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Global Studies in Asian Laws

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Abstract

This article describes and examines six decades of the study of Asian laws around the world to construct a global map of the field. It demonstrates that Asian legal studies have been increasingly institutionalized, as evident in the global proliferation of centers, programs, associations, book series, journals, and courses. Substantively, Asian laws scholarship has grown into a sophisticated system of varied learning, including jurisprudence, legal history, comparative law, law and society, law and economics, and international law.

The institutional and substantive development of Asian legal studies follows a few common patterns corresponding to legal, social, and economic developments in the region. These include the formation of Asian legal studies during the post-World War II and post-colonial period between the 1950s and 1970s; its transition during the post-Cold War period between the 1980s and 1990s; and the transformation of the field in the context of globalization in the 21st century, projected as the "Asian century."

Global studies in Asian laws are driven by both a deontological search for new knowledge and the instrumental necessity for a wide range of international, national, and individual actors. Instrumentalism, however, tends to play a stronger role in shaping Asian legal studies, and this pushes the focus toward large and developed jurisdictions and emphasis on contemporary legal issues.

As a consequence, Asian legal studies as a discipline displays two opposite trends: integration and differentiation. On the one hand, various specific areas of Asian laws deal with common cross-cutting themes, including religion, colonialism, pluralism, authoritarianism, and development, which renders them integral parts of the larger system. On the other hand, as the scholarship has grown to a greater level of complexity, disciplinary balkanization has become discernible. Different areas of Asian laws have different institutional, theoretical, and methodological underpinnings.

The future development of Asian legal studies requires the inclusive study of different areas of the laws of different Asian peoples. This inclusivity is premised on a balance of the considerations of necessity and the intrinsic pursuit of knowledge of Asian laws.

Keywords: Asian laws, religion, colonialism, pluralism, development

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Editor's Note: The term "Asian laws" in the plural form is used throughout the paper to reflect the author's position as a Professor of Asian Laws and his general use of the term in the plural form. The plural form of other jurisdictions' laws is also used for consistency. Per the style of this journal, US spelling is used throughout the text (e.g., center) except in titles or official names (e.g., Asian Law Centre).

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INTRODUCTION

Asian laws have been studied in many American law schools since the presence of the United States (US) in Asia after World War II.[1] Asian legal studies as a discipline also has a long tradition in Australia, given its geographic proximity.[2] In the United Kingdom (UK) and continental Europe, the laws of Asian peoples have been taught and researched for many years.[3] In Asia, some international law schools have recently focused more on foreign Asian laws.[4] In Africa, Chinese laws have been taught in conjunction with China's soft power expansion in the region.[5] The study of Asian laws now enjoys a global reach. How and why the study of Asian laws has spread globally is the central question of this article.

This article describes and examines six decades of institutional and substantive development of the study of Asian laws around the world to construct a global map of the field. More specifically, it has four purposes: descriptive, systemic, analytical, and directive. First, it aims to present an extensive description of the development of Asian legal studies around the world over time. This includes descriptions of the institutions underpinning the study of Asian laws and the substantive body of Asian laws scholarship. This is important to understand the status of Asian laws and to invite further engagement with the field. Second, this article seeks to systematically organize the knowledge about the diverse institutions and scholarship of Asian laws.

Given the massive proliferation of institutions of Asian legal studies, the systematic organization of knowledge about them is important to facilitate academic understanding of the field. I have also systematically organized Asian laws scholarship. As the amount of scholarship is gargantuan and ranges over diverse areas, it is important to organize this scholarship to facilitate systematic understanding and study. This necessarily involves typology, categorization, and generalization. The third purpose of this article is analytical. It seeks to identify patterns in the global development of Asian legal studies, explain the driving forces of this development, and anatomize the systematic consequence of this development. Finally, the article anticipates directions for future development in the study of Asian laws.

Consistent with these purposes, the structure of this study is constituted by the six statements below:

Institutional Statement: Global studies of Asian laws are increasingly institutionalized. There is a global proliferation of institutions supporting the learning and researching of Asian laws, including centers, programs, associations, book series, journals, and academic courses.

Substantive Statement: Asian laws scholarship has grown into a sophisticated system of legal knowledge. The study of Asian laws is an interdisciplinary field constituted by various areas/subfields, including jurisprudence, legal history, comparative law, law and society, law and economics, and international law.

Pattern Statement: The development of various institutions and scholarship of Asian legal studies follows a few common patterns corresponding to legal developments in the region triggered by global events. These include the formation of the discipline of Asian legal studies during the post-World War II and post-colonial period between the 1950s and 1970s; its transition during the post-Cold War period between the 1980s and 1990s; and its transformation in the context of globalization in the 21st century, projected as the "Asian century."

Factor Statement: Global studies in Asian laws are driven by both deontological searching for unknown knowledge about Asian laws and the instrumental necessity of Asian laws for a wide range of international, national, and individual actors. Instrumentalism, however, tends to play a stronger role in shaping Asian legal studies, which

[1] See Kori Cooper, "Why and How U.S. Law Schools Ought to Promote Inclusion of Black Scholars and Legal Practitioners in Chinese Legal Studies Programs," *Columbia Law Review Forum* 120 (2020): 250–64; L.W. Beer et al., "Asian Legal Studies in the United States: A Survey Report," *Journal of Legal Education* 29, no. 4 (1977–1978): 501–67; Chin Kim, "Asian Law and Comparative Legal Studies: A Proposed Curriculum Design," *Boston College International and Comparative Law Review* 5, no. 1 (Winter 1982): 91–126; Nongji Zhang, "Resources on East Asian Law in the United States," *Journal of East Asia and International Law* 1, no. 2 (Autumn 2008): 311–22; Whitmore Gray, "The Challenge of Asian Law," *Fordham International Law Journal* 19, no. 1 (Oct. 1995): 1–8; John O. Haley, "Reflections on the University of Washington's Asian Law Center," *Pacific Rim Law & Policy Journal* 22, no. 3 (June 2013): 505–12.

[2] Veronica Taylor, ed., *Asian laws through Australian eyes* (LBC Information Services, 1997).

[3] See *infra* Part II on the institutional development of Asian laws.

[4] Ibid.

[5] Matthew S. Erie, "The Soft Power of Chinese Law," *Columbia Journal of Transnational Law* 61, no. 1 (2023): 1–66.

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skews the jurisdictional focus toward the region's large and developed countries and the concentration on substantive contemporary legal issues.

Systematic Statement: As a consequence of the development, Asian legal studies have emerged as a complex system that displays two opposite trends: integration and differentiation. On the one hand, various areas/fields of Asian laws deal with common cross-cutting themes, including religion, colonialism, pluralism, authoritarianism, and development, which renders them integral parts of the larger system of legal knowledge. On the other hand, as the scholarship has grown to a high level of complexity, disciplinary balkanization has become discernible. Different fields of Asian laws have their own institutional, theoretical, and methodological underpinnings.

Inclusive Statement: The future development of Asian laws demands an inclusive study of different areas of laws of different Asian peoples. This inclusivity is premised on a balance of the instrumental considerations of necessity and the deontological pursuit of knowledge about Asian laws.

This study is organized as follows. Part I explains the methodology, data collection, and limitations. Part II surveys the institutional development of the study of Asian laws, while Part III explores the substantive body of the scholarship. Part IV analyzes patterns, driving forces, and systematic consequences of the development. Part V concludes with a reflection on the future of the study of Asian laws.

I. METHODOLOGY, DATA COLLECTION, AND LIMITATIONS

Elements of Asian Laws

Asian laws, as an interdisciplinary area of academic inquiry, has institutional elements (institutions to support the study of Asian laws) and substantive elements (a body of scholarship on Asian laws).

The study of Asian laws is embedded in institutions. These institutions collect, analyze, generate, and disseminate materials about Asian laws. Law schools and law libraries are general institutions and are obvious starting points. However, there are also specific institutions dedicated to Asian legal studies, such as research centers/programs, journals, associations, and courses. The institutions of Asian legal studies can be regional, jurisdictional, and/or subject-based. Regional institutions cover the laws of the entire Asian region (pan-Asia) or subregion (e.g., East Asia, South Asia, and Southeast Asia). Jurisdictional institutions cover the laws of a particular Asian jurisdiction (e.g., China, Japan, or South Korea). Subject-based institutions focus on particular fields in Asian laws, such as commercial law or constitutional law.

The study of Asian laws involves the production of substantive bodies of scholarship. This scholarship is produced by both specialists in Asian laws and scholars specializing in more general fields, such as international and comparative law, which encompass Asian laws. I conducted a general survey of scholarship on Asian laws published over the last six decades. Given the global scope of this study, however, a meticulous examination of Asian laws scholarship was unrealistic. Rather, I focused on general patterns in the development of the scholarship, although I refer to specific literature to illustrate these patterns and trends.

Data Collection

This study looks at data about Asian legal studies from around the world. The data includes facts and statistics about centers, programs, associations, journals, book series, courses, and scholarship pertaining to Asian laws. The data was created based on a study of websites and web pages of relevant institutions. The data is presented chronologically (to identify regular patterns) and by jurisdiction in the different continents (to demonstrate the global expansion of studies in Asian laws). But this should not mislead that the study of Asian laws constitutes a series of silos.

Limitations

Given the global coverage, some limitations are necessary to render the study realistic. First, this study covers East, Southeast, South, and Central Asia. It does not deal with the Middle East due to my limited knowledge of its legal scholarship, although Islamic law, which originated in the Middle East, is covered.[6] Second, I focus mainly

[6] Bernard G. Weiss, *The Spirit of Islamic Law* (University of Georgia Press, 2006).

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on Asian legal studies in law schools, while I acknowledge there is such scholarship produced in some social science departments.[7] Third, due to linguistic limitations, I only studied the data available in English; there may be relevant data in other languages. Fourth, I focus on the study of Asian laws after World War II, when the field was substantively developed, although there are relevant Western writings in the early 20th century and earlier.[8] Finally, the data presented here is not exhaustive: it is illustrative of the extensive and global development of Asian laws as a field of study.

II. INSTITUTIONAL DEVELOPMENT OF ASIAN LAWS

A. Overviews

The study of Asian laws has been increasingly institutionalized around the world. These include fifty-seven Asian laws centers/programs, fifty-four Asian laws journals, ten Asian laws associations, and numerous Asian laws courses.

Asian Laws Centers/Programs: Asian laws centers/programs are academic and educational institutions dedicated to learning, researching, and teaching Asian laws. Asian laws centers/programs essentially conduct four activities, although these vary among institutions. First, they hold such events as conferences, workshops, seminars, and book talks. These events serve various purposes, such as communicating with the public, disseminating knowledge, and improving working papers. Second, they have educative activities engaging students. Students can assist in organizing the events and can participate in them, thereby deepening their knowledge of Asian laws. Some centers/programs design curricula on Asian laws. Third, they undertake research projects on Asian laws. Often, these are collaborative projects led by members of the centers/programs, with participants who may include center/program members and people from other institutions. The output of the collaborative projects can be journal articles, edited books, or special journal issues. For the research function, centers/programs may have postdoc positions available and engage doctoral students. Finally, the centers/programs can function as institutional platforms for connecting people interested in Asian laws. For this function, the centers/programs may have visiting or fellowship programs and annual lectures. The events these centers/programs organize also create opportunities for people to exchange views, connect with one another, and introduce others to Asian laws scholarship.

I identified fifty-seven Asian laws centers/programs located in fourteen countries on four continents. Most of these centers/programs are located in the West, which indicates that Asian laws, like the laws of others, have been studied more outside of Asia than inside. The US has the most Asian laws centers/programs (28) in the world. Sub-regional centers/programs are largely concentrated in US law schools that focus more on East Asian laws (6) than South Asian laws (1) and Southeast Asian laws (1). Jurisdictional centers/programs largely focus on large and developed countries in Asia. I identified fifteen Chinese laws centers/programs in four continents, followed by four Japanese laws centers/programs, which are largely based in the US. Other jurisdictional centers/programs focus on Korean laws (2), Indian laws (2), Indonesian laws (1), and Myanmarese laws (1). Subject-based centers/programs (6) tend to focus on practical concerns in Asia, such as commercial, business, international economic, intellectual property and technology, and environmental law, as well as courts more generally.

The creation of Asian laws centers/programs is driven by a common instrumental motivation that signals institutional commitments to Asian laws[9] and the coordination of educational and research works about that field, as well as by cognitive motivation in supporting the expansion of knowledge about Asian laws. Some Asian laws centers/programs operate as institutional actors of law and development. They are the platforms for supporting legal advancements in developing Asian countries by hosting legal scholars, researchers, and students and supporting their work and studies. They can also act as a law and development agency by providing legal advice to Asian developing countries. Apart from instrumental signaling and coordinating, Asian laws centers/programs function as platforms for discovering and expanding people's knowledge of Asian laws.

[7] For example, MIT's Department of History has several scholars producing scholarship pertaining to legal history in China and the Philippines. See, e.g., https://history.mit.edu/people/.

[8] Teemu Ruskola, "Legal Orientalism," *Michigan Law Review* 101, no. 1 (Oct. 2002): 212–17.

[9] Melissa Crouch, "Asian Law in Australian Universities: Research Centres as Critical Institutional Commitments," Asian Studies Association of Australia, Apr. 21, 2020, https://asaa.asn.au/asian-law-in-australian-universities-research-centres-as-critical-institutional-commitments/.

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Asian Laws Associations: Learned societies or organizations have been created to promote the field of Asian laws. I identified ten Asian laws associations created on four continents. Asian laws associations include regional associations, such as the Law Association for Asia and the Pacific and the Asian Law School Association. Jurisdictional associations tend to focus on Chinese laws, including the European China Law Studies Association and the International Society for Chinese Law & History. The subject-based associations include the Asian Legal History Association and the Asian Society of International Law. Asian laws associations are the institutional platforms for scholars to connect and define the field, disseminate their research, and engage in collaborative research. For these purposes, the associations normally organize annual or biannual conferences and thematic workshops.

Asian Laws Book Series and Journals: Over one hundred thousand books and journal articles on "Asian law" have been published.[10] In addition to commercial publishers, leading university presses have published books on Asian laws. In the US, these include Harvard, Princeton, and Stanford, and in the UK, Cambridge and Oxford.[11] Apart from general publications, some university presses and commercial publishers have created special series dedicated to Asian laws, including Harvard, Princeton, Washington, and Oxford. Other commercial publishers, namely Hart, Routledge, Edward Elgar Publishing, and Brill, have also published book series on Asian laws.

In addition to books, thousands of journal articles on Asian laws have been published. These include some top general-topic, peer-reviewed law journals in the UK, such as the *Oxford Journal of Legal Studies* and the *Modern Law Review*, and in the US, the *Harvard Law Review*, *Columbia Law Review*, *University of Pennsylvania Law Review*, *University of Chicago Law Review*, and the *Cornell Law Review.* The publications in general law journals and reviews are a sign of the broader interest in Asian laws. Asian laws scholarship has also been published in specialized law journals in various fields (e.g., comparative law, international law, and law and society) without a regional focus.

There are, however, a large number of journals dedicated to Asian laws, which are published on four continents. The Washington & Lee Law Journal Rankings report fifty Asian laws journals.[12] Based on that report, and supplementing it with other journals, institutional affiliations, and establishment years, I created a list of fifty-four Asian laws journals (see Appendix 4). Oxford University Press (OUP) and Cambridge University Press (CUP) house several peer-reviewed journals on Asian laws. There are also student-edited Asian laws journals in several US law schools (e.g., Columbia, UPenn, and UCLA), which reflect the American tradition of law reviews. But student-edited Asian laws journals are produced in other places, such as the UK, China, and Hong Kong.

Asian Laws Courses: Asian laws are taught on five continents. Asian laws courses are reflected in curriculum design in law schools in two ways. First, they are integrated into the teaching curricula of general degrees in law (e.g., JD, LLB, and LLM). The regional courses tend to focus on East Asian and Southeast Asian laws. The Asian jurisdictions-based courses concentrate on the laws of large and developed countries, such as China, Japan, and South Korea. China is the most common jurisdictional focus of Asian laws courses. The subject-based classes tend to highlight such areas as constitutionalism, foreign investment laws, and commercial law. Second, Asian laws courses are sometimes included in specifically designed degrees (e.g., LLB, LLM, and PhD).

Institutions such as Asian laws centers, journals, associations, and courses may have their own functions, but they share common purposes—namely, expression, coordination, diffusion, capacity building, and networking.

First, institutions that offer Asian legal studies reflect an institution's commitment to the study of Asian laws. A law school's establishment of an Asian laws center/program, journal, or course demonstrates the school's institutional dedication and promise to regularize engagement with teaching, researching, and learning Asian laws. A society of Asian laws is likewise expressive of a collective commitment to foster the development of the study of Asian laws.

Second, institutions supporting the study of Asian laws coordinate the work of relevant actors. Large-scale, diverse, and complicated issues pertaining to Asian laws that involve numerous people and jurisdictions may go beyond individual efforts and require institutional coordination. Asian laws centers/programs are created to effectively organize and integrate people in large-scale research projects and diverse academic activities (e.g., fellowships, seminars, and conferences). Asian laws associations are also institutional platforms for coordinating

[10] A search for "Asian law" in HeinOnline's Law Journal Library on Jan. 11, 2024, yielded 158,649 results.
[11] For example, a search for "Asian Law" on Jan. 11, 2024, on Oxford University Press's website yielded 184 book titles.
[12] See W&L Law Journal Rankings, accessed Feb. 16, 2025, https://managementtools4.wlu.edu/LawJournals/.

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large-scale activities (e.g., annual mega-conferences) that involve numerous participants. Asian laws journals coordinate scholarship publication, which involves multiple processes (e.g., submission, review, editing, production, etc.) and people (e.g., editors, authors, and producers). Asian laws courses also organize and connect various individuals (e.g., students, teachers, and administrators) with coherent processes (e.g., course design, teaching, examination, and feedback).

Third, institutions that offer Asian legal studies diffuse knowledge. Seminars, workshops, conferences, and lectures organized by these institutions function as mechanisms for disseminating knowledge about Asian laws. The institutional diffusion of knowledge about Asian laws may take place at different levels: in the classroom, in the academic community beyond the classroom, and in the broader public beyond the academic circle.

Fourth, institutions underpinning the study of Asian laws play the role of building intellectual capacity. These institutions develop and strengthen individuals' skills, methods, and abilities to acquire, generate, and disseminate knowledge about Asian laws. They can foster capacity building by organizing classroom or public lectures, offering professional workshops on writing skills and methodology, theory, and publishing academic work, and arranging formal or informal mentorships and fellowships.

Fifth, institutions of Asian legal studies facilitate networking. They create platforms for connecting and building relationships among diverse people (e.g., students, junior and senior scholars, lawyers, and other legal practitioners) who have a common interest in Asian laws. Particularly, mega-conferences organized by Asian laws centers/programs and associations are the prominent institutional venues for assembling diverse people to exchange scholarship on Asian laws and foster their connections. Individuals who share a common interest in Asian laws may join journal staffs, playing different roles (e.g., editors, advisors, and contributors). Asian laws courses also create an environment to connect students with other students, students with teachers, and teachers with other teachers who have a common interest in studying and learning about Asian laws.

