SECOND OPEN CONFERENCE ON MONGOLIAN STUDIES
ON 04 NOVEMBER 2013

I. LIST OF PARTICIPANTS
II. PROGRAM
III. ABSTRACTS AND BIONOTES

This Conference is sponsored by the Mongolia Institute, College of Asia and the Pacific, Australian National University and by the Mongolian Embassy in Australia. It also generously supported the Mongolian National University, Mongolian State University of Education, Tokyo University of Foreign Studies, Showa Women’s University and Busan University of Foreign Studies.
I. LIST OF PARTICIPANTS

Holly Barcus, Macalester College (Saint Paul, Minnesota, USA, Land Tenure Reform, Place Identity, and Mobility: Contextualizing Change in Mongolia

David Brophy, The University of Sydney, Qing Inner Asia as Post-Jungharia

Isabel Cane, University of Queensland, The role of Nutag in fostering company-community relations: How Mongolian cosmology can inform sustainable mining developments

Sam Chuluun, Mongolian Academy of Sciences, The Chinese in Mongolia 19th century: old photos from the archives of Russia

Itgel Chuluunbaatar, the Australian National University, Economic security dilemma in Mongolia: Case for railroad extension

Tenzin Choephak, the Australian National University, Phags-pa composed the epistle "Advice to the King"

Otgontuya Dashtseren, and Tsengelmaa Tserendorj, National University of Mongolia, Foreign cultural influences into the modern Mongolian society

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Oyunjargal Ochir, National University of Mongolia, **The Administrative Structure of Mongolia in the Qing Period: the establishment of non-jasay Banner**

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Batbayar, Tsedendamba, Ministry of Foreign Affairs, the Government of Mongolia, **The Third Neighbor” Concept: Historical Continuity and New Reality**

Ariunbold, The Mongolian State University of Education, Mongolia, **Some issues on the grammatical system of combination vowels in Mongolian Script**

Huhbat o, Showa Women's University, Tokyo, **Formation of Modern Inner Mongolian Language**
### II. PROGRAM

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<td><strong>Registration</strong> at Conference Venue: Hedley Bull Centre Foyer (130)</td>
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| 11.00-12.50 | **SESSION I**<br>Hedley Bull Theatre 2  
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Tokudu Kurebito, Oirat as a Cross-border Language  
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| 1.40-3.10 | **Chair**: Robert Cribb  
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| 1.40-3.10 | **SESSION II**<br>Hedley Bull Seminar 3  
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| 3.40-5.10 | Chair: Maria Rost Rublee  
Holly Barcus, Land Tenure Reform, Place Identity, and Mobility: Contextualizing Change in Mongolia  
Isabel Cane, The role of Nutag in fostering company-community relations: How Mongolian cosmology can inform sustainable mining developments  
Itgel, Chuluunbaatar, Economic security dilemma in Mongolia: Case for railroad extension |
|        | Chair: Michael Hope  
Rebekah Plueckhahn, The importance of singing well: The moral implications of musical engagement in contemporary Mongolia  
Ochirit, Environment Problems and Grassroots Activities: A Case Study of Informal Life Politics in Inner Mongolia  
Natasha Fijn, The Mongolian domestic horse and its wild ‘father’, the takhi' |
| 5:10   | Closing Remarks by H.E. Dr Bold Ravdan                                 |
| 5.30   | Reception by the Mongolian Embassy in Australia                        |
II. ABSTRACTS AND BIONOTES

Qing Inner Asia as Post-Jungharia
David Brothy, University of Sydney

This paper looks at the transformative impact of the Junghar Mongol state on regions that were later integrated into Qing Inner Asia. The period of Junghar hegemony in Inner Asia (roughly 1650-1750) remains poorly understood, and the paucity of source material sets limits on how much we can say about social and economic conditions in the Junghar realm. Nevertheless, a close reading of the Qing frontier archive from the 1730s onwards provides some insight into the Junghar elite’s relations with their non-Mongol subjects in the first half of the eighteenth century. On this basis I will argue that a number of political features of this region during the Qing are best understood as the legacy of Junghar rule.

The role of Nutag in fostering company-community relations: How Mongolian cosmology can inform sustainable mining developments
Isabel Cane, University of Queensland,

The growth of large-scale mining developments in the South Gobi has had a significant impact on the development trajectory of the local communities. Drawing on data collected during fieldwork, I describe the emergence of mining from a locally run extraction process, performed within the broader guidelines of herder cosmology, to the current large-scale global operation directed by international standards. Through an analysis of the changes in mining practice in the region and the conflicting social values that direct the development agenda, I attribute the displacement of local customary approaches to the re-positioning of the community – that is, from an active contributor to development, to a more passive recipient. The paper argues that employing the values and rules embedded in customary Nutag can better assist the company-community relationship and improve community participation in development.

