

Session #3148

Panel 101 The Animistic and Social Practices with Land in Southeast Asia

Session Abstract:

The panel has five papers which focus on animism and social relationships with land energies in Southeast Asia. Through ethnographic research and film interpretation, this panel presents some of the multiple ways that people in Southeast Asia engage with interdimensional earth energies, particularly those connected to land. Our panel consists of men and women who are senior and junior faculty, as well as graduate students, who papers present data from both mainland and Island Southeast Asia. Our collective research complicates the easy distinctions defining religion, ethnicity, and political power. Datuk Gong practices common in Malaysia. Phota Tosae, a more ancient earth entity, in Southern Thailand. Presenting data from both locations, researchers show the complicated relationships between Chinese and Malay material and social forms. In Cambodia, sites for paying respect to neak ta in the forest emerge in real-time as people travel deeper into the forest, suggesting a system of respect that has more to do with encounter and economics with religion. This atheistic approach is carried into an analysis of the movie, *The Story of Southeast Islet*, set in the border regions between Malaysia and Thailand. Our panel will explore the ways that ongoing interactions with earth energies, engaged in the registers of land deities and forest inhabitants, brings together elements of ethnic identity, non-human power, and the power of the nation state to explore the hybrid social creations that attach to this ancient human entanglement with the power of the earth.

Ai Boay Tan (Presenter), Universiti Tunku Abdul Rahman

Organized Panel Session Abstract:

The Datuk Gong worship is a typical belief which reflected the pluralist syncretism in Southeast Asia. Datuk is a Malay word of honorific for elderly; Gong is a Chinese term means grandfather. The origin is Datuk Gong still un-clear, but the scholar trend to belief it is the syncretism of the Malay keramat animalism and Chinese land deity faith. The paper focus on the study of Datuk Gong belief in Malaysia and Indonesia. This is a combination of historical and anthropological research methods which not only reveal and epigraphical materials in situ, but also observe the Datuk Gong worship in these countries. By analyzing the similarities and differences of Datuk Gong belief in these two countries, the paper intends to highlight the diversity of politics and religion policy in Malaysia and Indonesia. The paper argues that Malaysia Dakwah movement in 1980s change the Datuk Gong worship, mainly Muslim tomb worship in Malaysia. But, the Malay tomb worship still could find in Medan, Indonesia nowadays.

Yu-sheng Lin (Presenter), Academia Sinica

Organized Panel Session Abstract:

In Malay Peninsula, there are many studies about Datuk Gong, which is mainly Muslim deities worship by ethnic Chinese. Scholars indicate its origin and developments mainly because of their settlements in the Malay world and intensifying Malay nationalism. However, similar worships are not limited in Malaysia, but they exist in Thailand as well. In Phuket, South Thailand, there are also many Muslim deities called “To”. In this research, I will focus on one of those ‘Tos’, ToSae, or Phota ToSae, which is mainly based on Phuket Town. By analyzing three different patterns of its development in Phuket, this study aims to reveal its role from a land god with Muslim Identity to a deity offering religious services via spirit mediums, and discuss the similarities and differences of Muslim deities worship between their developments in South Thailand and Malaysia. As those religious services are connected to business and new buildings, and are thus linked more with the contemporary economic and urban development of Phuket Island. Therefore, I argue that, instead of taking it as a Chinese reaction in the multi-cultural society, we should pay more attention to those new contexts they are situated in rather than only being limited to ethnic relations or identities.

Courtney Work (Presenter), National Chengchi University

Organized Panel Session Abstract:

This paper emerges out of an engaged research project designed to keep activists in the forest by documenting ‘tangible and intangible heritage’. This a-political activity flies under the radar of local officials who have blocked activist access to the forest. No longer explicitly documenting forest crimes, they document what they see on the way to the potent sites within the forest. These sites of potency include the temples of ancient kings, and also features in the landscape that have, over the generations, engaged in communicative acts with human travelers in the forest. What I will engage with here is the appearance of potent chthonic energies, locally classified as neak ta, in real time and in response to human travels. This new data gathered in the central forest of Prey Lang connects in provocative and important ways to older data from western Cambodia and emerging data from other localities. These entities are not only or in the first instance things created by human communities in projects that order society. They seem to be part of the infrastructure around which communities organize. The argument being provoked contributes to the growing paradigm shift in which the geological is being recognized for its enlivening properties, confounding a foundational scientific divide between life and non-life.

Yanpeng Song (Presenter), China Social Sciences Press

Organized Panel Session Abstract:

According to an article in Sin Chew Daily, Chinese newspaper in Malaya in 1950, Besar Island in Melaka was a mysterious island with legend of magical power. This article in Sin Chew Daily also mentioned that the Datuk Gong worship could find in this Muslim sacred land. In 2019, the research group visitws the island aimed to find out the record of the Datuk Gong shrine which recorded nearly 70s years ago. Nowadays, there is no Chinese living in the island and the Datuk Gong shrine has been destroyed. Even though, the Malay saint tombs still preserve in Besar Island. In spite of prohibited by Islam authority in the country, the Muslim also worship the saint tomb which located in the remote area of the island secretly. The research group observe the Malay from Indonesia, Malaysia Chinese and India from Singapore, the three major ethnic groups from difference countries worshiped the Nenek (grandmother) tomb in the diversity ritual . This is very rare scene in Malaysia. The paper not only to recod the observation in the sacred Island, but also related the ethnography finding to the contemporary Malaysia society.

Bo Lei (Presenter), Universiti Tunku Abdul Rahman

Organized Panel Session Abstract:

The movie of Southern Islet tell the mystery legend in Gunung Keriang (Mount Keriang) village in 1980s. The village located in northern Kedah, Malaysia, not far from the boundary of Thailand. This is the true story adapted from the director, Chong Keat Aun's father adventure. In 2020, this movie brought the Golden Horse Award for Best New Director to Chong. The movie tells a story of Cheong, a Malaysia Chinese who falling sick after spelled by his neighbour. In the journey searching for remedy to cure, Cheong's wife Yan encounter with mystical and paranormal event. The movie demonstrates the witchcraft and folk belief of the ethnic Chinese, Malay and even Siam (Thailand). The purpose of the paper is to highlight the land spirit, likes Mountain God of Keriang, rice field spirit and Datuk Gong in the movie. Ostensibly, this is a horrify movie. The deeper and conceal meaning is the culture inherent and synthetics of the ethnic Chinese in the boundary of Malaysia and Thailand. The research attempted to analysis the land spirit image and symbolic to the nation building.

[Session #4161](#)

[Panel 102 From Latin America to Northeast Asia via South and Southeast Asia: Charting the Future of Asian Studies](#)

Session Abstract:

Over the course of some eighty years, the Association for Asian Studies (AAS) has nurtured multiple generations of scholars specializing in the study of Asian histories, cultures, societies and languages. Notwithstanding the strength of its support for Asian Studies in North America, the Association has until recently

been less attentive to the development of the field elsewhere in the world. Its focus has also tended to overlook the importance of diasporic communities both within Asia and around the globe. Building on a series of new collaborative projects with partner institutions in Asia and the Americas (such as the SIDA-funded 'Cultivating the Humanities and Social Sciences in South and Southeast Asia' and 'Toward Global Asias: Bridging Asian and Asian American Studies and Exploring Afro-Asian Affinities' sponsored by the Henry Luce Foundation) this roundtable will provide an opportunity to explore avenues for building new connections and enhancing South-to-South and South-to-North dialogue. Discussion will be directed to thinking toward - and beyond - the Association's new projects and their efforts to decentre knowledge-production and dissemination in the field of Asian Studies. A special emphasis will be placed on the subversive potential embodied in these transregional and cross-disciplinary engagements.

[Session #3167](#)

[Panel 103 Overcoming "Animism": Practices of Animating and Deanimating in Japan and Beyond](#)

Session Abstract:

In recent years, scholars have embraced the category "animism" as a solution to pressing global ecological problems. Celebrating the notion of spirited matter, this "new animism" scholarship often romanticizes indigenous ways of life while criticizing modern epistemologies. As part of this trend, many scholars have turned to Japan as a society that exhibits all the characteristics of modern consumer capitalism, but still retains an allegedly indigenous "animism" that underlies national culture and religion. Many of these scholars have suggested, explicitly or implicitly, that an "animistic" awareness of non-human personhood has revolutionary potential in the Anthropocene. Such notions, however, lack empirical substantiation. They also reproduce problematic binary oppositions.

This panel is a workshop-style session. The three presenters discuss their collaborative book project, in which they critically assess and rethink the category "animism" in scholarship on East Asia (primarily but not exclusively Japan). The first paper, co-authored and co-presented by all three, discusses the existing scholarly tropes surrounding "animism" and argues for an alternative approach that focuses on human practices of animating and de-animating. The second paper, by Aike Rots, is a comparative analysis of rituals involving non-human animals, in Japan and elsewhere in Asia. The third paper, by Yulia Frumer, challenges cultural essentialist claims about the famed Japanese robotics, and suggests alternative ways of conceptualizing robot personhood. The fourth paper, by Jolyon Thomas, analyzes animated films and other media featuring themes concerning nature, spirits, and allegedly ensouled objects. Finally, our discussant,

Laurel Kendall, will provide comments on each of the papers.

Yulia Frumer (Presenter), Johns Hopkins University

Organized Panel Session Abstract:

The first paper introduces the category "animism" and its meanings, from nineteenth-century social evolutionism to twenty-first-century "new animism". Originally used as a pejorative descriptor for people who did not "properly" distinguish spirit from matter, in today's usage animism often describes an ontological orientation that ostensibly offers alternative ways of conceptualizing relations between human and non-human actors in the Anthropocene, thus helping to solve the global environmental crisis. However, this recuperative framing obscures uneven power dynamics. Attempts to link "animism" to indigeneity downplay the fact that the Japanese polity assumed dominance by subjugating indigenous peoples, for example, while claims of "Japanese animism" often mark specific ideas as immune to critique and serve to justify essentialist differentiation projects—e.g. an imagined Japanese animistic "forest civilization" placed in binary opposition to a reified "West" that seeks to suppress and exploit.

We argue that the inherent a-historicity of the "animism" framework absolves scholars from acknowledging particular historical contexts, and lends itself to be used as a magical fix for complicated social problems such as climate crisis or demographic decline. Seen from an environmental justice perspective, such narratives may in fact be counterproductive. By turning away from animism as ontology towards an examination of practices of animating and de-animating, we aim to re-historicize the experience of enchantment, while challenging discursive constructions of "animism" as a core feature of a reified national culture. This allows us to reveal ideological motives, uncover hidden labor and psychological manipulation, and pay closer attention to issues of maintenance and disposal.

Aike Rots (Presenter), University of Oslo

Organized Panel Session Abstract:

This paper begins by highlighting the problems inherent in identifying ritual practices in Asian places as animism. It argues that the category functions in an academic discourse of differentiation, contrasting essentialized worship traditions with their imagined cultural and epistemological Others. Depending on the author, these Others may be "the West", "monotheism", or "modern capitalism". One problem of such binary oppositions is that they lead interpreters to idealize and dehistoricize Asian indigenous cosmologies and rituals, overlooking the fact that these, too, are shaped by modern colonialism and capitalism.

While "animism" is problematic, notions of animation, transformation, and deanimation are arguably more helpful for understanding ritual practices in Asian places, past and present. In her book *Mediums and Magical Things* (2021), Laurel

Kendall discusses ritual techniques for animating and deanimating objects in different Asian places. Building upon her work, this paper argues that the mediation and transformation of powerful non-human agency constitutes a core aspect of ritual practices in the region. It discusses four ritual techniques for animating and reanimating elements of the natural environment, including non-human animals: 1) deification (re-animating powerful actors by turning them into gods); 2) spirit mediumship (repairing relationships by animating non-human actors); 3) ritual care for dead non-human animals (a technique of de-animation); and 4) the attribution of moral and legal personhood to non-human actors (animation through discursive action). The paper provides examples of each, drawing on my ethnographic research on whale worship in Vietnam and Japan as well as secondary literature on other parts of Asia.

Yulia Frumer (Presenter), Johns Hopkins University

Organized Panel Session Abstract:

Contrary to the claims that Japanese people are naturally predisposed to love robots because of the animistic nature of Shintō, this presentation argues that the "love" of robots is a product of meticulous engineering. The discourse that ties robotics to Shintō traces back to the late 1970s, when the Japanese government began funding humanoid robotics research in an attempt to create a technological fix to labor shortages in the service sector, and when Japanese intellectuals attempted to reclaim a sense of national pride by casting robotics engineering as a national technology. The lovability of robots, this presentation argues, was a result of engineers' realization that service labor involves emotional labor. This realization required engineers to study human psychology and to learn how to modify robotic design to appease customers' emotional expectations. In other words, robots are loved not because of the inherent animism in Japanese culture, but because Japanese engineers learned how to animate inanimate machines. Uncovering human agency behind robots' lovability also exposes a series of ethical concerns. Design characteristics that tend to elicit positive responses often build on and reinforce gender biases. The illusion of automation conceals the need for maintenance and devalues human labor. And the preference for robotic labor over immigrant labor capitalizes on xenophobic tendencies. Denying human agency in animating the robots amounts to wishful thinking that lovable robots are going to "automatically" solve Japan's social ills without the need to resort to unpalatable reforms.

Jolyon Thomas (Presenter), University of Pennsylvania

Organized Panel Session Abstract:

Based on the record-smashing box office successes of such films as Miyazaki Hayao's *Spirited Away* and Shinkai Makoto's *Your Name*, some anime researchers

have posited a causal relationship between animism and animation. Citing the intimate relationships between humans, nature, and spirits that appear in these films, the researchers claim that these leading directors have tapped into an abiding "animistic" cultural substrate in Japan. Furthermore, because animism and animation derive from the same Latin root meaning "soul," these scholars argue that anime is animism (or at least that anime is an ideal medium for transmitting "animistic" values). My presentation takes a different approach, showing that "animism" is not an accurate analytical tool for studying anime. Animism is misleading in part because the term shrouds globally popular media in an aura of Orientalist mystique. But animism is also misleading because it focuses on media content while downplaying media form. Accordingly, I focus on animation as a process rather than animism as a noun. By describing the machines and techniques that filmmakers use to bring narratives and characters to life, I show that how anime is made matters at least as much as the messages animated films transmit. Thus, rather than making the ultimately unprovable claim that an ahistorical Japanese animism is revealed to audiences through anime, I show that how filmmakers encourage audiences to suspend disbelief provides a useful model for understanding how inert objects or images can be ensouled.

[Session #3172](#)

[Panel 104 Gender, Agency, and Chronospherical Play in Post/Modern Chinese World-Making](#)

Session Abstract:

This panel, comprised of pre-circulated papers, centers gender and agency in an exploration of how and why world-making—chronospherical play—functions as central project and problem for a notionally realist writer like Zhang Ailing (Eileen Chang), as well as recent Sinosphere creators working in hyper-realist (quasi-documentary) or fantastic (dystopian sci fi) modes. Starting from Karen Kingsbury's study of Zhang Ailing's unfinished 1944 tale about women in three generations of one family and how their stories do and do not inform one another's "worlds" across and in time, then moving to Jie Zhang's study of three essays in which Zhang/Chang developed the spatial dimensions of her own lived experience in and beyond the U.S., the discussion turns then to efforts of world-creation in the 1990s through current times. Xi Liu traces the ways in which female agency is explored, and traditional gender norms are renegotiated, in science fiction set in a technology-structured world: Jing Jiang studies director Wu Hao's investments in live-streaming and pandemic world-modes as dystopian figurings that portend the disfigurement of our shared "real" world: Jin Feng argues that pandemic conditions have become both setting and stage on which web authors and readers can practice positive forms of self-care, identity

exploration, and connection with the non-human in our worlds. Together, these papers investigate continuities and disconnects between the world-making practices of a foundational writer in 20th century modes of literary realism and world-making writers and filmmakers who are pushing at the borders of reality/realism in the PRC today.

Karen Kingsbury (Presenter), Chatham University

Organized Panel Session Abstract:

Zhang Ailing's sarcastic take on all things superficially shiny, "modern," Western-ish, and new, in her break-out work in 1940s Shanghai, can readily be aligned with her difficult relationship with a New Woman mother and a desire to set up a productive site for her own development as a literary rhetorician. The turns that development took, even in the short span between 1943 and 1945, show us that this was no mere reaction-formation, but a deeply agentic engagement with the past, a rocketing investment in retrospection that might not have been possible without the useful foil of all the many forms of newness in post-May Fourth China including, front and center, scientificism and its fictions. This paper investigates the most anterior of Zhang's family-history journeys, "創世紀," seeking to show how this plunge into the past solidified her grasp of the late-Qing era gender positions that laid the foundations of her own generation's social experience, even while that experience was actively undergoing reconfiguration by a magnetic force-field bearing the name "New."

Jie Zhang (Presenter), Trinity University

Organized Panel Session Abstract:

This paper studies three essays written by Eileen Chang in her later years in America. Only one of these essays ("The Return to the Frontier") was published while she was alive and the other two essays ("New England Is China" and "1988-"), both published posthumously, bookend thirty years of her life in America. These essays--one written in English, one written in English and then rewritten in Chinese, and the third one written in Chinese--were intended to reach different readers, but they all center on the temporal, spatial, and sensual experience of a female sojourner who has just arrived or awaits for another departure, or who finds herself "returning" to a place that she's never visited. While this literary persona may be read as an expression of Chang's cultural uprootedness, this paper focuses on how Chang actively plays it up for her imagined American readers while exploring the contingencies of her own bicultural (non-)existence.

Xi Liu (Presenter), Xi'an Jiaotong-Liverpool University

Organized Panel Session Abstract:

As one unique literary genre of "thought experiment", science fiction actively

engages with existing and potential crisis of human world: social, ethical, psychological, and propose hypotheses or imaginary solutions. Contemporary Chinese sci-fi writers also joined this trend of addressing different socio-cultural issues while imagining the development of science and technology in relation to the human world. One special “experiment” in Chinese works is on gender transformation and new gender politics. Traditional gender norms are negotiated while female agency are explored in representative works including “Jocasta” (1997) by Zhao Haihong, “Micro Era”(1999) by Liu Cixin, and “G Represents Goddess” (2012) and Waste Tide (2013) by Chen Qiufan. Strong and autonomous female figures are created in the technology-structured future or near-future world, such as female scientists, female governor of the apocalyptical world, “post-human women” and “female” cyborg, offering sophisticated inquiries into issues of future world-making, gender, technology etc.

The paper examines the following questions: How are women imagined to be empowered or disempowered by new (bio, IT, AI, etc.) technologies in the (near) future world? How is “female agency” related to nature, non-human species or machines? How are the utopia or dystopia of gender/sexual liberation represented? How are different post-human subjectivities constructed, and what are their relationships with gender? By answering these questions, this paper aims to disclose the current gendered textual politics in these works and elucidate the emergent post-human feminist rendering of the technological future in contemporary Chinese science fiction.

Jing Jiang (Presenter), Reed College

Organized Panel Session Abstract:

Wu Hao's *People's Republic of Desire* (2018), a documentary about the lives of live-streaming stars in today's China, illustrates and enacts technology's reshaping of the structure of feelings in ways that have direct impact upon both virtual and real worlds. These lines of representation are continued in the director's *76 Days*, a documentary about Wuhan's extended lockdown during the pandemic), another investigation into the cruxes that connect cinematic technologies and documentary impulses at critical moments in social experience. Wu Hao shares with many of his predecessors, such as Jia Zhangke, an aesthetic sensibility and a sense that the present in contemporary China is evolving at such a surreal speed, quickly into something bordering on the grotesque, that it needs to be properly memorialized for comprehension, as well as for the caution it still can afford us. These directors' world-making power of digital technology shows us how we are on the verge of fundamentally disfiguring, if not completely devouring, the world we have once known and found refuge within.

Jin Feng (Presenter), Grinnell College

Organized Panel Session Abstract:

In this paper I look at a group of “Doomsday” (mori or moshi) Chinese web novels that are set in an apocalyptic universe and have mostly spanned or serialized over the Covid-19 period from 2020 onward, creating a sort of live archive of pandemic life as it unfolds. By examining their shared characteristics in setting, plot arc, and character development, I argue that the current pandemic shapes the liminal space created therein and generates through these works an aesthetic of the ordinary. This unique aesthetic follows decades-long trends in Chinese web fiction on the one hand, while on the other finding inspiration in the extraordinary historical moment we live in, as rising popularism in China wages war against “pandemic orientalism” abroad. The Covid-19 pandemic has become both the background and staging ground for these Chinese web authors and readers to perform self-maintenance and explore the meaning of life, the essence of their identity, and even the boundary between human and non-human forms. Given Chinese web fiction’s immediacy to lived experiences, responsiveness to contemporary socio-cultural events, and the speed and scope of self-reproduction and proliferation in Chinese cyber space, these works can also offer some clue to the trauma wrought by and still unfolding in the current pandemic.

[Session #3197](#)

[Panel 105 Food Circuits and the Making of Economies in Modern East Asia](#)

Session Abstract:

Growing in nature and nurturing the human world, food links individual physique, socio-economic life, and environment. Rather than treating food as stable and ontologically discrete, this panel consists of three papers that explore how food—through its physical, discursive, and conceptual transformations—powered the making of national and transnational economies in East Asia. Following pollock and its transnational fishing in the long-neglected northeast of the Korean peninsula, Gene Kim’s paper reexamines the transformation of fishing-related lives and livelihoods and the circuits of trade and empire. Jing Sun’s paper discusses how a quantitative dietary standard was regarded as a convenient formula to calculate national food demand in interwar Japan. By defining food as calories, nutrition scientists and state planners envisioned a rational and efficient method to manage Japanese food production. With a focus on the socialist reform of fisheries and the collectivization of the fishing communities in the Gulf of Tonkin, Jongsik Christian Yi’s paper maps the metabolic circulation of human labor, wild plants as animal fodder, animal feces as fish fodder, and fishes as human protein. Such a circuit has enabled humans and nonhumans to withstand radical and unpredictable communal life. Drawing upon cases from Korea, Japan, and China, this panel demonstrates how production and consumption of foodstuffs reflect and inform

social-economic, ecological, and physical concerns in modern East Asian societies.

Gene Kim (Presenter), Harvard University

Organized Panel Session Abstract:

This paper focuses on fishing and commercial transformations in the transnational pollock (K. myōngt'ae) fishery in Hamgyōng Province from the late Chosŏn to the Japanese colonial period. I trace pollock's journey from the East Sea to the coast of northeastern Korea, to Seoul and other cities on the Korean peninsula, and then across Northeast Asia even to Tokyo, Osaka, and Shanghai. Through this, I elucidate both the longer history of anthropogenic environmental change in the East Sea and social changes in colonial Korea that were already underway in the late Chosŏn period but intensified after annexation in 1910. I show how lives and livelihoods centered around fishing were made fraught not simply by ethnic-based conflict but were subject to the intertwined caprices of climate and pollock, inflected not only by imperial expansion of markets but by pre-colonial continuities as well, and challenged by technological development alongside the persistence of traditional modes of fishing. I will further argue that the changes to pollock fishing and economy under colonial rule capitalized on the established popularity of pollock in Korea. To do this, I portray the practices of extracting and commodifying pollock in late Chosŏn Korea that endured into the colonial period and facilitated the rise of pollock as simultaneously a product and enactor of empire. In doing so, I center the long-neglected northeast of the Korean peninsula in the history of late Chosŏn and the Japanese empire and offer a view of the empire from the littoral and the sea.

Jing Sun (Presenter), University of Pennsylvania

Organized Panel Session Abstract:

"There are 70 million people in Japan and each person needs 2,300 calories every day. How many calories does Japan need?" At a training course on home cooking in 1922, Japanese nutritionist Takahira Hideo asked his audience the question above. When recurring food crises fueled people's anxiety about possible food shortage, the question symbolized a new approach to the food problem in interwar Japan. Suggesting a calculation of Japan's total calorie demand based on the dietary standard of 2300 calories per day, Takahira and his fellow scientists offered a nutritional weapon against Japan's potential hunger.

This research explores the social discourse of dietary standard and its policy implications in early 20th century Japan. Following the spread of knowledge regarding daily nutrient intake, numeration of food became common, and the quantitative dietary standard was regarded as a convenient formula to calculate national food demand. This marked the beginning of endeavors to apply nutritional knowledge to scientific and efficient management and planning of Japanese food

production. Advocates of such efforts believed a scientific calculation of national nutritional demand could help reduce unnecessary individual expenditures on food, plan national agricultural production, raise industrial efficiency, and accordingly safeguard Japan's economic prosperity.

This paper reveals an intimate link between nutrition science and Japan's food economy, which have so far generally been studied separately by Japan scholars. With the case of Japan, this study also looks comparatively at rationality and efficiency as goals of individual food consumption and state policymaking in the modern world.

Jongsik Yi (Presenter), Pohang University of Science and Technology

Organized Panel Session Abstract:

The Gulf of Tonkin, a seawater inlet of the South China Sea located between China's southwestern province Guangxi and northern Vietnam, may remind one of the infamous beginning of the American intervention in the war in Indochina in 1964. Long before the war, however, the gulf and fishes in it sustained Chinese and Chinese-Vietnamese (jingzu) villages whose life worlds are the focus of this paper. I pay especial attention to the socialist reform of fisheries and the collectivization of the fishing communities in the period between 1949 and 1966. This historical process created a broader metabolic circulation which encompassed human fishermen's brain and muscle, local wild plants as animal fodder, land animals' feces as fish food, and fishes, both caught and aquacultured, as a source for human protein. With limited material supports from outside, such linked metabolism was, in many cases, meant to be communally self-reliant.

Filling the gap in the literature on the history of the People's Republic of China, science, and environment, I trace how this metabolic flow was formed and sustained by grassroots communes and argue that the communal metabolism, although it was by no means affluent, enabled humans and nonhumans on the Chinese shore of the gulf to weather the revolution's radicalism and unpredictability.

[Session #3324](#)

[Panel 106 Remembering East Asia, in and out of Museums](#)

Session Abstract:

Our panel seeks to explore the topography of historical memory in East Asia, particularly in the field of museums, art galleries, and memorials. Through presentations, we aim to rethink the museum as a site of memory not limited to East Asia but in the global memory space. Moreover, our focus is not limited to the museum itself but the various agents around it, such as visitors, artists, and

memory activists. Kwon juxtaposes transnational museum visiting experiences to track how Japanese colonialism in Korea is remembered through the museum. Subjects are Korean visitors to the European history museum and European visitors to the Korean history museum. Seol finds this museum practice, a turn to the public, in the actions of Mao-era China. By examining the exhibition, collection management, and education, the study draws out implications on the communication of museums present day. Yoo also searches for the exchange of memories between two communities made in new transpacific memory space in the U.S. Memories of comfort women of Japanese colonialism and the Armenian Genocide interact with each other and built a monument and art exhibitions. Kim explores noteworthy Korean artists nowadays to contemplate how the crucial values of our lives and society can be remembered and documented in the Asian context. These works arouse us to think about the strength of art for our present and future lives. Concluding these four presentations, our session will provide the possibilities of crossing boundaries: genres, regions, and agents surrounding museums.

Gi-Jun Kwon (Presenter), National Museum of Korean Contemporary History

Organized Panel Session Abstract:

Visitors reshape their historical memories as they visit museums. They may learn something new, strengthen their memory, or revise what they believed before. These memories changes are more noticeable, especially when visitors are situated in an unfamiliar museum. In this premise, this study aims to analyze how colonial memories of Korea are remembered in museums of global East and West by visitors crossing borders. Korean visitors to the Jewish Museum Berlin on the one hand, and European visitors to the National Museum of Korean Contemporary History on the other hand, will be researched. Written remarks will be mainly dealt with because other methods, such as interviews, surveys, and participatory observation, influence visitors as they are being researched. The analyses will be done from two questions. First, what is the condition of visitors to remember the past in the museum? Writing is performative, as it affects how visitors organize their thoughts on the museum. Visitors utilize discourse strategies to express what they want to say in limited words. Where they write, the contact zone, also influences their way of remembering the past. Second, does the collective or social memory influence visitors remembering the past? It is said that there are no such concurrent groups of visitors. However, collective or social memory may affect what they want to see, and how they would like to appreciate the museum. Through the abovementioned inquiries, it is expected to see the topography of colonial memories in a museum and following museum practices.

Jaehee Seol (Presenter), University of Massachusetts, Amherst

Organized Panel Session Abstract:

Currently, "shared authority" is a critical concept of public history. To shift the public from mere audience to co-producer of history, public historians have employed strategies including oral history and participatory exhibitions. However, scholars have also questioned the extent to which historians can truly share their authority with laypeople in interpreting and producing histories. How much can practitioners rely on the public? When and how must practitioners intervene? This paper explores how museum workers' radical activities promoted public engagement in Mao-era China (1949-1976) and how these practices relate to the work of public historians today, in Asia and beyond. Since it was founded in 1949, the People's Republic of China (PRC) had proclaimed "the mass line (qunzhong luxian)" as a top priority. Championing the concept of "from the masses to the masses," the party-state encouraged institutions such as factories, schools, and museums to share their power with the public. Museum workers were trained to adopt the guidelines and methodologies of the "mass line," and they devised new practices to encourage people to actively engage with museums. The masses were not just an audience; they were encouraged not only to give feedback on the exhibitions but also to create exhibitions and excavate unearthed cultural relics themselves. This study investigates the process, legacies, and limitations of the PRC's mass line by looking at the museums' activities throughout the Mao era. The panelist will argue the Chinese experience offers the opportunity to rethink the meaning of public history in Asia and beyond.

Jiyeon Yoo (Presenter), Sogang University

Organized Panel Session Abstract:

This article is to address travelling memory of Comfort Women and politics of memory surrounding the history. Glendale, CA, is known as the most Armenian-populated city in the America. Armenian Americans have traumatic history - Armenian Genocide - as their collective memory and it functions to construct their identities. This background explains why the Glendale residents have erected the Peace Monument of Glendale from South Korea in 2013. Why Glendale? Armenians had to escape from their home during massacre and parts of them selected to leave for the U.S. The early community was in Fresno, but Armenian immigrants have gradually gathered into Los Angeles over time. The immigrants came to Glendale according to American and international political changes, and it played a key role to open the memory space. Also, Glendale and Palisades Park showed different strategies to build the solidarity with Comfort women history. The juxtaposition of memory encourages locals to understand, sympathize and support unfamiliar memory from distant area. Palisades Park city, NJ, is the first founder of Comfort women memorial in the America. However, they rejected to install Peace Monument, which is contrary to Glendale. Therefore, this

paper will reveal the difference between two cities and imply some significant points to remain memory solidarity tight. Lastly, the return of memory will be addressed. Annual exhibition for the history happens in Glendale, and it is produced by the same curator in Korea as well. Overall, this study will depict the landscape of multidirectional memory.

Mina Kim (Presenter), University of Alabama

Organized Panel Session Abstract:

This paper explores how Korean artists interpret our lives, memory, society, and environment while using specific places – museums and galleries. Compared to the long history of human existence on Earth, our lives have changed more rapidly from the 20th century to the present. With the development of science and technology, everything is speeding up, and sometimes the world is getting worse and busier than we intended due to excessive competition. As we reach the fourth industrial revolution era, we cannot deny that we are becoming more and more emotionally challenged. In times like these, the fields of culture and art provide a haven for the human mind, which is why art and culture are more important than any other period. Museums and art galleries offer places to have shared various ideas and emotions, such as the flow of the times, aspirations, religion, hopes, and anguish. The works of many Korean contemporary artists, including Park Hyesoo, Koo Donghee, Ham Yangah, and Choi Jeong Hwa, deal with things we take for granted in our daily lives or deliberately ignore or tolerate in our daily lives. Therefore, their re-created works that are remembered, preserved, and visualized remind us of the importance of everyday life, imprint human dignity, and urge reflection and countermeasures against today's environmental crisis. Furthermore, their art provides a place where people can feel, think, and empathize in concrete ways for the community of humankind to coexist and live in the coming future.

[Session #3425](#)

[Panel 107 Southeast Asia after COVID-19: Responses to the Pandemic and Their Legacy](#)

Session Abstract:

This panel focuses primarily on Southeast Asia to study how states and societies have responded to the COVID-19 pandemic and its implications. The first contribution by Ong opens the panel with a comparative analysis of policy responses to the pandemic in the region, providing an overview of the divergent paths of policy responses to the health crisis, proposing possible explanations for such variation and identifying possible long-term implications of the different paths chosen. The following two contributions focus on how these policies were justified to, and perceived by, ordinary citizens. First, Frassinetti and Sciorati analyze

government discourse about the pandemic, focusing especially on the role of moral values in reinforcing state legitimacy. Second, Fossati, Thomas and Thompson use original surveys to compare public opinion patterns in five countries (Indonesia, Malaysia, Philippines, Singapore and Thailand), analyzing new evidence on how ordinary Southeast Asians have conceptualized the pandemic and its implications in various areas. The remaining two contributions provide in-depth and contrasting studies of how the pandemic has affected the fortunes of specific social groups. Musikawong's contribution focuses on the plight of an especially vulnerable group, migrant workers in Thailand, and the challenges that increased the precarity of their economic situation during the pandemic, while Ernungtyas studies a group that has gained visibility and affluence during the times of crisis, namely self-proclaimed health experts in Indonesia's social media landscape.