The sections below provide more detail on the institutional development of Asian legal studies across five continents.

B. The Americas

US Law Schools: Many elite and other law schools in the US have created permanent centers dedicated to the study of Asian laws and have scholars who publish Asian laws scholarship, sponsor Asian laws journals, and offer courses on Asian laws. To illustrate, consider the information below:

- The University of Chicago Law School has offered "Buddhism and Comparative Constitutional Law," taught by Professor Tom Ginsburg, a world-renowned scholar of international and comparative law who has published extensively on comparative constitutional law in Asia.
- Columbia Law School has three centers on Asian laws (i.e., Japan, China, and Korea), which involve faculty members specializing in these areas. Columbia Law also has an Asian laws journal. The law school offers a wide range of courses on Chinese laws, in addition to courses on Japanese and Korean laws.
- Cornell Law School has an East Asian laws and culture program directed by Professor Yun-chien Chang, an expert on East Asian laws, and the school has offered a course on North Korean laws, Chinese laws, and East Asian laws and culture.
- Duke Law School has offered a course on Chinese laws taught by Professor Shitong Qiao, an expert on comparative law, property, and urban laws in China.
- The Georgetown University Law Center has an Asian laws center, a course on Chinese laws, and academics producing scholarship on Chinese laws and public laws in Southeast Asia.
- Harvard Law School has the US's oldest program dedicated to the study of East Asian laws. The school has offered courses on Chinese and Japanese laws and has scholars producing scholarship in both of these areas.
- The Indiana University Robert H. McKinney School of Law and the Renmin University of China School of Law in Beijing have operated the Joint Center for Asian Law Studies since 2010.
- The University of Michigan Law School has programs in Chinese and Japanese laws and has offered courses on Chinese laws and law and development in India.
- The New York University (NYU) School of Law has a preeminent academic institute for the study of East Asian laws. Members of the institutes are experts on East Asian legal studies. NYU has offered various courses on Chinese laws and a course on Japanese laws.

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- Stanford Law School operated the China Guiding Cases Project between 2011 and 2021.
- The University of California College of the Law, San Francisco, has an East Asian laws center, offers courses on Chinese and Japanese laws, and has scholars producing scholarship in both areas.
- The University of California, Berkeley School of Law has centers focusing on Japanese laws, Korean laws, China's climate change, and Asian intellectual property (IP) laws (focusing on Chinese IP laws). The school also has scholars writing about Korean laws and Chinese IP laws.
- The University of California, Irvine School of Law has a center on Korean laws and an expert on Chinese laws.
- The University of Hawai'i at Manoa William S. Richardson School of Law has one of the most comprehensive programs in Pacific and Asian laws in the US, an institute dedicated to Asian-Pacific business laws, and an Asian-Pacific laws journal. The school offers a Pacific-Asian Legal Studies certificate that includes various Asian laws courses. The law school has faculty producing scholarship on Asian laws, particularly Japanese laws, Korean laws, Asian human rights systems, and human rights in Hong Kong.
- The University of Pennsylvania Carey Law School has an Asian laws center, an Asian laws journal, courses on Chinese and Japanese laws, and scholars publishing in the areas of Chinese and Japanese laws.
- The University of Washington School of Law has the oldest Asian laws center in the US. Its members include experts on Chinese laws and Islamic laws. The law school has an Asian laws-focused journal and has offered LLM and PhD degree programs in Asian laws and courses on Japanese, Chinese, and Islamic laws.
- The University of Virginia School of Law has offered a course on Chinese laws and has an internationally recognized expert (Professor David Law) on the comparative study of public laws and courts who possesses regional expertise on Asia.
- Vermont Law School created the US-Asia Partnerships for Environmental Law in 2006.
- The University of Wisconsin Law School in Madison has a center for the study of East Asian laws and a working group for South Asian legal history. The school has faculty producing scholarship on East and South Asian laws, particularly law and development in East Asia; constitutions and law and society in Vietnam; philanthropy and law in South Asia; and South Asian legal history.

Canada: The Centre for Asian Legal Studies at the Peter A. Allard School of Law at the University of British Columbia includes "the largest group of academics teaching and researching Asian legal issues in Canada."[13] The center focuses on the laws and legal cultures of China (including Taiwan), Japan, Korea, and Southeast Asia. The center organizes conferences, a speaker series, and a visiting scholar program and offers courses in Asian laws.[14] Several law schools in Canada offer Asian laws courses. The Allard School of Law offers "Introduction to Asian Legal Systems"; "Chinese Law": "Implications for Canada-China Relations"; and "Japanese Law: Business Law in Japan." The University of Victoria Faculty of Law offers a course on "States, Companies, and Legal Orders in Asia."

Brazil: The Center for Asian Legal Studies of the Faculty of Law of the University of São Paulo was created in 2014 and is probably the only Asian laws center in Latin America.[15] The creation of the center stemmed from the recognition that Asian legal studies are important due to "the increasing importance of Asian countries in the international arena, the substantial immigration of Asian peoples to Brazil, and the scarcity of research, academic production, and debates on the subject in Brazil."[16] The center aims to produce and diffuse knowledge about legal systems, legal professions, and the dynamics of laws in Asia. Its activities include publishing papers by its members, holding academic events, and using social networks and the internet to share matters of interest.[17]

C. Oceania

The field of Asian legal studies has an extensive tradition in Australia, given its geographic proximity to the Asian region. Melissa Crouch reports that there are thirty-four academics based in Australian law schools with permanent positions who primarily focus on Asian laws.[18] These thirty-four academics primarily focus on China,

[13] Ibid.
[14] Ibid.
[15] Center for Asian Legal Studies, "About us," accessed Feb. 8, 2025, https://celafdusp.wordpress.com/about-us/.
[16] Ibid.
[17] Ibid.
[18] Crouch, "Asian Law in Australian Universities" (n 9).

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Indonesia, and India, followed by Japan, Singapore, and Malaysia.[19] However, these academics are based at just five out of the forty-four law schools in Australia.[20] Their scholarship "has often been driven by themes relevant to public debate, bilateral trade relations and global commercial legal practice. This includes all aspects of commercial law; legal pluralism; criminal law, particularly terrorism; and constitutional law."[21]

Centers: In Australia, there are five centers dedicated to the study of Asian laws, which are housed at three law schools.

Melbourne Law School created the Asian Law Centre in 1985, which is considered "the first and largest Australian centre devoted to the development of our understanding of Asian laws and legal systems."[22] Like its US counterparts, Melbourne's Asian Law Centre originally focused on East Asia, particularly Japan, in the 1980s.[23] Specifically, "[t]he Centre leadership, appreciating the significance of strong economic growth in Japan that would drive a need for commercial legal services, developed its capacity to research and write on the Japanese legal system."[24] Later, however, the Asian Law Centre expanded its jurisdictional scope. The center has conducted extensive programs for teaching and researching the law and legal systems of a wide range of countries and jurisdictions in the Asian region, including Japan, China, Indonesia, Vietnam, Taiwan, Malaysia, and Timor Leste.[25] The center has also engaged with other Asian countries, such as Korea, Thailand, Laos, and the Philippines.[26] Members of the center include experts on Chinese, Indian, Indonesian, and Japanese laws, as well as Asian commercial laws. The center is currently directed by Professor Sarah Biddulph, an expert on Chinese laws. The former director of the center is Professor Pip Nicholson, an expert on Vietnamese laws.[27]

Melbourne Law School also created the jurisdictional Centre for Indonesian Law, Islam and Society in 2013, which is dedicated to the study of Indonesian laws and Islamic legal studies.[28] The center is directed by Professor Tim Lindsey, a specialist on various aspects of Indonesian laws, including public, criminal, commercial, and family laws.[29]

Sydney Law School created the Centre for Asian and Pacific Law in 1993. The center has legal experts in a wide variety of Asian jurisdictions, including China, Japan, Indonesia, and Malaysia. It organizes seminars, workshops, and conferences and hosts visiting scholars from all over Asia.[30]

The *UNSW Faculty of Law & Justice* created the China International Business and Economic Law Centre in 2015, which is dedicated to researching and teaching Chinese international business and economic laws. The center has a large number of Chinese scholars who have expertise in such areas as the global trading system, international dispute resolution, state-owned enterprises, and corporate laws.[31] The UNSW Faculty of Law & Justice also founded the Asia Law and Policy Forum in 2015 as "a network of researchers who foster and support research on law and politics in Asia."[32]

Association: The Australia-based Law Association for Asia and the Pacific (LAWASIA) was created in 1966 as a regional association of lawyers, judges, jurists, and legal organizations.[33] It "advocates for the interests

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[19] Ibid.
[20] Ibid.
[21] Ibid.
[22] Melbourne Law School, Asian Law Centre, accessed Feb. 8, 2025, https://law.unimelb.edu.au/centres/alc.
[23] Pip Nicholson, "Asian Law Centre Celebrates 30th Anniversary" (originally published Oct. 2015), https://law.unimelb.edu.au/alumni/mls-news/issue-14-october-2015/asian-law-centre.
[24] Ibid.
[25] Melbourne Law School, Asian Law Centre (n 22).
[26] Ibid.
[27] Ibid.
[28] Melbourne Law School, Centre for Indonesian Law, Islam and Society, "Overview," accessed Feb. 8, 2025, https://law.unimelb.edu.au/centres/cilis/about/overview.
[29] Melbourne Law School, "Professor Tim Lindsey," accessed Feb. 8, 2025, https://law.unimelb.edu.au/about/staff/tim-lindsey.
[30] Melbourne Law School, Centre for Asian and Pacific Law, "Overview," accessed Feb. 8, 2025, https://www.sydney.edu.au/law/our-research/research-centres-and-institutes/centre-for-asian-and-pacific-law.html.
[31] UNSW Sydney, China International Business and Economic Law Centre, "About us," accessed Feb. 8, 2025, https://www.cibel.unsw.edu.au/about-us.
[32] UNSW Sydney, Asian Law and Policy Forum, accessed Feb. 8, 2025, https://www.unsw.edu.au/law-justice/our-research/centres-and-institutes/asia-law-policy-forum.
[33] The Law Association for Asia and the Pacific, "Our Mission," accessed Feb. 8, 2025, https://lawasia.asn.au/mission.

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of the legal profession, the cross-border exchange of legal resources, and commitment to the rule of law, professional integrity and human rights."[34] For this purpose, LAWASIA organizes legal conferences, seminars, and meetings throughout the year.[35]

Journals: Some Asian laws journals operate in Australia. The University of Melbourne Law School founded the *Australian Journal of Asian Law* in 1999. Published twice a year, this peer-reviewed journal seeks to operate as a forum for academic debates on the laws and legal cultures of Asia.[36] LAWASIA has also published the *LAWASIA Journal* since 2008 under the General Editorship of the Centre for Public, International and Comparative Law at the T.C. Beirne School of Law at the University of Queensland.[37]

Courses: Australian law schools that support Asian laws offer jurisdictional courses (mostly on China, Japan, and Indonesia), regional courses (mostly on South Asia and Southeast Asia), and subject-based courses, such as "Human Rights in Asia"; "Rule of Law in Asia"; "Asian Competition Law"; "Drugs in Asia"; "Law and Investment in Asia"; and "Land Law and Development in Asia."[38] In New Zealand, some law schools have scholars on Chinese laws and offer courses on Chinese laws. For example, at the Victoria University of Wellington Faculty of Law, Dr. Ruiping Ye teaches the following courses: "Introduction to Chinese Legal Systems" and "Chinese Law in [the] New Zealand Context."[39] At the University of Otago Faculty of Law, Dr. Anna High teaches a course on Chinese laws.[40]

D. Europe

Asian laws have been studied in Europe for many years. This section explores the institutional development of Asian legal studies in various European countries based on the institutional categories of centers/programs, associations, publication platforms, and courses.

Centers/Programs: I identified fifteen Asian laws centers/programs in Europe. The UK has the largest number in Europe (7), followed by Germany (4), and Austria, Finland, the Netherlands, Norway, and Russia have one center each. There are four region-based centers on Asian laws. Asian laws centers in continental Europe tend to focus on China, with six dedicated to the study of Chinese laws. Other country-based centers/programs focus on the laws of Japan, Korea, Myanmar, and India.

Austria: The Research Platform Asian Law seeks to improve and deepen cooperation with faculty partners in Asian countries. It has conducted projects related to various Asian countries, such as Bhutan, China, and Japan.[41]

Germany has four Asian laws centers:

- The Centre of Expertise on Japan at the Max Planck Institute for Comparative and International Private Law was created as a center for Japanese laws in 1985.[42] The center is driven by the recognition of the influence of Japanese laws on other East Asian countries and the emergence of modern Japan as a "mixed legal system," which incorporates legal concepts from different legal orders.[43] The center conducts research, supports academic exchanges, fosters cooperation with guest researchers, publishes

[34] Ibid.
[35] Ibid.
[36] Melbourne Law School, *Australian Journal of Asian Law*, accessed Feb. 8, 2025, https://law.unimelb.edu.au/centres/alc/research/publications/ajal.
[37] LAWASIA, *LAWASIA Journal*, accessed Feb. 8, 2025, https://lawasia.asn.au/resources-publications/publications/lawasia-journal.
[38] Crouch, "Asian Law in Australian Universities" (n 9).
[39] Victoria University of Wellington, "Dr. Ruiping Ye," accessed Feb. 8, 2025, https://people.wgtn.ac.nz/ruiping.ye/teaching.
[40] University of Otago, "Associate Professor Anna High," accessed Feb. 8, 2025, https://www.otago.ac.nz/law/staff/associate-professor-anna-high.
[41] Ibid.
[42] Giorgio Fabio Colombo et al., "The State of Japanese Legal Studies in Europe," *Zeitschrift für Japanisches Recht / Journal of Japanese Law* 25, no. 49 (2020): 40.
[43] Max Planck Institute for Comparative and International Private Law, Centre of Expertise on Japan, accessed Feb. 8, 2025, https://www.mpipriv.de/centre-of-expertise-japan.

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monographs and edited collections, and sponsors comparative symposia on Japanese laws (particularly Japanese civil, commercial, and economic laws).[44]

- The China Unit at the Max Planck Institute for Comparative and International Private Law was extended into the Centre of Expertise on China and Korea in 2002. The center conducts research, supports academic exchanges and cooperation, publishes monographs and edited collections, and sponsors comparative symposia concerning the evolution of civil law in China and Korea.[45]
- The Sino-German Institute for Law, a joint project of the Georg-August-University of Göttingen and the University of Nanjing, commenced its activities in 1989. It seeks to promote dialogue between German and Chinese legal cultures through cooperation in teaching, research, and legal practice. The institute initially focused on civil and commercial laws but turned to public laws in 2001.[46]
- The Department of Chinese Legal Culture at the University of Cologne was established in 1992. The department's research and teaching cover, among others, constitutional and administrative laws, criminal and criminal procedure laws, judicial reforms, the social credit system, and Chinese positions on international law. The department maintains cooperation with partners in China and Hong Kong, and it frequently hosts conferences and workshops on contemporary issues of Chinese laws.[47]

Finland: The Finnish China Law Center was created in 2012 to coordinate and support research and education related to Chinese laws and legal culture. The center's members include eight Finnish universities and the Institute of Criminology and Legal Policy. The University of Helsinki Faculty of Law serves as the center's coordinator.[48]

The Netherlands: The China Law Centre seeks to promote Chinese laws research and education in the Netherlands; serves as a primary resource for cooperation between Dutch and Chinese academic institutions and government bodies; and facilitates the understanding of the Chinese legal system and its impact on international politics, law, and business.[49] The center's research projects focus on the rule of law in China and globalization's impact on the Chinese legal system, EU-China trade and investment, and law and economic development.[50]

Norway: The Norwegian China Law Centre was created in 2017 at the University of Bergen Faculty of Law. The center aims "to increase the knowledge of Chinese law, and to foster a better understanding of the Chinese legal system, in the Norwegian society at large, and in particular among academics, PhD candidates, students and members of the industry and business community."[51] For this goal, the center conducts such activities as student and teacher exchanges, research cooperation, and hosting Chinese scholars and PhD candidates.[52]

Russia: The Centre for Asian Legal Studies was created in 2016 at the Faculty of Law, Lomonosov Moscow State University. It aims to conduct research on Asian laws, expand Russian connections with the region, and develop educational courses.[53]

United Kingdom: There are seven centers/programs dedicated to the study of Asian laws in the UK.

- The Centre for Law in Asia at the SOAS (School of Oriental and African Studies), University of London, was originally established in 1988 as the Centre for East Asian Law and is perhaps the UK's oldest Asian laws center. The center widely covers South, Southeast, East, and Central Asian laws. The center has

[44] Ibid.

[45] Max Planck Institute for Comparative and International Private Law, Centre of Expertise on China and Korea, accessed Feb. 8, 2025, https://www.mpipriv.de/china-and-korea.

[46] Deutsch-Chinesisches Institut für Rechtswissenschaft, accessed Feb. 8, 2025, https://www.uni-goettingen.de/en/history+of+the+institute/423331.html.

[47] Bjoern Ahl and Daniel Sprier, "Department of Chinese Legal Culture," *China and WTO Review* 2 (2022): 435–48, 436, https://cwto.net/index.php/CWR/article/view/140/cwr_v8n2_10.pdf.

[48] University of Helsinki, Finnish China Law Center, "Objectives," accessed Feb. 8, 2025, https://blogs.helsinki.fi/chinalawcenter/objectives/.

[49] Erasmus University Rotterdam, Erasmus School of Law, China Law Centre, "Our Mission," accessed Feb. 8, 2025, https://www.eur.nl/en/esl/research/our-research/research-centres/china-law-centre/our-mission.

[50] Ibid.

[51] University of Bergen, Norwegian China Law Centre, accessed Feb. 8, 2025, https://www.uib.no/en/chinese-law-centre/105367/objectives.

[52] Ibid.

[53] Lomonosov Moscow State University, Faculty of Law, Centre for Asian Legal Studies, accessed Feb. 8, 2025, http://rc-law.ru/en/association/cals/.

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academics focusing on various aspects of Asian laws, including criminal laws, constitutional laws, human rights, the legal profession, sustainable development laws, and dispute resolution.[54]

- The Oxford-Burma/Myanmar Law Programme was created in 2012 as part of a university-wide effort to support Myanmar's redevelopment.[55] In addition to Oxford Faculty of Law-sponsored visits and lectures in Myanmar, the program has published two books: one on Myanmar's contract laws and the other on private international law in Myanmar.[56]
- The Oxford Programme in Asian Laws (OPAL) was established in 2021 within the Oxford Faculty of Law to support and facilitate the long-term research and teaching of Asian laws. Professor Mindy Chen-Wishart, former Dean of the Oxford Faculty of Law, is one of OPAL's founders.[57] Members of OPAL include scholars and professors in the Faculty of Law and other departments at Oxford. By the end of 2023, the program had organized thirty-eight activities, including conferences/workshops, seminars, book talks, interviews, and public lectures.[58]
- The Centre for Chinese Law and Policy at Durham Law School was created in 2019, focusing its research on Chinese laws and policy issues of contemporary significance. The center organizes conferences, regular seminars, workshops, and dialogues. It also supports the teaching of Chinese laws by offering courses on Chinese laws within Durham Law School's curriculum and developing extracurricular activities for students and scholars interested in studying Chinese laws.[59]
- The Centre for Indian Law and Policy at Durham Law School was established in 2023, becoming the first academic research center in Europe to focus on Indian laws. Its creation was spurred by the recognition that India plays a central role in the global economy and legal order of the 21st century. The center aims to conduct original and interdisciplinary research on Indian laws and policy.[60]
- The Chinese Law Society and Economy Research Interest Group was launched by the Northumbria Law School and the Faculty of Business and Law in 2019 as "a research outlet and platform for China-related socio-legal research."[61] It seeks to promote China-related and comparative socio-legal and criminal justice studies, stimulate interdisciplinary and collaborative international studies, and operate as a platform for its members to showcase their research.[62]
- Manchester Law School launched the Manchester Asian Law Group in late 2024.