The Chinese in Mongolia 19th century: old photos from the archives of Russia
Sam Chuluun, Mongolian Academy of Sciences

A lot of Chinese people began to come to Mongolia opening trade firms and small enterprises in Ikh Khuree in the 19 century. Their business was temporary trade at the beginning, but soon they settled near the big settled areas or temples. Therefore, they began activity of farm, craft and manufacture. However, not only the Chinese trade but also Russian and European trade had introduced into the External Mongolian life from the middle of the 19 century becoming permanently. The main regions settled by Chinese people were Ikh Khuree, Uliastai, Khovd, Khiagt and etc. The China quarters
began to be established in the mentioned settlements and Chinese men began to be married to Mongolian women. Russian and European travelers captured many documents that show the Chinese people life in Mongolia in the 19th century. However, a significant research on the Chinese people in Mongolia in the 19th century has not done yet. The pictures that show the life and communication of these Chinese people are more interesting than the archive materials.

I am introducing pictures by Lushnikov, the Gold mine trader in Khiagt taken in Ikh Khuree in 1896 and pictures by D.Klements taken in Uliastai in 1893 have kept in the Ethnography museum, Saint Petersburg, the Russian Federation. These pictures have not published yet and have to be studied in detail. The content of the pictures are the everyday life of the Chinese people who lived in Ikh Khuree and Uliastai and these pictures are involved in the Mongolian history study firstly.

Foreign cultural influences into the modern Mongolian society
Otgontuya Dashtseren, and Tsengelmaa Tserendorj, National University of Mongolia

Since Mongolia was an open country for the world in 1990, there has been increasing cultural influences of the foreign countries that have developed economic and cultural relations with Mongolia. Globalization and modern communication is welcomed and appraised by Mongolians for its benefits such as equal development, exchanges of ideas, close societies, shared values and interests. However, increased contact between cultures, identities and views across nations pose negative impacts threatening Mongolian traditional way of thinking and living. In this paper, we touch upon the questions of Korean cultural influences through TV, especially soap opera on Mongolian society, as we believe it is the dominant trend right now. The paper discusses the findings of the survey made to analyze the ways and changes that Mongolian society is experiencing today, and it tries to find out the reasons of Korean cultural popularity among the Mongolian youth. The paper ends with some possible ways to preserve traditional culture and identity in today's globalized world.

The Mongolian domestic horse and its wild ‘father’, the takhi’
Natasha Fijn, The Australian National University

This paper re-examines the notions of domestic and wild in relation to the ‘domestic’ Mongolian horse and the ‘wild’ takhi from Mongolia, not just from a western perspective but through a cross-cultural, ethnographic lens. King and Gurnell describe how before the takhi were reintroduced into reserves ‘there was no [western] knowledge about the ecology of takhi in the wild before they became extinct, and so it was not clear how the released animals would cope in their new surroundings’ (2005, p. 278). It would have come as no surprise to Mongolian herders, however, that the reintroduced takhi would be capable of surviving on the grassland steppe, as their horse herds have been capable of doing so for tens of hundreds, if not thousands of years. Instead of viewing domestic and wild as a hyper-separated dichotomy, this
A paper discusses how these different states can be thought of as being along a behavioural and morphological continuum, where there can be considerable cross-over between both domestic and wild.

**Bio:** Natasha is a College of the Arts and Social Sciences Postdoctoral Research Fellow in the School of Archaeology and Anthropology at the ANU. Her research focuses on human-other animal connections and multi-species ethnography; as well as the use of visual mediums, particularly observational filmmaking, as an integral part of her research. The book ‘Living with Herds: human-animal coexistence in Mongolia’ was published by Cambridge University Press in 2011. She recently co-edited an issue of the Humanities Research journal featuring ‘Perspectives of Ethnographic Film’, with the inclusion of a paper about her approach to filming in the field in Mongolia.

**The Pillars of State: A Study of the Institution known as ‘Qarachu Bey’ in the Il-Khanate of Iran (1256-1335)**
Micheal Hope, The Australian National University

The term *qarachu bey*, usually translated as ‘commoner commander,’ denotes the four hereditary officials who formed a permanent council of state in the Crimean Khanate from the fifteenth century. This select group of commanders wielded immense power and was responsible for appointing new khans, ratifying government policy and overseeing communications with foreign powers. The origin of the *qarachu beys* remains obscure, although similar institutions are recorded in the states that emerged from the Mongol Empire after 1259. In particular, the dominant role of the non-Chinggisid (*qarachu*) commanders in the Il-Khanate of Iran presents a possible precedent for the *qarachu bey*. This paper will examine the function of the senior Il-Khan commanders, known as the 'pillars of state,' to determine whether they served as a precursor for the *qarachu beys*.