Suan Ee Ong (Presenter), Research For Impact

Organized Panel Session Abstract:

Due to geographical proximity and trade links with China, Southeast Asian countries were among the first to be exposed to and affected by COVID-19. However, despite shared challenges including protecting population health and economic security, policy responses by national governments have been varied and remained so a year into the pandemic. This presentation will critically outline and compare the COVID-19 response approaches of four Southeast Asian countries, namely Singapore, Vietnam, Malaysia, and the Philippines. This presentation will explore these countries' policy responses from the perspectives of leadership and governance, public risk communications, health system preparedness and resilience, economic support and social protection, international aid and global health diplomacy, and the use of digital technologies for surveillance, monitoring, and information-sharing. We also discuss the region's multilateral response, with a focus on the actions and limitations of the Association of Southeast Asian Nations (ASEAN). The presentation concludes with an update on each of the four countries' COVID-19 policy responses, focused on post-acute pandemic phase public health measures (e.g. social distancing and movement restrictions, vaccination) and economic reopening.

Diego Fossati (Presenter), City University of Hong Kong

Organized Panel Session Abstract:

The COVID-19 pandemic has brought about important transformations in many spheres of human activity. As most countries are lifting stringent social distancing rules and travel restrictions, the most disruptive phase of the pandemic appears to have ended. What is the legacy of this period of deep transformation? This paper presents some findings from a book project that addresses this broad question with a special focus on three areas, namely democratic accountability, economic

management and health policy. For each of these areas, we draw from secondary sources and original public opinion surveys to analyze possible social and attitudinal transformations. Our empirical focus is on Southeast Asia, a region that shows an exceptional level of social, economic and institutional diversity, and our original surveys cover the five countries of Indonesia, Malaysia, Singapore, the Philippines and Thailand. For each, we present and discuss novel empirical evidence of how ordinary citizen reminisce and conceptualize the pandemic after its acute phase is over, and how they evaluate its multi-faceted implications.

Francesca Frassinetti (Presenter), University of Bologna

Organized Panel Session Abstract:

Academic debates on the politics of disaster management often fail to take into consideration the political messages constructed by state authorities to reinforce their legitimacy to rule. In this light, and aside from reports on best practices, the concept of “moral performance” stands out as a viable tool to address the far-reaching impact of the coronavirus pandemic on state resilience in Asia. The state often relies on narratives promoting moral performance to mitigate the risk of political contestation, which is expected to emerge if leaders are perceived to evade their responsibility to protect citizens or be unfit to manage crises. As the first epicentres of the outbreak, the cases of China and South Korea invite comparison, as they offer insights on how the adoption of certain narratives and images might have contributed to the successful handling of the first wave of infections. Building upon this evidence, the paper contributes to the debate on the coronavirus crisis as well as to previous research on disaster management in Asia. We emphasise the relevance of past experiences with national disasters in both countries (i.e. the SARS outbreak in 2002-03 in China and the Sewol ferry disaster in 2014 or the MERS epidemic in 2015 in South Korea) as strong motives behind the leaderships’ empathetic behaviours for the sake of moving away from the recognized negligence and/or mismanagement of their predecessors.

Sudarat Musikawong (Presenter), Mahidol University

Organized Panel Session Abstract:

As of 2019, Thailand has close to 4million migrant workers from neighboring Myanmar, Laos, Vietnam, and Cambodia, about half of whom are undocumented. The most recent 2021 Covid registrations in Thailand required of migrant workers increased the costs and complexity of procedures for regularization, which in-turn increased the exploitative practices by some brokers’ overcharging, employers’ excessive deductions, and government low-level corruption. In all, the situation has increased worker precarity. We will discuss findings from Mahidol Migration Center Social Lab’s project aimed at digital documenting, archiving, and addressing complex challenges in Thailand’s intersectoral dialogues and participatory research.

Our project is focused on shifting national-level discourse about employment industry and government practices, as well as migration policies and their implementation toward rights-based agendas. Our paper engages in the potential to co-produce knowledge (in the form of policy/research digital briefs), codesign policy recommendations, and co-produce media journalism workshops that highlight the socio-economic conditions, workers' rights and health challenges faced by migrants under Covid-19. The paper will also discuss the degree to which the local impacts of the program agendas were achieved and the limitations experienced in: 1) building local government connections with NGOs/CSOs and migrant leadership, 2) developing a depth of understanding by sharing of evidence and research co-produced (in the form of research and policy briefs at the social lab activities), and 3) engaging media digital journalists' and student-journalists' production in line with and for migrant leadership and migrant advocate NGOs/CSOs.

Niken Ernungtyas (Presenter), Universitas Indonesia

Organized Panel Session Abstract:

Social media, particularly Twitter, have a crucial role in health discourse and have become the main source of health information in Indonesia. In the uncertain period of the pandemic, health professionals have been active share information, updating the situation and regulations, explaining the case, answering users' questions, and combatting hoaxes through their personal accounts. Interestingly, the number of follower's health professionals on social media has increased, which indicates that health professionals are still perceived as credible and trusted sources to deliver health information and messages to the public. Social media and health professionals bring the public closer access to health information, and interactive and two-way communication. Moreover, health influencer has emerged and flourished on social media, not just medical doctor but also nurse, midwife, scientist, and health lifestyle enthusiasts. This study uses a qualitative approach with digital ethnography and in-depth interviews as a data collection method. Digital ethnography was conducted by following Twitter accounts that are identified as health influencers and capturing their online activities. The research reveals that health professionals' account on social media has transformed into microcelebrity. As the number of followers gained, the utilization of social media is not merely conveying health information. It expands to the economy as a paid-promote account and political action to influence public opinion related to public health policy.

[Session #3429](#)

[Panel 108 Transforming Citizenship: Patterns of Citizen-Led Movements in Japan and Korea](#)

Session Abstract:

The purpose of this panel is to examine the claims and practices of populations and spheres which have traditionally been marginalised in dominant forms of industrial citizenship in Japan and Korea. Specifically, it brings together papers which shed light on the practices and movements of migrant populations as well as of self-organised work and welfare provision by grass-roots citizens in the respective countries.

To different degrees, both Japan and Korea have been particularly vulnerable to post-industrial pressures due to the legacy of the developmental state led by political and economic elites towards the over-arching goal of economic development (Chang 2022; Kwon 2005). At the same time, these pressures have forced the respective governments to re-evaluate the dominant structures of citizenship. How have marginalised groups within these contexts engaged with their respective institutional frameworks? What are their objectives and how successful have they been in gaining society-wide support towards social change? What obstacles do they face? The papers in this panel will approach these questions from the perspective of citizenship as an ever-evolving practice through which actors claim their rights as full and equal participants of society.

By examining different cases between the two countries, this panel contributes to understanding about the patterns of citizen-led practices and movements in Japan and Korea. Moreover, these questions have significance beyond the two countries as many societies today seek to transform traditional forms of industrial citizenship in light of post-industrial economic and social conditions.

Sachi Takaya (Presenter), University of Tokyo

Organized Panel Session Abstract:

This presentation delineates how the reproductive citizenship of migrant women has been claimed, contested, and shaped in Japan for the past thirty years by focusing on the judicial cases of two categories of migrant women.

First, from the 1990s to the 2000s, migrant women who had an intimate relationship with Japanese men and had their child claimed their right of residence in Japan. Subsequently, migrant women and their child conceived out of wedlock with Japanese men took legal action for the child's Japanese nationality. Both cases were successfully granted residency rights or nationality based on "the child of a Japanese citizen" or those who nurture the child of a Japanese citizen. In these cases, women and children appealed their rights based on blood and familial relationships with Japanese citizens, which was admitted.

Second, in the 2010s, there have been cases of childbirth by migrant women under the temporary migrant program. In most of these cases, the fathers of the

children were also migrants. As the residency status of the women relates to their labor contract, they face difficulty regarding giving birth and rearing their child in Japan. The residency rights of the child are also uncertain, to say nothing of the impossibility of acquiring the Japanese nationality because of the country of jus sanguinis.

In comparing these two cases, this study investigates how the understanding of nation (Brubaker 1992) shapes claims by women and migrant rights movements as well as judicial decisions.

Sang Hun Lim (Presenter), Kyung Hee University

Organized Panel Session Abstract:

Cooperatives - self-organised and self-sustaining associations with democratic solidarity - have promoted citizenship among socially and economically marginalised groups by institutionalising democratic decision-making and pursuing social integration. On the one hand, as a 'school of democracy', cooperatives encourage their members to engage in major decision-making processes with equal voices. On the other hand, especially under neoliberalism and post-industrialisation, cooperatives assume an increasing role in social service provision and work integration in the universalistic welfare regime. However, democratic decision-making and social inclusion may conflict with each other. For economic sustainability, a cooperative requires committed and business-capable members. For social integration, however, a cooperative's membership should be as inclusive as possible. Then, how, or whether, do cooperatives possibly promote both organisational sustainability (participatory citizenship) and social inclusion (social citizenship) at the same time? To answer this question, this paper examines cooperatives in Korea - both for-profit worker cooperatives and non-profit social cooperatives. Cooperatives in Korea, which started in the late 20th century as solidarity movements among marginalised workers in urban slum areas, have rapidly been developing since the 2000s in the midst of compressed pressures for neoliberal marketisation and universalistic welfare state. Although the government has promoted cooperatives as third-sector agents for providing jobs and social services in the new welfare state, cooperatives have pursued economic self-sustainability and democratic solidarity. By conducting in-depth interviews with cooperative members and analysing documents, this paper will examine how, or whether, cooperatives in Korea reconcile organisational sustainability and social inclusion in their membership and governance.

Kyunghwan Kim (Presenter), Kangwon National University

Organized Panel Session Abstract:

Over the last two decades, although the formal rights of immigrants have gradually

improved in South Korea, the degree of social discrimination and exclusion experienced by themselves appears not to be significantly diminished. The aim of this research is to explore the discrepancy between the formal rights of immigrants and their praxis in Korean society in terms of the conditionality of immigrant rights. Specifically, it discusses whether and how immigrants are discriminated and excluded, and what brings about their lived exclusion experience. The conditionality of immigrant rights, the conceptual framework of this research, consists of four different levels— conditions of category, conditions of circumstance, conditions of conduct and conditions of front-line discretion. By presenting the analysis of qualitative interviews with immigrant residents in Korean society, the research contributes to highlight how conditionality operating at four levels affect the lived exclusion of immigrants, and thereby expand a limited body of knowledge on the legal and practical constraints over it.

Chikako Endo (Presenter), Osaka University

Organized Panel Session Abstract:

Worker cooperatives are drawing attention as more inclusive forms of economic organisation in light of multiplying social inequalities that have undermined the equal status of citizenship for many. While there are several prominent examples of worker cooperative networks around the world, the case of Japan is not as well known internationally. This presentation aims to clarify the features of the Japanese worker cooperative movement through an exploratory study about their development and current trajectory.

While Japanese worker cooperatives have historical roots in the pre-war period, the current system of worker cooperatives can be traced back to the 1970s when marginalised workers established self-managed productive organisations to maintain their productive participation and livelihoods. Since then, these worker-managed organisations have developed into a nation-wide network of worker cooperatives under an umbrella organisation called the Japan Worker Cooperatives Union. Due to the timing of their development, many of these cooperatives have expanded in the field of social services such as youth unemployment and care services, alongside government policies in these areas. Nevertheless, they have also maintained their identity as a social movement through their strong networks and centralised organisation.

How have worker cooperatives developed into a nation-wide network? What are their goals and strategies? This presentation will explore these questions through literature review, analysing publications produced by worker cooperatives, and in-depth interviews of coop members and activists. In doing so, it considers the political implications of alternative economic arrangements in a post-industrial context.

Hyunok Lee (Presenter), Yonsei University

Organized Panel Session Abstract:

This paper examines the experience of migrant single parents in South Korea. Marriage migration from China and Southeast Asia became visible in the 2000s in South Korea. While the number of migrant single parents increased over the last 20 years, they rarely gained attention. Through the in-depth interview of the migrant single parents, this paper attempts to offer an in-depth analysis of their experience in terms of their life courses. In particular, this paper focuses on their experience to access the public support programs for marriage migrants and single parents and explores how their sense of belonging is shaped and negotiated.

[Session #3443](#)

[Panel 109 Moving Forward: Japan-Korea Relations and the Future of Asia](#)

Session Abstract:

This roundtable is the first of the two-part summary discussion on the issues and challenges identified in the 3-year international public policy research project on “Peace and Human Security in Asia: Toward a Meaningful Japan-Korea Partnership” sponsored by the Korea Foundation. As two middle powers sandwiched between China and the United States, with a strategically similar outlook toward the Indo-Pacific region, developing robust and enduring ties with South and Southeast Asia is in the national interest of both. While the convergence of interests is palpable, the political will and design for partnership are as yet inchoate. Rising security tension in the region dominates discussions, often casting a critical light to the awkward questions about the bilateral relationship. However, enhancing Japan-Korea cooperation in non-traditional security issues is as vital for the region’s stable development, if not more than, military cooperation. The participants of diverse expertise and background in this roundtable aim to develop and mainstream the idea that Japan-Korea cooperation in NTS is indispensable for the region’s peaceful and prosperous future.

[Session #3582](#)

[Panel 110 The Curator’s Window: Transwar Memory, Mobility, and East Asian Diaspora, 1900s-1950s](#)

Session Abstract:

The sources that inspire historical inquiry are often the product of firsthand observations and evidence connecting us to the past. Focusing on the transwar and diasporic history of the Japanese and US Pacific Empires (1900-1950s), our panel explores primary sources as they are transformed into named collections at university libraries and archives. Significantly, we ask what such special collections

reveal (and omit) about early twentieth century transwar memory, mobility and East Asian diasporas. In addition, we consider how circumstances leading to these collections' appraisal, preservation, and dissemination influence historical memory and interpretation.

Exploring the trans-oceanic experiences of Masako Hachisuka, Annika A. Culver draws on exclusive access to the aristocratic Hachisuka family's private archive to assess how identities of gender, race, and class were negotiated during the Asia-Pacific War, US internment, and postwar recovery. Ann Marie Davis and Evelyn Seitz utilize the Thomas Gregory Song and Song Family Papers to consider questions of lineage and (il)legitimacy in colonial subjects vis-a-vis the dual constraints of Japanese imperial control and Neo-Confucian patriarchy in Korea. Drawing on these same collections, Trey Goodin examines the role of identity in transwar memory and mobility as manifested in the postwar memoirs and oral interviews with the Song brothers. Finally, Rebecca Corbett and Rika Hiro discuss an archival collection of Japanese posters to illuminate how institutional priorities play a significant role in preserving memory and making materials available for research, and the ups and downs in the life-cycle of a collection.

Annika Culver (Presenter), Florida State University

Organized Panel Session Abstract:

In mid-August 2022, Masako Hachisuka (b. 1941), last descendant of the Tokushima-area Hachisuka (daimyo) clan, invited me to Klamath Falls, Oregon to examine her personal archives. Her father Masauji (1903-1953), was a Marquis, world-famous explorer, Cambridge-trained zoologist, ornithological scientist, Emperor Hirohito's cousin, and Shogun's grandson. She contacted me in spring 2021, after seeing his images in the Austin Photographic Collection that I curate. Honoring her ancestors with a final archival home is Masako's goal; so is telling her story as an aristocratic Japanese woman constrained by duty, while desiring freedom to surpass expectations for her gender, class, and ethnic community. Masako and her family were constantly in motion, living trans-oceanic lives shifting between the United States and Tokyo, Atami, and Shikoku, spanning the early twentieth century to the present. Caught in the crosshairs of the Asia-Pacific War, US internment, postwar devastation, and Japan's economic boom, while subjected to aristocratic duties and strictures, Masako chose to bifurcate life between Japan and the US, where she negotiated multiple identities of gender, race, ethnicity, class, and sexuality. Letters, birth certificates, passports, marriage licenses, work IDs, and other items reveal complex choices in spaces where she selectively revealed or concealed her status. Near the WWII-era Tule Lake maximum-security camp, desert mountains and blue sky overshadow the storage facility caching family documents, photos, and letters, strikingly resembling barracks interning Japanese-Americans, including Masako's grandfather. How did

the archive land in a remote, largely Caucasian frontier town and how might it seek refuge in a university library?

Ann Marie Davis, The Ohio State University

Organized Panel Session Abstract:

Held in the Rare Books & Manuscripts Library at The Ohio State University (OSU) Libraries, the Thomas Gregory Song Papers and the Song Family Papers are comprised of family documents and memoirs in the form of published essays, blog post printouts, and handwritten journals. Née Song Che-tong (宋在東; 송재동), Thomas Song focused his writings on his family history in Korea, his childhood in Japan and Manchuria, and his experiences as a minority and immigrant in the United States. Containing personal correspondence, published family registers (jokbo), travel ephemera, and more, the Papers also bear witness to the unique ties that were forged between the collection donor, Anastasia Song (Thomas Song's daughter), and OSU Libraries.

Our paper explores the recent ingestion of these two collections at OSU in tandem with questions that were hence raised regarding Japanese imperial control, family agency, and gender in the early twentieth century. Specifically, we consider archival evidence that reveals the limits of Japanese colonial authority over matters of family lineage in Korea and Manchuria. Adding oral interviews (inspired by chance conversations with the donor) to the archival record, we highlight Korean authority in the maintenance of family jokbo. In turn, we also probe the limits of Neo-Confucian patriarchy as demonstrated in the case of Seo Jeong-ah (徐廷兒; 서정아; Seo Jeong-a), an elite Korean woman, medical doctor, and mother, who exercised her own agency against the Song Family patriarch to alter her children's legal status within the framework of the Japanese colonial system.

Trey Goodin (Presenter), Ohio State University

Organized Panel Session Abstract:

Throughout the 20th century, the Song family navigated the vicissitudes of imperialism, war, and exile. Members of the Eunjin-Song (恩津宋氏; 은진송씨) clan of Korea, Song Che-tong (宋在東; 송재동; Song Jae-dong) and Song Che-hong (宋在鴻; 송재홍; Song Jae-hong) were born in Tokyo to Song U-hun (宋禹憲; 송우헌; Song U-heon), a railroad engineer, and his wife Seo Jeong-ah (徐廷兒; 서정아; Seo Jeong-a). In 1934, the family relocated to Dairen, then a major port city in the puppet state of Manchukuo, after Song U-hun became a chief engineer in the South Manchuria Railway Company. It was here, in a historically Chinese city, under Japanese occupation, that the young brothers spent most of their childhood. Following the war, the family fled to Korea, and later, the boys migrated separately to the United States.

The Song brothers' childhood was marked by international intersectionality. Both

boys took three different names (Korean, Japanese, and Chinese) as a result of the complex political and cultural worlds in which they were raised. Using a collection of family papers, interviews, blog posts, and photographs, this paper explores how these two brothers remember their childhood as they reached the end of their lives. Their two recollections are largely different, as each faced unique challenges in regard to their uncertain place in the world. By examining how they looked back at their childhoods, we can take a glimpse into the process by which these two brothers understood their individual identities in terms of gender, ethnicity, and nationality.

Rika Hiro (Presenter), Scripps College

Organized Panel Session Abstract:

How does a unique collection of early twentieth-century Japanese posters, the majority of them promoting tourism via ocean liners and railways, including through the Japanese empire via the South Manchuria Railway, end up sitting neglected at a storage space in Southern California? Through the work of librarians and art historians, the collection has been activated through a student-curated exhibition, and while it has been accessioned as a physical archival collection and digitized, challenges still remain in terms of preservation and access. In this paper, we will discuss how institutional constraints and priorities play a role in making materials available for research, and the importance of advocacy by a historian or curator who recognizes the value of modern commercial design. We will also discuss how to use archival and special collections as part of teaching and expand the lens of mobility. While posters are intrinsically mobile as a medium, printed in large numbers and circulated widely, they helped penetrate nationalism and colonial ideology through the arrangement of text, color, and form. Furthermore, the presentation illuminates the journey that a collection must have in order to be preserved and curated and kept recontextualized for posterity.

[Session #3606](#)

[Panel 111 The Archive in Motion: Recording Public Histories and Private Affects through Technologies of Memory](#)

Session Abstract:

This interdisciplinary panel approaches the topic of archival research—its conceptualization, practical design, and ideological construction. The panel brings together insights from history, anthropology, film studies, and visual studies to examine the ways non-state archival practices can lead to critical understandings of official history and its others. In conceptualizing the “archive” as always in motion, always becoming rather than being, we propose taking the unfolding,

kaleidoscopic archive as the starting point of research into everyday preservation of memories. The panel speaks to the capacity of a wide set of documentation technologies to act as archival methods, among them portraiture and family photography, film, collected objects, sound recording, theatre performance, and networked databases such as the Geographic Information System (GIS). Luong's and Phumplab's contributions reveal how seemingly mundane identity and family photographs of ordinary people can offer a glimpse into the larger politics of race and ethnicity during the Second Indochina War. Zhang's paper shows how the films of Wang Xiaoshuai and Shen Jie serve as a filmic "archive" of private memories against the official narratives on China's land reform policies. Chen's paper explores the work of theater performers, GIS application engineers, sound designers, and urban planners in Taiwan, who create immersive guided tours as mobile archives of memories for neighborhoods facing urban renewal. Through these papers, the archive-in-motion emerges as an archive built on the way, which attempts not to "speak for" but rather, in the words of Trinh T. Minh-Ha, "speak nearby" the communities in question.

Morragotwong Phumplab (Presenter), Thammasat University

Organized Panel Session Abstract:

The image of the Thai ground forces, the Queen's Cobra Regiment (Chong-Ang Suk), in an anti-communist campaign was promoted on the front pages of every newspaper in 1967 with the theme of fighting for the nation. With images of families traveling to send Thai troops and a farewell ceremony at the Temple of the Emerald Buddha, the Thai government attempted to legitimize the deployment of soldiers to foreign battlefields. In contrast to the images of rank-and-file soldiers coming from the countryside and traveling alone on a journey, they had no idea how their fate in Vietnam would alter their lives. The mission of the Queen's Cobra Regiment elevated the importance of military service in Vietnam, and a year later, the Thai government increased the number of Black Panther Division (Kongphol Sue-Dam) from thousands to tens of thousands. Vietnamese residents' lives were altered by Thai troops' presence in Biên Hòa, just as it had an impact on many Thai soldiers who perished in combat, suffered injuries, and fell in love with Vietnamese women. The memories of rank-and-file differed from the perspective of state-generated memories. This paper examines photographs of "families" created in situ by Thai soldiers, but which may not have survived the war and displacement. Collecting photographs from Thai troops who participated in the war in South Vietnam between 1967 and 1972, it unpacks the manner through which the self-identified, amateur photographers mirrored their perceptions of life, politics, painful separation and farewell in a photographic archive of the bittersweet past.

Tram Luong (Presenter), Fulbright University Vietnam

Organized Panel Session Abstract:

Drawing from fieldwork in Cambodia among ethnic Vietnamese survivors of a 1970 pogrom against the Vietnamese minority, this paper explores the ways memories can be actively preserved in narrative strategies of purposive ambiguity, denial, and evasion. In detail, it unpacks the bodily technique of “to say as if not to say, to look as if not to look” as a practice among a number of Vietnamese-identifying informants in Cambodia who necessarily weighed memory preservation against continued systemic discrimination. Nevertheless, in developing a narrative strategy that hints at the presence of past violence without assigning conspicuous blame, survivors of anti-Vietnamese violence in the 1970s still managed to maintain the memories of war, displacement, and kinship fragmentation within the intimate domain of their homes. In this context of narrative unavailability, the paper suggests that memories of violence can be better studied through a multimodal and visualist approach, rather than a strictly discursive methodology. It concludes by illustrating such an approach through a visual analysis of two collections of identity photographs of ethnic Vietnamese people in Cambodia, created in 1958 and 2014, respectively.

Linda Zhang (Presenter), Fulbright University Vietnam

Organized Panel Session Abstract:

Wang Xiaoshuai’s 2014 thriller film, *Red Amnesia*, and Shen Jie’s 2013 personal documentary *Ghost Festival*, feature women—mothers, grandmothers, and former revolutionaries— from Guizhou province who lived through the tumultuous periods of Chinese socialism. These two films use their seemingly disparate genres and methods, whether it be horror cinema conventions or personal interviews, to threaten these women with the ghosts of their pasts. In this presentation, I find that these films refuse to give their main subjects or characters a position of legitimacy, with state agencies or the filmmakers themselves questioning the women’s personal memories or grasp of reality. This presentation draws on Gail Hershatter’s work on gender and memory in China, and Laura Marks’ concept of “intercultural cinema” to propose that these depictions of private memories and traumas serve as a suppressed filmic “archive” against official historical narratives. My analysis finds that memories of China’s land reform policies, the Great Famine, and the Cultural Revolution in these films are hazy, obscured, and repressed through the use of revolutionary music, stories of family vendettas, and also film lighting that swings between full illumination and complete darkness. Lastly, I find that the violence committed within the films—and the traumas uncovered—a gesture towards the incommensurability between the past and the present, socialist and post-socialist generations, as well as between personal memory and collective, state history.

Ying-Fen Chen (Presenter), National Taipei University of Technology

Organized Panel Session Abstract:

In the past decades, guided walking tours have often been applied in Taiwan's participatory planning and community design with the functions of introducing a community's specialties, promoting tourism, and advocating of environmental and urban justice. Generally, those guided tours would be organized by individual leaders or small groups of residents in the communities, who used simple visual aids like historical maps and old photos to share their own understandings of these neighborhoods' histories with participants. Even though they have begun to develop a varied approach of bottom-up historiography, these guided walking tours had limit to either reach more people or to effectively transmit their ideas to participants. Recently, the invention of technology cooperating with performance and sound design has brought new opportunities. This research particularly looks at a series of projects of alternative guided walking tours co-designed by a unique team that consists of GIS application engineers, theater actors, sound designers, and urban planners. In these tours, participants would feel immersed in the spirit of a community by following directions and sound effects of a GIS application downloaded on their smartphones to explore the neighborhood and a fictional story that is a collage of rarely told histories in this community. Through participatory observation and interview, I argue that the mechanism of this alternative guided walking tour boosts the participants' sense of the community by technologically archiving and representing the place's histories.

[Session #3611](#)

[Panel 112 The Many Faces of Asian Mary in Asia and the World](#)

Session Abstract:

The papers in this panel investigate different yet comparable forms of the Virgin Mary that have been represented, documented, and commemorated by Asian Catholics in modern times. Specifically, Song discusses the historical factors and distinct Madonna portraits bearing mixed features of Mary and Empress Dowager Cixi, with which he unfolds how Chinese Catholics venerated Mary on their own terms in a transitional society. Wang provides an anthropological account of localized Chinese Marian culture in Shanxi, which has been continually developed by local Catholic devotees through visual, textual, and oral media. Situating her study in 20th-century Korea, Han traces the historical roots of Mother Mary and expounds on how Korean Catholics venerated her as their patron through the periods of Japanese colonial rule and the Second Council of Vatican. Ninh takes a sociological angle to explore the Catholic diaspora as seen in the intriguing two-way motion of Our Lady of Lavang - the French model in Vietnam over the 20th century and the Vietnamese model becoming popular beyond Asia at the turn

of the 21st century. Lastly, Chambon tackles the complex public display of Marian images and statues in Singapore, which are mobilized, negotiated, and reconciled to voice many entangling theological, ethnic, and gender concerns across Catholic networks. In analyzing the varied forms of Asian Mary in Asia and the world, these interdisciplinary studies further bring forth broader questions on unity and diversity of modern Catholicism as well as its globalization and localization in historical, cultural, and social dimensions.

Gang Song (Presenter), University of Hong Kong

Organized Panel Session Abstract:

This paper examines a distinct set of hybrid style Madonna portraits made by Chinese Catholic artists at the beginning of the 20th century. It was a time when Catholic missions in China turned to a different direction in the aftermath of the Boxer Rebellion, and the Manchu court presided by Empress Dowager Cixi started to embrace Western culture in her last attempt to recover the Qing regime. These factors incidentally prepared an opportunity for the Catholic artists at the Tushanwan Art Workshop in Shanghai to experiment new modes and new styles of Marian iconography. Taking a closer look at the image-making process, which has been largely ignored or misinterpreted in previous research, I will discuss how these artists undertook sophisticated treatments in two subsequent Madonna portraits. They merged various parts of classical Marian icons and the most recent photograph/portrait images of Cixi to fashion an innovative synthetic artwork crossing the boundaries of Chinese and Western, religious and secular, and church and state. The imagery offered Chinese Catholics a preferred channel to express their devotional energy and sensibility towards Mary, particularly for her salvific power in times of adversity. While a duplicate of the first portrait debuted in the 1904 World's Fair at St. Louis, the second portrait was officially accepted as the model image of Our Lady of China in modern times. The portraits became effective media for Chinese Catholics to represent, document, and preserve collective memory of the Holy Mother featuring a mixed Western and Chinese appearance.

Xintong Wang (Presenter), University of Hong Kong

Organized Panel Session Abstract:

Shanxi Province in northern China is known for a long history of Catholic missions and many pilgrimages dedicated to Mary. This paper draws visual and oral materials collected from field visits to the major churches in Shanxi and examines a set of Marian images and venerations in local Catholic communities. With reference to relevant Western and Chinese archives, I will analyze the stylistic features, iconographic symbolisms, and religious functions of popular Marian images, including, for example, the Our Lady of Lourdes and Our Lady of the

Sacred Heart. Interestingly, some of these images are placed in traditional style Chinese palaces and pavilions. The seemingly incompatible juxtaposition suggests a complex mentality of Shanxi devotees under the dual influence of the universal Catholic church and native Chinese culture. Meanwhile, exemplary narratives from interviews with Catholic priests and ordinary believers will be analyzed to reveal their doctrinal understandings and personal experiences of Mary as the Queen Mother of all Christians. They have been told and retold by Catholics in Shanxi to document and consolidate their memories of Mary through generations. Using the analytical tools from visual studies and oral history, I will reconstruct an intriguing historical process in which one may see how modern Chinese Catholics relate themselves to Mary and (re)interpret her imagery, thereby exhibiting Chinese Marian devotions not only as an indigenous religious phenomenon but also an integrated part of the global spread of Catholic Christianity.

Jieun Han (Presenter), Sogang University

Organized Panel Session Abstract:

When Korea was liberated from the Japanese colonial rule on August 15, 1945, the Day of the Assumption of Mary, many Korean Catholics firmly believed that Mother Mary has been at work in Korean history. In response to the request of Bishop Laurent-Joseph-Marius Imbert (1797–1839) to make Mary of the Immaculate Conception the patron of the newly established Korea Vicariate Apostolic, Pope Gregory XVI (r. 1831–1846) gave his permission on the condition that the Korean Church should keep Joseph as a patron saint with Mary. During the time of severe persecution, early Korean Catholics showed a strong devotion to Mother Mary as the rescuer of martyrs and protector of those in hardship. As the French missionaries transferred the leadership to the first native Korean Bishop Paul No Kinam (1902–1984) in 1942 in order to prevent the church from Japanese domination, the localization of Mother Mary in sculptures and icons began. Since Pope Paul VI proclaimed that Mother Mary was the mother of Church as well as the mother of God after the Second Council of Vatican, the resulting documentation saw surging motherly image of Mary. Given this context, this paper explores the development of Korean Marianism in modern periods, focusing particularly on the memory and preservation of both global and local images of Mary.

Michel Chambon (Presenter), Asia Research Institute (NUS)

Organized Panel Session Abstract:

This paper explores and questions the public display of images and statues of Mary that one can find across a variety of Catholic sites in Singapore. By identifying artistic patterns, the specific use of space, the display of symbols with cosmological, ethnic, and gender significance, as well as the highly formalized

types of Mary which are institutionally recognized and promoted, we take this religious figure as an indicator to explore the composite and moving nature of Catholic networks, identities, and theologies in Singapore. While various Catholic actors emphasize the importance of unity and communion within ecclesial entities, the ways in which Mary is exhibited and venerated suggest that historical differentiation between competing clerical structures, ethnic identities, and dissonant theologies remain vivid today. Therefore, in dialogue with the vast tool kit of devotions offered by Catholicism, I argue that Mary stands as an essentially mobilized by religious actors to mitigate their competing and contradictory desires. Through the highly regulated and negotiated public display of Mary, Singaporean Catholics find ways to reconcile their search for change and preservation, unity and diversity, universalism and patriotism, and autonomy and submission.

[Session #3731](#)

[Panel 113 The Dynamics of Caregiving, Parenting, and Schooling of Transnational Families across Asia in a Digital Era](#)

Session Abstract:

This panel illustrates the dynamics of caregiving, parenting, and schooling of families across countries in Asia. Transnationality is conceptually used to frame people's migration and adaptation to new environments. Instances are four papers of: 1) Thai mothers in Japan raising their children from cross-cultural marriage, 2) Vietnamese migrants in Thailand negotiating to conserve Confucianism as their traditional ideology, 3) Myanmar migrants' adaptive strategies for bringing up their children, both living together in Thailand and those still residing in Myanmar, and 4) ethnic children in Thailand facing stigmatisation at school as an ongoing trend from their parent's generation. The papers show that migration encourages people in different groups to create a sense of home by sustaining family ideals and cultural ideologies through social media, which has proved to strengthen cross-border relationships and to create the digital family phenomenon. Remittance is also continually necessary in order to support caregiving and parenting of migrants' children. Furthermore, transnationality is conceptualized as a range of practices, from ideas and experiences shared on social media platforms among Thai mothers in Japan, ideologies conserved to represent a benevolent and traditional family by Vietnamese migrants, Myanmar migrants' parenting and schooling of their children amid the pandemic and the volatile political landscape, as well as ethnic children struggling in school which reflects the politics of ethnic identity in the Thai society. This panel will present the challenges faced by transnational families in the areas of caregiving, parenting, and schooling in a

digital era that require up-to-date policymaking to remedy.

