectedness: The Ma~yu Local Currency  
Group in Japan

**Ms YASUI Keiko**, Representative, *Ma~yu Group, Japan*

*(Chair: Prof Tessa Morris-Suzuki, Australian National University)*

11:00 – 11:30 **Morning Tea**

11:30 – 12:30

### Keynote Speech 4

The progress of the Rolling Jubilee project in Korea

**Ms Youn Kyung JE**, Executive Director, Rolling Jubilee/ *Living with Hope*,  
South Korea

*(Chair: Mr Yonjae Paik, Australian National University)*

12:30 – 13:30 **Lunch**

13:30 – 15:00

### Session 1

Face Funds: Political Manoeuvres around Non-state Welfare in Rural China

**Dr Tom Cliff**, *Australian National University*

It's All in a Day's Work? Credit, Commerce, and the Cultural Production of  
Remuneration in Paraguay

**Dr Caroline Schuster**, *Australian National University*

*(Chair: Dr Shuge Wei, Australian National University)*

15:00 – 15:30 **Afternoon Tea**

15:30 – 17:00

### Session 2

The Growing Real Estate Market and Luxury Goods Consumption in Post-  
Famine North Korea

**Prof Andrei Lankov**, *Kook-min University, South Korea*

Everyday Life North Korea from the Border

**Mr Chonhyun Cho**, Freelancer Photo-Journalist (China/North Korea Border)

*(Chair and Discussant: Dr Bronwen Dalton, University of Technology, Sydney)*

## Day 3 Program: Wednesday 18 May 2016

**9:00 – 10:30**

### **Session 1**

Value beyond Market Exchange: the Resurgence of Rice Terrace Farming in Gongliao District, Taiwan

**Dr Shuge Wei**, *Australian National University*

Organic Products as the Currency of Life: the Politics of Organic Cooperative Movement in South Korea in the 1980s

**Mr Yonjae Paik**, *Australian National University*

*(Dr Wuqiriletu, Australian National University)*

**10:30 – 11:00** Morning Tea

**11:00 – 12:30**

### **Round-table**

*(Discussants: A/Prof Paul D'Arcy, Dr Chris Gregory, Dr Nicholas Loubere, Australian National University)*

**12:30 – 13:30** Lunch

**13:30 – 14:00**

*Move to Turner City Farm*

*(Corner of Watson & Masson Streets, Turner ACT 2601)*

**14:00 – 15:30**

Sustainability Leadership: Communities Creating Change

**Ms Jodie Pipkorn**, *Canberra City Farm*

## **Religious Economies in China: Currencies of Spirits and the State**

Prof Robert Weller  
Boston University

Vast amounts of currency circulate in China's religious worlds. None of it directly involves economic markets, but all interacts indirectly with the market economy. Relevant sectors include funding church institutions through donations, taking increasing responsibility for broad social charity, and paying for a ritual life that demands feasts, offerings, and paid clergy. Just as important for most Chinese is the circulation of money not recognized by the state: the spirit money that some people burn for gods and most people burn for ancestors (even the majority in China that claims not to have any religion). Although such "spirit money" is often dismissed merely as a symbol of "real" money, I will argue for the equal ontological reality of all these forms of exchange, which have implications for three major forms of power in China: the gift, political, and contractual economies. Each works in different ways, and their relative balance has changed significantly over time. This helps clarify why the state is more comfortable with certain areas of the religious economy than others, and what kinds of alternatives to the state's vision remain viable.

Robert Weller is Professor of Department of Anthropology and Research Associate, Institute on Culture, Religion and World Affairs at Boston University, USA. He researches on China and Taiwan in comparative perspective. His recent books include *Rethinking Pluralism: Ritual Experience, and Ambiguity* (2012) and *江南地区的宗教与公共生活 [Religion and Public Life in China's Lower Yangzi Region]* (co-edited, 2015).

## **The Art of Exchange and the Exchange of Knowledge: Rethinking the Creative Arts and Information Capitalism in Japan and Beyond**

Prof Tessa Morris-Suzuki  
Australian National University

The relationship of the creative arts to the market has long been an issue of intense debate. Many economists recognise the impossibility of fitting the trade in art-works into conventional frameworks of economic analysis, and look for modified theories to explain the relationship between aesthetics and market exchange. Meanwhile, social reformers from Robert Owen, Charles Fourier and William Morris onward have sought to combat the devaluing of creativity by the corporate market economy, and explored ways to make the individual artistic impulse central to their visions for the future of society. Against this background, my paper explores Japanese experiments which link artistic production to local alternative currency schemes. Although these experiments are very small, and cannot be said to have had any widespread social impact, they are important because they pose fundamental questions about the ways in which we consider the relationship between artistic creativity, information exchange and the market in an age of rapidly changing media and communications.