Association: The European China Law Studies Association was established in 2006. It seeks to provide an international venue for scholars and practitioners engaged in the study of Chinese laws from both comparative and interdisciplinary perspectives.[63] The association currently has some three hundred members from around the world, and it organizes annual conferences, workshops, and summer schools.[64]

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[54] University of London, SOAS, Centre for Law in Asia, accessed Feb. 8, 2025, https://www.soas.ac.uk/about/research-centres/centre-law-asia.

[55] University of Oxford, Faculty of Law, Oxford-Burma/Myanmar Law Programme, accessed Feb. 8, 2025, https://www.law.ox.ac.uk/the-oxford-burma-myanmar-law-programme/oxford-burmamyanmar-law-programme#:~:text=Since%20June%202012%2C%20Oxford%20has,programme%20of%20research%20and%20teaching.

[56] Adrian Briggs and A.S. Burrows, *The Law of Contract in Myanmar* (University of Oxford Faculty of Law, 2017); Adrian Briggs, *Private International Law in Myanmar* (University of Oxford Faculty of Law, 2015).

[57] University of Oxford, Faculty of Law, "Mindy Chen-Wishart," accessed Feb. 8, 2025, https://www.law.ox.ac.uk/people/mindy-chen-wishart.

[58] Oxford Programme in Asian Laws, accessed Feb. 8, 2025, https://www.law.ox.ac.uk/oxfordprogramme-in-asian-law/oxford-programme-asian-law.

[59] Durham University, Centre for Chinese Law and Policy, accessed Feb. 8, 2025, https://www.durham.ac.uk/research/institutes-and-centres/chinese-law-policy/about-us/.

[60] Durham University, Durham Centre for Indian Law and Policy, https://www.durham.ac.uk/research/institutes-and-centres/dcilp/.

[61] Northumbria University, Chinese Law, Society and Economy, accessed Feb. 8, 2025, https://www.northumbria.ac.uk/about-us/academic-departments/northumbria-law-school/law-research/chinese-law-society-and-economy.

[62] Ibid.

[63] European China Law Studies Association, accessed Feb. 8, 2025, https://www.ecls.eu/about/.

[64] Ibid.

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Book Series and Journals: Academics at the Oxford Faculty of Law initiated the Oxford Studies in Asian Laws series in 2023. This series seeks to publish high-quality monographs on new directions in Asian legal studies.[65] The *Journal of Japanese Law* has been jointly published in Western languages (German, English, and French) by the Max Planck Institute for Comparative and International Private Law and the German-Japanese Association of Jurists since 1996.[66] The *Durham Asian Law Journal*, a student-run journal established in 2019 at Durham Law School, publishes articles and papers written by students, academics, and practicing lawyers on current legal issues in Asia.[67]

Courses: Some European universities offer regional courses on Asian laws. The SOAS Law School at the University of London offers various courses, including "Legal Systems in Asia and Africa"; "Law and Society in South Asia"; "Law, Religion, and State in South Asia"; and "Law and Society in Southeast Asia."[68] Stockholm University offers "Law and Society in Asia," which deals with the concept of law, the rule of law, and legal consciousness through case studies of Myanmar, Thailand, the Philippines, Indonesia, China, and Singapore.[69] The Oxford Faculty of Law offers the subject-based course "Constitutionalism in Asia," which examines various forms of constitutionalism in the region: liberal (e.g., India, Japan, South Korea, and Taiwan); hybrid (e.g., Hong Kong, Malaysia, and Singapore); socialist (e.g., China and Vietnam); military (e.g., Myanmar and Thailand); and tradition/religion-based (Confucian and Buddhist).[70]

Jurisdictional courses in Europe tend to focus on Chinese laws. The European China Law Studies Association reports thirty-seven courses on Chinese laws taught throughout Europe.[71] The courses range from a general introduction to the Chinese legal system to various substantive aspects of Chinese laws, such as business, property, and human rights. Several UK law schools offer Chinese laws courses, such as "Law and Justice in Contemporary China" (SOAS), "Chinese Law and Institutions" (Queen Mary), "Chinese Business Law" (Queen Mary), and "Chinese Legal System" (Durham). The University of Sheffield School of Law even offers a bachelor's degree in Chinese law.[72] The topic of Chinese laws is widely taught at universities in continental Europe, including Cologne University, the University of Göttingen, the University of Vienna, the University of Copenhagen, KU Leuven, and the University of Helsinki, among others.[73] The University of Göttingen offers a master's degree in Chinese and Comparative Law.[74] Aix-Marseille University offers a master's degree in Chinese Business Law.[75]

E. Asia

Asian laws, as the laws of others, have been less studied in Asia than in Western countries. Japan has engaged in the law and development movement and concomitantly in the study of the laws of other Asian countries since the 1990s. In recent years, Singapore, Hong Kong, and Korea have engaged in the study of the laws of other Asian jurisdictions.

Centers: There are only seven Asian laws centers in Asia, which are concentrated in a few developed Asian jurisdictions—namely, Hong Kong, Japan, Korea, and Singapore. Some legal research centers in Asia (such as the University of Hong Kong [HKU], HKU's *Center for Comparative and Public Law*, the Chinese University of Hong

[65] On file with author.

[66] *Journal of Japanese Law*, accessed Feb. 8, 2025, https://www.zjapanr.de/index.php/zjapanr/index.

[67] *Durham Asian Law Journal*, accessed Feb. 8, 2025, https://www.durhamasianlawjournal.com/about.

[68] Search with SOAS Law Course filter conducted on Feb. 16, 2025, https://www.soas.ac.uk/study/areas-study/law.

[69] Stockholm University, Law, Culture and Society in Asia, accessed Feb. 8, 2025, https://www.su.se/english/search-courses-and-programmes/sv9002-1.498268?open-collapse-boxes=course-detail,course-time-table,course-material,course-contact.

[70] University of Oxford, "Constitutionalism in Asia," accessed Feb. 8, 2025, https://www.law.ox.ac.uk/content/constitutionalism-asia.

[71] European China Law Studies Association, "Chinese Law taught in Europe," accessed Feb. 8, 2025, https://www.ecls.eu/chinese-law-taught-in-europe/.

[72] University of Sheffield, "Law (with Chinese Law) LLB," https://www.sheffield.ac.uk/programmeregulationsfinder/programme?code=LAWU20&org=SHEFFIELD&start=24-Sep-2018&moa=ML&year=2024.

[73] European China Law Studies Association (n 71).

[74] Chinese Law and Comparative Law (LL.M./M.A.), accessed Feb. 15, 2025, https://www.uni-goettingen.de/en/325011.html.

[75] Master's Degree in Business Law-Chinese Business Law, accessed Feb. 15, 2025, https://facdedroit.univ-amu.fr/en/academics/bachelor-master-phd/master-degree-business-law/chinese-business-law.

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Kong [CUHK], and CUHK's *Centre for Comparative and Transnational Law*) have engaged with Asian laws even though the study of Asian laws is not their primary focus.

Hong Kong has two centers focusing on Chinese laws:

- The *Centre for Chinese and Comparative Law* at the School of Law of the City University of Hong Kong (CityUHK School of Law) was established in 1994 and is "one of the world's oldest research centres on Chinese and comparative legal studies as a discipline."[76] Members of the center have expertise in the laws of China, Hong Kong, and Singapore. The center seeks to promote Hong Kong as a legal hub for researching Chinese laws and comparative law; provide a forum for academic discussions on the laws of China, Hong Kong, Singapore, and Asia in general; and promote the rule of law in Hong Kong, China, and the Asia-Pacific region, among others.[77]
- The *Philip K.H. Wong Centre for Chinese Law* at the University of Hong Kong Faculty of Law was established in 2009 as the Centre for Chinese Law and was renamed in 2022 in honor of a donation of HK $100 million from the Philip K.H. Wong Foundation.[78] The center seeks to connect "legal communities and civil society sectors in the mainland with the international community to promote free, open dialogue and knowledge exchange."[79] The center conducts research, organizes events (conferences and seminars), manages an LLM in Chinese Law, and hosts a blog that promotes scholarship on Chinese laws.[80]

Japan has two Asian laws centers:

- The *Center for Asian Legal Exchange* at Nagoya University was created in 1992 to assist legal reforms in other Asian countries (particularly the former and current socialist countries). The center seeks to coordinate research in Asian laws and the theories of legal assistance, develop human resources for law-making and enforcement in Asian countries, and train Japan's human resources in Asian laws.[81]
- The *Waseda Institute for East Asian Legal Studies* has operated at Waseda University since 2000. The center collects and arranges historical resources on Taiwan and Korea and conducts research on modern Japanese laws and the influence of Japanese laws on the laws of East Asian countries during the prewar period. The center also seeks to promote research collaboration and develop a research network.[82]

South Korea has one center dedicated to Asian laws. The *Asia-Pacific Law Institute* at Seoul National University was created in 2012. The institute seeks to promote the comparative analysis of various legal regimes in the Asia-Pacific region and formulate solutions to significant legal issues, among other purposes.[83] The institute seems to have a strong research interest in Chinese laws. It has also published five books in Korean on various aspects of Chinese laws, such as antimonopoly laws, industrial and commercial registration, and state-owned enterprises.[84] The institute has also published in Korean a book on Japanese constitutional laws, a book on Indonesian laws, and a book comparing Korean and Mongolian laws regarding the responsibilities of a company director.[85]

Singapore has two Asian laws centers:

- The National University of Singapore (NUS) Faculty of Law created the *Centre for Asian Legal Studies* in 2012, recognizing that "legal developments in Asia are now of critical importance to Singapore and to the

[76] City University of Hong Kong, Centre for Chinese and Comparative Law, accessed Feb. 15, 2025, https://www.cityu.edu.hk/slw/cccl/about.html.

[77] Ibid.

[78] University of Hong Kong Faculty of Law, "HKU names theatre and Centre for Chinese Law in honour of loyal alumnus Dr Philip K.H. Wong," press release, Dec. 18, 2022, https://www.law.hku.hk/news/hku-names-theatre-and-centre-for-chinese-law-in-honour-of-loyal-alumnus-dr-philip-k-h-wong.

[79] Philip K.H. Wong Centre for Chinese Law, "Our Centre," accessed Feb. 8, 2025, https://www.ccl.law.hku.hk/our-centre.

[80] Ibid.

[81] Nagoya University, Center for Asian Legal Exchange, "About us," accessed Feb. 8, 2025, https://www.ccl.law.hku.hk/our-centre.

[82] Waseda University, Waseda Institute for East Asian Legal Studies, accessed Feb. 8, 2025, https://www.waseda-eals.com/index.html?locale=eng.

[83] Seoul National University, Asia-Pacific Law Institute, accessed Feb. 8, 2025, http://aplaweng.snu.ac.kr/18.

[84] Ibid.

[85] Ibid.

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entire world."[86] The founding director of the center is Professor Andrew Harding, a leading scholar in the fields of Asian legal studies and comparative constitutional law.[87] Members of the center have expertise in various aspects of Asian laws, including public, civil, and commercial laws; international law; and law and religion. The center sponsors research projects, conferences, seminars, and training and mentoring sessions.[88]

- The Singapore Management University (SMU) Yong Pung How School of Law created the *Centre for Commercial Law in Asia* (formerly Centre for Cross-Border Commercial Law in Asia) in 2014 to promote the law school as "the leading centre in Asia for the study of commercial law."[89] The center conducts and facilitates research in all areas of commercial laws. Its current director is Professor Dan W. Puchniak, an internationally recognized scholar in comparative corporate law and governance in Asia. The center also engages faculty members specializing in various aspects of commercial laws.[90]

Associations: The 21st century has witnessed the creation of societies for various aspects of Asian laws, including law and economics, corporate laws, international law, law and society, constitutional laws, legal history, and the legal profession. Asian scholars initiated these societies, which are housed in Asia. This development indicates efforts to consolidate the institutional base of Asian legal studies in Asia.

- The *Asian Law Institute* was established in Singapore in 2003 by an association of Asian law schools to promote Asian legal scholarship and to facilitate greater interaction among scholars working in the area of Asian laws. The institute conducts a fellowship program, annual conference, research symposium, and young scholars' workshop. NUS leads the initiative and provides continual administrative and financial support for the institute.[91]
- The *Asian Law & Economics Association* was established in 2005. Its annual conferences are the association's major event. The association held its inaugural conference at the Seoul National University School of Law in South Korea. The subsequent annual conferences have been organized in different Asian jurisdictions, including China, Japan, Hong Kong, Malaysia, South Korea, Singapore, Taiwan, Thailand, and Vietnam.[92]
- The *Asian Constitutional Law Forum*, held biannually, provides a venue for academic discussion on Asian constitutional laws. The forum was first held at Seoul National University in 2005. Subsequent meetings have been organized in Japan, Taiwan, Hong Kong, mainland China, Singapore, Thailand, Vietnam, and Taiwan, respectively.[93] Based on the forum, the Association for Asian Constitutional Studies was established in 2017.[94]
- The *Asian Society of International Law* was established in 2007. It held its inaugural conference at NUS. The society seeks to promote research, education, and international law practice in Asia, foster Asian perspectives on international law, and promote awareness of and respect for international law in Asia. To realize these goals, the society organizes conferences, seminars, workshops, and other meetings; endeavors to publish about the field; and collects and disseminates information regarding international law in Asia. The society currently has four chapters—namely, in Japan, Malaysia, Indonesia, and Bangladesh.[95]
- The *Asian Law & Society Association* was created in 2015, with its executive office housed at Waseda University in Japan. The society seeks "to develop the Asian law and society field into a vibrant and cohesive discipline."[96] Its annual meeting, conceived as "a timely platform to define the field, advance

[86] National University of Singapore, "NUS Law establishes new Centre for Asian Legal Studies," press release, Feb. 8, 2022, https://law.nus.edu.sg/cals/wp-content/uploads/sites/4/2020/06/PRel_8_Feb.pdf.

[87] Ibid.

[88] National University of Singapore, Centre for Asian Legal Studies, "About Us," accessed Feb. 8, 2025, https://law.nus.edu.sg/cals/about-us/.

[89] Singapore Management University, Centre for Commercial Law in Asia, accessed Feb. 8, 2025, https://ccla.smu.edu.sg/.

[90] Ibid.

[91] Asian Law Institute, accessed Feb. 8, 2025, https://law1a.nus.edu.sg/asli/about.html.

[92] Asian Law & Economics Association, "AsLEA Board," accessed Feb. 8, 2025, https://law1a.nus.edu.sg/asli/about.html.

[93] Institutum Iurisprudentiae, "The 9th Asian Constitutional Law Forum," accessed Feb. 8, 2025, https://www.iias.sinica.edu.tw/en/introduction.

[94] See NUS Law, Facebook, Dec. 14, 2017, https://www.facebook.com/NUS.Law/photos/a.296294460418385/1536938036354015/?type=3&source=57.

[95] Asian Society of International Law, "About us," accessed Feb. 8, 2025, https://www.asiansil.org/about-us/.

[96] Asian Law & Society Association, accessed Feb. 8, 2025, https://www.alsa.network/home.

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theory, and cultivate empirical work and new scholarship," has been held in various jurisdictions, including Australia, Japan, Singapore, Taiwan, Thailand, and Vietnam.[97]

- The *Asian Law Schools Association* was established in 2020 by twenty-eight Asian law schools to support legal education and scholarship in Asia through collaboration among Asian law schools. The CityUHK School of Law led the initiative, and the NUS Faculty of Law currently hosts its secretariat. The association organizes biennial deans' forums, research workshops for junior scholars, seminars and conferences on legal education, and comparative law research projects.[98]
- The *Asian Legal History Association* was created in 2021. The CUHK Faculty of Law led the initiative. The association has supported Asian legal history conferences hosted and organized by the University of Law at Hue University, the Faculty of Law at Thammasat University, the Centre for Asian Legal Studies at NUS, and the Faculty of Law at CUHK.[99]
- The *Asian Corporate Law Forum*, created in 2023, should also be noted. Although it is not an association per se, it plans to organize annual meetings similar to those of an association. Its founding institutional members include ten Asian law schools.[100] The forum aims to become "the preeminent organization in the world for scholarship on corporate law and governance in Asia."[101] To realize this goal, the forum will hold an annual conference, with the inaugural conference taking place at the SMU Yong Pung How School of Law in April 2024.[102]

Journals: In addition to numerous national journals focusing on domestic laws, Asian law schools and societies have created a wide range of journals dedicated to the study of the Asian laws of others.

Several Asian laws journals are housed at law schools. The *Asia Pacific Law Review* (APLR), based at the CityUHK School of Law, was created in 1992. This generalist law journal publishes scholarship on the laws of South, Central, East, and Southeast Asia, Australasia, and the Pacific Islands. Other journals are specific, dealing with particular approaches or issues pertaining to Asian laws. The *Chinese Journal of Comparative Law* has been published by OUP since 2013, with its editorial office currently based in the Centre for Chinese and Comparative Law of the CityUHK School of Law. OUP has published the *Chinese Journal of International Law* since 2013 in association with the Chinese Society of International Law and the Institute of International Law of China Foreign Affairs University. Published by Brill since 2000, the *Asia-Pacific Journal on Human Rights and the Law* is housed at the HKU Faculty of Law and contains scholarship focusing on issues of law and human rights in the Asia-Pacific region.

Some specialized journals on Asian laws are published or supported by associations. Published by De Gruyter from 2006 to 2015 and by CUP since 2015, the *Asian Journal of Comparative Law*, an initiative of the Asian Law Institute, publishes comparative scholarship on Asian legal systems. The *Asian Journal of Law and Economics*, the official publication of the Asian Law & Economics Association, has been published by De Gruyter since 2010. The *Asian Journal of International Law*, the official publication of the Asian Society of International Law, has been published by CUP since 2011. The *Asian Journal of Law and Society*, supported by the Asian Law and Society Association, has been published by CUP since 2014.

Courses: Asian law schools, of course, offer classes on the laws of their own jurisdictions. However, some international law schools in Asia offer comparative and foreign Asian laws courses in English. NUS offers the most comparative and foreign Asian laws courses, including a region-based course, "Legal Systems in Asia"; jurisdiction-based courses, "Chinese Commercial Law," "Chinese Corporate and Securities Law," and "Indonesian Law"; and subject-based courses, "Confucianism and Law," "Law and Democracy in East Asia," "Human Rights in Asia," "Strategies for Asian Disputes - A Comparative Analysis," "China, India and International Law," "ASEAN Economic Community Law and Policy," "Private Law in East Asia," "Trusts Law in the Asia-Pacific Region,"

[97] Ibid.