Kuntida Sriwichian (Presenter), Global Studies Program, Sophia University

Organized Panel Session Abstract:

The digital culture is widely accepted as it affects every aspect of society. Recently, digital family studies have gained more popularity, such as digital mothering, digital citizenship, online dating, and digital family relationships. Based on documentary and online research, this study examines the family relationships among Thai mothers who are members of a particular Facebook group. Phenomenally, they use Facebook groups for seeking advice, exchanging information, and enhancing their self-esteem while living in a culture that is unfamiliar to them. Furthermore, they are able to negotiate their relationship as a couple and raise their children in a different cultural environment. Online community members report a greater sense of cultural inclusion and dependence. It is evident that there is a strong sense of belonging to the family and clan. Therefore, this study argues that the level of digital literacy, socioeconomic status, and Japanese literacy skills of the mothers play an important role in influencing the strength of the family relationship. Mothers who are unable to access online spaces or communicate in Japanese may experience difficulties compared to mothers who are able to do so. This negatively affects the quality of relationships between family members, as well as the quality of their lives in Japan. A further debate is that the influence of online platforms such as Facebook will increase in the digital age, thereby requiring digital literacy in this generation. As well as playing a significant role in child rearing, it also plays an important role in maintaining family ties.

Achariya Choowonglert (Presenter), Department of Sociology and Anthropology, Faculty of Social Sciences, Naresuan University

Organized Panel Session Abstract:

This article studies the negotiation in the practices of Confucian ideals of gender roles and masculinities in conserving traditional family structures expressing identities of Vietnamese men working in Thailand through the informal economic spaces embedded in the transnational networks. The researchers conducted transnational multi-sited ethnography fieldwork in Làng Thái Lan (Thailand village) in a district of Thanh Hóa Province, Vietnam, and two districts in Bangkok, Thailand. By joining a two-day journey of Vietnamese migrants and brokers from Thanh Hóa province to the Laos-Thailand border, the researchers inserted themselves into the informants' everyday lives. The fieldwork started in March 2019 and culminated in April 2020. However, the researchers continued to keep in touch and develop warm relationships with the groups until now. This study found out that migrant workers' remittances do not merely mean economic expressing

migrants' ability (tài) but also improve their social and cultural domains ((morality (đức), happiness (phúc), merit (lộc), longevity (thọ)) seen as Vietnamese identities as well as migrants' capitals. The processes of economic, social, and cultural capital conversions for life security indicates the cultural and social life goals seen through practicing the five ideals expressing identities mentioned above. These capitals shape new social orders in informal economies considered as economy of hope and gender equality in the Northern Vietnamese traditions of adhering to the patriarchal family structure. However, despite the Vietnamese-migrant-wives' enhanced economic power and husbands' international experience, which allows them to be broad-minded and tolerant of gender equality, its traditional family structures remained intact.

Busarin Lertchavalitsakul (Presenter), Department of Sociology and Anthropology, Faculty of Social Sciences, Naresuan University

Organized Panel Session Abstract:

Although Myanmar migrant workers have been residing in Thailand and contributing significantly to the nation's economy for decades, extensive studies regarding their family structures such as caregiving and parenting of children and related family members are still scarce. This paper investigates 17 families in the border cities of Mae Sot, Tak Province, and the municipal Chiang Rai, Thailand. It examines their adaptive strategies during Covid-19 and following the February 2021 coup in Myanmar. Research findings confirm the employment of cross-border trusted-network-based money transfers and family communication via telephone, internet and social media as a continually advanced method, which has already been widely presented. Less well documented are the areas of schooling and providing education to children, which are key to caregiving and parenting and are witness to adaptive strategies, especially during the pandemic and after the military took power and control of the national education system. An increasing number of migrant children can be found in Thai state-run schools, migrant learning centers, and informal schooling settings. Migrant workers have therefore created day-to-day negotiating practices in accordance with uncertain situations that unavoidably impact their transnational families on both ends of migration. This study argues that migrant workers' vulnerable and underprivileged statuses in relation to patterns and types of employment, ways of entering the country, and period of residence in Thailand are the main factors that affect how they care for and parent their children including dependent relatives, whether living together in Thailand or those being looked after by relatives in Myanmar.

Thannabhitr Rakmolaja (Presenter), Department of Social Sciences and Development, Faculty of Social Sciences, Chiang Mai University

Organized Panel Session Abstract:

From previous research, ethnic stigma is still widely present in educational settings, and they continue to have a strong influence on the students those who have different identities' perceptions; and on their performance (Crocker, Major, & Steele, 1998). Besides, research on the relationship between ethnic stigma and access to pre-primary education in Thailand is very limited. By interviewing government staff, ECE educators, and children's parents, this study intends to understand how ethnicity with stigmatization has affected on the parents and their young children of the ethnic minority groups through the experiences of pathway into and through the accessibility of their children's education. Furthermore, the parents' expectations toward the education system in Thailand from ethnic groups were examined. Preliminary findings show that one's ethnic identity has the impact on access to the pre-primary school education in Thailand. Moreover, the parents of ethnic minority groups have faced a Thai language barrier in communicating with educational institutions via text messages, especially during Covid 19 situation, as many of the guardians could not read and write Thai language. Some parents stated that their children asked the guardians "Who am I?" as it seems that they fall in-between nationalities. Some parents of ethnic groups also have experienced discrimination stating that they were referred as "Khon-Doi" (Hill tribe people), which means uncivilized people. In conclusion this paper makes suggestions to improve access to pre-primary education among ethnic minority groups and the way forward implementing human rights education in Thailand.

[Session #3779](#)

[Panel 114 Crisis and Disruption in Contemporary Chinese Politics](#)

Session Abstract:

This panel examines the changing landscape of domestic politics in contemporary China as the country has weathered a number of crises while Xi Jinping (re)centralized power. The four papers analyze how the Chinese state has managed political and economic disruptions due to the COVID-19 pandemic, 2008 global financial crisis, intensifying US-China rivalry, and looming economic slowdown. Each author adopts a different level of analysis to collectively provide a comprehensive view of the effectiveness of the state's responses: cross-national (Yasuda), central-local (Chan), corporate (Oh), and micro (Tsai) levels. John Yasuda explores how East Asia's regulators have returned to a paternalistic regulatory approach centered on the irrational investor in the aftermath of the GFC. Alexsia Chan, focusing on authoritarian crisis response, argues that the same sources of control that enabled the Chinese state to mobilize resources and people hamper the flexibility and nimbleness needed to adapt amid uncertainty during the COVID-19 pandemic. In the economic realm, Seung-Youn Oh provides an analytical framework for Chinese coercive economic statecraft through boycotts and

industrial policy and their impact on foreign businesses. At the micro-level, Chung-min Tsai posits that a gap between the government's economic policy and goals and financial technology companies' operational objectives explains why the sector has evolved quickly. Taken together after the 20th Party Congress, these papers show the political economy of crisis, disruption, and state response in Chinese politics.

John Yasuda (Presenter), Johns Hopkins University

Organized Panel Session Abstract:

Despite the marked transformation in E. Asia's financial systems, regulators continue to employ hard paternalistic approaches to their stock markets that are viewed as counterproductive to development. In contrast to explanations centered on fleetfooted capital, economic development, political patronage, and institutional comparative advantage, this article argues that the persistence of hard paternalistic regulatory practices can be explained by a regulatory vision - a common analytical framework to order complex uncertain environments that serve as regulatory first principles - centered on an irrational investor. This understanding of investor rationality is in marked contrast to a liberal market variant, which emphasizes a rational investor, and thus provides a distinctive comparative lens to understand regulatory behavior in a moment of global financial hybridization. The article explores how in the aftermath of the Global Financial Crisis, E. Asia's regulators have gone back to a trusted governing philosophy centered on a paternalistic state. The study draws on over 90 elite interviews of senior regulators, stock exchange officers, and market practitioners conducted in China, Japan, Korea, and Taiwan, from 2015 - 2019.

Alexsia Chan (Presenter), Hamilton College

Organized Panel Session Abstract:

What explains the Chinese government's differentiated response to the COVID-19 pandemic? This chapter argues that the same sources of control that enable the state to mobilize resources and people hamper the flexibility and nimbleness needed to adapt amid uncertainty. It analyzes how political priorities in a predominantly top-down system and experience with past infectious disease outbreaks shape the public health approach to COVID-19 and examines the response from late 2019 through mid 2022 in three approximate phases: early missteps and institutional impediments, rapid shift in response effectiveness, and top-down control and cracks in zero-COVID. Initial reactions were dispersed and incremental as local officials wrestled with how loudly to sound the alarms on the emergence of a new respiratory virus that seemed to be spreading. Beijing eventually backed a centralized, coordinated effort. The ramped-up response was effective, if authoritarian and heavy-handed at times. Since then, the scale and

speed of the state's ability to assemble testing, tracing, quarantining, and isolating capacity and other measures enabled China to generally enclose inevitable flare-ups in most of 2020 and 2021. But unyielding pursuit of dynamic zero-COVID policy through 2022 reveals a fragile flip side of dogged top-down control.

Seung-Youn Oh (Presenter), Bryn Mawr College

Organized Panel Session Abstract:

China has increasingly resorted to economic statecraft to advance its strategic goals as the world's second-largest economy, largest manufacturer, and the center of global supply chains. While US sanctions are formal acts of Congress, China's sanctions are primarily informal, including subtle exclusion of foreign firms from the Chinese market and unofficial state-led boycotts. Foreign countries and companies struggle to devise immediate responses in the absence of clear regulatory changes. This project provides an analytical framework of Chinese coercive economic measures and their impact on foreign businesses, focusing on short-term state-led boycotts and mid- to long-term vertical industrial policy. Through case studies of China's sanctions on foreign companies since 2017, the project argues the following. First, four factors impact the extent to which corporations suffer and recover from consumer boycotts—visibility, substitutability, availability of alternative sales routes within a sanctioning state, and alternative market destinations outside of a sanctioning state. Second, Beijing evaluates an industry's strategic importance to China and the nature of its trade relationship with a country when deciding to link economic sanctions with industrial policy measures for nurturing national champions. This corporate-level analysis demonstrates how Chinese sanctions are turning today's "China Fever" into tomorrow's "China Fear."

Chung-min Tsai (Presenter), National Chengchi University

Organized Panel Session Abstract:

Technological development has facilitated the financial activities and improved market efficiency. Accordingly, the industrial structure, operation, and management in the financial sector have greatly changed. Online payment has developed rapidly and replaced the traditional cash payment. The driving force is the combination and development of finance and technology and the introduction of destructive innovation. Nonetheless, there exists a contradiction between the state regulation and industrial development. For the financial institutions, it is necessary to adopt financial technology (Fintech). The state banks have cooperated with high technology companies and have provided more diverse services. The private sector has also expanded enormously and monopolized the market. Hence, the central authority has announced the corresponding regulations but resulted in conflicts. This article aims to explore why the Fintech sector has quickly evolved in China.

How have the private Fintech enterprises survived and become dominate actors in the Chinese state led financial sector? What has resulted in the contradictory situation? This article argues that the key lies within the gap between the government's economic policy and goals at the micro-level and the operational objectives of the Fintech companies at the micro-level. It also clarifies the Fintech development within the socialist regime and proposes a political economic analytical framework.

Session #3783

Panel 115 Archive As Method in Literary Writings:Case Studies of South Korea, Taiwan, and Hong Kong

Session Abstract:

Fiction and documentation, two words that seem contrary to each other, came together in recent literature in Asia. We can easily notice the archival turn in different fields of studies in order to approach stories that institutional power and cultural hegemony buried. As Alice Yaegar Kaplan once puts it, archives “cross over, multiply, intertwine,” when the act of documentation lies on the materiality of data, documents, and information, what kinds of intersections happen when using archives in fictional writings? In our panel, questions flow: what is the relationship between archives and fictional writings? How do archives -- as an institution and in itself a subject -- intertwine with fictional narratives? More importantly, what kind of possibilities have been opened up when we take archives as a method to create and study literature? Chih-chi Weng analyses how does transitional justice achieved through the fictional articulation of oral history records and government reports in Han Kan and Lai Hsiangyin's writings. And Na Yen, turning her focus on tales of Luting in local archives, explores the local knowledge construction as a counter-narrative towards the colonial government's documentation of Hong Kong custom. Last but not least, Li Mei Ting presents her case studies of the experimental fictional non-fiction of Wan Bik-wan, which queer the government reports and news reports of the 1966 and 1967 riot to set a conversation with the politician and activist Edward Leung Tin-Kei's case in the post-umbrella movement.

Chih-Chi Weng (Presenter), National Taipei University of Education

Organized Panel Session Abstract:

Both South Korea and Taiwan experienced authoritarian regimes and ushered in democratization in 1987. During the period of transitional justice in the two countries, the historical archives were continuously being built and opened by the government and private sectors one after another, and this fact thoroughly influenced the writings of Han Kan and Lai Hsiangyin. Archives not only manifest

power and disseminate knowledge, but they also contain memories of the past. When literature utilizes the source materials from these transitional justice archives and produces related stories, we may ask: What is the relationship between archives and literature? Is it a re-creation, a representation, or a recollection of untold memories?

This presentation aims to make a comparative reading of the Korean Writer Han Kan's "Human Acts: A Novel" and the Taiwanese Writer Lai Hsiangyin's "White Portraits". These authors claim that they used archival knowledge to complete their novels. The authors believe that archival knowledge is important to their literature. Thus, this presentation will respond to the questions in the previous paragraph by discussing several related questions: Why does the existence of a transitional justice story require archival knowledge? How can we discover the differences of transitional justice in Korea and Taiwan through literature? And how are the archival materials used in Han's and Lai's novels different?

Na Yen (Presenter), Academia Sinica

Organized Panel Session Abstract:

Recently, Luting, a half-human half-fish mythological character, has become a significant symbol for constructing identification as a Hong Konger. Contemporary Luting narrative reconstructs history of "original inhabitants" from mermaid mythology to Tanka of Lantau Island, implying Hong Kong's centurial history under the great power coercion. Through the Luting narrative before the 18th century, this study will inspect how the amphibious "heterogeneous" provokes the contradictory love-hatred mentality of humankind and how the sea-based "heterogeny" survives under the centralistic empire.

Prior to the Qing Dynasty, literature recording Luting were mainly found in note and chorography. From the Tang Dynasty's Lingbiao Luyi, Song Dynasty's Tai Ping Guang Chi, Lingwai Daida, etc., to Ming Dynasty's Tianxia Junguo Libing Shu presenting differentiation of the heterogenous and heterogeny as well as the choices of expulsion, conquering, engagement, or coexistence all imply the anxiety about "hospitality." The Qing Dynasty's Lingnan Cong Shu and Guangdong Xinyu employ narrative of nature science (bowu) to combine the figures of Luting, pirates, and Tanka. Between the historical writing and fabricating yet in the diversified aspects of official history, artistic representation, local knowledge, and folklore, this study expects to not only provide the contradiction in the viewpoints of land towards ocean and island implied within the Luting narrative but highlight how the "absence of Hong Kong" in the official document makes the Luting narrative open space for contemporary Hong Kongers to construct local history through fabrication.

Mei Ting Li (Presenter), Chinese University of Hong Kong

Organized Panel Session Abstract:

As Jacques Derrida reminds us: the archive is nothing about truth but narrative, in which the authority of narrating is the key. Preserving history does not necessarily guarantee the truth, as documentation is a highly selective action that filters unnecessary materials according to the government and ruling class agenda. The question of authority is even more complex in colonies as records of a colony are held in the governors' hands to set up their colonial epistemology. Wong Bik-wan, a local writer who is well-known for her unique style of writings with expressive emotions and intention to reach the hidden side of history in contemporary Hong Kong literature, published two novels and one artwork to attempt experimental writing of "fictional non-fiction" in approaching the history of social movements in the British colonial period of Hong Kong.

This paper aims to examine the fictional non-fictions of Wong that involve oral history materials, newspaper coverage and government reports of the 1966 and 1967 riots. By analysing Wong's strategies of intertwining non-fictional records with fictional lines and her extraction of the emotional expression of those activists, this paper suggested that Wong proposed an alternative approach to the invisible side of history that addresses emotions and affects between individuals and the collective, public and authorities, local and national.

[Session #3791](#)

[Panel 116 Art and Memory-Making in Cold War Korea](#)

Session Abstract:

The Cold War has never ended in Korea. Historian Heonik Kwon (2010) has argued that the Cold War did not end at the same time for everyone everywhere. In contrast, sociologist Hyun Ok Park (2015) has claimed that North and South Korea is already unified in the capitalist flow of goods and people. This panel extends to the artistic and cultural analysis: how does art shape and reflect our understanding of the Cold War?

This panel explores the role of art in the memory-making of Cold War Korea. We bring together papers that discuss how multimedia art in North and South Korea has ramifications for the ongoing politics of memory. For example, Park brings conversations with artist communities as analytical methods to theorize how the Cold War becomes a personal memory. Lee draws on memory and sound studies to consider the DMZ soundscape as a transferential space in which sounding memories, cultural trauma, and individual positionalities are mediated and negotiated. Bergendorff explores the production of collective memories through panorama painting based on documentary photographs and films documenting conflicts from the Korean War to the Arab-Israeli October War. Gabriel examines the emerging performance artist and photographer Jo Seub's produced a large

C-print titled Do Bring Seub Back: an iconic image of the student activist Lee Han-yeol being struck by a tear-gas grenade canister during the 1987 June Democracy Movement. By bringing together art historians, film scholars, and ethnomusicologist, this panel contributes to the multidisciplinary understanding of the Cold War present.

SaeHim Park (Presenter), Duke University

Organized Panel Session Abstract:

Auto-theory refers to the feminist artists' use of autobiography in thinking, writing, and remembering the difficult history. Since the end of Korean War, the United States military bases occupied the peripheral outskirts of South Korea. The extraterritorial rights granted American soldiers an immunity from local jurisdiction that resulted in countless rape, sexual assault, and murder. As "sex among allies" (Moon, 1997), the state-sanctioned violence account for the continued lack of 'official' museums and memorials today. Instead, what remains are the nameless cemeteries of deceased sex workers, abandoned buildings of brothels, and the ruins of medical detention centers that confined sex workers.

This paper attends to how feminists today artistically engage with the ruins of U.S. military violence. I examine a rich breadth of digital and audiovisual art that emanate from the camp-town spaces: fantasy-documentaries; cinematic Virtual Reality; songs; and dance performances. I deploy as analytical methods my conversations with artists and their autobiographical writings: dance performances at the ruin in the film *Tour of Duty* (2012); a women artist collective's exhibition at the ruin (2018); the artistic refunctioning of a bar into the community museum (2019); and the cinematic virtual reality of the ruin in the film *Tearless* (2021). In so doing, this paper demonstrates how feminist artistic practices bear powerful witness to the process of witnessing the atrocities in the Cold War present.

Jeongin Lee (Presenter), University of Texas, Austin

Organized Panel Session Abstract:

The soundscape of the DMZ not only provides a unique context to examine the multivalent nature of the inter-Korea conflict, but also implies how sound manifests, witnesses, represents, and/or masks wartime violence. Based on my ethnographic fieldwork, this paper investigates the role of musical performances in the memory-making process among individuals in the Korean DMZ. In this project, I listen to the DMZ soundscape and trace sonic evidence and resonances. By exploring the complex layers of the DMZ soundscape between the two Koreas, this research attempts to address how sound could affect individuals to establish a sense of a place and memories. More specifically, this paper explores how wartime experiences are shared and represented through the musicking process and how memories are re-enacted, re-owned, and re-interpreted by the participants. In this

process, I put an emphasis on the performativity of “listening” to highlight further the individual agency and the affective nature of sound to explore how the DMZ soundscape affects a group’s cultural memory of events layered with violence and trauma. Drawing on the concepts of “sounding memories” and “mnemonic imagination” (Keightley and Pickering, 2012), derived from memory studies that are closely tied to phenomenological understandings of socially shared memories, this paper further pays close attention to the entanglement between the formation of socially shared memories and sonic representations of cultural trauma. In so doing, I argue that the DMZ soundscape serves as a transferential space in which sounding memories, cultural trauma, and individual positionalities are mediated and negotiated.

Karlee Bergendorff (Presenter), Duke University

Organized Panel Session Abstract:

Socialist realist artworks have often taken inspiration from documentary photography and film, as was the case for the artists of Paekho Trading Corporation, the second largest art studio in North Korea. A balance of creative elaboration and carefully researched images based on war photography were used by Paekho artists for both domestic painting projects like Taejon Panorama, depicting the Korean War, and international projects like the October War Panorama in Egypt, representing the Fourth Arab-Israeli War of 1973. In both artworks, viewers are positioned within the painting on a rotating platform taking in the specter of a painted war scene based on familiar imageries. By using recognizable scenes from Egyptian-state documentaries on the October War, Paekho artists were able to combine North Korean and Egyptian iconographies of war. North Korean artists drew visual parallels of global Cold War era division from the Korean Peninsula to the Middle East through museum creation. The October War panorama is one instance of a broader international project undertaken by North Korean artists to commemorate distant conflicts and bring methods of memorialization into accordance with one and other. This presentation suggests that the use of documentary photography and film as source material was important for Paekho artists’ attempts to solidify their visual narratives as historical fact. Overall, the talk examines the political and cultural implications of how panoramic socialist realism functioned as a tool for the construction of nationalist aesthetics and collective memories amid Cold War era division.

Douglas Gabriel (Presenter), Seoul National University

Organized Panel Session Abstract:

When in 2002 South Korea co-hosted the World Cup with Japan, an extraordinary outpouring of nationalism ensued. Red t-shirts bearing the slogan “Be the Reds!” in support of the Korean team’s Red Devil mascot became omnipresent. From red

banners to red face paint and even contact lenses, Koreans every age group sought to unite themselves through visual markers of fandom and national pride. Reflecting skeptically on this phenomenon in the immediate aftermath of the event, the emerging performance artist and photographer Jo Seub produced a large C-print titled *Do Bring Seub Back* in which he restaged an iconic image of the student activist Lee Han-yeol being struck by a tear-gas grenade canister during the 1987 June Democracy Movement. In Jo's reenactment, the martyr for democracy is dressed in a Red Devils shirt and is positioned in Gwanghwamun Square, which had acted as the heart of public gatherings during the Korean team's World Cup matches. By merging the two discrete historical moments, Jo unpacks the irony of the fact that, only fifteen years earlier, the image of the red devil had been used primarily to demonize North Korea in media broadcasts and textbooks. Rather than accepting the idea of a historical break between the experience of authoritarianism in the 1980s and the intensification of globalization in the early 2000s, Jo suggests a condensation of these moments. A lingering fear of the communist other is shown to be transmuted into a *jouissance* of ethnic homogeneity expressed through a mass athletic spectacle.

[Session #3802](#)

[Panel 117 A Re-Imagination of Gendered Bodies and Consumption Practices across East Asia](#)

Session Abstract:

The panel examines the flows of gendered roles, bodies, and practices as embodying the potential to prompt a re-imagination and reformulation of subjectivity, both at individual and national levels. We rigorously engage with media and social phenomena in Japan and South Korea from disparate time periods ranging from the 1800s to the contemporary era. Although scholars from various disciplines have done impressive research theorizing gender identity and sexuality in East Asia, much of this scholarship has tended to focus more generally on defining their problematic presence in a specific regional context of geopolitics and social hierarchies, thereby less specifically on how social roles and bodies are gendered at the individual level of the reception of cultural products. What is the relationship between an individual and/or public imagination and gendered consumption, circulation, production, and intermedial relations of East Asian cultural boundaries? How do discourses of gender and sexuality intersect with the imaginary space of emotion, intimacy, anxiety, and expectancy; and how do they help us interpret the hegemony of modernity and the cultural logic of consumer capitalism in an increasingly globalized context? Collectively, all four presentations explore the queer, gendered, and emotional production, circulation, and consumption of perverse bodies, objects of desire, and intimate resonances in

Japan and South Korea.

Kandra Polatis (Presenter), University of California, Santa Barbara

Organized Panel Session Abstract:

Women appear as phantasmagoric figures during great societal change. As scholars have noted, figures such as the Modern Girl and the “Good wife, wise mother” served as cultural constructs to alleviate or contain concerns about shifting gender roles in Meiji and Taishō Japan. At the same time, stories of monstrous women that circulated during this time demonstrate the inability of these figures to contain gendered anxieties. My presentation examines a different cultural construct – namely, the figure of the beautiful woman on the dissection table – that horrified and enchanted journalists, novelists, and anatomists alike.

I follow the figure of the lovely corpse through newspaper articles that detail the “poison woman” Takahashi Oden’s execution and dissection in 1879. She also guides me through the fictional pages of Mishima Sōsen’s 1907 short story “Dissection Room” and Harumi Ryō’s 1930 horror novel *Dissection of a Virgin*. While the practice of dissection was coded as masculine and rational, I argue that the idea of women cadavers both allured and confused the public. Indeed, women’s corpses served as repositories for apprehensions about shifting scientific frameworks, changing gender roles, and the state’s increasing control over the body. The discourse surrounding women’s corpses on the dissection table – whether depicting them as objects of desire, anxiety, and/or scientific proof – demonstrates that the impact of dissection stretched far beyond the laboratory and into the public imagination.

Ryan Moran (Presenter), University of Utah

Organized Panel Session Abstract:

As scholars have noted, gender roles are not a priori given. Rather, gendered subjects learn to follow scripts for gender ideals. In this paper, I examine the role that the life insurance industry had in this process in modern Japan. Through objects such as a mortality table or customer tales, insurance salesmen promoted a particular vision of responsible masculinity. The interwar period was one of repeated moments of instability. The 1920s saw repeated economic crisis, the Great Kantō Earthquake, and then the 1929 global depression. During a period when the world seemed to be anything but stable, companies offered insurance contracts as a means by which customers could control their own destiny. Through their usage of data, the insurance industry presented itself as a force that could manage future contingencies. In this discourse, customers could choose to join the aggregate community of insurance customers, through which they would engage in the affective work of supporting each other. Companies, in other words, attempted to present a vision of the future as a space of increasing prosperity for those

customers who could properly manage their habits of daily life and purchase a life insurance contract. The insurance contract and the sales process would thus become a space for creating and promoting a particular bourgeois vision of upward mobility for males who acted as responsible patriarchs.

Min Joo Lee (Presenter), Indiana University-Bloomington

Organized Panel Session Abstract:

My presentation explores the depiction of cross-dressing (nam-jang-yeo-ja) in popular Korean television dramas. Korean television dramas featuring cross-dressing characters have garnered popularity not just in Korea, but around the world. While some viewers enjoy watching these dramas, others criticize these media as queerbaiting entertainment that exploit queerness for financial profit. I push back against those who contend that Korean television dramas are simply queerbaiting entertainment. The nation's strict censorship of depictions of queer intimacy disincentivizes queerbaiting and therefore makes it an inadequate framework for interpreting cross-dressing in the television dramas. I propose "feminism fit for purpose" an alternative framework to analyze the dramas because it allows critical analyses of the television dramas while also contextualizing them within the long history of cross-dressing that existed among Korean women. Using Korean feminist theories, I compare and contrast the historical accounts of women's cross-dressing that appear in Korean newspapers published between 1920s and 1950s to the depiction of cross-dressing female protagonists in twenty-first century Korean television dramas. I argue that, for decades, Korean women used cross-dressing to problematize heteronormativity and patriarchal gender hierarchy and that the cross-dressing protagonists in the fictional television dramas do so as well. I challenge widespread misconception that feminism and queerness were exported from the West to Asia by demonstrating how, in Korea, cross-dressing and depictions of it have been culturally accepted as a covert method of women's empowerment and socially acceptable form of queer performance.

Jahyon Park (Presenter), Indiana University-Bloomington

Organized Panel Session Abstract:

In this paper, I shed new light on the rise of affective male audiences in the digital media landscape and its relationship to changing modes of masculinity. I do this by focusing on the reception of a new cultural form of web-based cartoons known as webtoons. Webtoons became popular in South Korea and have quickly spread to other Asian countries and even to the USA because of the active participation of media users through taetkŭls in the comments section. This new format of reception through taetkŭls not only visualizes the participation of audiences in reception practices but also elicits their emotional reactions. I

propose that the taetkŭl space, which mediates relationships between the media and audiences, should be addressed as a new space of communication, based on affectionate bonds and sympathetic imagination that encourages men to develop their emotional responses as active agents in reception, and even enables them to weep while forming emotional attachments to media content. Male webtoon viewers shed tears through the affective form of communication despite the widespread Asian belief that men should not express emotional reactions in their everyday lives. Men's tears and emotional reactions have been relatively neglected in the reception practices of various media forms. This new intimate form of communication in the virtual space of taetkŭl ultimately has helped create a community of male audiences, and this, in turn, has led to a new discourse on men's tears in relation to the new media webtoon.

[Session #3804](#)

[Panel 118 Camptown Mnemoscapes: Embodied Memories and the Politics of Repair](#)

Session Abstract:

Our panel examines the memories obscured in the history of US camptowns in South Korea. They comprise of black soliders, gay/trans sex workers, sex workers with chronic pains, and the land left after the closure of US military. Jung Joon Lee's "Black Countervisuality" and Soo Young Kim's "Unregistered Memory, Fragmented Archive" of gay/trans sex workers in US camptowns, present complex and intricate intersections of race, gender, and sexuality in camptown memories. Locating sex workers and land as a focus of analysis respectively, thinking together Hyesong Hwang's attention to the chronic bodily pains and Hosu Kim's interests in the ecology of camp/towns illuminate an urgency of ecological analysis of camp/town lives. The panel's interdisciplinary composition of visual studies, trans studies, feminist critique of ableism, and ecological approaches to the US camptowns in South Korea will offer a generative discussion of this year's conference theme, Asia in Motion: memory, preservation, and documentation, around the US camptowns.

Jung Joon Lee (Presenter), Rhode Island School of Design

Organized Panel Session Abstract:

Gendered and racialized representations of Korean camptowns, and readings of these through the geopolitics of the Asia-Pacific, typically capitalize on the hypervisibility of Blackness to turn the Black subjects into the manifestation of American imperialism and gendered violence. This, in turn, presents Korean camptown women as symbols of a racially violated nation. This paper problematizes such gendered and racialized rhetoric through an analysis of the Black worldmaking taking place vis-à-vis trans-Pacific experiences in the face of

de facto segregation and anti-Black racism both at home and in Korean camptowns, despite the integration of the U.S. military in 1948, as presented in Toni Morrison's 2012 novel, *Home*, and Kang Yong Suk's 1982 photography series, *From Dongducheon*. This analysis centers Black countervisuality (Mirzoeff, 2011), considered alongside what Tavia Nyong'o refers to as the cinematic capturing of "a certain fundamental criminality that accompanies being-sent" in reading Blackness (2017); and the doubly diasporic undertaking of Black GIs "being-sent" to military bases in South Korea. It also takes into account the erasure of Blackness - the paradoxical hypervisibility which renders the Black subjects of camptown representation "un-visible," per Ralph Ellison -- as a tactic for suppressing scrutiny over camptown racialization and the subsequent visualization of that Blackness, with all its contextual caveats and repercussions regarding the status of Blackness among and as a stand-in for "Americans."

Sooyoung Kim (Presenter), Emory University

Organized Panel Session Abstract:

Gay/trans individuals have provided sexual and intimate labor for U.S. and U.N. G.I.s in Itaewon, the largest Camptown in Seoul, before the 1960s. However, between the predominant historical account for the U.S. Camptown and the queer history in the Korean peninsula, their historical presence was forgotten. Both historical accounts don't allow space to remember them. Or, rather, specific epistemic grounds and political desires surrounding them precondition the impossibility of trans Camptown history. This research traces back the forgotten memory of gay/trans Camptown sex workers. Relying on the emergent field of trans of color critique, trans historiography, and queer scholarship on archive and temporality, this research reimagines and revisits the fragmented and neglected trans archive buried under criminal records, anti-trans/queer narratives, photographs, and trans autobiographies. This research suggests a new epistemological ground to address and remember the history of trans sex work. Furthermore, it presents an alternative mode of archives that embraces ephemerality, unexpectedness, and absence to challenge the archival authority and open up a possible space for trans memory despite the persistent condition of its dislocation. How can we trace gay/trans sex workers' lives in Camptown? What historical and epistemological conditions produce the collective omission of them? What methodology enables scholars in different fields to engage in the orthodox mode of writing, preserving, and reading archives? And foremost, what new horizon of possibility emerges in this act of remembering?

Hosu Kim (Presenter), City University of New York, College of Staten Island

Organized Panel Session Abstract:

The Pentagon's flexible strategy of global posture in Asia-Pacific combined with

Land Repatriation Movements have finally led to the decommission and return of 70 US military installments in South Korea. Once completely off-limit to South Korean nationals, the return of decommissioned US military posts has symbolized home returned, drawing multiple actors on their political, economic, ecological interests of repair contested and converged. Amidst reparation movements appear former US military prostitutes' lawsuits, biracial adoptees' motherland tours, and citizens' actions for environmental damage assessment and demands for its remedy. Across the reparative movements around the debris of US military installments and camptowns nearby are assumed a clear demarcation of perpetrators and victims and monopolizes the state or epistemological rubrics of repair and repair politics. In order to imagine a paradigm of repair not focused on either single group of people or single-issue politics, *Returned Home/land* aims to explore the land as foci of analysis where the hidden and neglected memories of multiple actors and their coexistence could be brought together with existing meta narratives of damage and victimhood. By foregrounding the concept, "the ecologies of military camp/towns," this paper analyzes the artist-activist's collective's green tour and birdwatching in Dong Du Chun to engage multi-issue politics and attend to the disruptive and imaginative ethics of ordinary, or mundane reparative movements.