Tessa Morris-Suzuki is Professor of Japanese History and Australian Research Council Laureate Fellow at the Australian National University. She researches modern Japanese and East Asian regional history. Her most recent book include *Borderline Japan* (2010) and *East Asia beyond the History Wars* (co-authored, 2013)

## **Multiple Actors Knowledge Exchange in Citizen Science: A Case Study of Well Water Testing Project in Inner Mongolia**

Dr Wuqiriletu  
Australian National University

The practice of knowledge exchange between professional scientist and community members can be found in many citizen science projects. Previous research emphasise that the community members can contribute valuable resources such as time, skills and local knowledge to professional scientist. At the same time, the scientist can provide scientific knowledge and updated technologies to community members. This study aims to understand knowledge exchange as multiple processes operating between multiple actors in a particular case of co-created citizen science project. The project is about well water testing in herders' communities in Inner Mongolia started from early 2015. It is a cross border project in which multiple actors involved in, such as Mongolian herders, Japanese environmental scientist, Chinese environmental activist and my-self from Australia as one of the key actors of the project. Participant observation is main methodology for this research which means I am observing while I am participating the project's activities. The preliminary results of the research show that at different stages of the project have different knowledge exchanges between different actors. This paper provides a detailed and in-depth insight of knowledge exchanges in each of the stages, such as defining research questions, gathering information and resources, designing data collection methodologies, collecting samples and recording data, analysing samples, interpreting data and drawing conclusions, translating result into actions, discussing result and asking new questions.

Wuqiriletu is a PhD Candidate in the School of Culture, History and Language, ANU College of Asia and the Pacific. His research is focused on issues of environmental pollution and grassroots actions in Mongolia, China and Japan. Recent publication include 'Pollution migrates to the west', in *China Story Yearbook 2015: pollution* (forthcoming 2016), 'Shared air, shared destiny', in *China Story Yearbook 2014: Shared Destiny* (2015), 'Uchi mongoru no kankyo kōsō undō (Anti-pollution Movement in Inner Mongolia)', in *Sōgen to Kōseki: mongoru to chibetto ni okeru shigen kaihatsu to kankyō mondai (Grassland and Ore: Resource Development and Environmental Change in Mongolia and Tibet)* (2015).

## **Alternative and Community Currencies: What (we think) We Know about What Works to What End**

Dr Peter North  
University of Liverpool, UK

This presentation reviews the key findings of my research on alternative and community currencies over the past 20 years. I have researched alternative currencies in paper and virtual form; currencies linked to state-issued currencies, to time, or as valuations of 'human energy'; and in situations of economic crisis, state-led neoliberal restructuring, post socialism, and as attempts to prefigure wider eco-localist social change by facilitating new forms of work and livelihood based on relationship trading, rather than capitalist exchange.

The paper takes a broad 'diverse economies' perspective inspired by the work of JK Gibson-Graham and the Community Economies perspective, but also draws wider scholarship based on substantive conceptions of economies to ask not only what worlds those who establish and use alternative currencies want to envisage and prefigure, but also what forms of alternative economic practices and livelihoods are enacted by users of alternative currency networks. The paper argues that, within the limits set by the abilities of participants not only to envisage alternative futures, but also to access the resources they need (helped by alternative currencies) to bring them into being, members of alternative currency networks in some places are able to go beyond the dismissive conception of 'dwarfish co-operation' of structuralist or Marxist critics of alternative economic practices. The paper concludes with an exploration of how community currencies might be used to deepen co-operative networks as part of a transition to a socially just, ecologically sustainable future.

Peter North is Reader in Alternative Economies at University of Liverpool. His research focuses on social movements that organise broadly against globalisation and for localisation, and that develop alternatives to capitalism.. He is the author of four books on alternative currencies – LETS and Green dollars. Recent publications include *Ecological Empowerment and Enterprise Zones* (2016), *Materialising Alternative Economies Using Local Currencies* (2013).

## **Creating a Life of Mutual Aid and Connectedness: The Ma~yu Local Currency Group in Japan**

YASUI Keiko

This paper traces the origins, creation and activities of the "Ma~yu" local currency group in the Japanese regional city of Ueda, and concludes by drawing some lessons from the fifteen year experience of the group's activities. Founded in 2001, the group now has about 200 members, who range in from teenagers to those in their eighties. Members use the "Ma~yu" as currency for a range of exchange activities and hold a monthly market on the tenth day of every month. They have also recently started a "cafe market" where members both exchange goods and have a chance to meet and discuss issues of shared interest. The presentation will outline the workings of the "Ma~yu" exchange system. The concluding section will draw out some key lessons from the development and history of the "Ma~yu" group.