**Bio:** Michael Hope studied History and Political Science at La Trobe University before moving to Iran for two years to study Persian language and history. He received his PhD from the Australian National University in 2013 and is presently a Research Affiliate with the College of Asia and the Pacific. His interests include the social, religious and political history of the Middle East and Central Eurasia.

**The State and Trends of Mongolian Historical Studies**
Boldbaatar Jigjid, Ulaanbaatar University (Mongolia)

During the socialist period, Mongolian historical studies were strongly attached to the Marxist methodology. Therefore, everything was under the ideological censorship and thus, the history was misrepresented, abandoned and left some blazes in it. The periodization in Mongolian history was followed a theory of formation starting from
pre-historical primitive societies through enslavement, feudal relations, capitalism and ending up with socialist thoughts.

All issues of Mongolian history were based on ‘class’ and ‘party’ categorization, and in view of that the history prior the revolution in 1921 was entirely blackened; every attempt to look at the history in a more realistic way was blamed as nationalistic attitude and for that reason those who inclined to this approach were even persecuted. As a result, many issues of Mongolian history and culture were faded and deserted. For instance the history of Mongolia in the13-14th century was neglected and the role of Chinggis Khan in the world history was highlighted as of only bloodthirsty conqueror. Since 1990, this attitude has been changed among local and international scholars and a figure of Chinggis Khan is defined as a founder of Mongol statehood, great general, national hero and a ‘founder of the modern world.’ The period of the 17-19th century is classified as a ‘period under the Manchu rule’ according to the outcome of long academic debates among the historians.

The national struggle of Mongolian people in 1911 against the Manchu rule is classified by scholars as ‘national revolution’ and the studies of lives and activities of leaders for the independence in Mongolia namely the last monarch the VIII Bogdo Jibzundamba (1869–1924); Foreign Minister Qin wan Khanddorj (1869-1915); Home Minister and de facto Prime minister Da lama Tserenchimed (1869-1914), Inner Mongolian high official Khaisan (1867-1917) and others have got a public resonance in books and periodicals.

The revolution of 1921 is defined as ‘the national democratic revolution.’ The archives in Mongolia and Russia have started to reveal new materials the nature of which is related to Comintern and the policy of Russian Communist Party toward Mongolia. During this process, the biographies of those statesmen who were blamed as the counter-revolutionists, like D. Bodoo, S. Danzan, A. Amar, P. Genden and others, have been faithfully revised.

Since the archives have opened their doors to public, the assessment of Kh. Choibalsan's cult and later of Yu. Tsedenbal's sole domineering began to be modified in real sense of historical tendency along with their faults and achievements. As a result, the five volumes of Mongolian History were published in 2003-2004; many monographs have been issued, and a new generation of scholars has been formed. Nowadays, these scholars are working on a new edition of five volumes of Mongolian History. They are full of intention to learn from the world academic principle, its methodology and practice.

**The role of Mongolia in Facilitating Cultural Exchange in the Korean Peninsula**

Sunho Kim, Busan University of Foreign Studies

This research examines a possible role for Mongolia in inter-Korean diplomatic
exchanges. Mongolia has maintained diplomatic relations with both Koreas (22 years with South Korea and 64 years with North Korea) and has a wealth of experience negotiating with both countries. This experience could help to improve inter-Korean relations, especially in the field of cultural exchange. Mongolia has the potential to act as an intermediary between South and North Korea to achieve peace in Northeast Asia.

**Oirat as a Cross-Border Language**
Tokudu Kurebito, Tokyo University of Foreign Studies, Japan

In addition to living in areas of the Republic of Kalmykia (Russian Federation) and the Xinjiang Uyghur Autonomous Region, Oirat Mongols also inhabit regions of Qinghai Province, the Alaxa League of the Inner Mongolian Autonomous Region (China), and the provinces of Khovd and Ovs in Western Mongolia. Most scholars hold the view that the Oirat language, as spoken by Oirat Mongolians, is a West Mongolian dialect. Russian scholars consider the Kalmyk language to be an independent language of its own, but Oirat Mongolian, for the most part, shares mutual intelligibility with other varieties of Mongolian. In this paper, we shall focus on the geographic and socio-linguistic distribution of the Oirat Mongolian language and the linguistic variation and change resulting from language contact. As a cross-border language, Oirat is not only influenced by the major languages and cultures of China and Russia but also by the language and culture of fellow Mongolians in Outer and Inner Mongolia. For these reasons the Oirat language and culture now faces huge challenges to preserve its independence.