[Session #3805](#)

[Panel 119 Comparing Contact Zones in Northeast Asia: Mediations, Negotiations, and Reversals](#)

Session Abstract:

Mary Louise Pratt defines contact zones as "social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power" (Pratt 1991). This panel uses the idea of the contact zone to frame multiple vectors of interaction within northeast Asia: between Japan and Paekche in the eighth century, Heian courtiers and Sinitic learning in the eleventh century, and imperial Japan and Korea and southern Manchuria in the twentieth century. Our intraregional, transhistorical scope enables an examination of a range of contact-zone practices—including "autoethnography, transculturation, critique, collaboration, bilingualism, mediation, [and] vernacular expression" (Pratt 1991)—and how they shifted along with cultural, economic, and political developments.

Burge examines the incorporation of Paekche war tales into the eighth-century Japanese history *Nihon shoki*, demonstrating both the influence of Paekche refugees and the political agenda of Japanese elites. Lazarus uses an eleventh-century collection of model letters written in literary Sinitic by a Japanese courtier to reconsider the relationship between the prestige of classical expression and the ordinariness of vernacular practice. Yang explores how a photobook from

a 1906 Japanese tour to settlements in Korea and southern Manchuria juxtaposes slums, villages, and battlefields with newly built streets and factories, arguing that it reverses the historic perception of the continent as sophisticated and civilized. All three papers engage with the intersection of multiple places, textualities, and temporalities; when combined, they offer a sustained grappling with the entanglement of asymmetry, displacement, identification, and mimetic desire in northeast Asia.

Marjorie Burge (Presenter), University of Colorado, Boulder

Organized Panel Session Abstract:

In the seventh month of 660, the southern Korean kingdom of Paekche (ca. third century-660CE) fell to the combined military forces of the peninsular kingdom Silla (ca. third century-935CE) and Tang (618-907). After 660, efforts to restore Paekche were supported by its longtime ally Wa [Japan], but a Wa fleet sent to challenge Tang's occupation of Paekche's territory in 663 met disastrous defeat at the Battle of the Paek River, at which time many elites of the former kingdom made their way to Japan as refugees. Some among these refugees are thought to have been responsible for saving, or perhaps even composing anew, what are known as the Kudara sansho, three Paekche histories which are cited frequently in the early-eighth-century Japanese history Nihon shoki. Indeed, even when these sources are not cited by name, the annals of certain reigns in the Nihon shoki feature excessively detailed accounts of events within Paekche that suggest a Paekche source was used. One striking feature of these accounts is the detail with which they render scenes of war in a highly dramatized fashion, in the style of what might be properly called "war tales." This paper will consider specific accounts of battles in Paekche found in Nihon shoki, and argue that the inclusion of Paekche "war tales" in the Nihon shoki narrative hints at the kinds of written material from Paekche that were not only considered worthy of preservation by Paekche refugees but also resonated with Japanese elites' approach to remembering the kingdom.

Ashton Lazarus (Presenter), University of Utah

Organized Panel Session Abstract:

How did knowledge about everyday practices and etiquette circulate at the Heian court? This talk explores the entangling of vernacular embodied transmission with classical pedagogies of reading and writing in Akihira's Epistolary Textbook (Meigō ōrai, mid-11th century), a collection of model letters composed in literary Sinitic. Most letters are part of a two-letter back-and-forth, and the "authors" are fictitious aristocrats and monks of various rank who communicate about a range of practices including gift-giving, requests, invitations, book-borrowing, reporting on festivals and banquets, and thanking colleagues after being promoted.

Organized roughly around a single calendar year, the text allows access to customs particular to specific places, times, and junctures relevant to life as a courtier. In this it recalls didactic manuals like *Kuchizusami* (970) and *Nichūreki* (1210s), but whereas these provide exhaustive maps of encyclopedic knowledge, the *Epistolary Textbook* uses the form of epistolary exchange to present social knowledge as a dialogic phenomenon. By staging exchange, the text allows aristocratic readers to inhabit the complexities of social interaction at a distance and learn by simulation. I argue that the text can therefore be understood as a space of rehearsal, in which readers “become” courtiers through imagining the execution of proper conduct and the overcoming of obstacles. The *Epistolary Textbook* enables something close to a VR experience: it not only provides information about how to do what and when, but also opens spaces for readers (and writers/copiers) to imagine themselves doing so.

Gloria Yang (Presenter), Kyushu University

Organized Panel Session Abstract:

In 1906, the year after the Russo-Japanese war, Asahi Shimbun Company organized a group tour *Rosetta Mankan Junyū* (Rosetta Liner Tour Around Manchuria and Korea) to visit the Korean peninsula and newly acquired southern Manchuria. The one-month tour departed from Yokohama, visited major Japanese settlements in the Korean peninsula (Pusan, Keijo, Incheon, Pyongyang) and southern Manchuria (Dalian, Fengtian), before returning from Lvshun (Port Arthur). This first large-scale overseas group tour received support from the Japanese Kwantung army, who helped arrange local accommodations, organized public lectures, and guided tours in each stop.

This presentation examines the photobook of the tour, which consists of 150 photos taken by the Asahi photograph team along the journey, in order to articulate how the Japanese constructed the very first visual image of colonial Manchuria and Korea and its influences. By analyzing the selection, arrangement, and content of photos, together with newspaper reports of the trip, this presentation reveals the importance of this photobook: namely, it set up a visual model for representing colonial Korea and Manchuria in the following decades. Under the name of “objective, scientific observation,” photos of dilapidated palaces, Kisaeng dances, slum villages, Russo-Japanese War battlefields, and wild fields were selected as representations for Korea and Manchuria, and they were juxtaposed with photos of new streets and factories built by the Japanese. In this way, they deliberately constructed a visual representation fitting the Japanese imperial agenda and reversing the centuries-long reception of China and Korea as highly sophisticated civilizations to backward, exotic regions.

Session #3813

Panel 120 Documenting WWII and the Cold War: The Politics of Memory and Narratives in East Asia

Session Abstract:

The historical understanding of East Asia in the post-war era has been shaped by changing national boundaries and the confrontations among Blocs in the context of the Cold War. This understanding may suggest that the Cold War produced a complete rupture and a clear confrontation between the Blocs. This panel, however, intellectualizes the Cold War with a new perspective focusing on the politics of memory and narratives in East Asia, where the legacy of colonialism and WWII was still prominent, and diverse trajectories of historical documentation were shared in the region. To examine how memories and narratives of WWII and the Cold War impacted the historical dynamics and exchanges in the region, we analyze memoirs, personal narratives (oral and written), newspapers, and government records from Taiwan, Japan, Korea, and China. Our papers explore the following themes: How the perception of “collaborators” (re)emerged and was (re)defined and circulated in modern China; how the return of a former Japanese soldier to Taiwan led to a debate on how the former collaborator’s/colonial subject’s memories could be produced or suppressed in both the former colony and metropole; how Japanese ethnographers and American anthropologists as “insiders” and “outsiders” reexamined a history of wars and conflicts in attempts of documenting national characters, of Koreans and Japanese respectively; how the attempts of the Japanese trying to rescue Taiwanese political prisoners recalled the shared memories before 1945 and reflected the Cold War dynamics in which the US inherited the vacancy left by the Japanese Empire.

Hao-Wen Cheng (Presenter), University of Minnesota, Twin Cities

Organized Panel Session Abstract:

Scholars have long regarded the memories about Taiwanese Imperial Japan Servicemen as a taboo subject in postwar Taiwan, and the public scarcely knew of them before the 1990s. However, the publicized discovery of Teruo Nakamura, a forgotten Taiwanese aborigine considered dead but who had lived in isolation as a Japanese soldier until 1974, suggests that memories about them were, in fact, not entirely suppressed by the government even at a time when the “Eight-Year-War of Resistance” supposedly dominated the memories about WWII. Drawing on newspapers and personal narratives, I argue that these two types of historical memories – the Taiwanese Imperial Japan Servicemen and those recalling the Eight-Year-War of Resistance – in fact, worked together to shape Taiwanese historical memories during the 1970s. The return of Nakamura became a crucial battlefield for constructing historical memories and national identity for journalists

and writers: they needed to integrate a former enemy's memory into the dominant memories about WWII by claiming Nakamura as a Chinese forcibly conscripted by the Japanese. In addition to their (and sometimes Nakamura's) intentional interventions in the discussion of historical memories about the serviceman, I argue that they also unintentionally collaborated - they neither organized nor planned to work together - to produce and suppress historical memories based on the particular political framework and their presentist needs. I also show that this unorganized/unintentional collaboration could interpret a vital element, language, for constructing national identity inconsistently, for some journalists asserted Nakamura as Chinese by deliberately feigning his language fluency.

Youjoung Kim (Presenter), Johns Hopkins University

Organized Panel Session Abstract:

David Price (1998) examines how "US anthropology" is tied to the influence of the Cold War by advancing multiple ideas about the very meaning and nature of "the US" as 1) a locus in which anthropological knowledge is produced, 2) a nation-state with a dominating influence on research across the world, and 3) the citizenship of anthropologists who conduct research according to the interests of military and intelligence agencies. This reading has prompted me to ask the following questions: How is anthropological knowledge centered outside the US (especially in East Asia) imprinted by wars and conflicts? What are the multiple ways in which the "others" were constructed in these processes of anthropological knowledge production? To answer these questions, in this paper, I examine how Japanese anthropologists and ethnographers took part in the production of knowledge during colonial rule and in the post-colonial era. In particular, I explore the role of Japanese ethnographers in colonial expansion and the ways in which Japanese anthropological knowledge of national character shaped colonial policy in Korea by making a comparison to how US anthropologists attempted to understand the behaviors of Japanese soldiers during World War II. By doing so, I argue that the anthropological knowledge produced and deployed in the Japanese colonial project shows a paradoxical problem of deep intimacy and strangeness through a gaze already positioned internally to the oneness of Japanese and Korean national cultures, unlike a clear demarcation of the Other in the US anthropologists' works on Japan during the wartime.

Arata Hirai (Presenter), Waseda University

Organized Panel Session Abstract:

This study elucidates the interdependent relationship of democracy in East Asia from the perspective of the memories about postwar solidarity between Taiwanese and Japanese social movements. Specifically, I take up the "The Association to Save Taiwanese Political Prisoners (1977-1994) ("台湾の政治犯を救う会") (hereinafter

referred to as the “Sukuu-Kai”). The “Sukuu-Kai” was founded in Tokyo by Japanese businessmen, housewives, and intellectuals who sympathized with the Taiwanese political prisoners who had been oppressed under the long-term martial law regime. The members of the association had played a major role in overseas relief efforts to promote Taiwan's democratization. This paper attempts to clarify part of the formation process of the grassroots citizen network of Taiwanese political prisoner relief activities that developed around the “Sukuu-Kai” in Japan around the 1970s by focusing on the period before and after the formation of the “Sukuu-Kai” and examines the background and processes of the human network of the transnational human rights movement, paying attention to differences in the positions and positioning of the persons with various backgrounds. The research will be based on the results of interviews with former members of the “Sukuu-Kai” in Japan around the 1970s, using as its starting points publications and other materials such as newsletters that the “Sukuu-Kai” regularly issued during its activities, and newspaper articles and other publications of the time.

[Session #3814](#)

[Panel 121 Entangled Universe: The New Materialist Imagination in East Asian Science Fiction](#)

Session Abstract:

The recent trend in East Asian science fiction often deviates from the conventional concept of science fiction by addressing contemporary social issues and characters' emotional experiences. These literary works represent ongoing social issues in ontologically and epistemologically different realities, provoking political questions about the experience and feelings of minorities in East Asia. This project reveals that this new political imagination is rooted in a different approach to the relationship between humans and nonhumans, known as new materialism. Beyond the dualistic boundaries between the natural and social worlds of materialism, we investigate the new materialist imagination in East Asian science fiction, which portrays a relational, plural, open, complex, uneven, and contingent universe of diverse actants.

Our panel discusses contemporary science fiction from China, Taiwan, and South Korea, all of which address issues of ethnicity, nation, and gender. Xiangqing Song, our first panelist, rewrites the national history of China and South Korea from the posthumanist view by exploring the relationship between humans and plants. Our second panelist, Sujin Kim, examines how the grammar of Western science fiction contributed to the reconceptualization of the term “queer” in Taiwanese science fiction during the 1990s. Our third panelist, Jeongon Choi, investigates how a female subject in South Korean science fiction creates a feminist utopia through an alliance with nonhuman beings. Together, these papers aim to rethink the

relationships among East Asian literature through the lens of political imagination.

Xiangqing Song (Presenter), Sungshin Women's University

Organized Panel Session Abstract:

Contemporary science fiction from East Asia sensitively responds to non-human beings because humanity cannot achieve a complete victory over non-human beings such as the COVID-19 virus and artificial intelligence. Thus, this paper aims to examine how contemporary science fiction from East Asia sensitively responds to non-human beings. *Greenhouse at the End of the Earth* (2021) by Korean science fiction writer Kim Cho-yeop is a novel in which plants again appear as the main device, following *Vegetarian* (2007) by Korean author Han Kang. A similar example is *Fairy Ring*, a novel by A Lai, a Tibetan Chinese author. Plants as a device in these two novels do not simply represent the existing conceptualization of plants as non-human beings; in both novels they coexist with human beings as an actant, providing humans with an alternative world to overcome the crisis of reality and a separate space outside the big history. These spaces are heterotopia-like, where people can evade the violence of the Dominant history for a while.

Through the comparison of the two novels, this paper examines how the capability of plants discloses the limitation of human-centered history and reformulates history alternatively. I investigate how the relationship between humans and materials is reformulated in the process of rewriting history and consider a new relationship between humanity and nature.

Sujin Kim (Presenter), Seoul National University

Organized Panel Session Abstract:

After the lifting of martial law in 1987, various Western theories were introduced to Taiwan. Students who had returned from overseas universities led many kinds of social movements, one of which was for sexual liberation. Ji Dawei (紀大偉), who was a graduate student at the time of 1994, suggested the term “酷儿(kùér)” as a Chinese equivalent to “queer.” Pointing out that the term “同性恋者” or “同志” was based on one’s sexual orientation or identity, he argued that giving emphasis to a certain identity against heterosexuality could lead to the ignorance of diversity and differences in a collective. He also defined the character of queer as “unspecificity” to strengthen the solidarity among those standing against the mainstream society. Noteworthy is that Taiwanese-queer-science fiction was for Ji Dawei a thinking tool to challenge the mainstream. He took note of those terms’ ambiguous and disturbing character. His view of the meaning and potential of Taiwanese-queer-science fiction gives a vital clue for understanding his 1995 queer-science fiction “The Membrane.” The novel seems to develop as the conflict between Momo, the protagonist, and her mother erupts and Momo’s secret is

disclosed. But a more active reading is possible when we focus on how the grammar of science fiction is applied to his “Kuer” writing: his imagination of the future is in itself to question the normality or dichotomy rooted in our perception and to disturb all that is reduced to a certain concept.

Jeongon Choi (Presenter), University of Oregon

Organized Panel Session Abstract:

Jŏng Serang, a prominent feminist writer in contemporary Korean literature, often uses the word kindness to characterize her literary world. Jŏng’s characters maintain their respect for others in the face of disaster. These “others” often include diverse nonhuman beings such as animals, aliens, and supernatural beings, who harmonize with one another and build alternative communities for social minors. Through Jŏng’s utopian imagination of mutual respect, I discover the legacy of the feminist science fiction genre, in which the material foundation of social oppression is discussed in the entanglement of feminist discourse with the evolution of the science fiction genre. On the one hand, Jŏng Serang develops the conventions of the science fiction genre from a feminist perspective; on the other, she revisits the materiality of gender issues from a new materialist framework.

To analyze Jŏng Serang’s new materialist view in her science fiction, I focus on *School Nurse An Ŭnyŏng*. The protagonist Ŭnyŏng, who is working as a high school nurse in a small city, fights a wicked conspiracy to destroy her school with her supernatural ability. Through Ŭnyŏng’s adventure, Jŏng Serang reformulates the experiences and emotions of female urban workers, who are often engaged in caregiving labor. The supernatural phenomenon in the narrative of *School Nurse An Ŭnyŏng* transforms the dull and repetitive work of a female laborer, such as Ŭnyŏng, into heroic action. Using new materialist theory, I aim to reveal Jŏng Serang’s new feminist imagination and analyze contemporary gender issues in Korean society.

[Session #2658](#)

[Panel 122 What Is Casino Capitalism? Perspectives from Asia](#)

Session Abstract:

The concept of “casino capitalism” has had a productive life since Keynes invoked it as a critique of neoclassical economics in the 1930s. One common use of the concept is to conflate it with neoliberalism. Here, the “casino” is a metaphor for a world driven by brute market forces unhinged from human values and regulatory oversight. Another use of the concept is to label nominally any urban economy that is dominated by casinos. Macau, Detroit and Sun City (South Africa) have shared this distinction despite their very different political economic conditions. While the first use projects unexamined assumptions about casino gambling onto

the world, the latter is bereft of analytical rigor. As metaphor and label, the concept of “casino capitalism” falls short of its promise to clarify the intersection between the world stage of capitalism and the actual gambling practices that permeate all aspects of contemporary socio-economic life.

This roundtable revisits the concept of “casino capitalism” with two key aims. First, it aims to reframe the concept by situating it in the context of Asia where the casino industry has expanded exponentially since the turn of the millennium. What is the capitalism we see when viewed from the gilded halls of Asia’s newest and largest casinos? Second, the roundtable aims to ground the concept in the actual practices of everyday life across the diverse communities in and around Asia. Thus, “casino capitalism” refers not only to casinos, but includes the full spectrum of gambling and gambling-like activities that crowd contemporary economic life. From stock speculation to money scams, the lure of getting something for nothing has changed notions of labour, luck and risk.

The discussion will be led by scholars who converge on “casino capitalism” from two directions - 1. those who study casinos as a way to trace the shifting contours of capitalist transformation; and 2. those who study gambling cultures and gambling-like practices at the level of everyday life. Drawn from anthropology, cultural studies and urban studies, it will prepare the ground for a more rigorous treatment of a popular concept.

[Session #2901](#)

[Panel 123 Transnational Receptions of Jules Verne’s Novel, *Les Cinq Cents Millions De La Bégum* \(1879\)](#)

Session Abstract:

The translations of Jules Verne’s lesser-known novel, *Les Cinq cents millions de la Bégum* (1879), illustrate unique transnational receptions of European literature in Asia in the early twentieth century. After two English translations were published in London and New York in 1879, Morita Shiken translated this novel into Japanese in 1887 (Meiji 20), Bao Tian Xiao into Chinese in 1903, and Lee Hae-jo into Korean in 1908, accordingly. As the Chinese version is based on Japanese and the Korean version is based on Chinese, both Chinese and Korean versions are indirect translations.

This panel explores the ‘cultural translation’ of Jules Verne’s *Les Cinq cents millions de la Bégum* (1879) in Asia, paying attention to the sociohistorical conditions of receptive states. Afzal Ahamd Khan’s “British Annexation Policy ‘The Doctrine of Lapse’ and Its Implication in Jules Verne’s *Bégum’s Millions*” investigates the aspect and implications of the British annexation policy embedded in the novel. Hyeyoung Jung’s “Colonialism and the Racial Border: The Yellow Race

Excluded from the Indian Queen's Legacy" examines the Asian application of modern colonialism, focusing on racial hierarchy. Ae-soon Choi's "Aspects of 'Political' Acceptance of Strange Story of Undersea Travel and The Iron World at the End of the Korean Empire" analyzes the science fiction accepted as part of the patriotic enlightenment. Young Jung's "Mediascape of The Iron World: Newspapers, Telegrams, and Letter" compares English versions of The Begum's Millions and Lee Hae-jo's The Iron World regarding media roles in narrative structures and contributing meanings.

Afzal Khan (Presenter), Kyungbuk National University

Organized Panel Session Abstract:

This paper intends to examine the aspect and implication of the British annexation policy in India, "The Doctrine of lapse" in Jules Verne's "The Begum's Millions." The Doctrine of Lapse was an annexation policy followed widely by Lord Dalhousie, the British Governor General of India. Jules Verne's "The Begum's Millions" deals with this real background story. The French and German characters who became the owner of the inheritance of the Indian state also appear to be a collaborator of the British ruler. They take India's wealth to the third space, the United States, and each builds a new city. This westerners' action can be expressed as "The White Man's Burden" that Kipling referred to. The white man's burden stems from the European spirit of racism. In the novel, westerners try to civilize India, pretending to be an official solution to the problem of the successor of the Indian states. However, from the point of view of post-colonialism, they are relatively unstable beings who cannot live confidently without colonists. This is because the Europeans in the novel eventually became vulgar, like thieves who sucked the blood of savages under this burden. Because Korea translated this work in 1908 as 'The Iron World,' this study intends to deal with how the reality described in this novel appears in Korean text comparatively.

Hyeyoung Jung (Presenter), Kyungbuk National University

Organized Panel Session Abstract:

This study examines the Asian application of modern colonialism, focusing on the translation process of French novelist Jules Verne's The Begum's Millions into Japanese, Chinese, and Korean languages. In modern colonialism, all races except whites were considered savage and inferior. Othering people of color based on racial hierarchy was one of the common features of Western novels during modern imperialism. Jules Verne's science novel The Begum's Millions is also a novel with such a strong worldview of racial hierarchy. In this novel, the author Jules Verne proposes a utopian society. This welfare community aims for the happiness of all humanity and insists on the complete exclusion of the yellow race from that society. The reason for exclusion is simple. The yellow race changes the

city into an “undesirable form.” In this study, first, we will examine the origin of the racist prejudice against the yellow race in The Begum’s Millions and then review how this prejudice was reflected in the translation process into Japanese, Chinese, and Korean languages, whose speakers were the readers as well as the targets of the bias. In addition, we will try to explore the meanings and the differences in the acceptance process of the Modern West in Japan, China, and Korea by looking into the various transformations and implications that occur during the translation process of the original work.

Key Words: The Begum’s Millions, racial hierarchy, colonialism

Ae-soon Choi (Presenter), Keimyung University

Organized Panel Session Abstract:

It is reasonable to view that the first translated science novels Strange Story of Undersea Travel and The Iron World, came in as political colors and the nature of an enlightenment movement rather than being accepted with the science fiction genre in mind. Taegukhakbo, led by international students in Japan, is also published to inspire patriotism and enlighten the Korean people. The translation purpose of Strange Story of Undersea Travel was also intended to spread scientific knowledge rather than ‘fun’ and promote prosperity through science.

The Iron World was translated from the Chinese version by Lee Hae-jo, but it can be inferred that he read it in a projection of the longevity village in the Joseon Dynasty. Also, I would like to point out why Lee Hae-jo chose the Chinese version rather than the Japanese version. Even considering that Japan actively accepted The Iron World and the Japanese imposed a ban on Joseon after the annexation of Korea and Japan, you can see how this work could be read differently depending on the interest in the situation in Korea, China, and Japan. This paper examines the science fiction accepted as part of the patriotic enlightenment at the end of the Korean Empire through Strange Story of Undersea Travel and The Iron World.

Key Words: political acceptance, Strange Story of Undersea Travel, The Iron World, patriotic enlightenment

Young A Jung (Presenter), George Mason University

Organized Panel Session Abstract:

The roles of newspapers, telegrams, and letters in Lee Hae-jo’s The Iron World are crucial. As the original author, Jule Verne, favored these media to highlight important events in his stories, so did Lee Hae-jo utilize diverse media to emphasize modern communication apparatuses. Along with newspapers, telegrams, and letters, meetings and speeches lead narratives and plots, shape characters, and reveal hidden meanings of events. For instance, the very first chapter begins with the introduction of Dr. Jwaseon’s speech that appeared in an English

newspaper to explain the main character's ideal conceptions. Dr. Jwaseon's intention is delivered to his niece, Mageuk, via a letter, and the bankruptcy of the protagonist, Inbi, is spread via a telegram. Foregrounding mediascape of *The Iron World* is an essential structure that transitional modern fiction's narrative structure utilized to develop main plots and characterization. The current study compares the English translation version of *The Begum's Millions* (1879) and Lee Hae-jo's *The Iron World* (1908) regarding media roles in narrative structures and contributing meanings. If the English version of newspapers, telegrams, and letters are utilized to emphasize the New World, America's scientific rationalism, early modern Korea's mediascape of Lee Hae-jo's version is presented as a preemptive example of a specific civilization system that colonial Joseon should achieve during the modern enlightenment period.

Key Words: mediascape, *The Iron World*, *The Begum's Millions*

[Session #2970](#)

[Panel 124 Reconsidering Mao's Legacy from Diverse Approaches: Comprehending the Lasting Impact of the Multifaceted Mao Era](#)

Session Abstract:

Although almost half a century has passed since the end of the Mao era, its legacy remains alive in this country. Especially in today's China, it has become indisputable that Mao's legacy is regaining the influential status across the country's political, economic, cultural, and social trends. While Mao's legacy is unprecedentedly remolding China, recent years have witnessed the increasing popularity of nostalgia for the Mao era. Different from the 1990s Mao craze during which China was on the drive of marketization that seriously deviated from Mao's track, nowadays the Mao-era nostalgia is enjoying the state's endorsement. The officially endorsed nostalgia further expands the influences of Mao's living legacy. To better understand Mao's legacy and its significance to today's China, our panel's explorations are conducted from multidimensional approaches including politics, economy, and society. One presenter reconsiders the legacy of socialist labor system. Two presenters respectively deal with the social mobilities and social inequality in the Mao era. Another panelist re-accesses the implications of Mao's foreign policies toward the Third World. The last presentation reevaluates the economic development under Mao's rule.

Although the five presentations vary noticeably with each other in their specific perspectives and arguments, they share the common interest in revisiting the multifaceted realities of the Mao era. Although many of these realities may not be line with some nostalgists' selective memory, they contribute to the lasting impact of Mao's legacy in China today.

Sanjiao Tang (Presenter), Seoul National University

Organized Panel Session Abstract:

In today's China, nostalgia for the Mao era is popular among older generations, despite the paradox that their living standard drastically improved after Mao's death. Nostalgic recollections of Mao-era lives are also prevailing across Chinese media. However, the prevalence does not guarantee reliability. If it was really a memorable time still needs reexamination.

Through a county-level case study of the social stratification and inequality in Mao's China, the paper helps deal with the controversy on Mao-era nostalgia. Molded by the politicized environment and party-state system, the planned economy and rural-urban division, and the overemphasis on heavy industry and national defense, even in a small county, limited groups of residents enjoyed inheritable privileges in resource allocation covering from everyday issues to upward mobility, while others suffered from lasting scarcity.

Based on lots of primary sources newly collected from a county that belonged to Sichuan Province, this case study pays attention to the distinguishable experiences of different groups in the same county. Through comparing the lives of county-seat residents and rural dwellers, local cadres and people at the grassroots, workers with formal and temporary jobs, and employees in light, heavy and military-related industries, the research exposes the institutionalized stratification and inequality in Mao's China.

For those privileged residents, many of the privileges that ended with the Mao era rationalize their nostalgia, although most nostalgists publicly commemorate Maoist ideals instead. This primary-source-based study helps understand the paradoxical and controversial Mao-era nostalgia, reminding us of the unreliability of certain nostalgists' selective memory.

Jongseok Yoon (Presenter), University of Seoul

Organized Panel Session Abstract:

As huge population movements travel through Chinese society, the Chinese mobility regime and sedentary citizenship are rapidly changing with much controversy. In particular, at the center of the controversy lies the ideological and institutional practice of the household registration system (hukou system) and conditional mobility formed during Mao's China. Drawing on insights from critical citizenship studies and mobilities studies, this study explores and reconsiders the origin and transformation of the Chinese mobility regime and social citizenship formed during the Mao period. First, we conceptualize the hukou system within the broader problematique of the spatiality of social citizenship, and examine how it was ideologically and institutionally formed in the process of socialist transition.

Second, we review the process and controversy of institutional and ideological justification for mobility and citizenship in the Mao period. In particular, we explore why and how the hukou system and mobility regime could be utilized and modified continuously after the reform and opening-up, focusing that this socialist legacy has been a major social foundation that actively drives the pluralist development of each region after Mao's China. This article contributes to understanding the historical transformation of the Chinese social system by examining the continuity and discontinuity between Mao's China and Post-Mao's China. It also offers new insights into the converging trends of the legacy of socialism and the current neoliberal turn in China's governing the hierarchy of mobility and citizenship.

Kyusik Jeong (Presenter), Sungkonghoe University

Organized Panel Session Abstract:

The relationship between the legacy of the socialist system during Mao's era and the 'labor-capital' that has changed since the reform and opening up defines much of China's social structure. Therefore, this study aims to analyze the characteristics of the Chinese labor system and changes in social structure formed from the socialist period to the reform and opening-up era in a broader historical context. In other words, the process of 'transformation and continuation of the household registration system' (hujia zhidu), 'deconstruction of the unit system' (danwei tizhi) and 'subjectization from rural migrant workers (nongmingong) to new workers (xingongren)' is considered. Next, it considers the redesign of the labor-related system raised by the collective resistance and organization trend of new workers, which has been in full swing since the 2000s, under the change of the social governance (shehui zhili) system. The final conclusion presents the tasks of the 100th anniversary of the Chinese Communist Party and the new era of Xi Jinping, focusing on the gap between the ideology of 'socialism of Chinese characteristics' and the reality of workers.

Jeong Kyung Seo (Presenter), Seoul National University

Organized Panel Session Abstract:

This study analyzes how Chinese political culture which regards 'morality' and 'power' as two sides of the same coin and places importance on the 'recognition' by others, were reflected in China's Third World policy during the Mao Zedong period. As defined by Hudson (Valerie M. Hudson, 1997), this study regards political culture as all the values, discourses, and inherent rules which ultimately provide the logic of all political actions. This study sheds light on a Chinese political culture obsessed with its moral image as a main force to drive and regulate its Third World policy. This study asserts that, by providing loans and revolutionary strategies with Third World, China seemingly struggled to make world

a better place for the Third World, based on its identities of socialist state and Third World state. However, China's political culture, which usually cover up private interests with moral image, often ended up serving China's national interest. This study also gives us an implication for an era of the US-China competition. Faced with pressure from the United States and the West, China's desire to use the Third World to make the global governance system more favorable to itself is increasing, and China's inertial and persistent political culture, which has been always obsessed with its moral image when seeking its power, is now causing a perception gap and conflict between China and the international community.

Nam Suk Ha (Presenter), University of Seoul

Organized Panel Session Abstract:

There are many studies that negatively evaluate the Chinese economy during the Mao's era. Those studies consider the development strategy of "Big Push Industrialization", a Soviet model that China adopted during the socialist period, as a very inefficient way of seriously reducing market power by directly allocating resources by government planning authorities. Moreover, China's way of abandoning the Soviet-style development and pursuing its own path during the Mao Zedong period, such as the Great Leap Forward Movement and the Cultural Revolution, is also believed to have produced disastrous results, far from overcoming the existing Big Push industrialization and planned economic models.

This study criticizes that the existing assessment does not properly evaluate the institutional legacy of the socialist period. Instead of relying on traditional framework, the paper tries to re-evaluate the economic development of Mao period in various ways through alternative approaches such as Amartya Sen's concept of development. According to Amartya Sen, successful development does not simply mean an increase in GDP, but also a comprehensive assessment of education level, literacy rate, average life expectancy, real national income, inequality, poverty level, health and ecological aspects.

In this view, during the Mao Zedong period, as compensation for the harsh extraction of rural surpluses and strict control of migrations, the Chinese Community Party expanded basic social security, albeit at a low level, to rural areas. Life expectancy in rural areas has increased and infant mortality has decreased. This paper uses various statistical data to reassess the economic-related developments under Mao's rule.

[Session #2985](#)

[Panel 125 Medium Mediating “Dongbei”东北: As a “Contact Zone” for East Asia in the First Half of the Twentieth Century](#)

Session Abstract:

In the first half of the twentieth century, “Dongbei” was full of complexity and explosiveness in the history of East Asia. Geographically, the borders of “Dongbei” were fluid. Culturally, it was multi-ethnic, multi-religious, and multi-lingual. Politically, it maintained complex relations with several neighboring countries. Therefore, it could be a typical “Contact Zone” .

Adopting a historical retrospective that flashes back to the past, the panelists cut across varying temporal boundaries—from the late nineteenth century to the end of WWII—and synthesize different approaches—from new media interactions to education as the flow of knowledge. The topics of the presentations are as follows:

“Silent Presence: The Spaces of Dongbei in Colonial Films”; “Between Colonialism and Despotism: Sinophone Nationalist Literature in Japanese-Occupied Inner Mongolia, 1936-1945”; “The ‘Manchu-Mongolian Consensus’ of the Japanese Journalism Before the War: An Exploration of the National Press Conference of Japan held in Kwantung” and “A Hidden History: Japanese Overseas Students in the Northeast of China (1871-1931).”

This panel starts with the twentieth-century new media by visually presenting the scenes of Manchu, Mongolian, Han, Korean, Japanese, Belarus, and other ethnic groups. Then, it turns to Mongolian literature which has been caught between nationalism and colonialism. After that, it shifts attention to the right-wing stance of the Japanese press and journalists. In the end, the study of the flow of knowledge mediated by education shows that the Japanese overseas students also played a significant role in the exchange and communication of knowledge and information, which would be appropriated by the military.