Yasui Keiko is a resident of Ueda City and a founder and coordinator of the “Ma-yu” local currency group. She is one of the authors of the group’s publication *Chiiki Tsūka o Koeru Ma-yu* (Ma-yu: Beyond Local Currency, 2008).

## **The progress of the Rolling Jubilee project in Korea**

Ms Youn Kyung JE  
Executive Director, Rolling Jubilee/ Living with Hope, South Korea

Korea’s household debt reached 1,207 trillion won (U\$1.03 trillion) as of end of 2015 with average amount of Korea's household debt per person standing at 29 thousand U.S. dollars. The marginal households whose debt to disposable income ratio is at 1.58million accounting for 14.8 % of the total. Therefore a majority of households in Korea are suffering from the deep debt trap. In April in 2015, the “Forgiving the Debts” Project, which is so called “Rolling Jubilee project in Korea” is launched and it had been inspired by a Rolling Jubilee in America, an offshoot of Occupy Wall Street in 2012. Rolling Jubilee is a Strike Debt project that buys debt for pennies on the dollar, but instead of collecting it, abolishes it. They have raised U\$ 701,317 and abolished the U\$ 31,982,455 of debt. Even though Rolling Jubilee Project in America is somewhat slow and quiet these days, the project in Korea is getting more attention from the public. It is mainly because of that the predatory lending is more common by secondary lending market and the size of debt market is a lot bigger and the regulation barriers are relatively low in Korea. This presentation aims to provide on how the Rolling Jubilee project in Korea progressed and what we are trying to do to change our financial market. As a result, we have abolished the U\$ 13.4 million and freed 4,455 people out of debt and we raised only U\$ 95,000 to buy those debt. How could this be possible?

Youn Kyung Je is a financial planner and the director of EduMoney, a social enterprise. She is an active advocator of ‘Anti-Investment’ campaign, raising people’s awareness of the flip side of marketing strategies utilised by financial institutions. Prior to this, she worked in the financial sector as a director of Education Department in AssetBe and a director of Financial Consulting Department in Hangyurae ENC. Recently, she has been elected as a proportional representative of the Minjoo Party at the National Assembly.

## **Face Funds: Political Manoeuvres around Non-state Welfare in Rural China**

Dr Tom Cliff  
Australian National University

In semi-industrialised rural China, villagers are getting together to create their own micro welfare state. In response to inadequate state support for the poor, disabled, and especially elderly of the village, entrepreneurs form rotating credit associations and underground banks which finance welfare schemes exclusively for those who hold a household residency (*hukou*) in their village. Among the key motivations for this charity action is a strong desire for respect and recognition—often glossed as “face” (*mianzi*)—within the community. Another causal angle is the lurking presence of the state. Whatever the managers of these funds may claim to the contrary,

where money, legitimacy, and social stability are involved, the state is never far away. This paper examines the development and propagation of these (highly successful) non-state welfare funds in parallel to the (seminally unsuccessful) state efforts at encouraging philanthropy, and reports on recent state efforts to co-opt and control this flourishing, indirectly contentious, civil movement. The fairly gentle nature of state-society interactions to date shrouds an implicit contest over political legitimacy at the grassroots.

Tom Cliff is an ARC-funded postdoctoral fellow based at ANU's School of Culture, History, and Language. Tom's current project concerns non-state welfare and informal finance in the Chinese heartland. Tom has also conducted long-term fieldwork on the Chinese borderlands, and his book, *Oil and Water: Being Han in Xinjiang* will be published by Chicago University Press in June 2016.

### **It's all in a day's work? Credit, commerce, and the cultural production of remuneration in Paraguay**

Dr Caroline Schuster  
Australian National University

Global and large-scale socioeconomic shifts increasingly have yoked diverse experiences of labour and livelihood to financial products, measurements, and values. Nowhere is this more apparent than the financial inclusion programs that shape microfinance initiatives. Microfinance is a suite of banking and financial products aimed at reaching poor people—and most famously women—who have been historically excluded from the formal banking system.