**Merse and The “Bargu Revolution” of 1928**
Chao Leming- Ph.D. Candidate, Inner Mongolian University, Huhhot, China

Merse, a Daur born in the Hulun buir region of Inner Mongolia, was one of the most influential figures in the modern history of Inner Mongolia. He played an important role in the Inner Mongolian National Movement of the 1920s and 1930’s. The “Bargu Revolution” of 1928, was a significant event in the history of modern Inner Mongolia. This paper analyzes Merse’s role in this movement and the complicated relationship between China, the Soviet Union, Mongolia and Japan in northeast China.

**The Administrative Structure of Mongolia in the Qing Period: the Establishment of a Non-Jasay Banner**
Oyunjargal Ochir, National University of Mongolia

Under the Qing Dynasty, Mongol nobles were allowed to rule their own subjects in their banner (qosiyu in Mongolian). The banners were the basic unit of Mongol society under Qing rule and resembled principalities with a high degree of autonomy. Banners governed by Mongol nobles were known as ‘jasay banners,’ whilst banners
controlled by Qing officials were called ‘Direct-Controlled Mongol Banners.’ The term ‘Direct-Control’ may imply that the Qing government altered the lord-vassal relationship between a Mongolian noble and his subjects. What was the reality? In order to answer this question we must examine individual cases. This paper will use archival material to look at the establishment of Ógeled Banner, with special focus being given to how a jasay banner changed to a non-jasay banner.

**The importance of singing well: The moral implications of musical engagement in contemporary Mongolia**

Rebekah Plueckhahn, The Australian National University

Debates surrounding the reinvention and preservation of traditional musical practices have formed a significant part of Mongolia’s post socialist landscape. Central to these discussions is the current status of traditional music in outlying rural areas and speculation about the role of music in current social life. In response to this discourse, this paper focuses upon the importance of contemporary singing in one area of rural western Mongolia. This paper will reveal how regardless of whether one is singing older or new songs, ‘singing well’ becomes part of a holistic perception of the worthiness of a person’s character, where there is a link between musical aesthetics and morality. Reputations of people’s musical prowess shape their character evaluation and social standing within rural networks, resulting in musical performance, both contemporary and ‘traditional’ to be a powerful way of shaping personhood in contemporary Mongolia.

**Bio:** Dr Rebekah Plueckhahn completed her PhD through the Research School of Humanities and the Arts, Australian National University. Mainly in anthropology, her thesis explores the current roles of musical practice in everyday sociality amidst wider local and national processes amongst one group of Altai Urianghai people in western Mongolia. In particular, her thesis details ways in which musical engagement is used by the Altai Urianghai as a form of social, spiritual and geographic positioning in contemporary Mongolia. Her research interests are cultural practice and postsocialism, perceptions of economic and socio-cultural change, gender, politics and performance, and spirituality.

**Assessing the Elements of the Turfan Oguz Name.**

Jonathan Ratcliffe, Monash University

The legends surrounding the eponymous founder of the Oguz people, Oguz kagan, have a long and diverse history of reappropriation and use in legitimising power in the Central Asian world. Key to this is the *Tawariq-e Oguz* of Rashid al-Din and the influence it has had on assembling both inclusive and exclusive national origin myths. However, aside from this Oguz tradition we also possess the tantalising *Oguz-name* manuscript from Turfan, the dating and language of which are often disputed. This
variant presents the reader with several provoking puzzles in attempting to reassemble the transmission of the figure of Oguz. Do some of the work’s constituents extend back as far as the legends surrounding Modun Chanyu? Is the work a unique and repository of pre-Islamic Türkic-Mongolian myth and ritual? In this paper I will address these questions as I attempt to revive study of this curious variant and reevaluate its relevance.

Bio: Jonathan Ratcliffe is a twenty-six year old candidate for the degree of Masters in Classics at Monash University. His love of the Classical tradition and all things Mongolian has provoked him to re-examine the historical and cultural interplay between these two spheres. During his study he came across Shcherbak’s edition of the Oguz-name and decided to translate it into English for his own benefit. In 2006 he attended MUIS and lived in Mongolia for seven months.

Why “Advice to the King”?  
Tenzin Choephak Ringpapontsang, Australian National University

In 1271, the Mongol imperial preceptor 'Phags-pa Lama wrote an epistle entitled “Advice to the King”.  This epistle was addressed to the Mongol emperor Khubilai Khan.  It is the most extensive from the many works that the Tibetan monk composed for the Mongol Khan.  Through a study of the broader historical context in which 'Phags-pa Lama’s epistle was composed, this paper attempts to find the purpose of 'Phags-pa Lama’s treatise.