[98] Asian Law Schools Association, "About ALSA," accessed Feb. 8, 2025, https://www.alsa.asia/about-alsa/.

[99] Chinese University of Hong Kong, "Call for Papers – The 4th Asian Legal History Conference," accessed Feb. 8, 2025, https://www.law.cuhk.edu.hk/app/events/call-for-papers-the-4th-asian-legal-history-conference/.

[100] Singapore Management University, Asian Corporate Law Forum, accessed Feb. 8, 2025, https://site.smu.edu.sg/asian-corporate-law-forum-2024#about-organisers.

[101] Ibid.

[102] Ibid.

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and "Transitional Justice in Asia." Comparative and foreign Asian laws courses have also been offered in other Asian law schools, such as "Law in Transnational East Asia" (University of Tokyo), "Human Rights and Constitutionalism in Asia" (HKU), "Foreign Investment Law in Asia" (SMU), and "Japanese Labor and Employment Law" (National Taiwan University, College of Law).

F. Africa

China has increasingly expanded its investment and "legal cooperation" in Africa.[103] This has spawned an interest in Chinese laws at some African universities and within the African legal community. To illustrate, in 2015, twenty-three legal professionals (including lawyers, consultants, government researchers, judges, and prosecutors) from fourteen African countries "came to Beijing for a month-long legal exchange program," which involved studying the Chinese legal system.[104]

The University of Cape Town Faculty of Law offers a master's-level course on "Chinese Law and Investment in Africa."[105] The course includes ten lectures that seek to "assist lawyers and other professionals to navigate China's emerging role in the global economy, with a specific focus on China's investments in Africa."[106] The lectures deal with Africa-China relations; China's Belt and Road Initiative and Africa and lending practices; Chinese investments in Africa; labor and environmental issues; digital authoritarianism; China's policing and military investments in Africa; US-China tension and its impact on Africa; the development of Chinese laws; Chinese economic laws; Chinese contract laws; and China-Africa legal cooperation.[107] One of the course's instructors is Tebogo Lefifi, an African doctoral researcher specializing in Chinese laws and African investments.[108]

III. SUBSTANTIVE DEVELOPMENT OF ASIAN LAWS SCHOLARSHIP

Western and Asian scholars of different generations have produced a sophisticated body of scholarship on Asian laws. In addition to some generic works, the evolution of Asian laws scholarship has led to the emergence of different fields, such as jurisprudence, legal history, comparative law, law and society, law and economics, and international law. This is particularly evident in institutional underpinnings (e.g., associations and journals) of various fields of Asian laws. The fields of Asian laws may deal with the same legal topics but with different approaches, theories, and methodologies. To be sure, some works are internally interdisciplinary, involving approaches and insights from different fields of legal studies. I will devote more space to the emerging fields/areas (jurisprudence and legal history), which have been surveyed less often than the more established fields (comparative law, law and society, law and economics, and international law), which have been well-documented elsewhere.

A. Generic Works on Asian Laws

A body of generic works provides comprehensive introductions and materials on Asian laws. They may be regional or jurisdictional. The regional works highlight the laws of Asia as a whole, while the jurisdictional introduce the legal systems of individual Asian countries (but mainly focus on large or developed Asian countries, such as China, Japan, and Indonesia).

Regional generic works collect and produce holistic materials about Asian laws. An early example is *Selected Writings on Asian Law*, edited by Chin Kim, Professor of International, Comparative, and Asian Law at the

[103] Samuli Seppanen, "Chinese Legal Development Assistance: Which Rule of Law - Whose Pragmatism," *Vanderbilt Journal of Transnational Law* 51, no. 1 (Jan. 2018): 101–57, 117; Salvatore Mancuso, "China in Africa and the Law," *Annual Survey of International & Comparative Law* 18 (2012): 243–62, 255.

[104] Zhang Yiqian, "African Legal Professionals Study in China Due to Closer Business Ties," *Global Times* (June 23, 2025), https://www.globaltimes.cn/content/928476.shtml.

[105] University of Cape Town, "Chinese law and investment in Africa – Master's course," https://law.uct.ac.za/law-at-work/courses/chinese-law-africa-masters-course#:~:text=The%20course%20aims%20to%20provide,and%20Chinese%20Investments%20in%20Africa.

[106] Ibid.

[107] Ibid.

[108] Ibid.

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California Western School of Law, which includes a useful collection of essays (mainly published in US law journals) on Asian laws published between 1969 and 1982.[109]

The 1997 book *Asian Laws through Australian Eyes*, edited by Veronica Taylor, explores Asian legal systems vis-à-vis the rule of law.[110] The book includes twenty chapters by Australian and New Zealand academics, which explore conceptual and systematic issues and various substantive topics of Asian laws, including constitutionalism, public law and order, media freedom, civil law, and business regulation.

Another generic work on Asian legal systems was published in 2011, edited by two senior experts on comparative law and Asian laws: Gary F. Bell at the NUS Faculty of Law and E. Ann Black at the University of Queensland T.C. Beirne School of Law. This book is a collection of essays on the legal systems of eleven Asian jurisdictions.[111]

More recently, the 2017 *Routledge Handbook of Asian Law*, edited by Australian scholar Christoph Antons, serves as a comprehensive resource on Asian laws. The book covers issues as diverse as family laws and Islamic courts; decentralization and the revival of traditional forms of law; and discourses on the rule of law, human rights, corporate governance, and environmental protection. The volume is divided into five parts: Asia in Law and the Humanities and Social Sciences; the Political Economy of Law in Asia; Asian Traditions and their Transformations; Law, the Environment, and Access to Land and Natural Resources; and People in Asia and their Rights.[112]

Also in 2017, Gary F. Bell edited a generic book on Asian laws in honor of M.B. (Barry) Hooker, a prominent New Zealand scholar who taught at various institutions in Singapore, the UK, and Australia.[113] Given the broader scope of Hooker's scholarship,[114] the *festschrift* includes essays on various aspects of Asian laws, including legal theory, legal anthropology, comparative law, law and religion, constitutional law, and Islamic law. In 2020, Janos Jany, a legal scholar at Pázmány University in Hungary, authored a book on various legal traditions in Asia.[115]

In addition to generic works covering Asian laws, some publications focus on the laws of particular Asian jurisdictions, mainly large and developed countries. These books cover civil law jurisdictions (Japan and Indonesia), a socialist law jurisdiction (China), and several common law jurisdictions (Singapore, Malaysia, and Hong Kong). Three American scholars, Curtis J. Milhaupt, J. Mark Ramseyer, and Michael K. Young, published a textbook on Japanese laws, which includes 130 selected readings that cover various aspects of Japanese laws, such as the civil law tradition, the legal services industry, dispute resolution, contracts, torts, economic regulations, and constitutional, criminal, family, employment, and corporate laws.[116] The UK-based Japanese scholar Hiroshi Oda published an introductory book on Japanese laws.[117] Australian scholars Tim Lindsey and Simon Butt co-authored an introductory book on Indonesian laws.[118] There are also several generic works on Chinese laws, including books by Professor Albert Chen at HKU[119] and Jianfu Chen at La Trobe University.[120] Other generic jurisdictional works introduce the legal systems of the common law jurisdictions in Asia, such as Singapore,[121] Malaysia,[122] and Hong Kong.[123]

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[109] Chin Kim, *Selected Writings on Asian Law* (Fred B. Rothman & Co., 1982).

[110] Taylor, ed. (n 2).

[111] E. Ann Black and Gary F. Bell, eds., *Law and Legal Institutions of Asia: Traditions, Adaptations and Innovations* (Cambridge University Press, 2011).

[112] Christoph Antons, ed., *Routledge Handbook of Asian Law* (Routledge, 2017).

[113] Gary F. Bell, ed., *Pluralism, Transnationalism, and Culture in Asian Law: A Book in Honour of M.B. Hooker* (ISEAS Publishing, 2017).

[114] The National University of Malaysia has the M.B. Hooker Collection, which includes more than 2,500 titles produced by Veronica L. Taylor, M.B. Hooker, and Virginia Hooker, "M.B. Hooker and Southeast Asian Law: Path-Breaking Passions," ibid. at 1.

[115] Janos Jany, *Legal Traditions in Asia: History, Concepts and Laws*, (Springer International Publishing, 2020).

[116] Curtis J. Milhaupt, J. Mark Ramseyer, and Michael K. Young, *Japanese Law in Context: Readings in Society, the Economy, and Politics* (Harvard University Asia Center, distributed by Harvard University Press, 2001).

[117] Hiroshi Oda, *Japanese Law*, 2nd ed. (Oxford University Press, 2021).

[118] Simon Butt and Timothy Lindsey, *Indonesian Law* (Oxford University Press, 2018).

[119] Albert Chen, *An Introduction to the Legal System of the People's Republic of China*, 5th ed. (LexisNexis, 2018).

[120] Jianfu Chen, *Chinese Law Context and Transformation*, revised and expanded edn. (Brill Nijhoff, 2015).

[121] Kevin Tan, ed., *The Singapore Legal System*, 2nd ed. (Singapore University Press, 1999).

[122] Arfah Hamzah, *A First Look at the Malaysian Legal System* (Oxford Fajar, 2009).

[123] Stefan H.C. Lo, Kevin Kwok-yin Cheng, and Wing Hong Chui, *The Hong Kong Legal System*, 2nd ed. (Cambridge University Press, 2020).

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B. Asian Jurisprudence

Jurisprudence deals with "general theoretical questions about the nature of laws and legal systems, about the relationship of law to justice and morality and about the social nature of law."[124] Asian jurisprudence has not yet emerged as a field; there is no dedicated society and/or journal on Asian jurisprudence. However, a nascent body of scholarship explores jurisprudential questions about Asian laws. The existing literature on Asian jurisprudence has developed in three directions: legal philosophy, comparative jurisprudence, and normative jurisprudence.

First, some works explore legal conceptions in ancient and modern Asian philosophy. For example, Chongko Choi, a leading Korean legal scholar, explores ancient East Asian jurisprudence derived from classical Chinese philosophies, including Confucianism, Legalism, and Taoism.[125] In the same vein, Wejen Chang, a leading Taiwanese scholar, considers the legal philosophy of the most prominent Chinese classical philosophers—those being Confucius, Laozi, Mozi, Zhuangzi, Mencius, Xunzi, Lord Shang, and Han Fei.[126] The study of East Asian jurisprudence also involves investigating the legal thoughts of modern thinkers in East Asia (particularly in China, Japan, and Korea).[127] Apart from East Asian jurisprudence, other works explore legal ideas in other traditions of Asian philosophy, including scholarship on Islamic[128] and Buddhist jurisprudence.[129]

The second direction echoes comparative jurisprudence, which explores the embodiment of philosophical ideas and principles in legal systems.[130] Works on Asian comparative jurisprudence investigate ancient and modern philosophical underpinnings of ancient and modern Asian legal systems. For example, Norman Ho, a scholar at the Peking University School of Transnational Law, delves into the influence of Confucian jurisprudence on dynastic legal judgments in China.[131] Turning to modern practices, a group of Korean scholars examines the reception of Western legal philosophy in Korea and its role in the social context.[132]

The third direction in Asian jurisprudence is normative. This involves the contemporary normative reconstruction of ancient Asian legal and political concepts. Chongko Choi, for example, advocates the contemporary reconstruction of East Asian jurisprudence, which requires rethinking the conceptions of law, justice, goodness, legal aesthetics, legal ideology, human rights, and responsibility.[133] Norman Ho draws on the teachings of Confucius and Mencius to provide Confucian normative justifications for private property.[134]

The literature on legal conceptions in Asian philosophies, the incarnation of Asian and Western legal philosophy in Asian laws, and normative legal theories rooted in Asian intellectual sources may be formative to the future emergence of the field of Asian jurisprudence.

C. Asian Legal History

Asian legal history scholarship explores the evolution of laws and legal institutions in Asia. A rich body of scholarship on legal history in Asia has been produced by both legal scholars and historians with an interest in law. Works on Asian legal history can be grouped into the seven categories below:

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[124] Michael D.A. Freeman, *Lloyd's Introduction to Jurisprudence*, 8th ed. (Sweet & Maxwell, 2008), 3.

[125] Chongko Choi, "Ancient Foundations of East Asian Jurisprudence—Confucianism, Legalism and Taoism," *Seoul National University Law* 43 (2002): 141–70, https://docslib.org/doc/1598503/ancient-foundations-of-east-asian-jurisprudence-confucianism-legalism-and-taoism-1.

[126] Wejen Chang, *In Search of the Way: Legal Philosophy of the Classic Chinese Thinkers* (Edinburgh University Press, 2022).

[127] Chongko Choi, *East Asian Jurisprudence* (Seoul National University Press, 2009).

[128] Wael B. Hallaq, *A History of Islamic Legal Theories: An Introduction to Sunnī Uṣūl al-Fiqh* (Cambridge University Press, 1999).

[129] D. Christian Lammerts, *Buddhist Law in Burma: A History of Dhammasattha Texts and Jurisprudence, 1250–1850* (University of Hawaii Press, 2018).

[130] William Ewald, "Comparative Jurisprudence(I): What Was it Like to Try a Rat?," *University of Pennsylvania Law Review* 143, no. 6 (June 1995): 1889–2150.

[131] Norman P. Ho, "Confucian Jurisprudence in Practice: Pre-Tang Dynasty Panwen (Written Legal Judgments)," *Pacific Rim Law & Policy Journal* 22, no. 1 (Jan. 2013): 49–112.

[132] Jeong-Oh Kim et al., *Philosophy of Law in Korea: Acceptance, Engagement and Social Change* (Routledge, 2023).

[133] Chongko Choi, "Foundations of East Asian Jurisprudence," *Seoul Law Journal* 41 (2000): 60.

[134] Norman P. Ho, "A Confucian Theory of Property," *Tsinghua China Law Review* 9, no. 1 (Fall 2016): 1–22.

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General Legal History: This genre encompasses general introductions and materials on a subregion or national jurisdiction in Asia. The prominent New Zealand scholar M.B. Hooker, who taught at various institutions in Singapore, the UK, and Australia, has contributed enormously to various areas of scholarship on Southeast Asian laws, including legal history. *A Concise Legal History of South-East Asia*, a book Hooker published in 1978, explores oriental laws (Indian, Islamic, and Chinese) and occidental laws (English, French, Dutch, Spanish, and American) in Burma, Siam, Indochina, Malaya, the East Indies, and the Philippines.[135] In addition, his two edited volumes, *The Laws of South-East Asia*, published in 1986 and 1988, respectively, provide rich materials on the development of pre-colonial, colonial, and post-colonial laws in Southeast Asia.[136] Other general works deal with the legal history of individual Asian jurisdictions: a 2005 handbook introduced Japanese legal history;[137] Marie Seong-Hak Kim, a Korean legal historian, published an edited collection in 2016 on Korea's legal history, from the Chosŏn to colonial and modern periods;[138] Xiaoqun Xu, a historian at Christopher Newport University, authored a book in 2020 that offers a comprehensive history of Chinese laws and justice from the imperial era to the post-Mao period;[139] Professor Andrew Harding and Dr. Munin Pongsapan, former dean of the Thammasat University Faculty of Law, published an edited volume on Thai legal history in 2021.[140]

History of Customary Law: The second group of scholarship deals with the history of customary law in Asia. For example, Henderson explored village law during the Tokugawa period in Japan;[141] Marie Seong-Hak Kim examined Korean customary law in a 2012 work;[142] Hooker studied *adat* law (customary law) in modern Indonesia;[143] and Mahabat Sadyrbek published a historical and anthropological study in 2018 on customary legal practices in Central Asia (particularly Kyrgyzstan).[144]

History of Religious Law: Asia is home to the world's major religions (Islam, Buddhism, and Hinduism) and legal systems based on these religions. Scholars study the evolution of the religious legal systems longitudinally. For example, Hooker explored the history of Islamic laws in Southeast Asia;[145] Elizabeth Lhost, a historian of law and religion in South Asia, published a monograph in 2022 on the history of Islamic laws in modern South Asia;[146] SOAS's Andrew Huxley, a legal historian of Burma and Southeast Asia, explored the history of Buddhist laws in Thailand, Laos, and Burma;[147] and scholars at the University of Texas at Austin, Patrick Olivelle and Donald R. Davis, edited a comprehensive collection of essays in 2018 on the history of Hindu laws.[148]

History of Dynastic Law: The fourth category examines the dynastic laws in Asia, particularly East Asia. Pre-modern dynastic governments in East Asia (namely, China, Japan, Korea, and Vietnam) enacted many legal codes and constructed the dynasties' legal institutions, which were largely informed by Confucianism. A rich body of scholarship explored the history of these dynastic legal codes and institutions. Many works deal with Chinese dynastic laws. For example, Harvard's East Asian Legal Studies Program published two books on the Qing Code and the Qing's bureaucracy;[149] Princeton University Press's Studies in East Asian Law published a series of books on

[135] M.B. Hooker, *A Concise Legal History of South-East Asia* (Clarendon Press, 1978).

[136] M.B. Hooker, ed., *The Laws of South-East Asia, Volume I: The Pre-Modern Texts* (Butterworths, 1986); M.B. Hooker, ed., *The Laws of South-East Asia: European Laws in South-East Asia* (Butterworths, 1988).

[137] Wilhelm Rohl, *History of Law in Japan since 1868* (Brill, 2005).

[138] Kim Marie Seong-Hak, ed., *The Spirit of Korean Law: Korean Legal History in Context* (Brill, 2016).

[139] Xiaoqun Xu, *Heaven Has Eyes: A History of Chinese Law* (Oxford University Press, 2020).

[140] Andrew Harding and Munin Pongsapan, eds. *Thai Legal History: From Traditional to Modern Law* (Cambridge University Press, 2023).

[141] Dan Fenno Henderson, *Village "Contracts" in Tokugawa Japan: Fifty Specimens with English Translations and Comments* (University of Washington Press, 1975).

[142] Kim Marie Seong-Hak, *Law and Custom in Korea: Comparative Legal History* (Cambridge University Press, 2012).

[143] M.B. Hooker, *Adat Law in Modern Indonesia* (Oxford University Press, 1978).

[144] Mahabat Sadyrbek, *Legal Pluralism in Central Asia: Local Jurisdiction and Customary Practices* (Routledge, 2018).

[145] M.B. Hooker, *Islamic Law in South-East Asia* (Oxford University Press, 1984).

[146] Elizabeth Lhost, *Everyday Islamic Law and the Making of Modern South Asia* (University of North Carolina Press, 2022).

[147] Andrew Huxley, *Thai Law: Buddhist Law: Essays on the Legal History of Thailand, Laos and Burma* (White Orchid Press, 1996).

[148] Patrick Olivelle and Donald R. Davis, eds, *Oxford History of Hinduism: Hindu Law: A New History of Dharmaśastra* (Oxford University Press, 2018).

[149] Thomas A. Metzger, *The Internal Organization of Ch'ing Bureaucracy: Legal, Normative, and Communication Aspects* (Harvard University Press, 2014); Derk Bodde, and Clarence Morris, *Law in Imperial China: Exemplified by 190 Ch'ing Dynasty Cases* (Harvard University Press, 1967).