Both in and beyond microfinance, credit is integral to the economic projects of many low-income Paraguayan women making do in the informal economy that spanned the tri-border area with Argentina and Brazil. Through ethnographic fieldwork on the intersection of microfinance and the contraband economy, I faced a conceptual puzzle around value production in the region. Where was work and payment located in this debt-based economy? While the seemingly ubiquitous credit relationships knit together households, neighborhoods, and transborder commerce, wage labor by contrast appeared only rarely in microcredit borrowers' discussions of their income.

In this talk I consider income from commercial ventures in the duty free import/export zone, and the surprising ways speculative commercial deals depended on wage labour. Building outward from the insights of the conference on guerrilla markets located outside of state-sanctioned pathways of exchange and payment, I seek to resituate remunerative relationships within the variegated livelihood practices that make up a diversity of work and payment situations. In doing so I consider forms of economic compensation that are mediated by credit/debt relationships, and which work to challenge received understandings of wages as a cornerstone of the formal economy.

Caroline Schuster is Assistant Professor at School of Archaeology and Anthropology, CASS, the Australian National University. Following completion of PhD at University of Chicago in 2012, Caroline was appointed as a postdoctoral fellow at the Harvard Academy for International Area Studies. Her recent publications include *Social Collateral: women and microfinance in Paraguay's smuggling economy (2015)* and *Comparative Projects and the Limits of Choice: ethnography and microfinance in India and Paraguay (forthcoming)*. Her research interests are economic anthropology, value, credit and debt; microcredit, NGOs and development policy; gender, kinship, feminist theory; Latin America, Paraguay tri-border area.

## **The Growing Real Estate Market and Luxury Goods Consumption in Post-Famine North Korea**

Prof Andrei Lankov  
Kookmin University, South Korea

The last 15 or so years in North Korea have been characterized by growing social and income inequality. A new rich has emerged and feels increasingly secure, not to mention enthusiastic to copiously show off their wealth through conspicuous consumption. Such trends have become increasingly pronounced of late, due to the remarkably permissive stance of Kim Jong-un toward private commerce. Thus, there exists an increasingly established culture of conspicuous consumption with a widespread set of views as to what a wealthy family should possess: a refrigerator, a computer, a flat screen TV, and for the yet wealthier, a motorbike/car and an air conditioner.

The rise of a new rich from marketization has also led to the creation of a real estate market. There has been a significant increase in prices since the de facto privatization of housing stock began in the early 2000s. Prices have increased roughly 20-fold in Pyongyang over the last decade. Such price surges demonstrate that the fast-growing power of North Korea's new rich, and also can be seen as an indirect, conditional indicator of North Korea's growth in general (and/or the presence of a massive bubble in the real estate market).

Andrei Lankov is Professor of History at Kook-min University. He completed Oriental Studies at Leningrad State University in 1989 and also attended Pyongyang's Kim Il-Sung University in 1985 respectively. Previously, he taught Korean history and language in the USSR and at Australian National University. Dr Lankov has a DPRK-themed Livejournal blog in Russian with English posts, where he documents aspects of life in North (and South) Korea. His recent book includes *The Real North Korea: Life and Politics in the Failed Stalinist Utopia* by Oxford University Press (2013).

## **Everyday Life North Korea from the Border**

Mr Chonhyun Cho  
Photo-Journalist (China/North Korea Border)

This presentation shows images of everyday life in North Korea taken from the China-North Korea border. The photos present a “border” or “frontier” perspective. This border perspective is a reactionary response to the “security perspective” which has long dominated our perception of North Korea. The border presents an opportunity to observe North Korea from physical proximity. It provides a perspective of the border residents who have shared their livelihood across the border through various informal interactions until today. It also demonstrates resilience of everyday life in North Korea despite changing security conditions.

North Korea observed from the China-North Korea border is not a rigid society as it is known to the outside world. The photos demonstrate changing lifestyle in North Korea. I present photos of residents farming, images of days and nights of Hyesan market, as well as features of residents’ participation in public work. Farming has become livelier after the 2012 agricultural reform, which made the basic work unit size equivalent to that of family. Markets in the border area cities continue to thrive. Features of children playing in the river demonstrate an improved standard of living.

Chonhyun Cho is a photo-journalist and a producer with over 10 years of experience working in the China/North Korea border area. His documentaries featuring North Korean defectors residing in China, Japan and Korea have been aired by KBS and NHK on numerous occasions. In March 2015, his program, ‘My Grandfather, KIM Hak-Chul’, a special program for March 1 Movement Day was nominated as the Best Program of the Month by the Korea Communications Standards Commission. He is also the producer of ‘Gando-Arirang’ (2014), an independent documentary film.