Bio: Tenzin Choephak Ringpapontsang is a Loppon first class graduate from Sakya College in Dehradun, India, the premier Sakya institute of higher Buddhist studies. He has also received first class Honours from the ANU College of the Asia and the Pacific in 2009. His Honours thesis was entitled “Parting from the Four Attachments: Self, Selflessness and their Resolutions". He is currently a PhD candidate at the ANU College of the Asia and the Pacific, undertaking a study on the 13th Century text ‘Advice to the King’ by 'Phags-pa Lama to the Mongolian emperor Khubilai Khan.

Explaining Mongolia's Nuclear-Weapons-Free Status  
Maria Rost Rublee, Australian National University

How did a country, pinned between two of the most powerful nuclear weapons states in the world, manage to implement a nuclear-weapons-free status?  This paper examines the domestic political circumstances under which first the Mongolian government decided to pursue this goal, and then the international negotiations in which Mongolia managed to persuade the rest of the world to respect its nuclear-free status.  In addition, the paper discusses how Mongolia’s anti-nuclear success spurred on the efforts for a Central Asian nuclear-weapons-free zone.
Why do Mongols want to have a third partner or a third neighbor? Answers may vary. But the main logic is political realism or Mongolian “realpolitik”. Mongolian authors generally agree that because of the lack of necessary political and economic weight to implement its declared national security policy, Mongolia needs a strong third power as a counterweight to balance its relations with the immediate neighbors. The author will explore two periods of modern Mongolia, Bogd Khaan period of 1911-1921, and the democratic period of 1990-2010 in order to prove historical continuity of the “Third Neighbor policy” in case of Mongolia. The author believes that the period between 1990-2010 was a very successful period for Mongolia’s search of a “third neighbor” because of Mongolia’s commitment to democracy and a market economy.

Bio: Batbayar graduated from the Oriental faculty of the Leningrad State University in Russia in 1981. He was director of the Oriental and International Institute, Mongolian Academy of Sciences since 1990. Despite his busy political life, he has been engaged with research. In 1994 he launched The Mongolian Journal of International Affairs, his country’s first English-language academic journal. It surely happened turn out to be his most significant contribution to a better understanding of Mongolia in the world.

Some issues on the grammatical system of combination vowels in Mongolian Script
Ariunbold, U. Mongolian State University of Education

The main rule of orthography in Mongolian script is the rule of combination vowel. In the current research and teaching practice, it has been determined as the two categories: (1) the vowel ‘u’ should be written in between the root and suffix and (2) the vowel ‘u’ should not be written in between the root and suffix. In the current research done in Outer and Inner Mongolia, it has been described that the rule of combination vowel is separated from other phenomena occurred to the morphs – root and suffix. Therefore, this paper is the attempt to put all the phenomena to be occurred when the two morphs are combined into a system. The general and specific categories, which describe the logical coherence of the concept, are used to put them into a system. By doing this, the study has identified that the infix can be combined with suffix in the ways of adding, subtracting, constructing directly and replacement.

Environment Problems and Grassroots Activities: A Case Study of Informal Life Politics in Inner Mongolia
Ochirit, The Australian National University

Over the past two decades, Inner Mongolia has experienced fast economic growth and rapid industrialization. However, environmental pollution as a result has started to pose a serious threat to everyday life of the herdsmen. In some regions, high polluting
industries permanently destroy the grassland and directly threaten the herdsmen’s health and their livestock. In order to protect the grassland, a range of collective activities have been taken by grassroot groups, such as herdsmen themselves and local village cadres as well as intellectuals, students, educated youth, and lawyers country wide. This paper focuses on these collective activities in protecting grassland in Eastern Uzemchin, a county of Inner Mongolia. Formal activities including appeal, petition, and law suits are evaluated. More importantly, the paper studies a variety of NGO activities on grassland protection. In addition, it will reveal the problems embedded in formal activities and the potentials of informal activities in protecting the grassland.

**Bio:** Wuqiriletu (Ochirilt) has received his Ph.D. in Social Science from Hitotsubashi University in Japan in 2009. Between 2009 and 2012, he worked as a lecturer at the Toin University of Yokohama. He was then appointed as Strategic Research Fellow to the Australian Centre on China in the World, ANU (2012-3). He has recently joined the ARC Laureate Project ‘Informal Life Politics in the Remaking of Northeast Asia: From Cold War to Post Cold War’, as a Ph.D. scholar.