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Chinese legal history, including a collection of essays on the Chinese legal tradition (particularly, the laws of the Zhou, Sung, and Qing dynasties) and its influence on dynastic laws in Japan and Korea,[150] and a book on the legal system of the Yuan dynasty (1271–1368) and its legal code;[151] the University of Washington Press's series in Asian laws published translations of the Ming Code and other books on criminal laws in imperial China;[152] and more recently, Taisu Zhang authored a book in 2019 on kinship and property in preindustrial China (and England) and another monograph in 2023 on the belief systems underpinning Qing taxation.[153]

Other works explore dynastic laws in Japan, Korea, and Vietnam. For example, Henderson authored two volumes in 1965 on the conciliatory practices during the Tokugawa period in Japan;[154] a 1981 research monograph of the Institute of East Asian Studies, University of California, explored various aspects of laws in force during Korea's Chosŏn dynasty, including the influence of Confucianism on law and legal thought, law-making, the judicial system, and law and the village society;[155] the English-language translation of the Confucian-influenced legal code of Vietnam's Le Dynasty (1428–1788) was published in 1987 with the support of Harvard Law School;[156] Korean scholar Yu In-son Yu, in a book published in 1990, explored the history of family and law during the Restored Le dynasty (1428–1789) in Vietnam;[157] and a 1988 research monograph by the University of California's Institute of East Asian Studies employed the framework of international human rights law to explore the protection of human rights in Vietnamese dynastic laws.[158]

History of Colonial Laws: The fifth category considers colonial laws in Asia. Most Asian countries were colonized, and law and legal institutions were inherently tools of colonialism. Historical accounts of colonial laws in Asia include a 2020 book on colonial legal infrastructure in Southeast Asia by Nurfadzilah Yahaya, a Southeast Asia historian at Yale;[159] a book published in 2022 by Michael Ng, a legal historian at the HKU Faculty of Law, which explores political censorship in British Hong Kong;[160] and a book published in 2014 by Mitra Sharafi, a legal historian of modern South Asia at the University of Wisconsin-Madison Law School, which examines the legal culture of the Parsis or Zoroastrians of British India.[161]

History of the Laws of Non-Colonized Countries and the Modern Development of the Laws of Former Colonies: Some works explore the history of the laws of non-colonized countries (Japan, China, and Thailand) and the post-colonial laws of former colonies. For example, Michael Ng published a monograph in 2014 on legal transplants in early 20th-century China,[162] and Jason Buhi, a legal scholar at Barry University's Dwayne O. Andreas School of Law, published a monograph in 2021 on Macau's constitutional history.[163] In the same year, Eugenie

[150] Jerome Alan Cohen, R. Randle Edwards, and Fu-mei Chang Chen, eds, *Essays on China's Legal Tradition* (Princeton University Press, 1980).

[151] Ch'en Paul Heng-chao, *Chinese Legal Tradition Under the Mongols: The Code of 1291 as Reconstructed* (Princeton University Press, 1979).

[152] University of Washington, Asian Law, accessed Feb. 8, 2025, https://uwapress.uw.edu/search-results/?series=asian-law-series.

[153] Taisu Zhang, *The Laws and Economics of Confucianism: Kinship and Property in Pre-Industrial China and England* (Cambridge University Press, 2017); Taisu Zhang, *The Ideological Foundations of Qing Taxation: Belief Systems, Politics, and Institutions* (Cambridge University Press, 2022).

[154] Dan Fenno Henderson, *Conciliation and Japanese Law, Tokugawa and Modern*, 2 vols. (University of Washington Press, 1965).

[155] William Shaw, *Legal Norms in a Confucian State* (Institute of East Asian Studies, University of California, Center for Korean Studies, 1981).

[156] Ngọc Huy Nguyễn, Văn Liêm Trần, and Văn Tài Tạ, *The Lê Code: Law in Traditional Vietnam: A Comparative Sino-Vietnamese Legal Study with Historical-Juridical Analysis and Annotations* (Ohio University Press, 1987).

[157] In-sŏn Yu, *Law and Society in Seventeenth and Eighteenth Century Vietnam* (Asiatic Research Center, Korea University, 1990).

[158] Văn Tài Tạ, *The Vietnamese Tradition of Human Rights* (Institute of East Asian Studies, University of California, 1988).

[159] Nurfadzilah Yahaya, *Fluid Jurisdictions: Colonial Law and Arabs in Southeast Asia* (Cornell University Press, 2021).

[160] Michael Ng, *Political Censorship in British Hong Kong: Freedom of Expression and the Law (1842–1997)* (Cambridge University Press, 2022).

[161] Mitra Sharafi, *Law and Identity in Colonial South Asia: Parsi Legal Culture, 1772–1947* (Cambridge University Press, 2014).

[162] Michael Ng, *Legal Transplantation in Early Twentieth-Century China: Practicing Law in Republican Beijing (1910s–1930s)* (Routledge, 2014).

[163] Jason Buhi, *Global Constitutional Narratives of Autonomous Regions: The Constitutional History of Macau* (Routledge, 2021).

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Mérieau, a French scholar of public law at the Paris 1 Panthéon-Sorbonne University, published a monograph on the monarchy and constitutional history in Thailand;[164] and Rohit De, a legal historian at Yale who specializes in the legal history of modern South Asia, authored a book in 2018 exploring the role of individuals on the margins of society in shaping Indian constitutional culture.[165]

History of Transnational Law: Works on the history of transnational law explore transnational encounters in the evolution of Asian laws and the reception of international law in Asia. Some works explore Western encounters with Chinese laws. For example, in a 2013 book, Teemu Ruskola, an interdisciplinary legal scholar at the University of Pennsylvania's Carey Law School, investigated the history of "legal Orientalism," or Chinese laws in the Western imagination;[166] in a monograph published in 2016, Li Chen, a legal historian at the University of Toronto, explored the imperial imagination of Chinese laws;[167] Ryan Mitchell, an expert on international law and Chinese laws and legal history at CUHK, published a 2022 monograph on the history of Western-imposed legal structures in China and Chinese officials, jurists, and citizens' engagements with international law;[168] and Priyasha Saksena, a legal historian at the University of Leeds, authored a book in 2023 on the history of the international law concept of sovereignty in the princely States of colonial South Asia.[169]

Asian Comparative Law

The field of Asian laws is often integrated into the general discipline of comparative law.[170] However, Asian comparative law has emerged as a specific field with its own institutions and a substantive body of scholarship. The *Asian Law Institute* is largely an Asian association of comparative law. A dedicated journal to Asian comparative law has existed for decades. Specific scholarship on Asian comparative law is well-developed. Two prominent lines of the comparative study of Asian laws have emerged: comparative legal traditions and the comparative study of substantive areas of Asian laws.

Comparative Legal Traditions: A rich body of comparative scholarship explores Asian legal traditions, which is an intersection between comparative law and legal history.[171] The difference, however, is that historical work traces the evolution of the legal traditions, while the comparative literature focuses on the legal traditions' institutions and substantive principles. Some works in Asian comparative law examine pre-modern legal traditions in Asia, including Confucian law,[172] Islamic law,[173] Hindu law,[174] and Buddhist law.[175] Other works deal with Western legal traditions in modern Asia, including common law,[176] civil law,[177] and socialist law.[178]

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[164] Eugénie Mérieau, *Constitutional Bricolage: Thailand's Sacred Monarchy vs. the Rule of Law* (Hart, 2022).

[165] Rohit De, *A People's Constitution: The Everyday Life of Law in the Indian Republic* (Princeton University Press, 2018).

[166] Teemu Ruskola, *Legal Orientalism: China, the United States, and Modern Law* (Harvard University Press, 2013).

[167] Li Chen, *Chinese Law in Imperial Eyes: Sovereignty, Justice, and Transcultural Politics* (Columbia University Press, 2015).

[168] Ryan Martínez Mitchell, *Recentering the World: China and the Transformation of International Law* (Cambridge University Press, 2023).

[169] Priyasha Saksena, Sovereignty, *International Law, and the Princely States of Colonial South Asia* (Oxford University Press, 2023).

[170] Uwe Kischel, *Comparative Law* (Oxford University Press, 2019).

[171] Thomas Duve, "Legal Traditions: A Dialogue between Comparative Law and Comparative Legal History," *Comparative Legal History* 6, no. 1 (June 2018): 15–33.

[172] Marie Seong-Hak Kim, "Commensurability, Comparative Law, and Confucian Legal Tradition," in *A Cosmopolitan Jurisprudence: Essays in Memory of H. Patrick Glenn*, edited by Helge Dedek (Cambridge University Press, 2024): 202–20.

[173] Khaled Abou El Fadl, "The Islamic Legal Tradition," in *The Cambridge Companion to Comparative Law*, edited by Mauro Bussani and Ugo Mattei, eds. (Cambridge University Press, 2012): 295–312

[174] Werner F. Menski, *Hindu Law: Beyond Tradition and Modernity* (Oxford University Press, 2009).

[175] Benjamin Schonthal, "Buddhists Rules about Rules: Procedure and Process in the (Theravada) Buddhist Legal System," *American Journal of Comparative Law* 69, no. 3 (Sept. 2021): 539–73.

[176] Kwai Hang Ng and Brynna Jacobson, "How Global is the Common Law? A Comparative Study of Asian Common Law Systems Hong Kong, Malaysia, and Singapore," *Asian Journal of Comparative Law* 12, no. 2 (Dec. 2017): 209–32.

[177] Yuka Kaneko, ed., *Civil Law Reforms in Post-Colonial Asia: Beyond Western Capitalism* (Springer, 2019).

[178] Hualing Fu et al., eds. *Socialist Law in Socialist East Asia* (Cambridge University Press, 2018).

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Substantive Comparative Law: An extensive body of literature in Asian comparative law explores various areas of substantive law. A rich body of Asian comparative constitutional law has been developed. Some work introduces general themes of comparative constitutional law in Asia.[179] Other specific literature explores various forms (e.g., liberal, socialist, hybrid, military, Islamic, Buddhist, and Confucian) of constitutionalism in the region.[180] Other works explore issues of constitutional design, such as constitution-making and constitutional amendments.[181] Some works examine structural issues, such as courts and parliaments.[182] Other scholarship deals with constitutional rights.[183] Scholarship in other areas of Asian comparative public law includes comparative administrative law[184] and comparative criminal law.[185]

Another body of comparative scholarship explores various aspects of laws pertaining to private rights and the market in Asia. A significant body of scholarship on comparative contract law in Asia has been produced. To illustrate, Professor Mindy Chen-Wishart is leading a six-book project on contract laws in fourteen Asian jurisdictions, four of which have been published—those analyzing remedies for breach of contract,[186] contract formation and third-party beneficiaries,[187] the contents of contracts and unfair terms,[188] and a contract's invalidity.[189] Also, a sophisticated literature on comparative corporate law in Asia has been developed, which includes works on independent directors,[190] derivative actions,[191] shareholders' fiduciary duties,[192] sustainability and

[179] Rosalind Dixon and Tom Ginsburg, eds. *Comparative Constitutional Law in Asia* (Edward Elgar Publishing, 2015); Wen-Chen Chang et al., *Constitutionalism in Asia: Cases and Materials* (Hart Publishing, 2014).

[180] Albert Chen, ed., *Constitutionalism in Asia in the Early Twenty-First Century* (Cambridge University Press, 2014); Michael W. Dowdle and Michael A. Wilkinson, eds. *Constitutionalism beyond Liberalism* (Cambridge University Press, 2018) (covering socialist and Islamic constitutionalism); Mark Tushnet, "Authoritarian Constitutionalism," *Cornell Law Review* 100, no. 2 (Jan. 2015): 391–462; Benjamin Schonthal, "Formations of Buddhist Constitutionalism in South and Southeast Asia," *International Journal of Constitutional Law* 15, no. 3 (July 2017): 705–33; Chaihark Hahm, "Ritual and Constitutionalism: Disputing the Ruler's Legitimacy in a Confucian Polity," *American Journal of Comparative Law* 57, no. 1 (Winter 2009): 135–204; Melissa Crouch, "Pre-Emptive Constitution-Making: Authoritarian Constitutionalism and the Military in Myanmar," *Law & Society Review* 54, no. 2 (June 2020): 487–515.

[181] Ngọc Sơn Bùi and Mara Malagodi, eds. *Asian Comparative Constitutional Law: Volume 1: Constitution-Making* (Hart Publishing, 2023); Ngọc Sơn Bùi and Mara Malagodi, eds. *Asian Comparative Constitutional Law, Volume 2: Constitutional Amendments* (Hart Publishing, 2024); Kumarasingham, Harshan, ed., *Constitution Making in Asia: Decolonisation and State-Building in the Aftermath of the British Empire* (Routledge, 2018).

[182] Po Jen Yap, *Courts and Democracies in Asia* (Cambridge University Press, 2017); Yvonne Tew, *Constitutional Statecraft in Asian Courts* (Oxford University Press, 2020): Yasser Kureshi, *Seeking Supremacy: The Pursuit of Judicial Power in Pakistan* (Cambridge University Press, 2022); Po Jen Yap and Rehan Abeyratne, eds. *Routledge Handbook of Asian Parliaments* (Routledge, 2023).

[183] See, e.g., Jamal Greene and Madhav Khosla, "Constitutional Rights in South Asia: Introduction," *International Journal of Constitutional Law* 16, no. 2 (Apr. 2018): 470–74.

[184] Tom Ginsburg and Albert Chen, *Administrative Law and Governance in Asia: Comparative Perspectives* (Routledge, 2009).

[185] Danielle Ireland-Piper, *Extraterritoriality in East Asia: Extraterritorial Criminal Jurisdiction in China, Japan, and South Korea* (Edward Elgar Publishing, 2021).

[186] Mindy Chen-Wishart, Alexander Loke, and Burton Ong, eds. *Studies in the Contract Laws of Asia I: Remedies for Breach of Contract* (Oxford University Press, 2016).

[187] Mindy Chen-Wishart, Alexander Loke, and Burton Ong, eds. *Studies in the Contract Laws of Asia II: Formation and Third Party Beneficiaries* (Oxford University Press, 2018).

[188] Mindy Chen-Wishart and Stefan Vogenauer, *Studies in the Contract Laws of Asia III: The Contents of Contracts and Unfair Terms* (Oxford University Press, 2020).

[189] Mindy Chen-Wishart, Stefan Vogenauer, and Hiroo Sono, eds. *Studies in the Contract Laws of Asia IV: Invalidity* (Oxford University Press, 2022).

[190] Dan W. Puchniak, Harald Baum, and Luke Nottage, eds. *Independent Directors in Asia: A Historical, Contextual and Comparative Approach* (Cambridge University Press, 2017).

[191] Dan W. Puchniak, Harald Baum, and Michael Ewing-Chow, *The Derivative Action in Asia: A Comparative and Functional Approach* (Cambridge University Press, 2012).

[192] Ernest Lim, *A Case for Shareholders' Fiduciary Duties in Common Law Asia* (Cambridge University Press, 2021).

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corporate mechanisms,[193] and social enterprises.[194] The market-related scholarship includes works in other substantive areas, such as financial laws,[195] competition laws,[196] and intellectual property laws.[197]

D. Asian Laws and Society

Asian laws and society scholarship focuses on Asian laws and legal institutions as social phenomena.[198] In addition to the solid institutionalization of an association and a journal, the field has produced a sophisticated body of scholarship. The recent book *The Asian Law and Society Reader* provides a useful explanation of the field's nature, evolution, features, and major themes.[199] The book's content includes the topics of religion, legal pluralism, dispute resolution, legal consciousness, legal mobilization, the legal profession, courts, and crime and justice.[200] These subjects may overlap with those of comparative law, but law and society scholars employ distinctive theories and methodologies that differentiate the topic from comparative law.

E. Asian Laws and Economics

The field of Asian laws and economics involves the economic analysis of various aspects of public and private laws in Asia. Together with the institutional underpinnings of an association and a journal, a rich body of scholarship on Asian laws and economics has been produced. The literature reflects two major trends: constitutional economics and the legal origin thesis in law and finance. Some scholars employ methods of constitutional economics to analyze constitutional issues in Asia. To illustrate, Eric C. Ip draws on constitutional economics to explain issues involving public laws in Hong Kong.[201] His recent book articulates a transaction cost theory to explain the divergence of constitutional review in Hong Kong and Macau.[202]

The second trend in Asian laws and economics engages (usually critically) with the legal origin thesis in law and finance literature, which posits that law matters for financial development and that the common law provides better legal protections for financial development than civil law.[203] Scholars point out that China provides a counterexample for this thesis: "In spite of relatively poorer applicable legal protection and standard financing channels, the Private Sector has been growing much faster than the others and has been contributing to most of the economy's growth."[204]

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[193] Ernest Lim, *Sustainability and Corporate Mechanisms in Asia* (Cambridge: Cambridge University Press, 2023).

[194] Lim, Ernest Lim, *Social Enterprises in Asia: A New Legal Form* (Cambridge University Press, 2023).

[195] Douglas W. Arner et al., eds. *Research Handbook on Asian Financial Law* (Edward Elgar Publishing, 2020).

[196] Amber Darr, *Competition Law in South Asia: Policy Diffusion and Transfer* (Cambridge University Press, 2023); Steven Van Uytsel, Shuya Hayashi, and John Owen Haley, eds., *Research Handbook on Asian Competition Law* (Edward Elgar Publishing, 2020).

[197] Christoph Antons and Michael Blakeney, eds. *Intellectual Property Law in South East Asia* (Edward Elgar Publishing, 2023).

[198] Lynette J. Chua, David M. Engel, and Sida Liu, *The Asian Law and Society Reader* (Cambridge University Press, 2023), 3.

[199] Ibid.

[200] For some books on these issues, see Lynette J. Chua, *The Politics of Rights and Southeast Asia* (Cambridge University Press, 2022); Lynette J. Chua, *The Politics of Love in Myanmar: LGBT Mobilization and Human Rights as a Way of Life* (Stanford University Press, 2019); Xin He, *Divorce in China: Institutional Constraints and Gendered Outcomes* (New York: New York University Press, 2021); Kwai Hang Ng and Xin He, *Embedded Courts: Judicial Decision-Making in China* (Cambridge University Press, 2018); Tu Phuong Nguyen, *Law and Precarity: Legal Consciousness and Daily Survival in Vietnam* (Cambridge University Press, 2023); Mark Sidel, *Law and Society in Vietnam* (Cambridge University Press, 2008).

[201] Eric C. Ip, "The Constitution of Economic Liberty in Hong Kong," *Constitutional Political Economy* 26, no. 3 (Sept. 2015): 307–27.

[202] Eric C. Ip, *Hybrid Constitutionalism: The Politics of Constitutional Review in the Chinese Special Administrative Regions* (Cambridge University Press, 2020).

[203] Rafael La Porta, Florencio Lopez-de-Silanes, and Andrei Shleifer, "The Economic Consequences of Legal Origins," *Journal of Economic Literature* 46, no. 2 (2008): 285–332.