Jun Zhuang (Presenter), Liaoning Normal University

Organized Panel Session Abstract:

In the image and spatial narrative of colonial films, Belarusians and Japanese were the subjects and had absolute rights. “Dongbei” where the story unfolded had sufficient, multi-angle, and multi-layered images exhibited in the scenes. But visually there were still no Chinese individuals as the main characters. The Chinese people could only be Japanese and Russian servants. Meanwhile, from the soundtrack and audio, there were only sporadic manifestations of Chinese. The content of Chinese is either the language and tone of the servile servants or the vulgar words of the pseudo-police who needed to be reprimanded by a Japanese gentleman. Northeast China, as a narrative space on the screen, could become a silent presence.

Spaces of Dongbei or even the whole Chinese spaces, such as Beijing and Shanghai, which were presented as sightseeing and exhibitionistic spaces in the

film, were suspended outside the colonial images, without life, roots, or even existence. The whole of China seemed to be silently present. Correspondingly, a large number of Koreans living in the same Northeast at that time completely disappeared from the visual and audio of the colonial films.

The main moving images of historical records of the colonial scene come from colonial films from the colonial perspective. While the existing scholarship pays more attention to conscious colonial propaganda, this presentation focuses on unconscious fictional/documentary narratives. I argue that the “picture frame” of history is framed by the colonists, and a large number of facts outside the “picture frame” were excluded from the historical narrative.

Jianing Tuo (Presenter), Sichuan University

Organized Panel Session Abstract:

The Mengjiang 蒙疆 puppet regime was established in Inner Mongolia by Japanese colonizers, in collaboration with the Mongolian Prince Demchugdongrub, during the Second Sino-Japanese War. The Mengjiang regime tried to revive Mongolian culture in the name of resisting despotism. However, the Japanese supported the Mongols’ desire for “self-determination” merely to use it as a vehicle for their colonial designs.

Through a close reading of several texts that appeared in Sinophone magazines published in Japanese-occupied Inner Mongolia during the war, this article explicates the distinctions between Han writers’ and Mongol intellectuals’ nationalist writings, in order to theorize the dual oppression of the Mongol minority culture under Japanese

colonialism and despotism of the Kuomintang. Despite the mission of this so-called Mongolian nation-state to write in a Mongolian style, the Han writers in Mengjiang expressed their ethnic identity through Sinophone literature; at the same time, Sinicized Mongol intellectuals failed to revive Mongolian culture through the same vehicle.

In the end, both the former despots and the new Japanese colonizers tried to instrumentalize Mongol minority culture to establish their own cultural hegemony. Under this dual oppression of foreign colonialism and native despotism, the Sinophone nationalist writings of the Han majority and the Mongol minority problematize any simple binarism of colonizer and colonized.

Dexue Liang (Presenter), Jiangxi Normal University

Organized Panel Session Abstract:

In Japan's invasion of East Asia, the Japanese press basically stood on the right

wing and eventually became an accomplice of Japan invasion of Asia.

On March 27 of 1923, the twenty-five-year lease of Luta expired. The Ministry of Foreign Affairs of the Republic of China submitted a note to Japan to rescind the contract and take back Luta. Around the "May 7th" National Humiliation Day, there was a climax of the movement to cancel the "Twenty-One" and withdraw from the University.

At the time of unprecedented tension between China and Japan, nearly 200 journalists from more than 120 newspapers and magazines traveled across the ocean, via Korea Pannisoga, and arrived at the leased land— Luta (in international law, the sovereignty does not belong to Japan). On May 18, shortly after the "May 7th" , "The 11th Japan Press Association Conference and National Journalists Conference" was held there and finally the relevant resolution on the so-called "development of Manchuria and Mongolia" had been passed. It sent a heavy blow to China's patriotic movement and symbolized that it was impossible for Japan to give up Manchu and Mongolia. Japan had regarded Kwantong as its territory which is contempt for China's sovereignty.

This conference with a such big number of organizations and journalists was almost at the top level before 1931. The Prime Minister of Japan and foreign officials all sent congratulatory telegrams. The resolution finally passed is of great significance to public opinion on Japanese aggression against China in the future.

Hao Tan (Presenter), Tianjin University

Organized Panel Session Abstract:

With the expansion of the depth and breadth of exchanges between China and foreign countries, and the development of Chinese and foreign educational systems in modern times, the main media of knowledge, information, and intelligence have been changed from the indirect exchanges of books and materials to the direct educational activities, in which overseas students played an extremely significant role, especially in the case of China and Japan. The historical contribution of Chinese overseas students studying in Japan in modern times has been well-known.

On the contrary, the central government of Japan (since 1871), the Ministry of the Army (since 1873), the Ministry of Foreign Affairs (since 1874), the Ministry of Finance (since 1882), the Ministry of the Navy (since 1883), the Ministry of Agriculture and Commerce (since 1896), the Ministry of Education (since 1899) and other departments, as well as local and provincial governments have also sent overseas students to China, which seems to be still a hidden history.

According to their main purposes, tasks, and activities in China, the Japanese

overseas students can be divided into 4 types, such as "language translation", "military reconnaissance", "business investigation" and "academic research". Meanwhile, under the influence of Japan's mainland policy, they went deeply into the Northeast of China and reported the knowledge and information about politics, business, diplomacy, and even local climate to the Japanese government, which makes the Northeast of China into a "contact zone", and has a profound influence on the following Japanese invasion and Sino-Japanese relations.

[Session #3037](#)

[Panel 126 Humanitarian Politics in East Asia: Justice, Human Security, and Culture](#)

Session Abstract:

Humanitarian Politics in East Asia: Justice, Human Security, and Culture

Professor Tse-Kang Leng

Academia Sinica, Taiwan

This panel focuses on three major aspects of studying the humanitarian aspect of East Asian politics: Justice, human security, and cultural values. As East Asian countries face new challenges in the post-globalized world, the growth-centered approach of national development has been adjusted to emphasize the humanitarian dimension of balanced development. At the same time, cultural legacies and memories have been reassessed to demonstrate their historical linkages and contemporary utilities. This panel will operationalize East Asian humanitarianism in political studies from the following aspects: justice, sustainable development, and cultural values.

In term of justice, papers in this panel will discuss two key factors of pursuing justice in East Asian societies: inter-generational justice and inter-class justice. Workers, peasants, and the middle class are major groups in China which suffer from the uneven distribution of interests in China. In Taiwan, sustainable development has been on the national agenda, but perceptions of social justice protection for the future generations remain vague. In terms of international relations, the paper on Nordic-South Korea connections will focus on the "human security" issue of promoting sustainable development and gender equality. The paper on the Choson-Ming relationship revisits the function of cultural values in contemporary meanings.

Participants of this panel include two female scholars (Yousun Chung and So Hyun Kim). Nationalities cover two counties (South Korea and Taiwan). Institutional affiliations include three in South Korea, and one in Taiwan.

Yousun Chung (Presenter), Hankuk University of Foreign Studies

This paper discusses inter-class justice in China through reviewing studies on rights movement in China. Activism by middle-class and activism by peasants and/or workers are compared. Studies on these social actors and their activities help us understand what kind of contradiction and disharmony Chinese society currently has.

Middle-class' rights strategic activism has acquired some room for survival. However, they do not dare to cross the red line set by the state. Thus, middle-class rights activism has limits in bringing any dramatic change to the authoritarian context. Peasants' and workers' activism has moral superiority and legitimacy, against the state which has stressed egalitarianism from its birth. However, because of the state's concern about political aftermath such activism can bring, their activism is suppressed rather than encouraged.

Nevertheless, tacking with claims on justice and maintaining stability of turbulent society is becoming a crucially important agenda for the Chinese state. We need to keep attention on what specific ways the Chinese state attempts to enhance inter-class justice and maintain stability of an authoritarian regime.

Gillan Chi-Lun Huang (Presenter), Tamkang University

The ideas of intergenerational justice have received enormous attention around the world. However, to secure fair and effective protection of the interests of future generations has become a focal point for policy maker as well as for academic interest in recent years. Do people preferred policies that brought greater benefits to their generation compared to future generations and whether these preferences differed among different policy arenas. Also, long-range temporal choices are built into contemporary policy-making, with policy decisions having impacts that play out across generations. By conducting semi-structured interviews with legislators, city councilors, and advocacy organisations, this research investigate the following research questions:

how political elites in Taiwan perceive the notions and of intergenerational justice?
what policy political elites promote and advocate as realisation of intergenerational justice; and

what difficulties that political elites faced while promoting and advocating policies which have significant implications for of intergenerational justice.

This paper addresses the gap between theory and practice for intergenerational justice in Taiwan. The overall purpose of this project is to determine how far the notion of intergenerational justice can transcend political presentism and to develop an analytical framework to understand the internal logics of institutional

arrangement for future generations in Taiwan and East Asian countries.

Byung-Bae Park (Presenter), Academia Sinica

This paper analyzes the investiture/tributary relationship between Chosŏn Korea and Ming China from the theoretical perspective of international relations. It argues that the spheres and degrees of ideological influence that Confucianism displayed in the premodern East Asian tributary system were determined by the factors of the international power structure and the domestic factors of the tributary states.

Ming China and Chosŏn Korea shared Confucian values. In particular, both countries recognized the separation structure of authority called Zhitong (K. Chitong, 治統), the genealogy of the emperor, and Daotong (K. Dotong, 道統), that is, the genealogy of the Confucian Orthodoxy, under the Confucian political system. Whether Confucianism accelerated Chosŏn Korea's cooperation with Ming China depended on the Chosŏn king's ability to rule the country. That is, the relationship between Ming China and Chosŏn Korea included the characteristics of an asymmetric military alliance and monarch-subject relationship based on Confucian values.

Despite the fact that the asymmetric relationship between Ming China and Chosŏn Korea from the two aspects of the distribution of power and Confucianism was as clear as daylight, Chosŏn Korea, the subordinate unit, did not unconditionally submit to the request of Ming China regarding military cooperation (that is, the request to send troops). Through the historical analysis of this unique relationship, this paper hopes to shed lights on contemporary bilateral relationship between ROK and PRC from the theoretical as well as policy perspectives.

Tse-Kang Leng (Presenter), Academia Sinica

The purpose of this paper is to analyze the new diplomatic initiatives of human security between Nordic countries and South Korea. The heated US-China rivalry and Russian invasion of Ukraine have changed the geopolitical environment of the region. Nordic countries are searching for new partners to balance their security and economic interests. South Korea has become a potential partner for Nordic countries to pursue engagement with from the aspect of human security.

South Korea has implemented various Arctic policies and initiatives despite the geographical and cultural distance. Korea aims to solidify its position and to be recognized as a middle power in the Arctic governance. Human security plays a key role in the South Korean initiatives in engaging with Nordic countries. The Arctic cooperation with Norway at the current stage is focused on conducting joint

scientific research on various issues including sustainable development and promoting gender and social equality.

This paper will explore the human security issues from the aspects of Nordic values: multilateralism, sustainable development, and gender equality. The international dimension analyzes the shift in the geopolitical environment after the start of the war in Ukraine and its impacts on Nordic security. The national dimension discusses the domestic linkages and the emergence of new political and economic actors. The individual dimension will pinpoint key persons and their impacts on the Nordic-South Korean connection on human security.

Amber So Hyun Kim (Presenter), Seoul Lifelong Education Center

The purpose of this paper is to analyze the new diplomatic initiatives of human security between Nordic countries and South Korea. The heated US-China rivalry and Russian invasion of Ukraine have changed the geopolitical environment of the region. Nordic countries are searching for new partners to balance their security and economic interests. South Korea has become a potential partner for Nordic countries to pursue engagement with from the aspect of human security.

South Korea has implemented various Arctic policies and initiatives despite the geographical and cultural distance. Korea aims to solidify its position and to be recognized as a middle power in the Arctic governance. Human security plays a key role in the South Korean initiatives in engaging with Nordic countries. The Arctic cooperation with Norway at the current stage is focused on conducting joint scientific research on various issues including sustainable development and promoting gender and social equality.

This paper will explore the human security issues from the aspects of Nordic values: multilateralism, sustainable development, and gender equality. The international dimension analyzes the shift in the geopolitical environment after the start of the war in Ukraine and its impacts on Nordic security. The national dimension discusses the domestic linkages and the emergence of new political and economic actors. The individual dimension will pinpoint key persons and their impacts on the Nordic-South Korean connection on human security.

[Session #3063](#)

[Panel 127 Masculinity Reimagined in China and Thailand: Cultural Nationalism, History, Androgyny and Crime](#)

Session Abstract:

This panel examines the representations of masculinity in literary works from the

1940s to the 2010s, which lay beyond the fixed ideals of masculinity in traditional Confucianism, Chinese Communist ideology and conventional Thai culture. It also aims to offer new ways of perceiving history, memory, transgression, resistance, marginality and masculinity in China and Thailand. The first paper explores how crosstalk club Deyunshe promotes revamped Chinese masculinities through traditional performing arts in popular media and how the young male celebrities of the club negotiate a space between hegemonic Confucian masculinity and queer culture, with a concern in cultural nationalism. Focusing on contemporary Chinese novels by male writers, the second paper examines how Mo Yan represents marginalized masculinities, redefines subjectivity and portrays unorthodox views of Communist Chinese history, while the third paper investigates how Hong Kong writer Dung Kai-cheung expresses his unconventional narratives through the theme of androgyny, affirming the redemption of femininity over masculinity. Moving to Thai crime writing, the fourth paper analyses how male writer Pramoon Unhathoop represents new notions of Thai masculinity crisis through his noir novella, which challenges the taboo of sex and crime in Thai literary discourse in the early Cold War. The brief overview of the four papers draws attention to fluid, evolving, multiple, complex, conflicting and “hybrid” masculinity, advocating resistance to hegemonic identities and formations in mainstream narratives, as well as destabilizing the normative understandings of masculinity, femininity and subjectivity.

Meng Li (Presenter), Hong Kong Polytechnic University

Organized Panel Session Abstract:

Established in 1995, crosstalk club Deyunshe (德云社) has successfully revitalized not only the crosstalk industry but also other traditional performing arts over the years. The rise of Deyunshe is coupled with surging cultural nationalism as well as vigorous support from its young fans. The paper studies the revamping Chinese masculinities heralded by the leading young celebrities of the allegedly “largest male idol group in Mainland China”. The public appearance of these young celebrities in various popular contexts is widely considered as Deyunshe’s key to boost popularity. The paper foregrounds the young members’ active participation across different popular industries and tactics in marketing cultural nationalism. Reality shows and commercials featuring these young male idols, their social media activities, fandom activities and their engagement with the trend of China-Chic will be analyzed. The paper argues that Deyunshe draws heavily on promoting revamped Chinese masculinities in popular media. The young male celebrities could also be seen negotiating a space between hegemonic Confucian masculinity and queer culture. The revamped masculinities therefore see the convergence of Confucian-oriented male gender role celebrated by the crosstalk industry, and the danbi aesthetic taste passionately embraced by a significant number of its young

fans. The convergence, implemented in Deyunshe's performance, image-building and social interaction, enables tremendous success in attention-economy as well as the popularization of traditional performing arts.

Ruttapond Swanpitak (Presenter), Chulalongkorn University

Organized Panel Session Abstract:

Mo Yan is a prominent post-Mao author who stands out amid the wave of literary creativity in the mid-1980s. His works deal with the relationship between narration, time and memory, as well as the portrayal of history and the redefinition of male subjectivity. This paper examines representations of masculinity, subjectivity and history through a textual analysis of Mo Yan's two novels *Red Sorghum* (1986) and *Big Breasts and Full Hips* (1995). The former investigates the construction of a particular form of masculinity—the unconventional bandit hero—together with presenting unorthodox views of modern Chinese history, while the latter explores the marginalized masculinities: men who turn their back on the mainstream, betray their weaknesses and become antiheroes in the tumultuous events and hardships during the 1930s-1990s of Communist Chinese history. This paper discusses how Mo Yan critiques CCP policies under Mao and the Cultural Revolution in particular and shares his concerns about the crisis of masculinity in China. It also analyses how the author negotiates with the very doing of masculinity in the post-Mao landscape. It argues that Mo Yan's depictions of male characters highlights the complexities of masculinity and subjectivity, in response to the fixed ideals of masculinity in both Communist ideology and traditional Confucianism. In the same time, to some extent, his writing has misogynistic traits reinforcing gender and sexual hierarchy as well as men's superiority. This study will offer insights into Mo Yan's treatment of masculinity and subjectivity, men's writing and contemporary Chinese culture.

Xuying Yu (Presenter), Hong Kong Metropolitan University

Organized Panel Session Abstract:

This paper examines Hong Kong writer Dung Kai-cheung's writings on the theme of androgyny. It focuses on *Androgyny: Evolution of a Non-existent Species* (安卓珍妮, 一個不存在的物種進化史) (1994), *The Double Body* (雙身) (1997), and *Beloved Wife* (愛妻) (2018). This paper argues that these three stories demonstrate Dung's consistent interests in gender transgression, performance, and integration. Androgyny exhibits a radical resistance to the violence of male-centric society by employing non-binary sexuality and asexual reproduction. *The Double Body* describes a transgender metamorphosis from a male body to a female body. In the redefinitions of gender identity, desire, and emotion, Dung offers a man, the tragic existence of the patriarchal society, who abuses the system while also being one of its victims, an opportunity for rebirth and self-salvation from "disastrous

masculinity". Beloved Wife challenges several binary oppositions, including the dichotomies of mind-body, desire-morality, biosphere-noosphere, and human-posthuman. By transplanting a husband's consciousness into a wife's body, Dung envisions posthuman androgyny as being able to transcend all borders and achieve the ultimate love.

This paper summarizes three layers of evolution in Dung's writings of androgyny: from the fierce confrontation to affirming the redemption of femininity over masculinity and to the posthuman residence of the multiple gender consciousness in a female body; from a feminist perspective to a posthuman perspective; from the reconstruction of gender relations to the convergence of self, category and the other.

Wanchana Tongkhampao (Presenter), Thammasat University

Organized Panel Session Abstract:

Case studies of noir fiction around the world reveal the tension among law enforcement, morality and gender in the chaos of Cold War and its aftermath. Lately, critics reinvestigated the outstanding character of femme fatale in the genre to contest the earlier reading of these characters as merely morally corrupted women posing dangers to male protagonists. Their criticism demonstrates various power dynamics among genders in both the fiction and reality, theorizing applicable concepts for emerging interests in the study of Thai popular fiction.

The concept of noir fiction is still underexplored in Thai literary scholarship. This paper is an attempt to reintroduce this materializing genre in the early 1970s when Western noir style was experimented in a novella of Utsana Plengtham, a notable author and translator of pulp fiction. Framing his text as noir, the paper will discuss how the fantasy of femme fatale's sexual deviancy not only triggers male anxiety but also scrutinizes the trajectory of feminine and masculine power dynamics in the changing social order of Cold War in Thailand.

[Session #3079](#)

[Panel 128 Memories and Heritage Preservation in China and Japan: Actor-Network Theory, Practices and Politics](#)

Session Abstract:

Reinforced by UNESCO and other agencies that promote the use of heritage for the production of official pasts and futures, the State in many Asian countries has a tendency to monumentalize itself. However, in this panel, we are interested in how memory attaches itself to heritage in often unexpected ways. In this context, we discover a broader principle that modern heritage and memory share a common origin in conflict and loss. Monuments, memorials, festivals, traditional

agricultural techniques and seed preservation are inseparable from the powerful modern moods of nostalgia and the escalating desires for roots and origins. Thus we ask which memory politics emerge in the context of such more formal institutions and which memories remain hidden and, when deliberately denied, even repressed.

By adopting the Actor-Network Theory (ANT), this panel, using pre-circulating papers format, aims to engage with these questions by problematizing the embedded power relationship of different networks of actors. While these four papers are all based on solid empirical studies and primary research sources, they are situated in different local contexts (rural vs. urban regions, China vs. Japan, Chinese cities with different postcolonial histories) and academic disciplines (i.e. history, cultural anthropology, ethnobotany, STS, post-colonial studies, critical science and heritage studies), therefore, presenting diverse theoretical perspectives and research approaches. Following this vein, the panel aims to stimulate cross-disciplinary debates and provide fresh empirical findings and theoretical insights in applying ANT in the study of memory, preservation and heritage politics in China and Japan.

Sau-wa Veronica Mak (Presenter), Hong Kong Shue Yan University

Organized Panel Session Abstract:

This paper aims to examine the role of memory and charismatic leadership in preserving an ancient mushroom cultivation tradition in Qingyuan, Zhejiang, as a Globally Important Agricultural Heritage System (GIAHS). In 2002, the Food and Agriculture Organization (FAO) launched GIAHS to promote and conserve the wealth and breadth of accumulated traditional agricultural knowledge and culture as a globally significant treasure. Despite the aim of GIAHS being to identify and safeguard agricultural systems which sustain and conserve biodiversity and the genetic resources necessary for food and agriculture, rural livelihoods, and the systems of culture and knowledge, the selection and inscription process is a neglected research topic in China. This study fills the research gap and sheds light on the construction of mushroom cultivation heritage as a way of preservation in China. While many of the current studies on heritagization and preservation tend to focus on the separate interests and strategies of the stakeholders to achieve different goals, this paper adopts the Actor-Network Theory and traces how the scientists, by using their memories about a charismatic and internationally renowned microbiologist to enrol and mobilize other actors, to bring them around to their points of view, to join their heritage network, to build up the seemingly “objective” scientific and agricultural “fact,” and lastly, to circulate the meaning surrounding the cultivation system, so as to construct and conserve it as the only globally-endorsed mushroom cultivation heritage system in the world, but unfortunately silenced the voices of the local farmers at the same time.

Emiko Takei (Presenter), Osaka Gakuin University

Organized Panel Session Abstract:

Millet has long had a special significance in Okinawa. On remote islands lacking in water resources and soil, such tough crops were valuable. Korean fishermen who drifted to Okinawa in 1477, reported two species of millet that were cultivated on all the islands where they stayed. On the southernmost islands, foxtail millet has been a staple food, confectionery, and fermented beverage. To celebrate the harvest, newly harvested millet was offered in a communal festival. Over the past half century, the industrial structure of Japan has changed drastically, and subsistence millet cultivation has almost disappeared. In the former millet producing areas of Shikoku and Kyushu islands, the farming systems have been certified by the GIAHS, and millet production is being pursued there. In Okinawa, one student from Okinawa started a "millet homecoming" project. Millet seeds collected by the author 40 years ago in various parts of Okinawa have been stored in the National Gene Bank with detailed records. The student began to propagate these seeds and return them to the original areas where they are no longer cultivated. Most providers of seed have already passed away, but it was possible to contact their descendants. In each area, a movement is emerging to grow the seeds along with the memories of the deceased and to keep millets alive for communal activities. The preserved seeds evoked people's memories and provided an opportunity for restoration of the native crops.

Shuk Ying Lo (Presenter), Chinese University of Hong Kong

Organized Panel Session Abstract:

By using the Cenotaph and the Anti-Japanese Martyrs Monuments in Sai Kung as examples, this paper examines the heritagization of war memorials in Hong Kong. Inaugurated in 1923, the Cenotaph originally commemorated the war dead of World War I. It also included those who sacrificed for Hong Kong during World War II. The Cenotaph was a venue of official war commemoration before the handover of Hong Kong in 1997. In 2013, the Cenotaph was designated to be a Declared Monument of Hong Kong in 2013 but is no longer an official site of war commemoration despite veterans and the Ex-Servicemen's Association performing ceremonies on Remembrance Sunday annually. At another corner of Hong Kong, the Sai Kung Anti-Japanese Martyrs Monuments was dedicated to the Communist guerrillas against Japanese invasion in Hong Kong. With the financial support of inhabitants in Sai Kung, the war memorial was unveiled in 1989. In 2020, the official status of the Sai Kung war memorial was uplifted to a national level. The State Council of the People Republic of China included this memorial in the 3rd batch of the State Facilities and Historical Sites Marking Resistance against Japanese Aggression. Being a national historical site, the participants and commemorative activities of the Sai Kung war memorial, however, did not change.

The heritagization of war memorials in Hong Kong failed to reunite the Hong Kong people.

Venus Viana (Presenter), University of Macau

Organized Panel Session Abstract:

The Procession of the Passion of Christ, led by the Bishop and clergy, is a re-enactment of the Via Crucis in Jerusalem when Jesus was led to Calvary and his crucifixion. Many Roman Catholic dominant cities including Goa and Manila have similar ceremonies. In Macau, the Procession has over 300 years of history and today carries a strong colonial flavor. It is a melodramatic funeral march at the heart of the city with members of the church carrying the statue of Jesus in dark clad holding a Cross. Over the years, participants gave new meanings to the Procession. Today it is remembered as an urban legend that mixed up iconic figures of the Catholic Church and South Chinese folklore religions. In a broader sense, the Procession reveals the heterogeneous culture interwoven by Chinese and Portuguese inhabitants and by multiple religious and secular beliefs all shaped in the colonial period. However, state rituals are situated in a politicized context, the Procession is not an exception. When the Macau government confirmed the Procession's intangible cultural heritage identity in 2017, the Procession was preserved and documented as one of the "social practice, religious practice, rituals and festive events". The urban legend that reflected the cross-cultural values was not preserved nor documented. This historical-anthropological research studies the politics of memory. With the Procession as an example, this research studies the official construction of cultural narrative including the deliberate simplification, and the strategic silencing that eliminated the competing perspective of the colonial past.

[Session #3088](#)

[Panel 129 The Idea of India in the Global Political and Economic Crisis I](#)

Session Abstract:

This panel discusses India's political and economic ideas of pandemic governance, neoliberal reforms, foreign aid management, and foreign policy making. The papers in the panel examine (a) the Narendra Modi government's economic policy-making structured within the 'India in the world' framework with the impact of domestic and international politics; (b) New Delhi's foreign policy-making strategic competition and cooperation, especially toward its neighboring countries and South Korea; (c) the impact of the COVID-19 pandemic on the state election in Bihar and UP; (d) pandemic governance and state's responsiveness in Bihar; and (e) foreign aid dependency in India and Sri Lanka.

Aseema Sinha (Presenter), Claremont McKenna College

Organized Panel Session Abstract:

India's political economy and economic policy can no longer be understood in a purely domestic-oriented or closed economy framework. This paper offers a "India in the world" framework that analyzes how traditional borders of domestic political economy and international politics interact in shaping domestic policy and political economy. In contrast to existing political economy approaches on India, such a framework pays attention to the changing nature of domestic political economy but also how international factors affect and shape domestic imperatives and goals. Simultaneously, domestic developments have important global consequences in terms of increasing (or decreasing) global attention and external economic flows to India, which must be attended to in understanding India's domestic political economy. I also suggest that the global world is not only a set of exogenous structures and constraints but rather, the changing global order is deployed and used by state actors to refurbish their political power, and renew state power to achieve both domestic and global aims. However, if state actors fail to renew the domestic sources of growth or contribute to crony capitalist or debt-laden domestic growth, then, even attending to global alliances may fail to renew the economic sources of state power and create serious contradictions in India's domestic and global strategies despite new realignments favoring India at the global level. These ideas help us understand Modi's regime's political economy in a new way.

Wongi Choe (Presenter), Korea National Diplomatic Academy

Organized Panel Session Abstract:

South Korea and India are often called "natural partners" given their shared political values, convergence of strategic interests in the rules-based international order, potential for mutually beneficial cooperation based on economic complementarities, and cultural and religious affinities that lasted over a thousand years. For this reason, it comes as no surprise that the two countries agreed in 2015 to elevate their bilateral relations to a "special strategic partnership" in order to forge stronger strategic ties and cooperation.

Despite such diplomatic rhetoric and frequent high-level exchanges, Seoul's strategic engagements and security cooperation with New Delhi remain at a dismal level. This lack of progress is more puzzling because former Korean president Moon Jae-in, under his New Southern Policy (NSP) initiative, officially declared India as Seoul's key strategic partner in 2018.

In this paper I attempt to provide an answer to the puzzle of South Korean and India relations: Why their "special strategic partnership" remains to date non-strategic in spite of the convergence of their strategic interests? I argue that

the divergence of their strategic perceptions on the nature of the regional geopolitical landscape of the Indo-Pacific played a critical role. In particular, the gap in their respective threat perceptions on, and approach toward, China has been the primary factor that has provided political disincentives for Seoul to advance substantive strategic and security engagement with New Delhi.

Wondeuk Cho (Presenter), Korea National Diplomatic Academy

Organized Panel Session Abstract:

China's influence in South Asia has dramatically increased over the past decade. In particular, more and more South Asian states have been dependent on China in terms of their infrastructure development and hardware projects. China's growing clout in the South Asia region where India has been the leading power results in some strategic implications for India. First, as many India's neighboring countries become dependent on China with regard to economic and political areas, India will be likely to face its strategic disadvantage over China in the Indian Subcontinent and even Indian Ocean. At the end of the day, India will lose its dominance in the region. Second, recently many South Asian countries including Sri Lanka have fallen into the so-called 'debt-trap' and experienced economic crisis. Economic hardships in South Asia might worsen regional countries' domestic situations and weaken regional stability. The worst scenario in the South Asian region might have a negative impact on India's ambition for the global leading power. The paper will analyze how China's growing influence has affected the regional architecture in South Asia and how India has dealt with it, in particular focusing on its development cooperation with neighboring countries. This paper will touch upon not just bilateral-level relations but also multilateral-level cooperation in collaboration with external major powers, and regional-level relations such as the BIMSTEC, Mekong-Ganga Cooperation, SAARC, etc.

[Session #3120](#)

[Panel 130 Negotiating Intermediality in Postwar East Asia: Body, Memory and Visual Culture](#)

Session Abstract:

Taking departure from the crossroads of the entangled histories and geopolitical trajectories in postwar East Asia from the 1960s to the present, this panel explores the intermedial cultural productions across various vernacular genres/platforms such as magazines, performing arts, video art and cinema. Not only this panel leverages intermediality as a critical perspective to re-examine and re-map the postwar socio-cultural terrains in South Korea, Okinawa, Hong Kong, and Japan, by turning to the ways of cultural translation, adaptation, and the modes of exhibition, circulation, and performance. Also, dialoguing with gender and

postcolonial studies and problematizing the nation, this panel uses 'intermediality' to interrogate the political potentialities of locally-situated visual culture and film art in Asia. Lu Pan's paper explores the experimental cinematic practices of Hong Kong's independent publication *The 70s Bi-Weekly* in the 1970s. Yongwoo Lee traces the global gender politics portrayed in the Cold War 'Little Angels Art Troupe' overseas tour performances and its media representation in 1960s and 70s. Kosuke Fujiki then discusses the difficulty of narrating the traumatic memories of the Battle of Okinawa as presented in Higashi Yoichi's highly metafictional film, *The Gentle Japanese* (1971). Intersecting affect theory, ecocriticism and film and media studies, Ma Ran's paper focuses on Japanese artist Yamashiro Chikako (b. 1976) and highlights two of her video works, *Chinbin Western—Representation of a Family* (2019) and *Reframing* (2021). This panel thus addresses the intersection of power, senses, representation and subject formation in postwar East Asia through micro- and macro-level perspectives and methodologies.

Ran Ma (Presenter), Nagoya University

Organized Panel Session Abstract:

Intersecting affect theory, ecocriticism and film and media studies, this paper focuses on Japanese artist Yamashiro Chikako (b. 1976) and highlights two of her video works, *Chinbin Western—Representation of a Family* (2019) and *Reframing* (2021). In her early works, Yamashiro used her own body as a medium to re-envision the eco-/geo-political landscapes of Okinawa in relation to the memory of World War II, US military presence and the Japanese state's political-economic dominance. Since the 2010s, the artist has produced a series of more ambitious short films driven by loosely-threaded narratives. In *Chinbin Western* and *Reframing*, bodies—not of her own—are reinvented as a medium to consider Okinawa's precarious condition of being infrastructuralized for the US military deployment, wherein the eco-cultural landscape has been irreversibly destroyed and the non-human species (e.g., coral) endangered. Whereas *Chinbin Western* has intermixed absurdity and cold humor, *Reframing* has registered a sense of powerlessness wherein its human and non-human onscreen are trapped in the loop of time. How to re-write the security-infrastructural regime by positioning the body in somewhere it does not belong to? Whether it is possible to set the labouring bodies free and recover the landscape? This study suggests that Yamashiro's works could be approached as eco-fantasy that has reworked the affective forces of body and its performativity via a spectrum of events such as metamorphosis, dancing, and posturing, wherein a speculative yet hidden history of Okinawa could be reimaged so that the loop could be broken, and a future becomes possible.

Yongwoo Lee (Presenter), Chinese University of Hong Kong

Organized Panel Session Abstract:

This article analyzes the global gender politics portrayed in the Cold War ‘Little Angels Art Troupe’ overseas tour performances and its media representation. Founded in 1962, the Little Angels Performing Arts troupe promotes the image of a “precious South Korean girl” who was well educated and raised in a middle-class family as “a symbol of peace that promotes superior Korean traditional culture to the world.” Wearing traditional attire singing with western-style choral vocalizations, they are embodied as immaculate girls under the capitalist market economy of South Korean compressed modernization, liberated by the participation of allies, including the United States in the Asia-Pacific war. The diplomatic solidarity and tacit consent of gender politics between the empire and Korea through the “Joyful diplomacy” of staging girls as Little Angels and the reproduction of camaraderie and asymmetrical diplomatic intimacy were consistently represented in the performance and its media representation. These solidarities between the U.S. and Korea were embodied in the performance of Walker Hill Show, the dissemination of 8th U.S. Army culture, the socio-political exchange of entertainment in the military base village (Kijichon), the generational expansion of the cultural contact zone. The affinity of admiration and gratitude for the imperial allies, as advocated and represented by Little Angels, and self-Orientalism eventually reveal the impossibility of communion between the colonized and the colonized. Thus, this article examines the cultural politics and its representation in “Little Angels” performance by analyzing the process of reproduction and reorganization of race, class, and gender politics in postcolonial modernity.