## **Value beyond Market Exchange: The Resurgence of Rice Terrace Farming in Gongliao District, Taiwan**

Dr Shuge Wei  
Australian National University

This paper explores attempts to overcome the fate of agricultural decline through self-organized and self-designed cooperative programs in Gongliao district in Taiwan. While the dominant market system emphasizes growth, competition and the maximization of profits, the local community seeks to preserve a traditional attitude towards nature and daily life based on mutuality and interdependence. Hehe, a local NGO, plays an important role in protecting indigenous values by creating a new way of trading that reconnects consumers and producers, humans and nature. It intends to strengthen a multi-layered value system in Gongliao that is not confined by market-driven considerations. Hehe’s efforts, however, faces a dilemma between catering for the older generations’ pursuit of social recognition and the younger generations’ need for financial security. The model of production that Hehe members try to introduce in the local region is also challenged by agriculture-revival programs implemented by other NGO groups. Faced with increasing competition and growing economic concerns, the Hehe program struggles to survive.

Shuge Wei is a postdoctoral fellow with the School of Culture, History and Language, ANU. She is a research associate of Shih-Hsin University in Taiwan and the “Asia and Europe” Cluster of Excellence project at Heidelberg University, Germany. Her research interests include grassroots movement in Taiwan and China, China’s international propaganda policy, Chinese media, Sino-foreign relations during the inter-war period, and party politics of the Kuomintang government. Her recent publications include articles in *Modern Asian Studies* and *Twentieth-Century China*. Her manuscript *To Win the West: China’s Propaganda against Japan in the English-Language Press, 1928–1941* will be published by Hong Kong University Press in 2016.

## **Organic Products as the Currency of Life: The Politics of Organic Cooperative Movement in South Korea in the 1980s**

Mr Yonjae Paik  
Australian National University

The organic farming movement in South Korea achieved significant expansion in the 1980s with the emergence of organic consumer cooperative movement. Hansalim was the first organic consumer cooperative since 1986, and has led the organic cooperative movement in Korea. Unlike other consumer cooperatives that generally represent the consumers’ interests, Hansalim advocated *Saengmyung Undong* (生命運動, Life Movement) to deal with the threats from industrialised farming and growing food importation to consumers’ health, farmers’ livelihood and the natural environment. The movement particularly focused on creating rural communities autonomous from the mainstream market system by organising urban consumers and organic farmers into the networks of mutual help.

In this article, I focus on the political aspects of organic farming movement in the 1980s’ South Korea by highlighting the tradition of autonomous rural village movement in Hansalim Movement. Based on interviews and archival research, I demonstrate how Hansalim’s emphasis on rural autonomy was developed from the Catholic Farmers Movement’s agenda of rural democratisation and community of life (生命共同體) since the 1960s. Finally, I argue that the organic farming movement in South Korea began to expand as a community-based social movement to create autonomous space in rural villages. In doing so, I shed light on the significance of a faith-based and community-based social movement in South Korea.

Yon Jae Paik has academic background in Chemistry (BA), Environmental Studies (MA), Business (MSc), and Asian Studies (MA), and professional background in commercial banking. He enrolled as a PhD student in College of History and Language in January 2014 to join Professor Tessa Morris-Suzuki’s ARC Laureate Project ‘Informal Life Politics in the Remaking of Northeast Asia: From Cold War to Post-Cold War’. Currently, his research interest lies in the contemporary history of rural autonomy in East Asia.

## **Sustainability Leadership: Communities creating change**

Ms Jodie Pipkorn  
Canberra City Farm

This talk will explore the journey of sustainability leadership and how local communities have been instrumental in creating change in the ACT, from influencing policy in government through to practical demonstrations delivered by the community. It will then discuss the factors involved with being successful at creating change and identify the role of individuals in making this happen.

Jodie Pipkorn is the Executive Officer of SEE-Change, a not-for-profit organisation committed to inspiring, informing and supporting Canberrans to reduce their ecological footprint and improve their well-being. Prior to this she worked in the Australian Government and as an architect in Australia and internationally. Jodie has a Masters of Architecture in sustainable built environments, and she has been 'walking-the-talk' by not owning a car for over 10 years and cycling everywhere, and completing a sustainable renovation of her townhouse with the help of her father. Jodie has also successfully advocated to get a 40% carbon emissions reduction target, light rail and car share for the ACT, she is President of Canberra City Farm who led the collaboration of community groups in Canberra to deliver the first community sustainable food and lifestyle display for Floriade, and one of her current exciting projects is establishing a sustainable food and living education centre.