[204] Franklin Allen, Jun Qian, and Meijun Qian, "Law, finance, and economic growth in China," *Journal of Financial Economics* 77, no 1 (2005): 57–116, 59. See also Shitong Qiao, "Finance against Law: The Case of China," *Harvard International Law Journal* 64, no. 2 (Spring 2023): 431–88.

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The literature in the area of Asian laws and economics examines various aspects of private laws (such as contract, tort, property, and corporate laws).[205] Again, these issues overlap with the general field of comparative law, but law and economics scholars employ tools of economics to analyze various issues, which renders Asian laws and economics a distinctive kind of scholarship.

F. International Law in Asia

International law in Asia scholarship examines the practices of Asian jurisdictions concerning international law. Apart from the institutionalization of an association and journal, there is a significant body of scholarship on international law in Asia. For example, the recent *Oxford Handbook of International Law in Asia and the Pacific* presents studies on two major themes in the field:[206] generic and jurisdictional. The generic themes include the historical development of Asia's engagement with international law, regional organizations (e.g., ASEAN), regional peace and security, human rights, international humanitarian law, international criminal law, international environmental law, the law of the sea, international economic law, and dispute settlement.[207] The jurisdictional themes involve the contributions of individual Asian States to the development of international law.[208]

IV. ANALYSIS

A. Development Patterns of Asian Laws

The diverse institutions and fields of Asian laws follow a few common patterns, characterized here as formation, transition, and transformation.

1. *Formation*

The formative development of Asian legal studies occurred between the 1950s and the 1970s and was connected to the post-war and post-colonial reconstruction of Asian legal systems. This legal reconstruction in Asia was triggered by global events—namely, the end of World War II and the breakdown of colonialism in the region between 1945 and 1960. After World War II, Japan reconstructed its legal system and emerged as the first developed nation in Asia, which made its mixed legal development (embracing elements of both European civil law and US common law) attractive to legal academics.[209] South Korea and Taiwan also reconstructed their legal systems after the end of Japanese colonial rule.[210] In Southeast Asia, many countries rebuilt their legal systems after gaining independence, "in which it was assumed that the logic of 'law-and-development' would result in the convergence of

[205] Yun-chien Chang, Wei Shen, and Wenyu Wang, eds. *Private Law in China and Taiwan: Legal and Economic Analyses* (Cambridge University Press, 2018).

[206] Simon Chesterman, Hisashi Owada, and Ben Saul, eds. *The Oxford Handbook of International Law in Asia and the Pacific* (Oxford University Press, 2019).

[207] For books on some of these themes, see Pasha L. Hsieh, *New Asian Regionalism in International Economic Law* (Cambridge University Press, 2023); Pasha L. Hsieh and Bryan Mercurio, eds. *ASEAN Law in the New Regional Economic Order: Global Trends and Shifting Paradigms* (Cambridge University Press, 2020); Emma Palmer, *Adapting International Criminal Justice in Southeast Asia: Beyond the International Criminal Court* (Cambridge University Press, 2022); Suzannah Linton, Timothy L.H. McCormack, and Sandesh Sivakumaran, eds. *Asia-Pacific Perspectives on International Humanitarian Law* (Cambridge University Press, 2020); Gary F. Bell, ed., *The UNCITRAL Model Law and Asian Arbitration Laws: Implementation and Comparisons* (Cambridge University Press, 2018).

[208] Some books on the jurisdictional aspects tend to focus on large and developed countries. See, e.g., Hidehisa Horinouchi, *Japan's Practice of International Law* (Leiden University Press, 2023); Congyan Cai, *The Rise of China and International Law: Taking Chinese Exceptionalism Seriously* (Oxford University Press, 2019).

[209] Charles R. Stevens, "Modern Japanese Law as an Instrument of Comparison," *American Journal of Comparative Law* 19, no. 4 (Fall 1971): 665–84.

[210] Tay-sheng Wang, "The Legal Development of Taiwan in the 20th Century: Toward a Liberal and Democratic Country," *Pacific Rim Law & Policy Journal* 11, no. 3 (June 2002): 531–60.

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all Asian legal systems along Western lines."[211] In the late 1970s, China restored a socialist legal system in conjunction with economic reforms made after the period of legal nihilism caused by the Cultural Revolution.[212] The establishment of a new legal system after war, colonialism, and tumultuous political events like China's Cultural Revolution necessitated the creation of public legal institutions, including a general constitutional framework, a legislature to create law, an administrative system to enforce the law, and a court system to resolve legal disputes.

In addition, post-war legal construction in East Asia was shaped by a developmental State. The concept of "developmental State" is often used by scholars of political economy to refer to the active role played by governments in promoting economic development in post-WWII Japan and other East Asian contexts.[213] To promote economic development, these governments implemented a series of industrial policies, "including tariff protection, subsidies, and other types of controls aimed at developing selected productive sectors of economic activity."[214] Laws played an instrumental role in the developmental States. Countries used laws to implement industrial policies. For example, the Japanese government enacted the Foreign Capital Law to allow the Ministry of Trade and Industry "to negotiate the price and conditions for the import of technology."[215] Developmental States require public institutions to implement policy directions, and this explains the focus on public law in post-war and post-colonial legal development in East Asia.

Early studies in Asian laws during the formative period responded to the post-war, post-colonial reconstruction of Asian legal systems. The formative institutionalization of Asian laws involved the modest creation of some centers/programs and a journal, mainly in the US and Australia, with a narrow jurisdictional focus on East Asia, particularly Japan and China. Like institutional underpinnings, US scholarship during this period was preoccupied with East Asian laws. Scholarship outside the US, as Hooker's works show, paid more attention to Southeast Asian laws. The formative scholarship tended to focus on questions that were foundational to a legal system's reconstruction. Thus, public law is a prominent theme in Asian legal studies during the 1950–1970 period. Scholars studied constitutions, bureaucratic systems, and criminal systems in Asia. In addition, a sophisticated body of scholarship on East and Southeast Asian legal history was developed during this time. The reconstruction of the legal systems required the assessment of the previous and existing legal landscapes, which animated the studies of Asian legal history.

The formative development of Asian legal studies reflects the law and development movement in both institutional and substantive aspects. Some law and development actors directly supported the institutional development of Asian laws. For example, the Ford Foundation supported the creation of Asian laws centers and programs at Harvard and the University of Washington. Substantively, some early writings on Asian laws resonated with prevailing ideas of liberal legalism in the early moments of law and development. The focus on Asian public law is connected to the post-war imagination of public law as more salient than private law since a developmental State needs public entities to formulate and implement its policy objectives.[216]

The emphasis on Asian legal history also reflects the idea of liberal legalism to some extent. Kennedy points out the following:

> Legal anthropologists and sociologists studying traditional or primitive societies tended to search for functional equivalents to the legal institutions familiar in the developed world—legislation, dispute resolution, contract[s], and so forth. If anything, their work supported the background notion that traditional societies were functionally similar to, if more primitive than, modern societies, suggesting that there was no inherent reason why they could not come to function along modern lines.[217]

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[211] Andrew Harding, "Global Doctrine and Local Knowledge: Law in Southeast Asia," *International and Comparative Law Quarterly* 51, no. 1 (Jan. 2002): 35–54, 43.

[212] Richard Baum, "Modernization and Legal Reform in Post-Mao China: The Rebirth of Socialist Legality," *Studies in Comparative Communism* 19, no. 2 (1986): 69–103.

[213] For a classical work on this, see Chalmers Johnson, *MITI, and the Japanese Miracle: The Growth of Industrial Policy, 1925–1975* (Stanford University Press, 1982).

[214] Esteban Pérez Caldentey, "The Concept and Evolution of the Developmental State," *International Journal of Political Economy* 37, no. 3 (2008): 27–53, http://www.jstor.org/stable/23317224.

[215] Ibid., 28.

[216] David Kennedy, "Law and Development Economics: Toward a New Alliance" in *Law and Economics with Chinese Characteristics: Institutions for Promoting Development in the Twenty-First Century*, edited by David Kennedy and Joseph E. Stiglitz (Oxford University Press, 2013), 26.

[217] Ibid., 28.

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This idea is embodied in some post-war studies of Asian legal history.

Some scholars have searched for functional similarities between institutions of Asian traditional systems and institutions of modern national and transnational legal systems in the Western world. William Shaw, for example, employed the concept of modern legal systems (law-making, legislation, and dispute resolution) to explore the legal norms of the Chosŏn Confucian State. Ta Van Tai relied on the framework of international human rights law to discuss Vietnamese traditional laws. The functional implication is that traditional laws do not impede Asia's legal modernization.

2. *Transition*

The second pattern in the development of Asian legal studies is connected to transitional legal developments in the post-Cold War context of the third wave of democratization, economic development, and legal reform in Asia during the 1980s and 1990s. Legal development during this period is transitional in the sense of legal responses to authoritarian rules in a contingent manner: legal change is both reflective of the preceding old legal order and constructive to the emergence of a new legal order.[218] The radical transition from authoritarian regimes into democracies in Asia (particularly in Korea, Taiwan, Indonesia, and Mongolia) in the late 20th century led to the reconstruction of public laws in these jurisdictions.[219] Economic development in Japan and the Four Tigers (South Korea, Taiwan, Singapore, and Hong Kong)[220] in the late 20th century led to legal reforms (particularly in private law) to support economic development.[221] In addition, the remaining socialist countries (China and Vietnam) in the 1990s made legal reforms (again, particularly in private law) to support the socialist market economy.[222]

These transitional legal developments are reflected in the study of Asian laws beyond Japan and China. Asian laws centers/programs were further expanded in US law schools (e.g., NYU, Columbia, Yale, and the University of Wisconsin-Madison). Some US law schools further created and expanded journals on Asian laws. In Australia, Melbourne Law School expanded the scope of its Asian Law Centre beyond East Asia, and the University of Sydney Law School created an Asian laws center focusing on a wide range of Asian jurisdictions. Beyond the US and Australia, the transitional era witnessed the creation of some Asian laws centers in Asia (Japan and Hong Kong) and Europe (the UK and Germany). Consistent with institutional development, substantive scholarship also expanded beyond East Asia. As a reflection of legal development, scholarship focused more on contemporary private law issues. Studies of Asian legal history tended to decline as legal scholarship became preoccupied with contemporary issues associated with market reforms and democratization.

Asian laws scholarship during the transitional period echoed the revival of law and development in the 1980s and 1990s. A body of scholarship (the interaction of comparative law, law and society, and international law) dealt with the role of law and legal institutions in economic development in a wide range of Asian jurisdictions.[223] This literature resonated with common ideas of neoliberal legalism on the rule of law, which largely meant the protection of private property, freedom of contract, and judicial independence.[224]

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[218] Ruti Teitel, "Transitional Jurisprudence: The Role of Law in Political Transformation," *Yale Law Journal* 106, no. 7 (May 1997): 2009–80, 2016.

[219] Tom Ginsburg, *Judicial Review in New Democracies: Constitutional Courts in Asian Cases* (Cambridge University Press, 2003).

[220] World Bank, *The East Asian Miracle: Economic Growth and Public Policy* (Oxford University Press for the World Bank, 1993).

[221] Katharina Pistor, Philip A. Wellons, and Jeffrey Sachs, *The Role of Law and Legal Institutions in Asian Economic Development 1960–1995* (Oxford University Press, 1999).

[222] John Gillespie and Penelope Nicholson, eds. *Asian Socialism & Legal Change: The Dynamics of Vietnamese and Chinese Reform* (ANU E Press, 2005).

[223] Kanishka Jayasuriya, ed., *Law, Capitalism and Power in Asia: The Rule of Law and Legal Institutions* (Routledge, 1999); Robert L. Brown and Alan S. Gutterman, *Asian Economic and Legal Development: Uncertainty, Risk, and Legal Efficiency* (Kluwer Law International, 1998).

[224] Kennedy, "Law and Development Economics," 43–45 (n 216).

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3. *Transformation*

The third pattern in the development of Asian legal studies is its transformation in the 21st century, which is projected as the "Asian century."[225] One basis for this term is the region's continuing economic development. China and India have emerged as major global economic powers.[226] Despite a recent recession, Japan's economy remains one of the world's top economies.[227] In a few decades, the Four Tigers evolved from agrarian economies into high-income economies.[228] They serve as the model for the Tiger Cub Economies, the five emerging industrialized economies in Southeast Asia (Indonesia, Malaysia, the Philippines, Thailand, and Vietnam).[229] A 2011 report by the Asian Development Bank (ADB) predicted the following:

> Asia is in the middle of a historic transformation. If it continues to follow its recent trajectory, by 2050 its per capita income could rise sixfold in purchasing power parity (PPP) terms to reach Europe's levels today. It would make some 3 billion additional Asians affluent by current standards. By nearly doubling its share of global gross domestic product (GDP) to 52 percent by 2050, Asia would regain the dominant economic position it held some 300 years ago, before the [I]ndustrial [R]evolution.[230]

In addition to economic development, a wide range of other factors account for Asia's rise in this new century. Singapore diplomat Kishore Mahbubani argues that the rise of Asia resulted from Asian societies absorbing and implementing the seven pillars of Western wisdom: free market economics, a mastery of science and technology, a culture of pragmatism, meritocracy, a culture of peace, the rule of law, and education.[231]

Development requires legal underpinnings. Legal transformation is, therefore, part of Asia's development. An important feature of legal transformation in Asia in the 21st century is the influence of legal globalization. Legal development in many Asian countries involves the adoption and adaption of global legal ideas, institutions, models, and discourses.[232] This, in turn, has stemmed from various global triggers, such as the integration of national economies into the global economy, the influence of international trade agreements on domestic law, the continued expansion of the international law and development movement, and the internationalization of legal education.[233]

The global transformation of laws in Asia is reflected in the transformation of Asian legal studies. Major new features of Asian legal studies in the 21st century include high institutionalization, global reach, decentralization, jurisdictional expansion, and pluralization.

First, the study of Asian laws has been highly institutionalized. The majority of institutions supporting Asian laws have been created in the 21st century. Forty-six of the fifty-seven Asian laws centers/programs were created during or after 2000. Of the fifty-four Asian laws journals, thirty were created during or after 2000. Nine out of ten Asian laws associations were created during or after 2000.

Second, there has been a global expansion of Asian legal studies. This has involved the dramatic spread of institutions supporting the study of Asian laws around the world. Indeed, most institutions of Asian laws in Asia and Europe have been created in the 21st century. An important development in this global reach is the creation of institutions of Asian laws in Asia. The 21st century has witnessed the creation of associations for various aspects of Asian laws, including law and economics, international law, law and society, constitutional law, legal history, and the legal profession. These associations were initiated by Asian scholars and are in Asia. This development indicates

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[225] John West, *Asian Century… on a Knife-Edge: A 360 Degree Analysis of Asia's Recent Economic Development* (Springer Nature, 2018).

[226] Ibid., 2–3.

[227] "The Top 5 Economies in The World by 2028," *FocusEconomics*, Dec. 22, 2023, https://www.focus-economics.com/blog/the-largest-economies-in-the-world/.

[228] West, *Asian Century*, 8 (n 225).

[229] Ibid.

[230] Harinder S. Kohli, Ashok Sharma, and Anil Sood, *Asia 205: Realizing the Asian Century* (Sage, 2011), 1.

[231] Kishore Mahbubani, "The Not-So-Surprising Rise of China and India," *Journal of International Affairs* 64, no. 2 (2011): 221–26, 223.

[232] See generally, John Gillespie and Penelope Nicholson, *Law and Development and the Global Discourses of Legal Transfers* (Cambridge University Press, 2012).

[233] Ngoc Son Bui, "Vertical Law and Development," *Cornell International Law Journal* 54, no. 1 (Spring 2021): 1–46; Stacey Steele and Kathryn Taylor, *Legal Education in Asia: Globalization, Change and Contexts* (Routledge, 2011).

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efforts to consolidate the institutional base of Asian legal studies within Asia. The study and teaching of Asian laws no longer prevail in Western countries but have moved to Asia. Ralf Michaels observes that "[a]s Asia is a Western concept, so is the idea of 'Asian' law (as opposed to Chinese, or Buddhist, etc). Courses in 'Asian' or 'East Asian' laws have been long taught primarily in Europe and the United States, not Asia."[234] Several law schools in Asia, such as NUS, SMU, the University of Tokyo, and HKU, now offer comparative and foreign Asian laws courses in English. Courses in Chinese laws are also taught in Africa. Substantively, Asian laws scholarship is produced by academics around the world.

The third feature is decentralization in the development of Asian laws. In the 20th century, centers/programs of Asian laws were concentrated in a few elite Western law schools. In the 21st century, however, these centers/programs are widely distributed around the world in both elite law schools and beyond. The production of Asian laws scholarship has also been decentralized and now involves the contributions of academics at various institutions in different countries around the globe.

The fourth feature involves the jurisdictional expansion of Asian legal studies. Beyond China and Japan, other large and developed jurisdictions are covered, including South Korea, Hong Kong, Singapore, Taiwan, and Indonesia. In addition, the field has considerably engaged with the laws of some small and developing Asian countries, such as Myanmar, North Korea, and Vietnam. Other works on the laws of South Asian and Central Asian jurisdictions have also been produced during the transformative period.

The fifth feature is the pluralization of the themes and topics of the institutions and scholarship of Asian laws. Asian laws centers/programs now engage in activities on a wide range of legal topics. Journals have published a more diverse selection of papers. Asian laws courses cover a variety of legal issues. Asian laws scholarship covers a wide range of topics in legal theory, legal history, comparative law, law and economics, law and society, and international law. Particularly, Asian legal studies are not merely dominated by private law but have expanded to public law. The studies also deal more with philosophical and historical legal questions. Most works about Asian jurisprudence have emerged in the 21st century. The study of Asian legal history has returned; an association on Asian legal history and a society on Chinese laws have been established during the transformative period. Historical scholarship tends to be jurisdiction-focused. While China remains the common focus, the literature has expanded to Southeast and South Asian countries.[235] The study of pre-modern legal historical issues has continued but has expanded to the modern history of colonial legal institutions, constitutional arrangements, and international law.

B. Why Study Asian Laws?

The global development of Asian legal studies is driven by two major factors: the deontological pursuit of knowledge about Asian laws and the instrumental necessity of understanding Asian laws.

1. *Deontological Logic: Knowledge*

Academic inquiry, including inquiry into others' laws, is driven by intellectual curiosity and the search for new knowledge.[236] By the same logic, the study of Asian laws is animated by the intellectual endeavor to generate new knowledge, and the study of Asian laws is impelled by the intrinsic meaning of study. Tom Ginsburg, who has written voluminously on legal issues related to Asia, particularly on comparative law, law and society, and international law, has stated the following:

> [T]he study of law is a practical discipline, but it is also an academic one and academic inquiry by its nature involves a certain responsibility to follow one's interests regardless of "payoff." To say that Japanese, or German, or Chinese law [is] worth studying because those jurisdictions are large and important is to imply that the study of, say, Tibet, Fiji or Mongolia is unimportant. But knowledge, it has been said, is "capable of

[234] Ralf Michaels, "How Asian Should Asian Law Be?" in *Convergence and Divergence of Private Law in Asia*, ed. Gary Low (Cambridge University Press, 2022): 227–51, 232.

[235] Mitra Sharafi, "South Asian Legal History," *Annual Review of Law and Social Science* 11 (2015): 309–36.