Kosuke Fujiki (Presenter), Okayama University of Science

Organized Panel Session Abstract:

Higashi Yoichi is a filmmaker who hails from documentary filmmaking at Iwanami Productions, with his independent debut documentary, *Okinawa Islands* (Okinawa rettō, 1969), focusing on various sociopolitical issues in Okinawa, Japan’s southernmost archipelago, which had been under the US military occupation since the end of World War II until 1972. Higashi’s first fiction film, *The Gentle Japanese* (Yasashii Nippon jin, 1971), addresses one of the contentious issues of Okinawa, namely the memory of mass suicides on Kerama Islands during the Battle of Okinawa. In the first half of the 1970s, these mass suicides were intensely debated among mainland Japanese intellectuals, particularly with regard to the Japanese military’s involvement in forcing the islanders into suicides: novelist Ōe Kenzaburo made this topic widely known with his nonfiction book, *Okinawa nōto* (Okinawa note, 1970), and Sono Ayako, a conservative author, challenged Ōe in *Aru shinwa no haikei* (Background of a myth, 1973). Higashi’s film approaches the wartime

mass suicides through its meditation on the difficulty of narrating the history, characterizing its protagonist as a young survivor of the mass suicides who has no memory of the event yet bears a scar on his body. This paper examines the film's meta-narrational features, such as a theater company's attempt at making a stage play on the mass suicides as well as the scene of a screening of Okinawa Islands, in order to argue that these features contribute to highlighting the difficulty of narrating and sharing the wartime experience of Okinawans.

Lu Pan (Presenter), Hong Kong Polytechnic University

Organized Panel Session Abstract:

First published in 1970, The 70s Bi-weekly (hereafter, The 70s) stands out from many other independent magazines in Hong Kong around the same time by its unique "action-oriented-ness." More than a printed magazine whose contents blend radical political theories, social activism, and avant-garde art, the "action-oriented" feature of The 70s is seen in both of its political and cultural actions. This article places The 70s in the context of the production and screening of experimental films in Hong Kong at the time, and discusses two (experimental) films made by the magazine's editorial board in the 1970s. They are a documentary (1971) that records the "Defend Diaoyu Islands" protests on April 10th of the same year in Hong Kong and an experimental film To the Arty Youths of Hong Kong (1978), imbued with political metaphors and critical sarcasm. Extending Charles Tilly's (2008) discussion on the repertoire of contentious politics to the cultural dimension, I argue that these films constitute one of their diverse repertoires of social activism. The transformation of the cinematic style from realism to postmodern collage also illustrates a vital shift of the media performativity in their repertoire of dissent.

[Session #3217](#)

[Panel 131 Orthographic Plurality: Case Studies from Mainland Southeast Asia's Borderlands in the Greater Burma Zone Part 2 of 2](#)

Session Abstract:

The technology of writing in Southeast Asia remains understudied. Since the nineteenth century, efforts have been made to devise writing systems for previously unwritten languages, and to improve systems already in place. This panel explores the historical development of orthographies, focusing on the uplands of the Greater Burma Zone, an area encompassing much of western Mainland Southeast Asia, which through cultural, linguistic, political, and religious networks, loosely connects Burma/Myanmar to neighboring Northeast India, Yunnan, Bangladesh, northern Thailand, and western Laos.

We have considered the question, how have these communities engaged with

developing or reforming orthographies? The panel brings together scholars from various disciplines to present case studies of languages from the region, including Lahu, Kachin languages, Burmese dialects, Meiteiron (Manipuri), the languages of Laos, and the Tai languages. For some communities, new orthographies emerged after the arrival of Protestant missionaries in the nineteenth century. For others, the promotion of literacy led to the revision of earlier scripts, or to the abandonment of previous scripts for nationalist reasons. The process of developing new orthographies, however, is fraught: from a technical standpoint, it requires resources and expertise, from design through to adoption and implementation in education. From an ideological standpoint, societies often find much to contest, such as whose speech forms the “standard,” not to mention technical questions. Ideological differences have often led to competing orthographies. This panel examines a range of the hurdles and consequences, some unintended, of creating new orthographies.

Patrick McCormick (Presenter), Kyoto University Center for Southeast Asian Studies
Organized Panel Session Abstract:

The study of the creation of writing systems tends to focus on previously-unwritten languages. Scripts are, however, a focus of concern among many other within the Greater Burma Zone because groups assert their “ethnic-hood” through them. A *lmyò* (Burmese for “race” or “ethnicity”) must have its own language; its own script, and if Indic, ideally one which differs from Burmese visually or in origins; and its own culture, such as traditional costumes and dances. Local intellectuals take these attributes as the building blocks of their ethnic selves, which they use to represent the group to itself and to others. Often there is anxiety about questions of origins, and contestation regarding the assertions some of them make.

I review briefly, with visuals where possible, some of the flashpoints related to script and orthography. These include the debate about whether the current Burmese script was first used to write the Mon or Burmese language; Rakhaing intellectuals’ claim to an alphabet used in the area of Rakhaing State before the arrival of Rakhaing speech as their; the creation by Danu intellectuals—who speak a dialect of Burmese—of their own alphabet; and Shan intellectuals’ assertion that their scripts have their origins outside of the Burmese writing system. Each example represents just some of the complexity related to writing, even for groups which have a long history of literacy, and suggest that writing encapsulates deeper ideologies of the self, or representation, but also of an anxiety for asserting a particular kind of origin.

Keisuke Huziwaru (Presenter), Teikyo University
Organized Panel Session Abstract:

Cak or Sak is a Tibeto-Burman language spoken in the borderlands between the Chittagong Hill Tracts of Bangladesh, where it is known as Cak and the Arakan Yoma in Burma, where it is called Sak. The total number of native speakers of this ethnic minority is around 4000 total. Although mutually intelligible as far as native words are concerned, communication can be difficult because of the many Bengali loans in Cak and Arakanese-Burmese loans in Sak.

Until recently, the language did not have a script of its own. A Cak script was developed by the beginning of the twenty-first century, however, and in recent years it has been introduced to through the publication of Ong Khyaing Cak (2013), which explains the fundamentals of the proposed writing system.

Although well designed overall, the proposed system has several shortcomings. I point out five of them: 1) the system lacks an independent letter for /v/; 2) it includes unnecessary letters for sounds that are not part of the Cak inventory, such as voiced aspirated stops and retroflexes; 3) the arbitrary use of short and long vowel signs; 4) the frequent omission of the high tone mark in checked syllables; and 5) multiple ways to denote final consonants.

I review the history of the orthography and the Cak speakers' reception of the proposal. A key issue is the phonetic correspondences between Cak and Sak. I also propose a tentatively improved orthography which I have used in my forthcoming Cak-English-Bangla-Burmese dictionary.

Masao Imamura (Presenter), Yamagata University

Organized Panel Session Abstract:

Jinghpaw (Jinghpo/Singpho) is a minority Tibeto-Burman language spoken in three countries: northern Myanmar, southwestern China, and Northeast India. The standard set of conventions used today for writing the language was devised by Protestant missionaries working in Myanmar, but the process of its development process was far from straightforward. The first orthography they developed in the 1880s, using Indic letters much like the Burmese, did not gain traction and the missionaries themselves later abandoned it. In the 1890s, another orthography using the Roman alphabet was devised, and this has turned out to be successful: today it is acknowledged as the official orthography among Jinghpaw speakers in Myanmar, where the majority of speakers reside. The success of this Roman-based system is, however, puzzling, because the Indic-style script devised earlier was arguably superior from a linguistic point of view, and was easier to learn for those literate in Burmese. I present some findings from my investigations of the debates among missionaries on the choice among between the two scripts, and on the perceptions and understandings of the two orthographies among the present-day Jinghpaw speakers in three countries.

Session #3220

Panel 132 Memory, Materiality, and New Temporalities in Pandemic-Era-China

Session Abstract:

The outbreak of the Covid-19 pandemic pushed most countries towards a state of exception, with the rule of law weakened by emergency measures and daily life entering a new reality synchronized by Covid temporalities and spatialities. The Chinese government's zero-Covid policy intensified this state of exception, testing the limits of authoritarian resilience. Two years after the first outbreak in Wuhan, a process of selective remembering and forgetting has facilitated Chinese society's adaptation to a new normal that is fully materialized by body politics and Covid temporality and spatiality. Because the "war" against Covid continues to be the Chinese government's first priority, new measures of governance have been implemented to perpetuate this expropriation of people's autonomy over their minds, bodies, and time.

This panel presents different socio-psychological experiences of life within this new pandemic reality and discuss the important transformations of state policy, grassroots governance, and biopolitical practices that are currently taking place in China. Wang's paper examines the process of forgetting that followed deadly outbreaks in the PRC history to consider how this process shapes past and future narratives; Gao and He adopt the functionalist perspective to study the awakening mechanism behind the memories of SARS; Tan investigates the materiality and body politics embedded within personal protective equipment and problematizes the government's strategy of politicizing the professional image of medical workers; Zhu explores the spatiotemporal politics behind the government's anti-pandemic measures and everyday life within the new temporal reality of "Covid-19 time" by studying China's health code system.

Weihang Wang (Presenter), Chinese University of Hong Kong

Organized Panel Session Abstract:

In the study of history, reconstruction of past events has always depended on individual and collective memories, with forgetfulness often understood as a phenomenon that makes knowledge of the past incomplete. However, Nietzsche suggests that forgetting is an active force that is as important as memory in shaping the past and the future. Accordingly, this paper traces China's processes of forgetting the Covid-19 pandemic across the past two years by investigating posts on major social media platforms, published diaries about the Wuhan lockdown, and Covid-related commentaries on popular news websites. These written materials represent memories being intentionally blurred, modified, and effaced. Similar forgetting processes took place in the PRC history after two deadly outbreaks—the epidemic meningitis in 1966 and the SARS in 2003, even with the

horrors of these outbreaks were deeply entrenched in people's memories. For Christopher Shaw and Malcolm Chase, the past is a collection of competing voices, and only the loudest voice can be heard. This means that most voices from the past are silenced and ignored by historiography. Hence, considering the forgotten voices and lost narratives of these two public health events can enable an understanding of the past and the present that differs from a "memory"-based knowledge. That is, this approach can enable collective forgetfulness to elucidate the failures and fears of the different historical agencies responsible and provide insight into the long-standing rivalry in China between the central government, local authorities, and civilian society.

Hongting He (Presenter), Beijing Foreign Studies University

Organized Panel Session Abstract:

At the end of 2019, the outbreak of the COVID-19 awakened people's memories of SARS 17 years ago. With the development of the social media, Weibo has become an important "memory field", where many Internet users write their memories of SARS. Using the Functionalist Perspective, we looked at what memories of SARS were awakened in the Chinese public by the Covid-19 pandemic, the mechanism by which this memory was awakened, and how the memory of SARS on social media had an impact on how people considered Covid-19.

We found, during the COVID-19, traumatic memories represented by SARS sequelae and bereavement, the symbolic memories of white vinegar, thermometer, disinfectant, and other memories of life during SARS have been awakened. And the awakening of SARS memories in social media was not random, there were certain patterns to follow: Analogy to awake and contrast to awake. Then the awakening of the memory of SARS is of great importance to the present. The memory of the SARS sequelae aroused people to be vigilant and pay attention to protection; The experience of successfully fighting SARS could soothe the emotions of the society and strengthen the national identity of the people; The outstanding performance of TCM during the SARS greatly enhanced our cultural confidence and provided experience for its intervention in the COVID-19; The sudden disappearance of SARS not only provided a vent for the people under the epidemic but also brought hope that the COVID-19 would disappear like SARS.

Xuanxuan Tan (Presenter), Aarhus University

Organized Panel Session Abstract:

A new medical protective gown was invented during the early stages of the Covid-19 outbreak in China. This gown, which protects wearers' health and reduces their risk of infection, became not only a uniform for frontline medical workers but also a symbolic component of the professional image of grassroots anti-pandemic workers. This study examines how this gown has shaped the public

image of frontline workers and their anti-pandemic practices. I use thematic analysis to analyze residents' and frontline anti-pandemic members' discussions about the "protective gown" and the medical "profession" on the Chinese social media platform Sina Weibo, finding that the protective clothing, its materiality, symbolic associations, and entanglement of bodies produce, weaken, and deconstruct the professional image of Covid-19 frontline workers.

The extreme heat produced by wearing the gown made hard-working frontline workers visible, producing a visual and corporeal sense of the professional life of these workers. However, this professional image was subsequently deconstructed by the illegal behavior and misconduct of frontline workers, and the gown came to symbolize an understanding of frontline workers as violent machines, casting a shadow over China's zero-infection policy. This study argues that the body politics of protecting clothing elucidate the dynamics between politicization and professionalism in China's pandemic response. Paradoxically, protective gowns both publicize medical professionalism by demonstrating hygiene modernity and the state's capacity for mass mobilization and weaken and deconstruct this professional image of medical workers. This paradox suggests that mass mobilization undermines the professionalism of medical workers.

Mengmeng Zhu (Presenter), Chinese University of Hong Kong

Organized Panel Session Abstract:

The Covid-19 pandemic has haunted China for more than two years, during which anti-epidemic measures have been widely deployed to halt the spread of the virus. However, how this has shaped daily life is not yet adequately understood. This study traces Chinese residents' daily interactions with anti-pandemic technologies to explore spatiotemporal politics during the crisis. Using media data, interviews, and participant observation, the study identifies a triangular anti-pandemic apparatus—comprising population-wide testing programs, algorithmic governmentality built on the Health Code, and the community governance system, namely “grid management”—that produces “Covid-19 time” and influences the everyday lives of Chinese people. Specifically, the time-limited nature and uncertainty of the Health Code have legitimized population-scale mandatory testing and an elaborate system of community governance. Invalid testing results usually mean the instant loss of the right to travel, and the government is immediately aware of such results via the Health Code. Simultaneously, community members have been given the power to monitor and intervene in people's daily lives by enforcing quarantine and testing. Thus, residents' daily routines are controlled by the Health Code and the apparatus supporting it. This study also argues that, via its capacity for time-space control, the Health Code can operate as a tool for mobilizing community governance. By producing “Covid-19 time,” this apparatus normalizes a state of exception and the constant surveillance of residents. It also

demands that we rethink the ethical challenges of applying anti-pandemic technologies to local governance in the post-pandemic era.

Session #3244

Panel 133 Gender-Based Violence across Asia and the Diaspora II: Media and New Ways of Proliferating Harms

Session Abstract:

The second of two panels expands the discussion on gender-based violence across Asia and the Asian diaspora by exploring new ways of proliferating harms among women and queer and transgender individuals in the media. This panel posits the media as an important site from which different forms of violence based on gender, sexuality, race, caste, and xenophobia that are both physical and non-physical (i.e. emotional or psychological) can emerge. Alternatively, it is also through the media that forms of violence are revealed. How does contemporary media empower and disempower Asian people through their technological affordances and representations of violence? This interdisciplinary panel consists of four papers from anthropology, media studies, and cultural studies. Michelle Ho and Cherie Tay investigate the prevalence of a relatively new form of sexual violence aided by digital technologies known as “technology-facilitated sexual violence (TFSV)” in Singapore, drawing on ethnographic data from university students. Chandan Bose traces dating violence among queer and trans users of mobile dating applications like Grindr, focusing on issues of risk, precarity, and queer sociability in India. Through media analysis, Rachel Levine contends that sexual violence in Japan becomes visible only when certain cases are directly connected to transnational norms and issues. Looking at Chinese Canadian women’s gendered experiences of Anti-Asian violence, including from xenophobic media narratives, Grace Lin grapples with issues of intersectionality, Orientalism, and geopolitical tensions. This panel is timely for offering insight into how Asian and Asian diasporic experiences of gender-based violence are mediated in complex ways.

Michelle Ho (Presenter), National University of Singapore

Organized Panel Session Abstract:

In recent years, a range of behaviors using digital technologies to harm women and other individuals known as “technology-facilitated sexual violence (TFSV)” has become increasingly prevalent in Asia. Some examples include the spy camera epidemic in South Korea and enormous online gender gaps in South Asia. In Singapore, this came to light in 2019 when an undergraduate shared her ordeal of sexual voyeurism, being secretly filmed while showering, on campus residences and how her case was handled by the police and institution, which quickly became

viral on social media. Through cases like these, this paper investigates why certain TFSV categories like sexual voyeurism are now pervasive on university campuses in Singapore. Drawing on preliminary data from digital data collection and elicitation interviews with university students, we focus on categorizing the dominant forms of TFSV on campus and understanding students' awareness of these categories as well as support and resources for victim-survivors. We argue that while our participants may have a broad sense of what sexual violence entails, they lack the skills and language to analyze various forms of TFSV they may encounter, overlook, or perpetrate. This study is part of a larger ongoing project that explores the overlapping relationship between TFSV and campus sexual assault and harassment in Singapore. It informs how we understand new forms of gender-based violence in Asia like TFSV, particularly alongside the impact of technological affordances, and contributes to scholarship at the intersections of Asian studies, media studies, and gender studies.

Chandan Bose (Presenter), Indian Institute of Technology, Hyderabad

Organized Panel Session Abstract:

This project aims to understand the nature of 'dating violence' that takes place through mobile phone queer dating applications in contemporary India. Geo-spatial applications like Grindr, designed for queer men and members of the transgender community, provide a space for its users to articulate their sexual identities and desires. However, these are also spaces that have come to be marked by distinct forms of physical, verbal and emotional violence. These could include non-consensual sexual acts, extortion and physical threat and unsolicited drug use, apart from language that harbours casteism, misogyny and other forms of toxic masculinity. What is the relationship between sexual desire and violence within queer spaces in contemporary India? What are the emerging contexts of risks that members of the queer community in post-liberal India encounter while soliciting casual sexual relations? The discussion around 'risk' associated with queer dating applications, particularly within post-colonial societies, has focused on increasing sexually transmitted diseases among users. This piece will approach the question of risk by looking at dating applications as sites from where violence can always potentially emerge. This piece will attempt to discover perceptions of precarity within India's queer community by analysing such narratives of violence while seeking sexual relations through digital media. Scholarship has focused on how queer sociability and subjectivity through smart technology is articulated through the construction of masculinity, health and race. This piece will develop an understanding of queer sociability in contemporary India by looking at the relationship between desire and violence.

Rachel Levine (Presenter), University of California, Santa Barbara

Organized Panel Session Abstract:

In an increasingly globalized world, issues of sexual violence are more widespread and visible. The media is instrumental in the spreading of norms regarding sexual violence, as well as incidents of violations of these norms. Japan, a country that boasts a low crime rate, is becoming more and more renowned for instances of gender-based violence due to an increased focus on women's rights and gender equality, facilitated by transnational movements. Still, within society and the legal system, the issue of sexual violence is confined within a metaphorical black box, the contents of which are deemed unfit for public discussions. But why do certain cases gain traction and international awareness? To answer this question, I focus my analysis on mainstream media articles, from the Japan Times and the Asahi Shimbun, revolving around three critical cases of sexual violence in Japan. These cases, the 1989 Fukuoka Case, the 1995 Okinawa Rape Case, and the Case of Shiori Ito, were chosen for their widespread media coverage both in Japan and abroad. While all three cases were marked by various scholars and Feminists within Japan as landmark cases that changed how we view sexual violence in Japan, their visibility stems from their inherent transnationality. Western norms and the subsequent evaluation of human rights shape the visibility of sexual violence in Japan and whether this violence becomes global, or merely dissipates. In Japan, then, incidents of sexual violence are highly visible when they connect to larger issues emphasized internationally, mainly "human rights" and "women's rights."

Grace Lin (Presenter), Concordia University

Organized Panel Session Abstract:

Through the lens of the surging Anti-Asian violence in Canada during the COVID-19 pandemic, this paper examines the evolution of the image of Chinese women as the Other, embedded in the history of white nation-building. According to statistics, 60% of the victims of Anti-Asian violence, including verbal and physical harassments, were women. The hostility against Chinese women reveals the concurrent racist, sexist and other forms of systemic oppression that condition their lived experiences. In addition, the widespread image of sexualized Asian women represents the antagonism against the potentially reproductive body believed to pose a threat to the whiteness of the nation. Moreover, xenophobic media narratives, attributed to the popularization of the stigmatized "China virus", manifest the long-going Orientalist construction of Chineseness as the "yellow peril", which has been constantly excluding immigrants from the nation building process since the 19th century. Furthermore, the competitor discourses between China and Canada, or the West, were intensified through recent political and ideological conflicts that followed after Canada's arrest of Huawei CFO Meng Wanzhou in 2018, as well as China's detention, later in the same year, of two

Canadians. In Canada, acting as a transnational space, political, social and economic climates that contextualized Anti-Asian violence against Chinese women have been shaped along with the trajectory of intersectional struggles, Orientalist imagination and geopolitical tension.

Session #3306

Panel 134 Multi-Lingual Circuits: Authors As Colonial Translators Under the Japanese Empire

Session Abstract:

Even before the forced imperialization (*kōminka*) period in the Japanese Empire, authors from both the colonies and the metropole drew on their multi-lingual childhoods and educations to translate the colonial situation for themselves and for their readers. In this panel, we will discuss the multifarious ways in which these authors employed translation not just linguistically but also geographically, narratively, and ideologically. Kim Seol-mae will present on the poet Yoon Dong-ju, whose childhood in the contested region of North Jiandao (Bukgando) as well as Seoul and Pyongyang inspired the Korean language poetry he wrote on the continent and in Japan itself. Alexandra Yan will discuss the late colonial period writings of the feminist writer and journalist Ch'oe Chōng-hŭi, whose Japanese language fiction served both as propaganda and a stage on which Ch'oe attempted to critique the fascist regime's failure to transcend both premodern and bourgeois antagonisms toward women, producing a transcultural critique of both Korean and Japanese patriarchalism. Zhang Ya's presentation re-thinks the position of metropolitan Japanese women writers like Hasegawa Haruko, Kimura Ayako, Mori Michiyo, and Yoshiya Nobuko in French Indochina, who negotiated and tracked the shifting hierarchies of power from imperial France to the Japanese Empire as they themselves were transformed into bearers of the Japanese imperial mission. In an effort to show the mutually constitutive power of translation, this panel delineates the multi-directional flow of literary works and human beings by covering authorial movement as well as linguistic translation from the colonies to the metropole and vice versa.

Seolmae Kim (Presenter), Tokyo University of Foreign Studies

Organized Panel Session Abstract:

This presentation will focus on the characteristics of the use of Korean language in the poetry of Yoon Dong-ju (1917-1945), whose life straddled two Japanese imperial colonies, Manchukuo and Korea, as well as Tokyo and Kyoto in Japan itself. The place where Yoon was born, "North Jiandao" (variously known in Korean as Bukgando, in Chinese as Beijiandao, and in Japanese as Kita Kantō) was incorporated into Manchukuo in 1932, and as a result of its multifarious ethnic

diversity, Yoon became a polyglot who spoke Japanese and Chinese, as well as Korean. Although he consistently wrote poetry in Korean, his multi-lingual background influenced his writing style. For example, Yoon's poems often feature Japanese and Chinese characters mixed together and address the conflict between vernacular and standardized language. In this presentation I will attend to this local background and investigate its influence on and expression in Yoon's poetic style in a selection of poems, including "Nun onŭn chido" ("A Snowing Map") and "Ch'amhwerok" ("A Confession").

Alexandra Yan (Presenter), University of California, Irvine

Organized Panel Session Abstract:

Ch'oe Chŏng-hŭi (1906-1990) was a Korean woman writer famous for both her journalism and her feminist fiction. Her writing career began in the mid-1930s under Japanese colonization of the Korean peninsula, and in the early 40s she wrote a handful of Japanese and Korean language propaganda pieces that appeared in magazines such as Taedonga (Greater East Asia). In this paper, I will establish a link between the Korean and Japanese versions of one of Ch'oe's propaganda stories, "Changmi ŭi chip" ("House of Roses," 1941) and her earlier writings, in this case, "Sanje" ("Mountain Rites," 1938) through the figure of the feminine body and the space it occupies. Ch'oe's propaganda writings explicitly encourage women to adopt particular behaviors in support of total war mobilization, such as coal rationing and air raid drill attendance, however, they also follow a literary pattern visible in Ch'oe's earlier works which depicts the expansion and inversion of space occupied by feminine bodies. The telescoping and inverting of this space shows how women in premodern, modernizing bourgeois, and fascist colonial Korea all lived under restrictive, punitive regimes, and establishes continuity between the limited, self-destructive choices available to all of them.

Ya Zhang (Presenter), Nagoya University

Organized Panel Session Abstract:

In the 1940s, several Japanese women writers took up French Indochina as their stage, for example: Hasegawa Haruko's "Minami no shojochi" ("Virgin Soil of the South," Kōanishonsha, 1940), Mori Michiyo's "Harewataru Futsuin" ("Clouds Roll Away Over French Indochina," Muroto shobō, 1942), Kimura Ayako's "Futsu · Tai · Inshōki" ("Impressions of French Indochina and Thailand," Aidokusha, 1943), and Yoshiya Nobuko's "Tsuki kara kita otoko" ("The Man from the Moon," Shirobayashi shobō, 1944). In this presentation, I will elucidate both the major differences and points of commonality between these works. In these texts, these writers express the relationality between Japan and France before and after the joint defense agreement. Hasegawa Haruko and Mori Michiyo, who visited before the joint defense arrangement was concluded, wrote that the French treated them warily,

while Yoshiya Nobuko and Mori Michiyo, who visited after “Franco-Japanese Cooperation” had been established, found themselves in friendly French society. After the Japanese occupation began, they also elucidated the disappearance of Parisian color from French Indochina and the gradual change into a Japanese landscape. These women writers became the best choice for the empire to argue that Japanese culture was superior to French culture without exchanging live fire.

[Session #3344](#)

[Panel 135 Violence and Anti-Violence in Early Twentieth-Century China, Japan, and Korea](#)

Session Abstract:

Historiography of violence and anti-violence can draw more from the East Asian experience. This panel seeks to expand the discussion by analyzing various responses to violent phenomena in China, Japan, and Korea, from 1905 to the 1930s, an era of roiling transformations provoked by modernity, nationalism, colonialism, militarism, and other forces. This panel probes the ideas and actions of violence and anti-violence in the context of civil rights, national sovereignty, international and domestic law, and transnational visions of peace. Three questions drive our analysis. How did imperialism and colonialism negotiate international law and emerging peace movements? How did knowledge production and its dissemination influence the state’s coercive powers? What circumstances justified the use of violence? Etsuro Totsuka analyzes An Chunggün’s 1909 assassination of Itō Hirobumi from the point of view of international law, which was complicated by conflicting visions of jurisprudence by the occupier and the occupied. Jong-Chol An examines such laws as the Law Regulating Violent Acts (1926) to illuminate the meaning of “violence” in colonial Korea and its legacy after Korea’s liberation. Hugh Shapiro follows a warlord soldier who, after fighting in north China around 1930, traveled the country, developing an anti-war manifesto. We seek not only to better understand ideas about and manifestations of violence and anti-violence but also to pursue a comparative understanding of the three regions together to overcome the twentieth-century binary of Japan’s (and Euro-American) “success” versus China’s and Korea’s “failures.”

Etsuro Totsuka (Presenter), Ryukoku University

Organized Panel Session Abstract:

On October 26, 1909, Korean subject An Chunggün gunned down Count Itō Hirobumi at the Harbin Station. Itō, a luminary of the Meiji era, was in Manchuria to inspect Russian security forces. An traveled there to strike a blow against Japan’s imperial ambitions while militating for Korean independence. As a Lieutenant General of the Voluntary Corps of the Empire of Korea, An was a

non-state military actor engaged in military operations against the Empire of Japan. According to the Hague Rules of Land Warfare, international law should have viewed An as a POW, but the Kantō District Court ignored this. Exacerbating this legal malfeasance, the court stymied An's attorneys. Moreover, the Japanese government issued instructions on which "verdict" the court should reach. The court convicted An of homicide, and he was executed in March 1910. This paper has three principal aims. First, to analyze the case of An Chunggŭn from the point of view of international law circa 1909. This case is remarkably complex, for it forced the relevant legal parties to navigate shifting international jurisprudence, which in turn was overlaid by issues of sovereignty complicated by colonial claims and anti-colonial resistance. Second, this paper aims to reevaluate An's actions in light of international law. Third, this paper makes recommendations regarding future international disputes of this nature so that justice can be practiced with competence and fairness.

Jong-Chol An (Presenter), Ca' Foscari University of Venice

Organized Panel Session Abstract:

This paper examines "violence" in colonial Korea from a legal perspective. Various forms of violence were widespread in premodern Eurasia, directed by private parties and state power. Precolonial Korea was no exception, but for most Koreans under Japanese colonial rule, what impacted their daily lives was not so much the loss of national sovereignty as it was "exploitation," as manifested through such matters as tax and land. Consequently, the colony's Koreans directed "violence" not only against ethnic Japanese but also against other Koreans. Unlike most governments seeking to monopolize "violence," the Japanese colonial state responded in two ways. While retaining the traditional Korean punishment of flogging, the government general of Korea also utilized legal means to incarcerate perpetrators. Even though flogging was abolished during the March First Movement of 1919, special laws regulated "violence" that sometimes accompanied Korean nationalist movements. This approach sanctioned prosecutions not circumscribed by ordinary criminal laws governing violence among private individuals. In the 1920s, as socialism and anarchism gained a significant following in colonial Korea, the authorities aimed to combat the phenomenon by enacting the Peace Preservation Law (1925) and the Law on Regulating Violent Acts (1926). By examining such laws and the cases to which they were applied, this paper seeks to illuminate the meaning of "violence" in colonial Korea and reflect on its legacy after Korea's liberation.

Hugh Shapiro (Presenter), University of Nevada, Reno

Organized Panel Session Abstract:

After ten years as a combatant in the internecine conflicts of 1920s and 1930s

China, a warlord soldier of Shanxi became disillusioned with the endemic violence of his world. To investigate the forces driving his country's military-political cataclysm, he reenlisted in Yan Xishan's Shanxi anti-communist army in 1934, motivated not to fight but to probe the roots of violence. After mustering out, he traveled the country, begging for food to survive, developing and declaring an anti-war manifesto. The wanderings of this soldier included a stint in the preeminent neuropsychiatric ward of the era, where in detailed discussions with medical staff, he left a record of his ideas for the non-violent solution to China's conflicts. As a researcher of his era's prolonged tumult, the soldier aimed to create and disseminate ameliorative knowledge. This paper explores the experience of a citizen ethnographer whose investigations were conducted, by design, on the battlefield, and eventually chronicled in a self-contained clinical system. His chaste vision of a non-militarized future, fostered in an era of chronic warfare, was viewed by the clinical staff with ambivalence, between the naïve and delusional. We also glimpse his insight and flashes of prescience.

[Session #3357](#)

[Panel 136 Land and Water: Knowledge and People in Motion on Two Frontiers of Qing China](#)

Session Abstract:

This panel brings together four studies focusing on interaction between two types of frontiers, and various forms of “motion” between such frontiers in Qing history. The four papers draw upon evidence from sources in multiple languages and diverse concepts about frontiers. These four papers are aligned on two different scales—the first is people's mobility between frontiers: Gary Luk's analysis on the Hanjian before and after the Opium War, and Meng-heng Lee uses a Korean clergyman and French military impacts on Chosŏn in the nineteenth century. The second is the creation and transmission of geographical knowledge during the eighteenth century: Ling-wei Kung focuses on the Qing emperors' investigation of the source of Yellow River under the new tianxia system, and Cheng-heng Lu concentrates on the Qing's mapmaking and re-interpretation of the presence of West Sea (xi hai) in Inner Asia and establishment of a new geographical knowledge. All four papers illustrate the mobility of people, ideas, and knowledge between physical places and social spaces, as well as the consequences of these movements during and after the numerous military conflicts involving Qing armed forces and civilian communities. Therefore, although the four papers have their own emphases and core points, this panel examines the broader thread of how the exchange of idea and thoughts in practical and ideological use and activities in a trans-frontier context occurred during the Qing dynasty as revealed in evidence from Manchu, Chinese, French, Tibetan, Mongolian, and Korean archives.

Cheng-heng Lu (Presenter), National Yang Ming Chiao Tung University

Organized Panel Session Abstract:

Since the 1630s, Jin/Qing had systematically investigated its littoral area to extend its geographical knowledge. Such maritime knowledge played an important role in the empire's politics and legitimacy, especially the tianxia system. In Chinese history, dynasties had taken efforts on searching the origin of rivers and a huge water body, considered a sea, locating at the west of China proper. The Ming dynasty followed the Yuan Mongol's survey to mark the West Sea on maps. After Matteo Ricci and his cohorts came to China and introduced Western cartography to the Ming, a new cosmology was shown in front of Chinese elites. This world was also known by Jurchen when it controlled northeastern China and obtained Western maps. However, the maps had not brought a new acknowledgement. During the Kangxi and Qianlong period, when the Qing gradually conquered Xinjiang, a new requirement of establishing the legitimacy between Xinjiang region and Qing's existed territory by re-inventing the West Sea. The Qing mapmakers surveyed the origin of rivers and draw the location of the West Sea. Only while the Qing expanded its territory, the location, cultural meaning, and political discourse of maritime spaces changed. The Qing made maps to update its geographical understanding to match the political purpose. By using Manchu, Western, and Chinese sources, this article focuses on the mapmaking and the recreation of West Sea and argues that this re-invention shaped a new four directions of seas, which was a combination of Chinese, Manchu, and Western culture.