[236] Ran Hirschl, *Comparative Matters: The Renaissance of Comparative Constitutional Law* (Oxford University Press, 2016), 148.

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being its own end" and this is as true in law as in literature. One can unapologetically study a foreign legal system simply for its own sake.[237]

The study of Asian laws is driven by the same academic impulse. Asian laws are studied for their own sake. Intrinsic attraction drives the academic search for new knowledge about Asian laws. Asian laws are inquisitively attractive for at least four reasons: antiquity, diversity, complexity, and irregularity.

Antiquity: Law has a centennial history in Asia. To illustrate, Asian laws prominently feature in the seminal book *The Rule of Laws*, in which legal anthropologist Fernanda Pirie traces the four thousand years of development of the world's great legal systems—Chinese, Indian, Roman, and Islamic—and other smaller traditions.[238] The Indian Brahmins "drafted their first legal texts in the second century of the common era, but their rules and principles were rooted in traditions that stretched back to the very origins of the Vedas more than a thousand years earlier."[239] The Chinese legal system also has a tradition of more than two thousand years.[240] The antiquity of Asian laws, which often includes its own mysterious and unknown elements, evokes academic curiosity. This antiquity factor explains the great interest in Asian legal studies, particularly in the areas of legal history, comparative law, and legal anthropology.

Diversity: Asia is a diverse region, which is reflected in its laws. *Ethnic* diversity is reflected in the plurality of different ethnic groups' customary laws. *Religious* diversity is embodied in various religious legal systems (Islamic, Hindu, and Buddhist). Diversity in the presence of *imperial powers* (e.g., British, French, Dutch, Portuguese, Spanish, American, and Soviet) in the region has led to the area's different legal systems, including common law (e.g., India, Singapore, Malaysia, and Hong Kong), civil law (e.g., South Korea, Taiwan, and Indonesia), socialist law (e.g., central Asia), and mixed (e.g., the Philippines). *Regime* diversity is also manifested in laws. Asia is the home of various political regimes, including stable democracies, fragile democracies, military regimes, an absolute monarchy, socialist regimes, and hybrid regimes. This regime diversity has spawned various models of democratic law and authoritarian law, a phenomenon that has made the study of Asian laws attractive.

Complexity: The trajectory of laws in Asia is highly complex, which motivates academic investigations. In pre-modern times, many Asian countries practiced customary law traditions and applied State laws. In many dynamic regimes in Asia, State laws were changed (sometimes dramatically) following the change of the ruling dynasty. In modern times, colonialism brought new layers of laws to many Asian countries. Following the decolonization process, legacies of colonial laws were retained, supplemented by new layers of laws constructed by legal transplants or autonomous innovations. Due to this complex evolution, many legal systems in Asia include multiple layers of laws, although some layers may be more prominent than others. The legal system of an Asian jurisdiction may include layers of Indigenous, dynastic, religious, modern national, and global laws. For example, the Chinese modern legal system is a mixture of customary,[241] Islamic,[242] Buddhist,[243] Confucian,[244] Soviet-socialist,[245] civil,[246] common,[247] transnational,[248] and global laws.[249] The integration, overlapping, contraction, and enlargement of multiple layers of Chinese laws instigate academic inquiry.

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[237] Tom Ginsburg, "Studying Japanese Law Because It's There," *American Journal of Comparative Law* 58, no. 1 (Winter 2010): 15–26, 16.

[238] Fernanda Pirie, *The Rule of Laws: A 4,000-Year Quest to Order the World* (Profile Books 2021).

[239] Ibid., 46.

[240] Ibid., 71.

[241] Zhou Yong and Brian Donahoe, "Law and Anthropology in China: A Roundtable Discussion at the Max Planck Institute for Social Anthropology," *Legal Pluralism and Critical Social Analysis* 55, no. 3 (2023): 453, 457.

[242] Matthew S. Erie, *China and Islam: The Prophet, the Party, and Law* (Cambridge University Press, 2016).

[243] Rebecca Redwood French, "Buddhism and Law in Tibet," in *Buddhism and Law: An Introduction*, eds. Rebecca Redwood French and Mark A. Nathan (Cambridge University Press, 2014): 305–18, 316.

[244] Chenglin Liu, "Confucius and the Chinese Legal Tradition," *Michigan State International Law Review* 28, no. 3 (2020): 477–534.

[245] William Partlett, Eric C. Ip, "Is Socialist Law Really Dead?," *New York University Journal of International Law and Politics* 48, no. 2 (Winter 2016): 463–512.

[246] Hao Jiang, "The Making of a Civil Code in China: Promises and Perils of a New Civil Law," *Tulane Law Review* 95, no. 4 (Apr. 2021): 777–820.

[247] "Chinese Common Law: Guiding Cases and Judicial Reform," *Harvard Law Review* 129, no. 8 (June 2016): 2213–34.

[248] Matthew S. Erie, "Anticorruption as Transnational Law: The Foreign Corrupt Practices Act, PRC Law, and Party Rules in China," *American Journal of Comparative Law* 67, no. 2 (Summer 2019): 233–80.

[249] Alec Stone Sweet and Trevor T.W. Wan, "Global Constitutionalism and the People's Republic of China: Dignity as the 'Fundamental Basis' of the Legal System?," *International Journal of Constitutional Law* 21, no. 2 (2023): 433–60.

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Irregularity: The laws in Asia sometimes contradict normal patterns of legal development and common assumptions about law in general, a circumstance that also attracts academic attention. The presence of numerous legal codes in pre-modern East Asia runs counter to some Western ideology, which has led to critical studies of legal orientalism and historical explorations of Asian dynamic laws. Turning to modern times, constitutions are normally enacted and considered to be the foundation of a democracy, but many Asian constitutions serve various democratic and authoritarian purposes. A number of studies about law and development in China were prompted by the fact that China can achieve great economic growth without the support of a strong rule of law, which is at odds with the neoliberal theory of law and development.

2. *Instrumentalist Logic: Necessity*

Academic inquiry into law is also driven by necessity.[250] The study of Asian laws is motivated not only by the intrinsic meaning of the investigation but also by its extrinsic outcomes. The study of Asian laws is shaped by a wide range of instrumental necessities of various actors, including legislators, courts, practicing lawyers, governments, international agencies, social activists, and entrepreneurs. Categorically, global studies of Asian laws are induced by the following necessities:

Diplomatic Necessity: Sovereign States and international organizations need to understand the laws of Asian peoples to facilitate international relations. To illustrate, US studies of Chinese laws seek to further the countries' mutual understanding of their respective legal systems, which is instrumental for their diplomatic relations. The study of Asian perspectives on international law is also necessary for diplomatic relations, and studies of Asian comparative and international law particularly respond to this diplomatic need.

Political Necessity: The study of Asian laws responds to the political agendas of foreign governments and international organizations to promote certain worldviews about Asian laws. Law and development projects, for example, seek to promote democratization, human rights, and rule of law reforms in Asian developing countries. This requires the study of the existing legal conditions of the relevant jurisdictions. Transnational social movements also require legal knowledge about Asia to mobilize for social change in that region. For example, human rights NGOs that seek to change the human rights situation in North Korea need some understanding of North Korean human rights laws. Studies about laws and human rights in North Korea respond to this need.[251]

Legislative Necessity: Asian laws are studied to facilitate legislative reform. Many Asian countries have engaged in the reform of their legal systems largely through legislative enactments, an action that requires systemic knowledge and solutions guided by academic research. This instrumental consideration is embodied in both institutional underpinnings and the substantive scholarship of Asian laws. The creation of some Asian laws centers/programs has been driven by the need to provide support for legal reforms in Asian countries. Asian laws scholarship also seeks to formulate solutions for legal reforms in the region. Particularly, Asian laws and development scholarship is connected to the instrumental agendas of law and development actors. Some Western studies of Asian laws are also driven by the need to learn from the Asian experience to reform Western laws, as the case of US studies of Japanese laws demonstrates.[252] For example, Eric A. Feldman argues that the US can reform its gun laws by learning from the Japanese experience.[253]

Judicial Necessity: Another instrumental driver of Asian legal studies is the judicial need for knowledge about Asian laws. This stems from the emergence of transnational litigation.[254] Western courts may need knowledge about Asian laws to decide cases involving Asian parties. To illustrate, in recent years, US courts have had to assess various aspects of Chinese laws, including arbitration, banking, competition, contracts, corporations, criminality, export, family relations, foreign exchange, foreign investment, jurisdiction, privilege, procedure, securities, service

[250] Hirschl, *Comparative Matters* 148 (n 236).

[251] Patricia Goedde, "Legal Mobilization for Human Rights Protection in North Korea: Furthering Discourse or Discord?," *Human Rights Quarterly* 32, no. 3 (2010): 530–74.

[252] Eric A. Feldman, "The Death of Japanese Legal Studies? An American Perspective," U of Penn Law School, Public Law Research Paper nos. 23–19, https://ssrn.com/abstract=4452422.

[253] Ibid., 19.

[254] Anne-Marie Slaughter, "A Global Community of Courts," *Harvard International Law Journal* 44, no. 1 (Winter 2003): 191–220.

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of process, State secrets, tortious conduct, and intellectual property.[255] The judicial necessity, in part, explains the proliferation of Chinese legal studies in the US.

Lawyering Necessity: The study of Asian laws is now a necessity for many legal professionals. The globalization of the legal profession is evident in the proliferation of international law firms operating in many Asian jurisdictions.[256] For example, by the end of 2020, 234 law firms from twenty-three countries and regions had established representative offices in mainland China.[257] International law firms and lawyers require knowledge about the laws of relevant Asian jurisdictions to provide legal services. Asian comparative law is particularly instrumental for this professional need.

Commercial Necessity: Commercial interests also drive the need for Asian legal studies. Entrepreneurs who invest in Asian jurisdictions need to know the local laws to conduct business. Foreign investment, therefore, triggers academic research of Asian laws. Commercial necessity is a strong driving force of Chinese legal studies in Europe, Africa, and other places given China's huge market. Another aspect of commercial necessity involves the push toward a common legal framework (mainly private law) to facilitate cross-border transactions in the region. This explains the emergence of scholarship on the convergence of private law in Asia.[258]

3. *Interplays*

Intellectual inquisitiveness and necessity may be overlapping factors of legal studies, but they can be analytically separated.[259] The study of Asian laws is driven by the interplays of the intrinsic meaning of searching for knowledge on Asian laws and the external consequences of that knowledge. The presence of these factors varies in different times, places, jurisdictions, and disciplines. The study of Asian laws in the transitional and transformative period may be more responsive to instrumental needs than those of the formative period. The study of Asian jurisprudence and legal history may be driven by intellectual curiosity, while the study of Asian commercial laws is motivated more by instrumental considerations. Instrumental necessity is greater in large and developed countries like China and Japan and less so in small and developing Asian countries like Laos and Bhutan, where study is more inspired by curiosity and a desire to gain unknown legal knowledge.

Instrumental necessity tends to play a stronger role than deontological searching for knowledge that shapes the current status of Asian legal studies. This is manifested in the substantive and jurisdictional focus of institutional agendas and scholarship. Asian laws centers/programs and Asian laws courses focus more on large and developing countries like China, Japan, South Korea, Indonesia, and India. Journals also publish more articles about the laws of these countries. To be sure, these nations' laws are compelling, which in turn drives academic inquiry. However, studying the larger and more developed countries' laws tends to result in greater benefits, such as more opportunities for investing and practicing law, which explains why those nations' legal infrastructures are studied more often. Substantively, Asian legal studies tend to focus more on contemporary, cutting-edge legal matters than historical and philosophical issues. This focus is evidence that Asian legal studies are more useful for contemporary practice needs than academic investigations.

System of Asian Laws

As a consequence of six decades of development, the field of Asian laws has emerged as a complex system of legal knowledge. This intellectual system includes numerous strands of inquiry into Asian legal theory, legal history, comparative law, law and society, law and economics, and international law. The system of Asian laws presents two competing trends: integration and differentiation, which are both described below.

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[255] Mark Jia, "Illiberal Law in American Courts," *University of Pennsylvania Law Review* 168, no. 6 (May 2020): 1685–744, 1699–700. See also Donald Clarke, "Judging China: The Chinese Legal System in U.S. Courts," *University of Pennsylvania Journal of International Law* 44, no. 3 (Spring 2023): 455–618.

[256] Holly McKechnie and Alex Ryan, "International round-up: Global 100 firms expand in the Middle East and Asia," *Legal Business*, Nov. 9, 2023, https://www.legalbusiness.co.uk/blogs/international-round-up-global-100-firms-expand-in-the-middle-east-and-asia/.

[257] Ministry of Justice of China, "Statistical Analysis of Lawyers and Grassroots Legal Services in 2020," Ministry of Justice of China, June 11, 2021, https://www.moj.gov.cn/pub/sfbgw/zwxxgk/fdzdgknr/fdzdgknrtjxx/202106/t20210611_427394.html.

[258] Gary Low, ed., *Convergence and Divergence of Private Law in Asia* (Cambridge University Press, 2022).

[259] Hirschl, *Comparative Matters* 149 (n 236).

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4. *Integration*

The integration of Asian laws scholarship is both external and internal. Externally, Asian laws scholarship is part of general legal scholarship. The subfields of Asian legal studies are connected to the respective subfields in general legal studies (legal theory, legal history, etc.). This is particularly evident in general Asian legal scholarship. For example, inquiries into law and development in Asia engage with general accounts of law and development. The universality of the law constitutes the common base for the integration of Asian and general legal scholarship. Another factor lies in global triggers—that is, common political-geographic events such as wars, decolonization, democratization, the law and development movement, and globalization. Consequently, legal development in Asia is part of the broader global legal development. This creates conditions for the integration of Asian legal studies into global legal studies. Institutional factors also drive the integration of Asian laws into general legal studies. International fellowships, visitor programs, exchange programs, and courses of internationalized law schools create the institutional conditions for integrating Asian legal discourse into the global legal discourse. Academic associations (particularly through their annual mega-conferences) also offer venues where Asian legal studies can connect with global legal studies.

Internally, various fields and strands of scholarly inquiry can constitute the broader interdisciplinary field of Asian laws. At an abstract level, the laws of Asian peoples provide a common foundation for integrating Asian laws scholarship. Regardless of theoretical and methodological underpinnings, Asian jurisprudence, legal history, comparative law, and so on deal with a common subject: the laws of Asian peoples. At a more specific level, legal development in Asia is influenced by common factors, which lead to common themes integrated into various areas of law. These areas include religion, colonialism, pluralism, authoritarianism, and development. In the following section, I explain the embodiment of these themes and factors in Asian legal studies. I also identify certain lines of academic inquiry related to each theme and factor. These lines may overlap, but they are analytically distinguishable.

Religion: One common factor of legal development in Asia is religion. Given the influence of religion in Asia, nearly all areas of Asian laws deal with religion, albeit in different ways. The literature includes philosophical, historical, comparative, socio-legal, economic, and international studies of relevant aspects of law-religion connections.[260] Asian legal studies involving religion can be categorized as *religious jurisprudence* or legal theories in religious works, *religious law* or legal systems based on religions, or *religion law* or State law regulating religion.

Colonialism: It is common knowledge that legal development in modern Asia is shaped by colonialism since most Asian countries were colonized. The legal aspects of colonialism and decolonization are multidimensional, leading to their influence in many areas of Asian legal studies. This explains the emergence of scholarship addressing laws and colonialism in Asia from various perspectives. The scholarship on colonialism and laws in Asia includes historical accounts of colonial legal infrastructures in the region, the colonial legacy in post-colonial legal development, the historical-economic study of laws and the economy in colonial settings, comparative and jurisprudential explorations of Western ideas about Asian traditional laws, and inquiry into the impact of colonial legacies on international legal issues in Asia (e.g., the law of the sea, territorial disputes, and international dispute settlement).[261] Asian legal studies involving colonialism include *colonial jurisprudence* or legal theories underpinning colonial rule; *colonial law* or laws and legal institutions created under colonial governments; and *post-colonial law* or the continuing influence of colonialism on the laws and legal institutions of independent Asian States.

Pluralism: Another common factor and theme of Asian laws is pluralism vis-à-vis the coexistence of different sources of normative orders. This pluralism is legally embodied in different ways. Consequently, pluralism is present in nearly all areas of Asian laws. The lines of Asian legal inquiry involving pluralism include pluralist jurisprudence, legal pluralism, and pluralist law. *Pluralist jurisprudence*, or "theories of law moving beyond, within

[260] E.g., Surya P. Subedi, *Human Rights in Eastern Civilisations: Some Reflections of a Former UN Special Rapporteur* (Edward Elgar Publishing, 2021); Jianlin Chen, *The Law and Religious Market Theory: China, Taiwan and Hong Kong* (Cambridge University Press, 2018); Jaclyn L. Neo, Arif A. Jamal, and Daniel Pei Siong Goh, eds, *Regulating Religion in Asia: Norms, Modes, and Challenges* (Cambridge University Press, 2020); Dian Abdul Hamed Shah, *Constitutions, Religion and Politics in Asia: Indonesia, Malaysia and Sri Lanka* (Cambridge University Press, 2017).

[261] In addition to various literature already cited, see Chin-hyon, Paek, Kevin Tan, and Sog-u Yi, eds. *Asian Approaches to International Law and the Legacy of Colonialism: The Law of the Sea, Territorial Disputes and International Dispute Settlement* (Routledge, 2013); Tirthankar Roy and Anand V. Swamy, *Law and the Economy in Colonial India* (University of Chicago Press, 2016).

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or without [a] [S]tate." explores theoretical questions pertaining to "phenomena such as customary law, international/regional law, transnational law, religious law, [I]ndigenous law, and global law."[262] These phenomena are replete in Asia, providing a cornucopia of resources for pluralist jurisprudential studies.[263]

The second line is *legal pluralism*, which is the coexistence of more than one legal system in a single jurisdiction. One driving force of legal pluralism in Asia resulted from colonizers introducing Western laws while recognizing their coexistence with local laws. In addition, many parts of Asia are marked by *ethnic pluralism*, which is translated into legal pluralism or the coexistence of ethnic groups' customary laws with State laws. Consequently, legal pluralism is a common theme across different areas of Asian laws. Legal pluralism and customary laws involve aspects subjected to interdisciplinary and disciplinary treatments, such as anthropological accounts of customary laws as the expression of legalist (categorial and generalist) thinking and actions of Indigenous peoples, historical studies of the evolution of legal pluralism under colonial settings, the comparative study of legal pluralism as the coexistence of different legal orders in the same jurisdiction, and the study of Indigenous peoples, including their right to maintain their distinctive legal institutions under international law.[264] The third line of inquiry is *pluralist law.* The study of pluralist law examines the embodiment of value, moral, ethnic, and religious pluralism in State law, including constitutional law.[265]

Authoritarianism: A prevailing influence of traditional and modern legal development in Asia has been authoritarianism or the concentration of political power in the hands of a small number of political elites without significant accountability or constraint of that power. Long ago, German-American historian Karl A. Wittfogel explored "oriental despotism," or the hydraulic empire—mainly in Asia, where the government exclusively controlled access to water.[266] The arrival of Western powers spawned colonial authoritarianism in modern Asian history. In contemporary Asia, stable democracy has functioned in a few settings, and new authoritarianism in independent countries is the prevailing norm, albeit in varied forms (e.g., personal, military, and single-party). In both traditional and modern practices, authoritarian rule in Asia is underpinned by laws in various degrees. Authoritarianism is, therefore, a common theme cutting across areas of Asian laws. Numerous studies have explored the influences of authoritarianism on legal mobilization, private legal rights, constitutions, and international law in Asia from various historical, comparative, sociological, and economic perspectives.[267]

The lines of legal inquiry involving authoritarianism include authoritarian jurisprudence and authoritarian law. *Authoritarian jurisprudence* comprises legal theories and thoughts underpinning authoritarian rule. For example, its elements are present in Chinese classical legalism, which emphasizes the strict application of codified criminal laws by an absolutist ruler,[268] and in the modern political discourse of Asian values that prioritize collective interests and respect authority over individual rights.[269] *Authoritarian law* refers to legal rules, principles, and institutions shaped by authoritarian regimes and includes both national laws and the international legal framework. The law can be authoritarian in both structural and functional senses and is created and operated by authoritarian regimes that facilitate concentrated, unaccountable, and unlimited power. The law can also be democratic in origin (e.g., derived from the foreign laws of democracies or international law) but used for authoritarian purposes.