Meng-heng Lee (Presenter), Columbia University

Organized Panel Session Abstract:

Unlike previous Catholic priests who had crossed the Sino-Korean border covertly to spread their faith, Fr. Andrew Kim Daegŏn, the first Korean clergyman, was discovered and arrested on a ship arriving at the Western coast of the peninsula in 1846. Kim was mistaken as a Qing Chinese, further complicating the legal aspects of this case. At around the same time, French warships approached the Chosŏn coast, and a French admiral took the opportunity to express grave concerns about recent incidents of persecution against French clerics in 1839. These were some of the most notable examples of maritime threats faced by the Chosŏn state in the mid-nineteenth century. This paper thus aims to investigate how the Chosŏn authorities responded to the transgressions of Andrew Kim and the French naval force. Specifically, I will focus on the Chosŏn court discussions regarding how Kim should be legally defined and if it was necessary to report the French military provocation to the Qing court. Based on chronical texts (e.g., Sŭngjŏngwŏn ilgi), letters of Andrew Kim and Bishop Ferreol, and other diplomatic archival records, this study argues that amidst the changing geopolitical order,

Chosŏn Korea chose to legitimize its decisions by referring to legal precedents and political protocol established in the context of Qing-Chosŏn relations—adopting a diplomatic policy that tread a fine line between autonomy and dependency.

Ling-wei Kung (Presenter), Academia Sinica

Organized Panel Session Abstract:

The Qing empire's expansions in Inner Asia profoundly shaped geographic knowledge and political discourse in late imperial China. Because of its geopolitical interests in Tibet, the Qing conducted a series of investigations on the Himalayas in the eighteenth century, including searching the source of the Yellow River. It is widely known that the Yellow River served as one of the most important symbols of political legitimacy in Chinese history. Since ancient times, Chinese believed that sage emperors, such as Da yu, could control the Yellow River successfully. Therefore, the Manchu emperors paid close attention to the situations of the Yellow River to consolidate their imperial authority over China proper. On the other hand, the Qing imperial interests in the Yellow River also had an Inner Asian dimension. Originating from the Tibetan plateau, the source of the Yellow River was a long-lasting mystery to Chinese intellectuals. Along with its gaining control over Tibet, the Qing court organized expeditions to clarify the origin of the Yellow River during the reigns of the Kangxi and Qianlong emperors. In addition to Qing geopolitical concerns about the Tibetan plateau, the imperial projects in search of the Yellow River intertwined were inextricable intertwined with knowledge production and political discourse in Qing China. Using multilingual sources in Chinese, Manchu, Mongolian, and Tibetan, this paper studies how Qing expeditions to the source of the Yellow River changed the knowledge system of geography while created a new political order of Tianxia in late imperial China.

Gary Luk (Presenter), Chinese University of Hong Kong

Organized Panel Session Abstract:

This paper examines the history of Hanjian in the Qing official discourse up to the time of the Opium War (1839-1842). It argues that by that time the Hanjian deed had constituted “transfrontier treason” for the Qing state, that is, activities that threatened the empire's stability across its various frontiers, inland and maritime alike. In the eyes of the Qing emperors and officials, the Hanjian trespassed the political, territorial, ethnic, and cultural boundaries stipulated by the state. Venturing into the vast mountainous regions of the southwest, Qinghai-Tibetan Plateau, the islands of Taiwan and Hainan, the coast, and the Qing's neighboring Asian states, the Hanjian as “Han trespassers” directly or indirectly instigated or exacerbated rebellions, political unrest, and social disorder through their different kinds of interactions with the natives and foreigners identified with generic or specific ethnonyms such as Yi, Fan, Miao, and Li. The essence of their treason to

the Qing state lies in the fact that they obstructed state expansion into different frontiers and threatened frontier stability at different corners of the empire. It was only during the Opium War and in its aftermath that the presence of Hanjian within the Qing empire was no longer limited to the frontier regions. In other words, the Opium War marked the end of Hanjian as exclusively transfrontier treason. Examining the Qing imperial narrative on the Han frontier immigrants, this paper contributes to the emerging but still rather modest scholarship that emphasizes the connectivity of the Qing inland and maritime frontiers.

[Session #3397](#)

[Panel 137 Historical Memory, Erasure, and Reclamation: Examining the “Everyday” As a Way to Document Asia in Motion](#)

Session Abstract:

This interdisciplinary panel utilizes the notion of “mundane,” or the everyday ways that “ordinariness” is enacted in temporal dimensions in contemporary life (Pennycook & Otsuji, 2019) in transnational Asian Studies. While oftentimes work has documented the “exceptions” or “novel” contexts of a phenomena, in this panel we strive to focus on what are oftentimes overlooked arenas in Asian Studies because they are “banal” – popular song lyrics, cemetery headstones, intergenerational naming practices, martial arts, and landscape brush painting.

Wong and Lam’s analysis of Cantopop song lyrics illustrates how a collective city identity is formed through shifts in social narratives vis-à-vis lyrics. Leung, Ho, and Mong’s documentation of Chinese American headstones in 1900s Montana unearths the “lost” voices of very early Chinese immigrants in the U.S. Im’s work on naming practices and ideologies of lineage documentation expands our understanding of how Korean Americans view gender and cultural preservation through names. Byrne’s qualitative investigation of queer martial artists’ experiences in a sport that highlights self-expression and confidence while concomitantly is still bound by heteronormative gender roles expands our framework of a diversified queer memory through physical, moving art. Lastly, Lingenfelter’s work on the ecopoetics of Zhai Yongming’s work draws on the use of traditional Chinese brush painting and disappearing landscapes.

Taken together, these papers harnessing the idea that the “everyday” has great potential in informing how we make sense of Asia from a transnational view, multiplying our frames of reference in subjectivity in worldview (Chen, 2010) through theoretical self-reflexivity.

Catherine Wong (Presenter), Hang Seng University of Hong Kong

Organized Panel Session Abstract:

Popular culture is an important component of language and identity construction (Meyrowitz, 1986; Shi, 2005), especially for hybrid identities in the absence of clearly defined boundaries (Hudson, 2006; Bhabha, 1994). Hong Kong experienced a series of sociopolitical changes in the 1980s-2000s which have fundamentally shaken Hongkongers' perception of their identity. This study demonstrates how the motif of journey in Cantopop reflects on the angst and search for a Hong Kong identity in transition, using themes in time and space. Specifically, we focus on two prominent Cantopop lyricists, Lam Zik and Wyman Wong. Both are considered iconic figures in the Cantopop scene since the 1980s. We constructed a corpus of lyrics with songs by Lam Zik and Wyman Wong written for two singers popular in the 1990s and 2000s, Eason Chan and Miriam Yeung. Data of keyword frequencies, referenced locations and automatic topic identification indicate a shift to self-discovery from social narratives. The data also suggest a strong sense of urgency and a perceived loss of time, akin to the sense of disappearance often cited in Hong Kong culture (Abbas, 1997). In terms of spatial distance, this study observes various references of locations to signify perceived distance or proximity to home. The contrast with what is considered foreign is found to be a common vehicle to express the love for homeland. In addition to the study of the collective city identity, this study also contributes with a novel digital humanities approach to Cantopop studies.

Genevieve Leung (Presenter), University of San Francisco

Organized Panel Session Abstract:

Though Chinese immigration has been part of the patchwork of U.S. history for nearly 150 years, Chinese American history as a whole is under-documented in mainstream discourses of "American" history. As such, what we read when it comes to early Chinese Americans remains either muted or over-generalized to present-day Chinese immigration to the U.S., when in fact the bulk of the early immigrants were from a specific region of southern China and did not speak Mandarin. This paper carves out space in the historical record for these immigrants by specifically examining naming/romanization and inscription practices in Chinese American headstones in four cities in Montana.

Drawing from 40 bilingual Chinese-English headstones of Chinese Americans who passed away between 1918 to 1959, we documented (through transcription, romanization, transliteration, and translation) how the life and death of these people were inscribed. This research is part of a larger project in tracing the descendants and transnational lineage of Chinese Americans in Montana. We report the ways names were written in Chinese and romanized into English and note the extent of what was inscribed (or clearly omitted) on the headstones.

Moreover, we describe the unique interactions among inscription, literacy, and names through examination of key examples. As a research team of second-generation Chinese Americans and Asian American scholars, we reflect upon how this work helped us gain insight into the ways onomastics can shed light on recovering, preserving, and amplifying silenced voices in archival data.

Bobby Im (Presenter), University of San Francisco

Organized Panel Session Abstract:

For centuries, Koreans used a Chinese practice for names that involved three syllables which comprised of the clan or surname, the generational level, and the true name. Thompson (2006) explains that “within the same family, children within the same generation will usually share one of the logographic characters as half of their name.” This tradition is called *dollimja* (돌림자, ‘circulating letters’). This Confucian and paternalistic practice, where males born within the same generation will share the same first syllable, is outdated, and not common practice for females. This research will identify changes in naming patterns for females that shifts the practice of *dollimja*. This shift also has an effect in the preservation of family names since all generational names are documented in what is called a *Jokbo* (족보), or family genealogy. To expand on this practice from a transnational, Korean American perspective, this study utilizes interviews of different sexes with the same first syllable (generational) name, women with either a name that has either one syllable or more than two syllables, and the move toward non-gender specific naming of female children. Ten interviews of Koreans and Korean Americans under 50 years old will be utilized to gather current and progressive data relating to naming practices and reflections upon their own names and the names of their children; findings have implications towards contemporary interpretations of gender and ideologies of lineage documentation.

Alesha Byrne (Presenter), University of San Francisco

Organized Panel Session Abstract:

Oftentimes in life, LGBTQIA+ individuals are required to compartmentalize aspects of themselves in order to succeed in society (Loo, 2019). Whether it is out of concern for safety or belonging, not being “out” to family and loved ones, this positions queer individuals into - and sometimes even pits them against - various intersections of reality. As a response to these complexities, this study focuses on Asian LGBTQIA+ individuals in a transnational context through the lens of martial arts, and its impact on their confidence, gender expression, and family-community connections. Martial arts is known to give practitioners confidence, self defense capabilities, discipline, physical fitness, and allow them to explore the boundaries of their gender expression through combat arts. Simultaneously, martial arts is nonetheless bound by the same heteronormative gender roles as other community

structures like public schools and religious institutions, which can lead to misgendering, homophobia, transphobia, and manipulation. This research draws on 10 qualitative interviews to highlight the experiences of LGBTQIA+ martial arts practitioners and instructors alike, using Loo Zihan's (2019) framework to represent a queer reality that is both representative and polymorphic of the unique attributes of each interviewee's life. The queer body has been used as a battleground, has been criminalized, ostracized, and many times erased from their own histories. In an effort to build a more diversified queer memory, this paper explores the many ways that LGBTQIA+ individuals interact and contribute to their local communities through the outlet of a physical, moving art

Andrea Lingenfelter (Presenter), University of San Francisco

Organized Panel Session Abstract:

In her book length thirty-part poem *Following Huang Gongwang Through the Fuchun Mountains* 随黄公望游富春山 (2015), contemporary Chinese poet Zhai Yongming 翟永明 (born 1955) visits and revisits both Huang Gongwang's 黄公望 (1269 - 1354) thirteenth century landscape painting "Dwelling in the Fuchun Mountains" 富春山居圖 and the river and mountains it was based on. Zhai's long poem, taking the landscape scroll as both form and subject matter, affords Zhai ample space to meditate on a number of the concerns that characterize her extensive oeuvre — history, environment feminism, contemporary life, current events, and visual art. This paper will focus on Section XXVI, its accompanying colophon (Note 24), and Zhai's exploration of related themes of disappearing landscapes and the relationship between landscape and art, specifically the landscape of Zhejiang in southern China and traditional Chinese brush painting. Zhai argues in her note that because the techniques of brush and ink painting were inspired by direct observation of the landscape, when the landscape is effaced or vanishes altogether (due to human activity) the connection between art and nature will be severed, and the art form that came into being as a response to that landscape will in turn become imperiled. Extending this analogy, Zhai likens traditional Chinese brush painting to the endangered species of the animal kingdom. When the landscape is erased, does the visual record itself become illegible or incomprehensible to the contemporary viewer?

[Session #3410](#)

[Panel 138 Asia's Cine-Ethnographic Mobilities and Cultural Memory Trails](#)

Session Abstract:

This panel draws from the approaches of its individual papers on screen cultures and urban ethnographies in the case-studies of China, South Korea and Singapore to situate a more hybrid discourse in Asia's cine-ethnographic mobilities and the

accompanying cultural memory trails. Within the context of China, three papers in this panel examine the negotiations with the historical geo-cultural hierarchies embedded within the socialist logic of the contemporary Chinese nation-state. Through the film *Kaili Blues* (2015) on a rural doctor sojourning the Chinese provinces in the search for his lost son, Eunice Lim highlights the instances of counterpublic subversion of China's otherwise hegemonic centre-province relations. Chris Tan's studies of rural Chinese youths' efforts to become micro-celebrities in the mobile media app Kuaishou reflected their aspirations for upward socio-economic mobilities. Sun Meicheng's ethnographic observation of the strategies and practices of Beijing's new generation of urban street dancers shed light on new spatiality and mobilities in the highly ordered capital city. At the transnational level of Inter-Asia cultural circulations, Liew Kai Khiun uses the Singapore-Korean collaborations in He Shuming's *Ajoomma* (2022) and the Korean television drama *Little Women* (2022) as cinematic texts representing the post-Covid resumption of the circulation of cinematic imaginations and memories between East and Southeast Asia. Collectively, these studies serve as scholarly documentations and archiving of the memory trails from Asia's precarious narratives of mobilities.

Eunice Ying Ci Lim (Presenter), Pennsylvania State University

Organized Panel Session Abstract:

In Laurence Coderre's *Newborn Socialist Things* (2021), Chinese socialism is described as always having "been something of a moving target" (4). The implied elusiveness and perpetual motion of Chinese socialism call to mind an ideological, sociopolitical, and filmic motion blur, one that I argue characterizes the spatial and temporal immobilities of China's provincial peripheries. Set in a small provincial town in Guizhou, Bi Gan's stylistically ambitious film *Kaili Blues* (2015) draws attention to the profusion of directorial and editorial interventions in the film, the long shadow of the Cultural Revolution, and the continuous centralized hold of invisible authorities over the lives of people in these seemingly out-of-reach places. Conjoining Coderre's rethinking of newborn socialist things with Kun Qian's conceptualization of China's imperial-time-order and its eternal recurrence (2016), I argue that *Kaili Blues* unsettles the prescriptive and extractive newborn socialist ordering of space-time in service of an absurdist and fantastic reimagination of Chinese provincial lives and livelihoods. Emphasizing the differences between time and representations of time and confounding viewers with the underlying spatial illogic of the province, I argue that the subaltern counterpublic verve of the film resists and encourages a relinquishing of the center's hold on the provincial publics. Imbuing the Guizhou province with a delightfully chaotic and stubbornly static energy that defies the newborn socialist ordering of space-time, *Kaili Blues* playfully suggests that it is Chinese socialism

that pursues the moving target of subaltern counterpublics rather than the provincial public that pursues the moving target of Chinese socialism.

Meicheng Sun (Presenter), Beijing Language and Culture University

Organized Panel Session Abstract:

Street dances are commonly understood as the dance genres that are originally from the hip-hop, funk, and club culture in the American cities since the 1970s. They include Hip-hop dance, Popping, Locking, Breaking, etc. The variety show Street Dance of China (2018-present) and Breaking's entering of the 2024 Olympic Games not only brought Chinese audiences an increasing exposure to street dance, but also made street dance a fast-growing industry in China. Professional street dancers have already been possessing multiple identities, including performers, street dance battlers, and educators, etc. In recent years, with the increasing popularity of street dance in the Chinese society and the coming Olympic Games, they not only have more opportunities for teaching and performing, but also have the chance to become a celebrity via variety shows or internet platforms like Tik Tok (Douyin), or become an Olympic athlete. The research will mainly employ participant observations and in-depth interviews to explore how Chinese street dancers make use of various internet platforms for their career development, the meanings of their movement among different locations, and how they negotiate multiple identities. The findings will contribute to the studies of transnational flows of popular culture, and the studies of creative industries.

Chris Tan (Presenter), Independent Scholars of Asia

Organized Panel Session Abstract:

Shehui Ren: Cultural production and rural youths' use of the Kuaishou video-sharing app in Eastern China Rural youths in China face very limited life opportunities. Urban-biased educational policies have resulted in an unappealing school environment, where rural students become 'invisible dropouts' who physically attend school but have already mentally disengaged. Invoking the Birmingham School's class-based analyses of youths' cultural production, we examine how middle school students in rural Zouping, Shandong Province, engage the smart phone video-sharing app Kuaishou to realize their dreams of upward socio-economic mobility as Internet 'micro-celebrities' (Senft, 2008). These students produce a sub-culture centered on the figure of the shehui ren ('society man') and his associated values of brute strength and supporting one's family. We maintain that in an increasingly neoliberal China where family wealth once again conditions social reproduction and the upward social mobility that education affords, the shehui ren criticizes the widening income gap by highlighting alternate venues of socio-economic advancement.

Kai Khiun Liew (Presenter), Hong Kong Metropolitan University

Organized Panel Session Abstract:

With reference to the Korean television drama *Little Women* (2022) and the Korean-Singapore film production *Ajoomma* (2022), this paper examines the post-COVID restart of Inter-Asia screen mobilities. Directed by Kim Hee Won, *Little Women* reveals South Korea's toxic class relations arising from the disorienting socio-economic mobilities of being plugged into Western-defined international global capital. Such disorientations are embodied in a rare poisonous orchid species linking the protagonists between hazy but traumatic memories of Korean military involvement in the Vietnam War to the opulent cityscape of present Singapore (where several episodes were being produced in the republic). Gazing into East Asia from Southeast Asia is He Shuming's *Ajoomma* that caricaturized the recent screen-induced regional tourism to South Korea by particularly middle-age Asian women infatuated by often male protagonists in Korean television dramas. With part of the film produced in South Korea, the narrative of travel also unveils otherwise latent memories and loneliness of the protagonist widowhood. Lost in a foreign land after being separated accidentally from her tour group, her deep-seated anxieties and angsts surfaced. Following pandemic-driven deglobalization in travel restrictions and lockdowns for the past two years, collaborative regional media projects, and the accompanying screen imaginations have retreated behind national borders. Alongside the retreat are also hardening of nationalistic consciousness. Screen mobilities staged by these two productions are critical to reversing such trends by being part of the post-COVID Inter-Asia geo-cultural recouplings.

[Session #3454](#)

[Panel 139 Sacredness, Agency and Heritage Safeguarding](#)

Session Abstract:

Objects and practices have agency and can affect people's lives. Although heritage safeguarding is commonly considered a practice of the secular state, notions of active sacredness and efficacy can drive the identification and selection of sites and objects as "heritage". In Vietnam, numerous heritage elements, such as traditional festivals that incorporate ritual practices, sites for sacred worship, and numinous objects, are now well maintained and safeguarded, despite their having been considered "superstitious" prior to the Renovation in the late 1980s. In spiritual life, these sacred heritage elements have been venerated according to traditional customs and beliefs. In contemporary Vietnamese society, despite changes due to the passing of time, shifting cultural policies, and modernization, heritage elements associated with the spiritual life of the (multi-ethnic) Vietnamese people are now well protected through local practice and administrative

apparatuses. For those elements that have been lost, the stories related to their agency remain, and are still told by the people. This panel debates the important role that “the sacred” and notions of sacred agency plays in keeping sites, practices, and objects intact and from the risk of doing harm. Papers will discuss the agency abducted to space, place, and objects that has fueled the restoration of communal houses, Buddhist temples, and temples dedicated to local spirits, as magical-seeming Buddhist statues. It will consider the stakes in safeguarding the verbal arts of ethnic groups and their sacred content as well as the sacred objects and ritual practices of coastal people.

Hien Nguyen (Presenter), Hanoi National University

Organized Panel Session Abstract:

Sacredness (thiêng) is always associated with religious practices and beliefs; it subsumes ritual objects, spaces, and taboos. Sacredness also has agency such that, if violated, it can cause undesirable consequences, such as illness, accidents, and death. Conversely, if sacredness is respected, the related tangible and intangible heritages of sacred spaces, such as communal houses, Buddhist temples, temples dedicated to local spirits, and village wells, will be well safeguarded for the benefit of the local community spiritual life. In Vietnam, a number of temples were destroyed due to the policies and anti-superstitious movement of the 1950s-60s, before being reconstructed or restored in the last decades of the twentieth century following the Renovation in 1986. The agency of sacredness has been an effective tool to mobilize human and financial resources for the restoration of sacred spaces. Based on the real life stories of Buddhist temples that were destroyed and sacred wells that were filled in, as well as histories of villagers that were "punished", in the author's hometown 30 km south of Hanoi, this paper will demonstrate the motivations of the village members who contributed their own money towards the reconstruction of local sacred sites. The paper will also illuminate the relationship between sacredness, agency and heritage safeguarding in the contemporary context.

Huong Doan (Presenter), Vietnam National Institute of Culture and Arts Studies

Organized Panel Session Abstract:

At a Buddhist temple in Mỹ Sở commune in Văn Giang District, Hưng Yên Province, there is a statue of Quan Am Nghìn Mat Nghìn Tay (meaning Kuan-Yin Thousand Arms and Thousand Eyes) that has significant agency attached to it. This large ancient statue, made of wood and coated in lacquer, is one of only a few that remain in Northern Vietnam. It is placed in a separate worshipping space (on the 2nd floor), quite isolated from the living area of the monks who inhabit the temple. In terms of artistic value, the statue is an original artifact depicting a unique form of expression, completely created by ancient artisans using traditional

hand-sculpting techniques to produce the elaborate art form that was typical of the second half of the 18th century and beginning of the 19th century in Vietnam. It is these outstanding features, particular the unique shaping style, that has contributed to its high value, and resulted in it being stolen (and later recovered) on many occasions. As a result of these thefts and magical-seeming returns many stories on the mysterious nature and sacredness of the statue have been passed on by the people of the region. It is because of this sanctification that the statue was recognized by the government as a National Treasure on 23rd May 2019, following a decision signed by the Prime Minister. This paper will demonstrate that the agency present in the statue has helped promote the safeguarding of this cultural heritage.

An Tran (Presenter), School of interdisciplinary Studies, VNU

Organized Panel Session Abstract:

As a maritime nation, the number of people participating in sea activities in Vietnam is very large. Faced with uncertainties at sea, seafarers (fishermen, traders, and people traveling between the mainland and islands, etc.) always rely on the help of sacred forces, with sacred objects such as talismans and prows with the empowered eyes are the tangible manifestation of those divine powers. Beliefs in the use of sacred objects to bless seafarers are deeply rooted in coastal communities and are an integral part of their spiritual life. Focusing on the religious practices of coastal communities in the Central and Southwest regions of Vietnam, this paper will analyze the construction of marine culture in Vietnamese marine communities. At the same time, in discussing the spread of these beliefs in sacred objects to other communities over time, the paper will also explore the safeguarding of sacred heritage in the contemporary context.

Huong Pham (Presenter), Hanoi National University of Education

Organized Panel Session Abstract:

The contexts of verbal arts are a major focus of research in folklore studies. Contexts can influence meanings and texture, especially those related to short and stable folklore texts. Based on research on the influence of context on the folklore narratives of different ethnic groups in Vietnam, this paper will demonstrate that sacred long narratives are required or selected for performances in ritual situations. They hold an agency that protects them against any variation of documents and texture, as well as the elimination and exclusion of performance. The meanings of these documents are highly context dependent. Therefore, they are impossible to be logically explained, if relying only on the translation without referring to the entire cultural, social, and situational contexts. This paper debates the sacredness of performance practices, and the role of its agency in safeguarding the verbal arts of different ethnic groups in Vietnam.

Laurel Kendall (Presenter), American Museum of Natural History

Organized Panel Session Abstract:

When Vietnam joined UNESCO's Intangible Heritage Convention. South Korea's experiences in ICH were a salient example of what could be possible. Notably, advocates for Vietnam's once-suppressed Mother Goddess Religion were encouraged by South Korea's elevation of its own once-suppressed shaman tradition as national culture and world heritage. This paper evokes both this similar-seeming history and significant differences in South Korean and Vietnamese experiences to highlight the panel presenters' descriptions of the dynamic role that "sacredness" plays Vietnamese heritage preservation.

[Session #3492](#)

[Panel 140 Asia in Motion: Bridging East, South, and Central Asia](#)

Session Abstract:

In the present complex interdependent world, the international and domestic arenas are blurred. Domestic and foreign affairs are highly and closely linked. Asia has begun to show its dynamic presence on the international stage with the rise of some prominent Asian powers, particularly China, India and Japan. It is important to understand a realpolitik in a geopolitics of highly interdependent relationships because small states and emerging actors seem to be game changers in the state-centered International Relations dominated by big powers.

Bridging East, South and Central Asia, this organized panel rethinks the "frenemy" relations of big regional powers. In a continuum of the competitive and cooperative Sino-Indian engagements, it is imperative to understand how other Asian actors perceive, receive and respond to this regional structure. In South Asia, domestic factors shape how small states like Bangladesh perceive, interpret, and respond to the Sino-Indian rivalry in the region. The Sino-Indian competition is felt even in a small Himalayan state Bhutan, and it is crucial to understand how this tiny state responds to the competition. Moving to Central Asia, the countries have established relationships with China at varying levels as one of the crucial parts of China's Belt and Road Initiative. This panel takes Kyrgyzstan as an example to investigate how the international and subnational relations interact with each other. In the field of technology, it is interesting to explore how the Japan-India scientific and technological diplomatic relations can be maintained and developed under the influence of China and the US.

Passang Dorji (Presenter), National Assembly of Bhutan

Organized Panel Session Abstract:

The paper investigates why and how China and India compete over Bhutan for their geopolitical and strategic gains in the Himalayan sphere and South Asia,

which leads to the secondary investigation of how Bhutan responds to the competition as a small state. It examines if neorealism, particularly the Walt's Balance of Threat Theory, has the theoretical explanatory power to justify the motivations and foreign policy behaviors of Bhutan toward its two powerful immediate neighbors.

Drawing on the literature on small states in International Relations and empirical data on Bhutan's response to the competition, the paper challenges the theoretical utility of the theory which postulates that in such scenario the weaker state (here Bhutan) will either balance against or bandwagon with either of the power. The investigation finds out that Bhutan neither balances against nor bandwagons with the two powers. It hedges.

At the theoretical level, the paper argues that to sustain the neorealism's theoretical utility, particularly the Balance of Threat Theory to explain state behaviors in response to the competition of greater powers, the hypothesis of hedging strategy needs to be incorporated. At the empirical level, the study establishes that Bhutan's state behavior defies the well-received wisdom in IR, which suggests a state will most likely align with the most powerful of the competitors. China is by far a more powerful actor in the game. Yet Bhutan remains disposed toward India, to the extent that it is the only country in South Asia without formal diplomatic ties with China.

Tshering Eudon (Presenter), City University of Hong Kong

Organized Panel Session Abstract:

How South Asian small states (Bangladesh and Sri Lanka) manage the Sino-Indian rivalry at the regional and national levels?

Big power politics dominates the International Relations discourse. Yet, the strategic importance and competent roles of small states in marshalling agency to influence the international politics remains relevant. Small states have important political, socio-economic, military, and strategic significance to large regional and international powers. This research project aims to explore and understand the power dynamics and foreign policy behaviours of small states towards their great regional powers from the perspectives of South Asian small states. Specifically, the paper will examine how Bangladesh (as well as Sri Lanka) manages the Sino-Indian rivalry at the international and domestic levels. Through a realism framework, the research attempts to examine the role of international and domestic factors in the foreign policy making of small states, and ultimately their agency in a region dominated by great powers. This paper will delve into an underexplored aspect of geo-politics and advance a framework to understand small states' bilateral and multilateral relations with China and India, and other large powers in similar

geopolitical situations.

Xuejun Liu (Presenter), City University of Hong Kong

Organized Panel Session Abstract:

The Belt and Road Initiative (BRI) brought Central Asian countries into focus. On the national level, the primary five countries generally have active attitudes toward the BRI. At the same time, Kyrgyzstan, with the lowest GDP (2020), is set apart from others as it was once regarded as a hybrid regime according to the Democracy Index. On the sub-national level, China and Kyrgyzstan have established over 20 sister cities as of October 2022, outnumbering any counterparts in this region. Meanwhile, the biggest anti-Chinese protests took place in Bishkek in 2019 against the work permits for Chinese citizens and China's influence in Kyrgyzstan.

These data and facts raise two crucial research questions for this paper – (1) what factors maintain Sino-Kyrgyzstan relations? (2) how do their interactions on the national and subnational levels mutually influence each other in the BRI context? By empirically reviewing Sino-Kyrgyzstan relations on each level, this paper argues that an eclectic approach can be applied to explain the multi-layered relations. Specifically, neoclassical realism is an ideal analytical framework to explain the domestic impact on foreign policies, while complex interdependence provides an intersubjective lens by which more channels other than military relations can make a difference on both international and sub-national levels. This eclectic perspective can uniquely portray Sino-Kyrgyzstan ties and contribute to the research on multi-layered diplomacy in unitary countries.

Liao Huan (Presenter), Renmin University of China

Organized Panel Session Abstract:

Diplomatic relations between Japan and India have warmed dramatically in recent years, and the heat has been reflected in the field of technology. As early as in the 1980s, Japan and India laid the foundation of S&T(science and technology) diplomacy by signing the Agreement on Cooperation in the field of Science and Technology (1985). Since then, with the upgrading of diplomatic relations, the two countries have gradually expanded the depth and breadth of scientific and technological cooperation. Information and communication technology, digital technology, scientific and technological entrepreneurship and other popular scientific and technological fields are the focus of bilateral cooperation. From the perspective of national interests, Japan and India have strong complementarity in resources and population structure, capital technology and market, industry and software and hardware, etc., which promotes the benign development of science and technology diplomacy between the two countries. In the international context, the United States is courting Allies to form a technology alliance to block China.

Third countries will inevitably face the dilemma of taking sides. Both Japan and India are strong Allies of the United States and want to gain by joining the camp of liberal democratic values, so they are more or less involved in the US blockade strategy. Under the joint influence of these factors, Japan-India scientific and technological diplomatic relations are expected to get further development.

[Session #3523](#)

[Panel 141 Memories Written, Oral and Visual in Timor-Leste, Part 2](#)

Session Abstract:

How does Asia's newest country remember and reconstruct its past? History is everywhere present: in politics, in the landscape of the capital city and regions, in the movements and life stories of individuals.

We examine the intersections of memory and historical preservation through multiple types of sources: archives, written or digitized documents, oral histories, cultural practices, memorials and other visual markers. Timor-Leste as an object of study is both local and global, both fixed to generations and inter-generational. We explore connections and transmissions to trace a story of shifting memory and contested attempts to preserve visions of the past.

Our first part begins by observing in a Naueti speaking village, using visual imagery of the revival of tradition in one local space. We then move to the circulation of stories and people, analyzing three generations of diaspora and return by Timorese-Australians. Finally, new Portuguese and Japanese archival sources challenge dominant representations of East Timorese history and highlight continuities.

The second part examines memorialization and historical memory. Memorials built throughout Dili, the capital city, problematically shape assumptions about the past. A diverging case of a memorial built by Timor-Leste's Chinese minority illustrates memorialization and diaspora connections. Memorialization and oral histories have connected in an 'intergenerational archive of histories,' shaping Timorese identity in unexpected ways. Physical and digital archiving practices preserve new sources but also construct privileged archival spaces.

All these acts of memorialization and preservation affect images of the East Timorese past and present.

David Webster (Presenter), University of Western Ontario

Organized Panel Session Abstract:

The type of sources that historians use is fundamental in shaping the stories that

historians tell. This should be obvious, but is often hidden. In this paper, I examine the development of archival resources and archival thinking in Timor-Leste and with an emphasis on online archival creation about Timorese history, and the way it has affected the writing of Timorese history.

We need to read “along the archival grain” as the American historian of Indonesia Ann Laura Stoler writes. When looking at archival documents, we need to read them for what they say. But as she adds, we also need to read them “against the grain,” meaning to also see what is not written down. We have to be aware of the archival silences and the power exerted in archival choices. Archives are also expressions of power. Holding archival records and deciding on what is archived expresses power.

In writing the history of the solidarity movement for Timor-Leste independence, I am simultaneously creating an online archive of sources, the Timor-Leste international solidarity archive (TiSA). It draws on and links existing sources digitized in Timor-Leste and elsewhere, along with new sources being unearthed in official archives and unofficial archives (in basements, attics and storage lockers) in Australia, Brazil, Canada, Portugal, Sweden, and the USA).

Hugo Fernandes (Presenter), Centro Nacional Chega! I.P

Organized Panel Session Abstract:

In 2001, the Timor-Leste truth commission CAVR was established as an extra-judicial mechanism for Timorese to deal with its past. In 2005, Chega!, the final report with two hundred CAVR recommendations was presented. Chega! is an official narrative account of Timorese about crimes against humanity committed by Indonesian government and military.

Memorialization is one of the major recommendations of Chega! Memorialization is considered as one of the fundamental processes of nation formation and state building. Commemoration shall be placed in a context that recognises those individual memories which operate in a broader social and political framework.