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[262] Nicole Roughan and Andrew Halpin, "Introduction," in *In Pursuit of Pluralist Jurisprudence*, eds. Nicole Roughan and Andrew Halpin (Cambridge University Press, 2017).

[263] See, e.g., Masaji Chiba, ed., *Asian Indigenous Law: In Interaction with Received Law* (Routledge, 1986); Masaji Chiba, *Legal Pluralism: Toward a General Theory Through Japanese Legal Culture* (Tokai University Press, 1989).

[264] UN Declaration on the Rights of Indigenous Peoples, art. 5, Sept. 13, 2007, https://www.ohchr.org/en/indigenous-peoples/un-declaration-rights-indigenous-peoples.

[265] Jaclyn L. Neo and Ngọc Sơn Bùi, eds. *Pluralist Constitutions in Southeast Asia* (Hart Publishing, 2019).

[266] Karl August Wittfogel, *Oriental Despotism: A Comparative Study of Total Power* (Vintage Books, 1981).

[267] E.g., Lynette J. Chua, *Mobilizing Gay Singapore Rights and Resistance in an Authoritarian State* (Temple University Press, 2014); Weizeng Chen and Hualing Fu, eds. *Authoritarian Legality in Asia: Formation, Development and Transition* (Cambridge University Press, 2022); Tom Ginsburg, "Authoritarian International Law?," *American Journal of International Law* 114, no. 2 (Apr. 2020): 221–60, 243–45 (ASEAN's authoritarian use of international law); Shitong Qiao, "The Authoritarian Commons: Divergent Paths of Neighborhood Democratization in Three Chinese Megacities," *American Journal of Comparative Law* 71, no. 2 (Summer 2023): 388–443; Mark Jia, "Authoritarian Privacy," *University of Chicago Law Review* 91, no. 3 (May 2024): 733–810.

[268] Eric C. Ip, "The Idea of Law in Classical Chinese Legalist Jurisprudence," *Global Jurist* 9, no. 4 (2009): 1–18.

[269] Michael C. Davis, "Constitutionalism and Political Culture: The Debate over Human Rights and Asian Values," *Harvard Human Rights Journal* 11 (1998): 109–48.

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Development: Legal development in Asia has become intertwined with the region's general development. Indian economist and philosopher Amartya Sen, a Nobel Prize laureate, famously argued that development is the process of expanding human freedom,[270] which comprises five types: political freedom, economic facilities, social opportunities, transparency guarantees, and protective securities.[271] While these development issues are ubiquitous, they are prominent in Asia and are connected to some of the aforementioned issues. The prevailing authoritarian practices affect all types of human freedom in Asia. Development as the expansion of the freedom of Asian peoples is also influenced by colonialism, ethnic divisions, religion, and economic inequality. In addition, most Asian economies are developing. This status influences not only economic facilities but also other types of freedom. Numerous development issues in Asia (e.g., the restriction of civil rights, inequality, poverty, education, healthcare, corruption, and social security) connect with various areas of laws. Asian peoples' laws are shaped by the concerns and reality of development and the scope, extent, and quality of their freedom. Consequently, virtually all fields and areas of Asian laws concern some aspect of development.

There are three types of Asian legal studies involving development: development jurisprudence, law and development, and development law. *Development jurisprudence* is the philosophical study of development, including, for example, philosophical inquiry into human dignity in religious traditions in Asia.[272] *Law and development* involves the study of the role of laws and legal institutions in social and economic transformation. Since the end of the Cold War, the field of law and development in Asia has been well-studied in the contexts of comparative law, law and economics, law and society, and international law. *Development law* includes national and international norms, principles, rules, and institutions about development, including sustainable development laws (e.g., climate change, natural resources, poverty, and health laws). The shared concerns of development as freedom integrates various fields of Asian laws into a larger system of legal academic studies.

5. *Differentiation*

At the same time, the differentiation of Asian legal scholarship is evident. Like integration, differentiation is external and internal. *External differentiation* involves the development of the properties of Asian legal scholarship, which are divergent from other strands of legal scholarship with a regional focus. Among others, the prominence of various forms of diversity (ethnic, religious, linguistic, legal traditions, political regimes, etc.) in Asia shapes the emergence of Asian legal scholarship properties. This diversity is particularly reflected in the literature on Asian jurisprudence, legal history, comparative law, law and society, and international law. The recent theme of "Comparative Comparative Law" at the 2023 annual meeting of the American Society of Comparative Law provides a good illustration of the different images of comparative law in different regions of the world.[273] Asian comparative law has a prominent focus on regional legal traditions (Islamic, Hindu, Buddhist, and Confucian) and regional contexts (religion-based, pluralism, colonialism, and authoritarianism) that shape the region's legal development.

Asian legal studies also display internal differentiation. As the scholarship has grown to a higher level of complexity, the disciplinary balkanization of Asian laws has become discernible. Different areas/fields of Asian laws have their own institutional, theoretical, and methodological attributes. The differentiation is manifested in the institutional entrenchment of the separate fields, such as the proliferation of professional associations and journals dedicated to them. In addition, the differentiation is embodied in substantive scholarship. The emerging fields of Asian laws are underpinned by different theories and methodologies. For example, Asian laws and society studies do not analyze legal texts in their own terms but rather situate them within social and cultural contexts by using different methodologies, including participation, observation, and quantitative interview styles.[274]

[270] Amartya Sen, *Development as Freedom* (Oxford University Press, 1999), 3.
[271] Ibid., 10.
[272] Jimmy Chiashin Hsu, ed., *Human Dignity in Asia: Dialogue between Law and Culture* (Cambridge University Press, 2023).
[273] American Society of Comparative Law, 2023 Annual Meeting, *Comparative* Comparative Law, https://ascl.org/event/2023-annual-meeting-comparative-comparative-law/.
[274] Chua, Engel, and Liu, *The Asian Law and Society Reader* 3 (n 198).

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V. CONCLUSION: THE FUTURE OF ASIAN LAWS

After six decades of development, from post-war and post-colonial formation to post-Cold War transition and finally to the "Asian century," the discipline of Asian legal studies has achieved great institutional recognition and substantive evolution. Even so, there is ample room for future growth in the area of Asian laws through inclusive development.

Inclusive development requires continued jurisdictional expansion of the study of Asian laws beyond the large and developed countries. The laws of many peoples in East Asia (particularly North Korea and Mongolia), Southeast Asia (particularly Laos, Cambodia, Brunei, East Timor, and the Philippines), South Asia (particularly Bhutan, Maldives, and Sri Lanka), and the whole of Central Asia are largely understudied and in need of substantive research. In addition to the substantive production of scholarship, jurisdictional expansion requires institutional underpinnings. Asian laws centers/programs and associations should include more activities and research projects on the laws of Asia's small and developing countries and integrate them into the teaching curricula of law schools. In addition, journals and publishers need to publish more scholarship on the laws of these nations.

The inclusive future direction also requires a substantive expansion of Asian legal studies. While contemporary, cutting-edge legal topics are important, more attention should be paid to lasting, fundamental, philosophical, and historical topics. Thus, Asian jurisprudence, which has been underdeveloped, requires further academic treatment. The return of Asian legal history needs to be strengthened. This substantive expansion requires further study and institutional underpinnings. The institutional base of Asian jurisprudence can be further consolidated, for example, by the creation of institutional networks or the integration of Asian jurisprudence in educational curricula.

The inclusive agenda necessitates the balance of instrumentalism and deontology in the rationales of Asian legal studies. While instrumental considerations of necessity are inevitable, genuine interest in producing knowledge regardless of material outcomes would drive a more inclusive development of the study of Asian laws.

APPENDIX 1: ASIAN LAWS CENTERS/PROGRAMS

Jurisdiction	Center/Program	Affiliated Institution	Establishment Year
1. Australia	Asian Law Centre	University of Melbourne Law School	1985
2. Australia	Centre for Asian and Pacific Law	University of Sydney Law School	1993
3. Australia	Centre for the Study of Indonesian Law, Islam, and Society	University of Melbourne Law School	2013
4. Australia	China International Economic & Business Law Initiative	University of New South Wales	2015
5. Australia	Southeast Asia Law & Policy Forum	University of New South Wales Faculty of Law and Justice	2015
6. Austria	Research Platform Asian Law	University of Vienna	2017?
7. Brazil	Center for Asian Legal Studies	University of São Paulo Faculty of Law	2014
8. Canada	Centre for Asian Legal Studies	University of British Columbia Peter A. Allard School of Law	2015
9. Germany	Centre of Expertise on Japan	Max Planck Institute for Comparative and International Private Law	1985
10. Germany	Centre of Expertise on China and Korea	Max Planck Institute for Comparative and International Private Law	2002
11. Germany	Sino-German Institute for Law	University of Göttingen (and the University of Nanjing)	1989
12. Germany	University of Cologne	Department of Chinese Legal Culture	1992
13. Finland	University of Helsinki	Finnish China Law Center	2012
14. Hong Kong	Center for Chinese and Comparative Law	City University of Hong Kong School of Law	1994
15. Hong Kong	Philip K.H. Wong Centre for Chinese Law	University of Hong Kong Faculty of Law	2009
16. Japan	Center for Asian Legal Exchange	Nagoya University	1992
17. Japan	Waseda Institute for East Asian Legal Studies	Waseda University	2000
18. Netherlands	China Law Centre	Erasmus Universiteit Rotterdam	2010
19. Norway	Norwegian China Law Centre	University of Bergen	2017
20. Russia	Centre for Asian Legal Studies	Moscow State University	2016
21. South Korea	Asia-Pacific Law Institute	Seoul National University	2012

(*Continued*)

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(*continued*)

Jurisdiction	Center/Program	Affiliated Institution	Establishment Year
22. Singapore	Centre for Asian Legal Studies	National University of Singapore	2012
23. Singapore	Centre for Commercial Law in Asia	Singapore Management University	2014
24. United Kingdom	Centre for Law in Asia	SOAS University of London	1988
25. United Kingdom	Myanmar Law Programme	University of Oxford Faculty of Law	2012
26. United Kingdom	Centre for Chinese Law and Policy	Durham University	2019
27. United Kingdom	Chinese Law Society and Economy (CLSE) Research Interest Group	Northumbria Law School and the Faculty of Business and Law	2019
28. United Kingdom	Oxford Programme in Asian Laws	University of Oxford Faculty of Law	2021
29. United Kingdom	Durham Centre for Indian Law and Policy	Durham University	2023
30. United Kingdom	Manchester Asian Law Group	Manchester Law School	2024
31. United States	Asian Law Center	University of Washington School of Law	1962
32. United States	East Asian Legal Studies Program	Harvard Law School	1965
33. United States	East Asian Legal Studies Program	University of Maryland Francis King Carey School of Law	1977
34. United States	Center for Japanese Legal Studies	Columbia Law School	1980
35. United States	Hong Yen Chang Center for Chinese Legal Studies	Columbia Law School	1983
36. United States	Pacific-Asian Legal Studies	University of Hawai'i at Manoa William S. Richardson School of Law	1983
37. United States	Center for Asian Law	Georgetown University Law Center	mid–1980s
38. United States	Sho Sato Program in Japanese and US Law	University of California, Berkeley School of Law	1986
39. United States	U.S.-Asia Law Institute	New York University Law School	1990
40. United States	East Asian Legal Studies Center	University of Wisconsin-Madison Law School	1990
41. United States	Center for Korean Legal Studies	Columbia Law School	1994
42. United States	Paul Tsai China Center	Yale Law School	1999
43. United States	Clarke Program in East Asian Law and Culture	Cornell Law School	2002
44. United States	Institute of Asian-Pacific Business Law	University of Hawai'i at Manoa William S. Richardson School of Law	2006
45. United States	South Asia Legal Studies Working Group	University of Wisconsin-Madison Law School	2006
46. United States	U.S.-Asia Partnerships for Environmental Law	Vermont Law School	2006
47. United States	Korea Law Center	University of California, Irvine School of Law	2009
48. United States	Joint Center for Asian Law Studies	Indiana University Robert H. McKinney School of Law	2010
49. United States	Chinese Guiding Case Project	Stanford Law School	2011
50. United States	Korea Law Center	University of California, Berkeley School of Law	2014
51. United States	Center for East Asian Legal Studies	University of California College of the Law, San Francisco	2015
52. United States	Center for Asian Law	University of Pennsylvania Carey Law School	2016
53. United States	Asia IP & Technology Law Center	University of California, Berkeley School of Law	2017
54. United States	California-China Climate Institute	University of California, Berkeley School of Law	2019
55. United States	India Law Center	Cornell Law School	2019
	India Center for Law and Justice	Seattle University	2021
56. United States	Chinese Legal Studies Program	University of Michigan Law School	?
57. United States	Japanese Legal Studies Program	University of Michigan Law School	?

APPENDIX 2: ASIAN LAWS ASSOCIATIONS

Society	Establishment Year
1. Law Association for Asia and the Pacific	1966
2. Asian Law Institute	2003
3. Asian Law & Economics Association	2005
4. European China Law Studies Association	2006
5. Asian Society of International Law	2007
6. International Society for Chinese Law & History	2014
7. Asian Law & Society Association	2015
8. Association for Asian Constitutional Studies	2017
9. Asian Law School Association	2020
10. Asian Legal History Association	2021

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APPENDIX 3: ASIAN LAWS BOOK SERIES

Series	Publisher
1. Harvard Studies in East Asian Law	Harvard University Press
2. Studies in East Asian Law	Princeton University Press
3. Asian Law Series	University of Washington Press
4. Oxford Studies in Asian Laws	Oxford University Press
5. Constitutionalism in Asia	Hart Publishing
6. Routledge Law in Asia	Routledge
7. Elgar Asian Commercial Law and Practice series	Edward Elgar Publishing
8. Asian Law Series	Brill

APPENDIX 4: ASIAN LAWS JOURNALS

Journal	Publisher	Establishment Year
1. *Asia Pacific Journal of Environmental Law*	Edward Elgar Publishing	1996
2. *Asia Pacific Law Review*	Taylor & Francis	1992
3. *Asian Business Lawyer*	Korea University	2008
4. *Asian International Arbitration Journal*	Wolters Kluwer	2005
5. *Asian Journal of Comparative Law*	Cambridge University Press	2006
6. *Asian Journal of Criminology*	Springer	2006
7. *Asian Journal of International Law*	Cambridge University Press	2011
8. *Asian Journal of Law and Economics*	De Gruyter	2010
9. *Asian Journal of Law and Society*	Cambridge University Press	2014
10. *Asian Journal of WTO & International Health Law and Policy*	National Taiwan University, College of Law	2006
11. *Asian Yearbook of International Law*	Brill	1991
12. *Asian-Pacific Law & Policy Journal*	University of Hawai'i at Manoa William S. Richardson School of Law	2000
13. *Asia-Pacific Journal on Human Rights and the Law*	Brill	2000
14. *Ateneo Law Journal*	Ateneo de Manila University	1951
15. *Australian Journal of Asian Law*	University of Melbourne	1999
16. *Berkeley Journal of Middle Eastern & Islamic Law*	University of California, Berkeley School of Law	2021
17. *Chinese Journal of Comparative Law*	Oxford University Press	2013
18. *City University of Hong Kong Law Review*	City University of Hong Kong School of Law	2009
19. *Columbia Journal of Asian Law*	Columbia Law School	1987
20. *Contemporary Asia Arbitration Journal*	National Taiwan University, College of Law	2008
21. *Durham Asian Law Journal*	Durham University	2019
22. *Frontiers of Law in China*	Springer	2006
23. *Hitotsubashi Journal of Law and Politics*	Hitotsubashi University	1960
24. *Hong Kong Journal of Legal Studies*	University of Hong Kong Faculty of Law	1994
25. *Hong Kong Law Journal*	Sweet & Maxwell Ltd.	1971
26. *Indian Journal of Human Rights and the Law*	Serials Publications Pvt. Ltd.	2019
27. *Indian Journal of International Law*	Springer	2015
28. *Indian Law Review*	Taylor & Francis	2017
29. *Japanese Yearbook of International Law*	International Law Association of Japan	1958
30. *Journal of East Asia and International Law*	Yijun Institute of International Law	2011
31. *Journal of Eurasian Law*	Duke University	2014
32. *Journal of Japanese Law*	Max Planck Institute for Comparative and International Private Law	1996
33. *Journal of Korean Law*	Seoul National University School of Law	2001
34. *Journal of Malaysian & Comparative Law*	University of Malaya	1974
35. *Kobe University Law Review*	Kobe University Faculty of Law	1962
36. *Korea University Law Review*	Korea University Legal Research Institute	2007
37. *LAWASIA Journal*	Law Association for Asia and the Pacific (LAWASIA)	1998
38. *Middle East Law and Governance*	Brill	2009
39. *National Law School of India Review*	National Law School of India University	1988
40. *National Taiwan University Law Review*	National Taiwan University	2006

(*Continued*)

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Journal		Publisher	Establishment Year
41.	*Osaka University Law Review*	Osaka University Graduate School of Law and Politics	1952
42.	*Palestine Yearbook of International Law*	Brill	1997
43.	*Peking University Law Journal*	Taylor & Francis	2013
44.	*Philippine Law Journal*	University of the Philippines College of Law	1914
45.	*Ritsumeikan Law Review*	Ritsumeikan University	1986
46.	*Singapore Academy of Law Journal*	Academy Publishing	1989
47.	*Singapore Journal of Legal Studies*	National University of Singapore Faculty of Law	1991
48.	*Singapore Law Review*	National University of Singapore Faculty of Law	1969
49.	*Thai Legal Studies*	Thammasat University Faculty of Law	2021
50.	*Tsinghua China Law Review*	Tsinghua Law School	2008
51.	*UCLA Asian Pacific American Law Journal*	UCLA School of Law	1991
52.	*UCLA Journal of Islamic and Near Eastern Law*	UCLA School of Law	2001
53.	*UCLA Pacific Basin Law Journal*	UCLA School of Law	1982
54.	*University of Pennsylvania Asian Law Review*	University of Pennsylvania Carey Law School	2004

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