Since 2002, the government has constructed various types and forms of memorials to memorialize and celebrate heroism. Naming airports, avenues and schools after famous resistance figures has been an official act of memorialization, but overlooked the demand for grassroots memorialization:

The choice facing survivors and nations alike is not only whether to memorialize, but also in what form and to what end. At best, memorials help to heal the wounds of antagonism and to induce individuals to reflect on what they can do to prevent future violence. If governments fail to balance the power of memorialization, this can undermine peace building and reconciliation. Negotiating

Memorialization (commemoration) in Timor-Leste must be inclusive in order to address historical conflict. Therefore, commemoration needs to be facilitated at Timor-Leste's society's different levels and it will need strong contextualization applied to understand the past.

Mica Barreto Soares (Presenter), National University of Timor Lorosa'e

Organized Panel Session Abstract:

In 2008, the Chinese-Timorese community constructed a monument in the Chinese cemetery in Dili to honor those who died during the independence struggle. The monument was constructed jointly by the Chinese-Timorese in Timor-Leste, and in Australia. This paper analyses how the monument can be seen as a representation of the collective memory of the Chinese-Timorese community in Dili, constructed as it was in the context of contestations for state recognition over who should be regarded as the real East Timorese independence fighter. This paper in turn examines how Chinese-Timorese people who have contributed to the national liberation struggle are remembered in post-independence Timor-Leste. Drawing on insights from memory studies and interviews, the paper aims to analyse how the Chinese-Timorese community's claim of collective memory fits into the grand narrative of the nation's collective memory of a liberation struggle against Indonesian rule by considering the space chosen for the monument and how such collective memory has been constructed, produced and reproduced.

Marisa Ramos Gonçalves (Presenter), Centro de Estudos Sociais, Universidade de Coimbra

Organized Panel Session Abstract:

In the last 20 years since Timor-Leste's restoration of independence, historical production by East Timorese has been constrained by several factors. Among those are the colonial era legacies (first, Portuguese, then Indonesian) that actively promoted the devaluing of the East Timorese histories and cultures, limiting the study of social sciences in their education systems. In the independence era, Timor-Leste's state sponsored museums and memorialisation projects are based on the foundational historical account around the role of male veterans in the resistance against Indonesian occupation. Moreover, there has been very limited investment in history education and research in public schools and universities, as well as in the preservation of archives and documentation.

In contrast, in the last decade there was an increase in East Timorese initiatives to register the history of the country (in writing and audio-visual materials), revealing the society's pressing need to know, register, keep and present histories on the pre-colonial period (*Istória tempu beiala sira*), and also on the struggle for independence from Portuguese and Indonesian colonialism.

This paper analyses recent initiatives by East Timorese to write and memorialise their own history and the possibilities of embracing a plurality of voices in the telling of the country's histories. I argue that the 'intergenerational archive of histories', based on oral history traditions, has been influential in the drive for a 'timorisation' movement of historical production and memorialisation practices.

Session #3529

Panel 142 Memories and Silencing: All the Richness We Remember Too Narrowly As China

Session Abstract:

This panel offers fresh perspectives on how the contemporary geo-body of China could be read against memories of/by its disparate members over its long tumultuous 20th century. Specifically, the papers explore the diversity of identities represented in literature, film, and radio broadcast to challenge narratives of "China" produced in political and academic discourse despite historical incongruity and counter-hegemonic visions and desires. Building on Michel-Rolph Trouillot's deconstruction of historical narratives, we argue that memories of "China" are produced in specific historical contexts, where different powers highlight or silence sources that underlie the facts within "national memory." Iris Ma's paper explores the narratives of China's past by comparing how Ang Lee's imagination of "China" in *Crouching Tiger, Hidden Dragon* differs from that in the source text written in the Japanese-occupied Qingdao. Peng Hai draws on the method of heterogenesis to deconstruct the national memory of "Chinese" catastrophes by reading two texts of contemporary literature. Shu Chen examines how the 1950s USIS commissioned novel by Xu Xu adapted for radio and film created an inclusive field of resonance that tapped into the social and subjective configuration of Hong Kong and Overseas Chinese. Martin Blahota's paper discusses the case of female writer Wu Ying to shed light on the dynamics of "Chineseness" in Manchukuo and its reproduction in present-day research. By revealing the heterogeneity of identities represented in different spatial and medial contexts, the papers prompt us to reconsider our understanding of 20th-century China that we often remember as a unified affective community.

Iris Ma (Presenter), University of Notre Dame

Organized Panel Session Abstract:

This paper explores the complexity of "Chinese-ness" by examining the image of "China" that was created in the novel *Crouching Tiger, Hidden Dragon* and re-created in the same-title film. Wang Dulu wrote the novel in the early 1940s in the Japanese occupied Qingdao and survived by serializing it in local newspapers. The martial arts world that Wang imagined includes not only captivating swordplay

but also familiar literary elements such as “scholar and beauty” and “free love” tropes. The protagonist Jade Dragon’s travels from the borderland to the capital and across the provinces imagine a mighty and diverse “China” with multiple ethnic groups. When the Taiwan-born Asian American director Ang Lee read Wang’s novel decades later, he discovered a “China” that he had long fantasized about growing up. The remote past that Wang depicts is translated into a cultural context within which Lee pursues his distinct interpretation of the story. Lee brings together feelings of emotional repression and social pressure, with discussions of enlightenment and gravity-defying martial arts scenes. The fantastic reality that is created enables Lee to resonate with international audiences. This paper focuses on the key elements of “China” that Wang and Lee created both together and respectively. It underscores the rich meaning of “Chinese-ness” while paying special attention to the elements that remain at the heart of the Chinese cultural identity.

Peng Hai (Presenter), Harvard University

Organized Panel Session Abstract:

This article pushes back against the rising *duo nan xing bang* 多难兴邦 (catastrophes give rise to a stronger national community) discourse touted by Chinese political culture in recent years. This statist discourse appropriated major catastrophes befalling the disparate peoples in China in recent decades, such as the Tangshan Earthquake in 1976, the 1998 flooding of the lower Yangtze, and the Sichuan Earthquake in 2008, into a totalizing signifying chain of national resilience and solidarity. Close reading two recently published literary treatment of the 1960 Famine and the little-known 1920 Haiyuan Earthquake, respectively, this article complicates the master narrative of *duo nan xing bang* about historical catastrophes. The paper argues that catastrophes have the full potential to expose “national memory” to be anything but a story of unitary collective ascent and a unified affective community of sympathy. The two texts, adopting a methodology of the Deleuzian heterogenesis, show that a “national” community does not have one but a multiplicity of affective economies. This method of heterogenesis constitutes literature’s role in rescuing historical memories from the nation and fundamentally questions nationalism’s reliance on homogeneity as its imaginative end.

Shu Chen (Presenter), Hong Kong Baptist University

Organized Panel Session Abstract:

This paper scrutinizes the complex transmedia platform of radio, film, and popular literature of United States Information Service (USIS) Hong Kong by examining an exemplar work *Blind Love*. In the early 1950s, United States Information Service (USIS) officials took Hong Kong as the strategic battlefield to promote counter-communist periodicals, literary publications, radio broadcasts, and films.

Xu Xu, as many diasporic writers from mainland China, was recruited to produce propagandistic novels. His work, *Blind Love*, first appeared in print, was later adapted for radio and film to reach a larger audience and maximize the political influence embedded in the narrative. The text, rich in sound effects and representation of sounds as affect, was likely anticipating an acoustic future. The frequent association with sounds and voices also created an inclusive field of resonance that tapped into the social and subjective configuration of Hong Kong and Overseas Chinese.

USIS-commissioned literature, usually considered aesthetically inferior because of its explicit political agenda, was produced to exercise power on the mind. Nevertheless, it is precisely the propagandistic communication network of USIS that created intermedial overlaps, enabling collaborations and competitions between older literary and artistic systems and their technological successors. This paper foregrounds the representations of acoustic media and technologized sounds in both text and film. The findings open the possibility for us to think about the making and efficacy of literary language in this new type of media warfare, bridging the gap between traditional literary canons, popular literature, intermedia criticism and Cold War study.

Martin Blahota (Presenter), Oriental Institute, Czech Academy of Sciences

Organized Panel Session Abstract:

The notion of a “unified” Chinese nation, which emerged during the Japanese invasion of China, often narrows our view of what China looked like before the occupation. This paper explores how we remember the literary work of the Chinese-language writer Wu Ying 吳瑛 (1915–61), who was active in Manchukuo (1932–45) during the years of Chinese identity’s turbulent transformation. Applying Stuart Hall’s cultural identity theory, I compare the identities represented in the early and late works of this female writer. While contemporary research emphasizes primarily the national resistance to Japanese occupation represented in her works from the early 1940s, thus constructing an image of Wu Ying as a distinctly “Chinese” writer, my analysis of her early work demonstrates that in the early period she identified much more intimately with “Manchuria” and “East Asia,” and only began to embrace the Chinese nation later, after the colonial control of Manchukuo had significantly tightened. This paper thus highlights elements of Wu Ying’s identity that have been silenced by existing academic discourse and points to the complexities and dynamics of “Chineseness” in the colonial period and its reflection in present-day research. In particular, my findings contribute to the debate on the relationship between Chinese nationalism and Asianism in the first half of the twentieth century and show the risks of retrospective attribution of cultural identity. Indeed, one’s perception of one’s place in the world evolves dramatically, in some cases within just a few years.

Session #3533

Panel 143 Accumulating Fragments: Collecting, Disassembling, and Reassembling Historical Narratives

Session Abstract:

This panel considers the scattered nature of historical sources, how narratives and archives may be assembled, reassembled, unassembled. While much scholarship has demonstrated the processes by which “official” and state archives are established, the papers in this panel attempt to navigate the methods through which a historical record may be pieced together against the grain of dominant narratives. The turn of the twentieth century saw the delineation and expansion of professional communities and skill bodies across East and South Asia. This panel considers four such communities—art publishers in Qing China, architects in Imperial Japan, native surveyors in British India, and social reformers in British Malaya—to investigate the processes and politics involved in the production of “authoritative” knowledge in late nineteenth and early twentieth century Asia.

Using the Chinese “art book” as a case study, Nataly Shahaf examines how these artistic productions reinforced imperial Qing historical narratives while simultaneously challenging them via the physical and material characteristics of these books. Michelle Hauk’s study of the architectural press Kōyōsha examines the role of the press in producing a robust record of architectural activity and production in early twentieth century imperial Japan. Shifting the focus to British India, Sayantani Mukherjee investigates the maps and route surveys produced by South Asian and Tibetan surveyors in the employ of the Survey Department of India. Rethinking the intellectual history of Tamil vernacular thought, Kelvin Ng’s paper demonstrates the deeply imbricated nature of debates around labor, caste and social reform movements straddling South India and British Malaya.

Nataly Shahaf (Presenter), Columbia University

Organized Panel Session Abstract:

At the turn of the twentieth century, a time which saw the partition of China’s territory among imperial powers and the plundering of artistic treasures by rampaging armies and art collectors, art publishers in Shanghai were fully immersed in photomechanical reproduction of Chinese art. A project of preservation, they formed new visual mediums, such as the “art book” of famous paintings, combining early modern techniques of string binding with modern techniques of printing. These publications were some of the most innovative and popular products of art publishers during this time, who attempted to establish historical records of Chinese heritage in the form of the art book. They were the first to bind together photographic reproductions of artworks from both the imperial palace collections and private collectors, thereby creating new networks

that reached beyond the exclusive and hierarchical social culture of the late imperial art world. They were also first to present objects in two- and three-dimensional forms, offering not only new visual possibilities for readers but also elevating the status of the copy by creating an eyewitness experience that approximated viewing real objects and original paintings.

This paper investigates how the Chinese art book produced and reinforced imperial historical narratives but at the same time challenged these by its form and physical characteristics. Treating the art book as an archive, I ask how by bringing pieces together and taking them apart, the art book enabled new understandings of how to produce a public art culture in early twentieth-century China.

Sayantani Mukherjee (Presenter), Ashoka University

Organized Panel Session Abstract:

The Survey Department of India had, since its inception in 1767 recruited and trained native surveyors in their ranks. These recruits, known as “chain-men”, were an informal corps trained in routine survey and reconnaissance work to assist their British and European expedition leaders in mapping and surveying the expanse of India. This paper foregrounds the maps and publications produced by native surveyors who led surveying expeditions in the trans-Himalayan and Tibetan frontier regions between 1860-1904. In 1860, for the first time in its history, the Department began to train South Asian and Tibetan agents to lead their own surveying expeditions to provide geographical insights about the regions at the borders of British India where it was considered “too dangerous” for Europeans to venture, namely, Tibet and Central Asia. These surveyors were chosen for their language skills and local capital, and they wove through multiple traditions of knowledge in their work. Further, their participation in the knowledge networks that created and disseminated knowledge about the trans-Himalayan Tibetan regions was fundamental to the British Indian state’s identification of territory at this frontier.

Against the constraints of an imperial system desirous of diminishing their contributions, this paper analyses how these surveyors straddled multiple registers of knowledge about place-making, traversing, and navigation, to create a corpus of geo-knowledge about Tibet and the trans-Himalayan regions. Disassembling the various strands that informed this archive of colonial knowledge, I investigate the processes by which state-produced “scientific” narratives about mountainous geographies attempted to overwrite local histories.

Kelvin Ng (Presenter), Yale University

Organized Panel Session Abstract:

Between 1929 and 1940, the Singapore Tamil newspapers *Munnērram* (Progress)

and Tamil Muracu (Tamil Drum) published several articles and speeches expounding marriages undertaken in the name of the Self-Respect Movement (cuyamariyātai iyakkam). Of particular concern to these writers and journalists, who insisted that “intermarriage destroys caste,” was the phenomenon of marriage reform among the Chinese communities in British Malaya. Framing the Indian Ocean as a historically and analytically relevant space to intellectual history, this paper examines how the renewed politicization of caste identities in a diasporic context derived inspiration from cultural exchanges and encounters among differently-situated communities. This paper draws on existing archival fragments—news reports, speeches, and opinion editorials in libraries and personal holdings across present-day Tamil Nadu and Singapore—to rethink the intellectual history of Tamil vernacular thought. This paper argues that the political itineraries of the Self-Respect Movement in Malaya did not merely derive from concurrent developments in the Madras Presidency, but were imbricated within the social transformations and political-economic dynamics undergirding urban life in British Malaya. It further argues that the politicization of the domain of gender, genealogy, intimate life and familial relations—which came to be regarded as a social field for the transformation of Tamil Dalit subjectivity—was inseparable from the broader context of urban sociality, ethnic conflict and cultural cosmopolitanism characteristic of these Indian Ocean port spaces. It lastly emphasizes the centrality of the Indian Ocean as an important space for the itineraries of South Asian—rather than simply Tamil regionalist or Indian nationalist—political thought writ large.

[Session #3536](#)

[Panel 144 Life Values and Governmentality Admits the Covid-19](#)

Session Abstract:

This panel discusses the life values and governmentality admits the Covid-19. The four papers aim to bring reflections on life politics during the pandemic through anthropological and sociological lenses. COVID-19 has brought different impacts on people in different positions. First, governments' different measures to contain the virus may also impact the logic of care. People's attitudes toward receiving vaccines may also reflect the life politics of policies. Moreover, mental health problems or moral injuries developed among medical personnel, but few discussions have been raised to inquire whether or how these people's affections were affected under specific governance regimes. By looking into these people's circumstances, this panel asks how life values are measured and why the actors or stakeholders, including the governments, the medical personnel, the patients, and those affected by COVID, would take different actions, and how their mindsets been altered under specific regimes.

Key words: life politics, COVID-19, Taiwan, China

Chen-I Kuan (Presenter), National Taiwan University

Organized Panel Session Abstract:

COVID-19 vaccination is the primary approach to governing people's health during the pandemic. However, due to the limited evidence, the governmentality through COVID-19 vaccination is characterized by contradictory messages and neoliberal ideas, particularly vaccination for children under 12-year-old. On the one hand, the health authority emphasized the insufficient data from clinical trials. On the other hand, parents are encouraged to vaccinate children against the pandemic as soon as possible.

This research conducts four online focus groups among parents (each lasting for one week) from August 1 to October 2, 2022, when the Taiwanese government first authorized and began the COVID-19 vaccination program for children under age 12. During the group discussion meetings, participants expressed strong distrust of policy and deep anxiety about navigating through the complex information and making difficult decisions on their own. In analyzing participants' experiences, this paper aims to reflect on the limitation of the neoliberal governmentality regarding COVID-19 vaccination embodied in the specific socio-political contexts in Taiwan.

Qiqi Gillian Jin (Presenter), National Chengchi University

Organized Panel Session Abstract:

As the first outbreak of Covid-19 happened in Wuhan, China in 2020, more than 42 thousand medical personnel including doctors and mainly female nurses worked intensely in the city from January to April to fight back against the crisis without any experience with the virus. Nearly half of them were mobilized from other districts of China emergently and demobilized to their own hospitals after April. After the demobilization, anonymous central academic professionals disclosed dozens of traumatic cases, such as suicide, dissociation, constant trembling, insomnia, nightmare, and so on, as pathological symptoms of PTSD. This study analyzed 3 phases of the traumatic experience of these doctors and nurses to find out that the trauma is largely a result of non-public governmentalities such as gag orders about insufficient medical supplies and death of peer medical staff, based on first-hand fieldwork and second-hand reports. The psychological symbol of the 3 phases are despair and fear at first, apathy and burnout at the second, and anger and hurt at the third. These traumatic cases are not allowed to be discussed publicly in China till now, which inflamed the feeling of being muted and hurt psychologically and left puzzles of the whole picture of the psychological impact of medical personnel during the pandemic in China.

Yi-Cheng Wu (Presenter)

Organized Panel Session Abstract:

This study presents Taiwanese medics' affective turns of moral senses by collecting in-depth interview narratives from medical practitioners who have experienced either SARS in 2013 or COVID-19 from 2019 to 2022. During the past three years, the Taiwanese government has proudly propagated the Taiwan model—established based on the previous experience of SARS, which took more than 70 lives—to contain the virus since the COVID-19 outbreak. The establishment of the National Health Command Center and other measures, such as strict border control, have set a specific model to fight against the pandemic but have also been criticized for the nationalistic sentiment that leaves the debate on zero COVID policy. This study uses 26 medical practitioners' in-depth interviews to tell doctors' and nurses' moral experiences encompassing the responsibility of clinical work, the institutional valorization of human lives values, and the national policies related to regional politics and the world's health governance. The medical personnel in Taiwan have devoted themselves to fighting the pandemic in echoing the calling of the bounden duty but started to be weary of their bounden duties and question the policies when the infectious cases expanded. This study shows the experience of SARS becomes the medical practitioners' infrastructure of mood to fight against COVID-19. However, the affective turn on the medical staff's attitude reveals their struggle between individual moral expectations and the Taiwanese government's political concern for achieving a model in its specific status under current world politics.

[Session #3596](#)

[Panel 145 In the Footsteps of the Tibetans: Documentation on Tibet By Xixia, the Mongol Empire and the Ming Dynasty](#)

Session Abstract:

In the 12th century, Tibetan people appeared with a new look after the fall of their empire, which threatened its surroundings as a military power. Now, they transformed to spiritual leaders that gave solemn Buddhist teachings to the monarchs of Central Eurasia, such as Tanguts' Xixia. The newly emerged Mongol Empire's ruling class in the 13th century also paid great attention to these Buddhist teachers. From the reign of the 5th Great Khan Khubilai, Tibetan Buddhism rose to a paramount religious position to the Mongol ruling class, unrivaled by any other competitors. Now they were the teachers of the Emperor, that is, Dishī 帝師, and they thought they were at the center of Jambuling (the world). This panel will follow the footsteps of Tibetans after they became the teachers of the Central Eurasian monarchs by examining the 12th~15th century documents of surrounding powers: Xixia, the Mongols and the Chinese. It will help us better understand the role of Tibet in the history of Central Eurasia.

Hyunggun Kim (Presenter), Seoul National University

Organized Panel Session Abstract:

In the Xixia state, which ruled the Hexi and Ordos regions from the eleventh to the thirteenth century, Buddhism flourished, and Xixia Buddhism was heavily affected by Tibetan Buddhism. The kings of Xixia invited renowned Tibetan lamas to be their preceptors and these lamas were patronized by the royal family. Though the Mongols brought this Tangut state to the ground, starting with Qubilai, the Great Qans of the Mongol empire entered into a lama-patron relationship. They promoted Tibetan Buddhism just as the Xixia king did. In this respect, it is generally accepted that the Xixia contributed greatly to the spread of Tibetan Buddhism to the east.

From the institutional aspect, it is pointed out that the foundation of the imperial preceptors 帝師 and the Office for Commissioner of Merit and Virtue 功德使司 in the Mongol empire was influenced by the precedent of the Xixia. If so, how did the state rank monks and manage Buddhist affairs in the Xixia? One of the important sources in this regard is the code of laws, Revised and Newly Affirmed Code of the Tiansheng Period 天盛改舊新定律令, compiled during the years of the Tiansheng period(1149-1169) of Renzong. Collating data from the code, this paper will aim to reconstruct the State Buddhist office system of the Xixia and compare it to that of the Mongol empire.

Paehwan Seol (Presenter), Chonnam National University

Organized Panel Session Abstract:

This paper examines the spatial, political, economic and cultural development of Dadu (M. Khanbaliq, modern-day Beijing) under the dual capital system of the Mongol empire and its relationship with a great Qan, his people, and outsiders from Korea, Tibet, the Islamic world and Europe.

Stereotypes considering Dadu as the capital of the Yuan dynasty often fail to consider its dynamic landscape from a wide-range and long-term perspective. Fragments of documentation describing the city's cultural and ecological settings and political and economic dynamics do just that. From this vantage, we can ask: How did Dadu prevail as a worldly city during the 13th to 14th centuries?

Whereas Mongols valued the summer camp of Shangdu (aka Xanadu in modern-day Zhenglanqi, China) as a site for their summer quriltai or great assembly and to reenact Mongol traditions, people from Sinitic cultures prized the winter settlement of Dadu. Great Qans hardly ever stayed in the city's imperial palace. This absence stemmed from nomadic customs such as seasonal migration and hunting as well as the shamanistic and political consciousness of the Qa'ans, who regarded Dadu as a site of potential rebellion and therefore distrusted it. Consequently, Dadu became a place where liushou 留守, officials who stayed

behind, as well as Buddhists, Daoists and merchants operated. Dadu also functioned as a mirror of Shangdu and as a node connecting Shangdu to other cities through China and Eurasia. Horses dotted the city's landscape transformed by a sublime royal garden, pavilions of wells, and streets.

Xionghe Jin (Presenter), Seoul National University

Organized Panel Session Abstract:

This paper tries to analyze Temür Qayan's Tibet policies and their consequences as well as Pro-Buddhist policies. As is known in the previous studies, Temür Qayan (Emperor Chengzong, r. 1294-1307) is renowned for his devotion to Buddhism. Perhaps the most important but generally overlooked historical event is the remaking of the lineage of the Sa-skye 'Khon family. Dharmapālaraṣita's death in 1287 left no legitimate heir to the Sa-skye 'Khon family, which brought drastic changes in Mongol policies on Buddhist and Tibetan affairs during the last days of Qubilai's reign. Temür Qayan, the next khan, however, acknowledged Bdag-nyid chen-po bZang-po-dpal as a legitimate heir to the 'Khon family and remade the lineage, a turning point in policies that had a long-lasting influence on later Tibetan and Buddhism affairs. In Buddhism affairs, the Imperial Preceptor began to be selected from the 'Khon family members again; in Tibetan affairs, the family's rule was eventually localized, establishing a new type of ruling practice. In addition, a comparison of Tibet and Koryŏ under Mongol rule would contribute to further enriching our understanding of Mongol's political and institutional impacts on dependent states.

Seungjong Lee (Presenter), Seoul National University

Organized Panel Session Abstract:

This presentation will focus on a descendant of Khubilai who left a politically and culturally prominent mark in the political history of Central Tibet during the Mongol Empire. This figure is Chöpel(Chos dpal, 搠思班), who was known as Zhen xi wu jing wang(鎮西武靖王) and descendant of Shi zu(世祖) Khubilai's 7th son xi ping wang(西平王) A'uruyči(奧魯赤).

It is well known that the Mongol ruling class has taken political control of Central Tibet since the mid-13th century. In particular, Khubilai's princes(諸王) were sent as 'the Princes in Garrisons(chu zhen zhong wang, 出鎮宗王)', who protected the provinces and stabilized the rule of the Great Qan's empire. Central Tibet was not a direct appointed territory for the Mongol princes, but xi ping wang, who went to the Gan su(甘肅) area, had exerted his influence in military activities in Tibet.

Chöpel is the most prominent figure in this activity. He took over the role of his family and suppressed a rebellion in Central Tibet. In addition, as a political director, he was involved in the administration of Central Tibet, and he also

contributed to the monasteries in Central Tibet by giving a considerable amount of supplies. In other words, Chöpel, who left his mark in Central Tibet in various fields such as politics, society, and culture, is one of the key figures in understanding the history of Central Tibet during this period. This study will introduce a sample example of the Mongol-Tibet relationship since Khublai by examining the traces of Chöpel and his family.

Juyeon Lee (Presenter), Kyunghee University

Organized Panel Session Abstract:

Many Tibetans live beyond the border of Chinese administrative district, 'Tibet Autonomous Region' from ancient time on. Several offices of Mongol Empire which had jurisdiction over Tibet were usually located in Ha-Zou or Xi-Ning, not inside the Tibetan plateau but on the northern corner of. Aside from some Tibetan groups who were under these authorities and living on the east side of Jia-Yu pass, the northwestern frontier fortress of China, other groups lived on the west side of the pass. After the seat of Great Khan of Mongol empire was moved from Da-Du, the capital of Mongol Empire to Mongolian steppe, the Ming dynasty organized these western Tibetan groups as the 'Han-Dong' Wei-Suo Garrison in the late 14th century, and there were other Mongolian and Turkish Wei-Suo troops around them.

In the early 15th century, Han-Dong Wei-Suo was invaded by the Oirat, a powerful Western Mongol tribe from the north and Moghul Khanate from the west. As a result, one Mongolian Wei-Suo on the west side of Han-dong was abolished in 1440s. Moreover, some Han-Dong people rose in revolt to their Ming-appointed leader and began following Oirat, who captured the Ming emperor recently. They finally ran into the empty territory of the Mongolian Wei-Suo and built another Wei-Suo there. But In the late 15th century, all Wei-Suo was abolished because of the continuous invasion of two forces, and Han-Dong retreated to the east side of Jia-Yu Pass.

[Session #3617](#)

[Panel 146 Hallyu, Unexpected: K-Pop's Unintended Contributions to Identity and Global Memory](#)

Session Abstract:

Entering an age of Hallyu "Mega-Sized," the Korean Wave has evolved from niche popular culture to globalized phenomenon. Korean popular music ("K-Pop") has catapulted Korean culture on to the global stage, and its impact is felt in ways Korean industries and government may not have imagined several decades ago when these soft power exports first materialized. From preservation of cultural heritage to diasporic Koreans grappling with identity to conversations of cultural

appropriation to the framing of Korean national identity, K-Pop's unintended contributions and consequences to various fields has grown so quantifiably large that its impossible to ignore. This panel will posit the following questions: What does "Hallyu, unexpected" have in store for the future of the field of Korean Studies/Hallyu Studies? How does and can K-Pop preserve and craft memory? How does K-Pop construct identity? And lastly, are we approaching a post-Hallyu world?

Sharon Kong-Perring (Presenter), Birmingham City University

Organized Panel Session Abstract:

The meteoric rise of K-Pop group BTS and other Hallyu stars in Global North mediascapes has made the Korean language and culture more visible than ever before in western fandoms. As non-Korean fans flock to concerts, fansigns, and conventions celebrating Koreanness, diasporic Koreans find themselves at a crossroads of identity and memory. Whereas, as children, these diasporic Koreans often faced ridicule for their Koreanness in "western" environments, now their Koreanness is aspirational and emulative to others. Racial melancholia and racial dissociation attempt to expound on East Asian immigrant and transnational adoptees' grappling with ethnic identity and assimilation. In this negotiation of identity and place, a transitional racial object disassembles the binary of two extreme polarities—in this case, "love" and "hate" of ethnic identity—and allows for space within the psyche to renegotiate where the object lies on a spectrum of acceptance. Through semi-structured interviews with diasporic Koreans and an autoethnographic survey, this paper will explore the relationship between K-Pop's celebrated relevance in global pop culture and diasporic Koreans' acceptance, alienation, and negotiation of their Korean identities, positing K-Pop as either racial transitional object or tool of melancholic entrenchment.

Jessica van Dam (Presenter), University of Lincoln

Organized Panel Session Abstract:

In the last several decades, the Korean government, and associated agencies and foundations, have made it a priority to preserve, reclaim, and study their cultural material heritage, both nationally and internationally. Despite this, Korean cultural heritage held outside of Korea has often been marginalised by western museums compared to other East Asian cultural heritage, like Chinese and Japanese collections. As funding becomes available, collaborative efforts between western museums, Korean experts and stakeholders, and conservators offer imperative opportunities to decolonise Korean collections by providing conservation appropriate to Korean heritage artifacts which in turn elevates the potential for possible exhibition and, subsequently education, to non-Korean audiences. In recent years, the Hallyu Wave as a global phenomenon has not only brought

Korean culture into mainstream western popular culture but also afforded Hallyu-adjacent industries to become directly involved with the preservation and conservation of Korean cultural heritage materials overseas. This research aims to highlight the connections between the decolonisation of overseas Korean collections through collaborations, conservation, and the Korean Wave.

Dongjoon Lee (Presenter), Kyung Hee University

Organized Panel Session Abstract:

In the context of globalised cultural industries, Netflix has emerged as a significant distributional and production power player. The complexities surrounding Hallyu (Korean Wave) and K-drama, including the contested notion of Koreanness and variations in production and consumption modes, have become apparent within this framework. The popularity of Squid Game, a Netflix original series in 2021, suggests that the discourse around Hallyu is evolving as Western capitalist markets seek to minimise the costs of local talent and production. This development has led to the imagination of post-Hallyu, which is not explicable through conventional Hallyu analyses. This includes the conflicting and inconsistent positions of the government and the media on interpreting the success of Squidgame. Thus, this study underscores the need to understand Hallyu as a symbol of nationalism and Koreanness comprehensively. The ambiguous conceptualisation of Hallyu is likely to become increasingly conspicuous as the global media landscape continues to evolve with technological advancements. Therefore, it is crucial to articulate whether the paradigm shift can extend or deny Hallyu, underpinned by the reconciliation and synthesis of diverse perspectives.

[Session #3624](#)

[Panel 147 Japaneseness and Mixedness in and Beyond Japan: Cases from Bangladesh, Indonesia, South Korea and the Philippines](#)

Session Abstract:

This panel will bring together comparative inter-Asian perspectives on mixedness and Japaneseness through a focus on marriage, family, and children born to one parent who is from Bangladesh, Indonesia, South Korea, the Philippines, or other Asian countries, and the other parent is from Japan. Historical legacy of Japanese imperialism, socio-economic structures, and migration link Japan to the Asian region. These linkages have influenced every aspect of our interlocutors' lives from the gendered nature of international marriages, to their migration trajectories, educational choices and identity makings. Deviating from the previous studies that focus on the minoritization of migrants and their families in multicultural Japan, the papers in this panel will give attention to how intercultural contact with Japanese in intimate and social spaces influences diversity in receiving

societies, and how discourses of Japaneness are reconfigured within and outside contemporary Japan.

Danau Tanu (Presenter), Waseda University

Organized Panel Session Abstract:

This paper examines the experiences of children of mixed Japanese-Indonesian families living in Indonesia in the context of the schools they have attended: an overseas Japanese school, an international school, and a local school in Indonesia. Japan's dual positioning – as inferior to the West and superior to the Rest – impacts upon the experiences of mixed-race individuals in varying ways depending on the predominant discourse operating at the school. At the Japanese school, the discourse of Japanese superiority, which draws on both the cultural legacy of Japanese imperialism and contemporary regional socio-economic hierarchy, deemed the hafus as inferior in relation to their Japanese peers for not being 'pure' Japanese. At the Indonesian school, the regional hierarchy deemed the hafus as superior in relation to their Indonesian peers. In these cases, mixed-race individuals find themselves on opposite ends of Japan's dual positioning. Finally, at the English-medium international school, the cosmopolitan discourse that privileges mixedness (and western cultural capital) at times inverted the positionality of those who were of mixed descent in relation to their Japanese peers. The paper discusses the way hafus submit to, negotiate or challenge the prevailing discourses through the use of varying strategies (sometimes depending on gender) such as performing Japaneseness or bicultural competence, constructing social distance, or physically fighting. It is also supplemented by additional data from mixed children who have one Japanese parent (including an Okinawan mother) and one parent who is from other Asian nations such as Hong Kong, Taiwan, and Thailand.

Zakir Raju (Presenter), Independent University Bangladesh

Organized Panel Session Abstract:

Asia has been and is being considered even today as a large, heterogeneous space that hosts so many various and opposing cultural and national identities. In that way, South Asia and Japan were/are to be demarcated not only by their geopolitical distances, but also by the unsurpassable cultural differences between them. However, the process of globalization since the late twentieth century has changed the global order and increased mobility among nations within and beyond Asia. In these circumstances, a country as swiftly developing as Bangladesh or Nepal turned out to be a space of interest for Japan not only for trade and business, but also for cultural exchanges. As such the number of inter-Asian immigrants and cross-cultural marriages are increasing in recent years. Especially since the 1980s, many Bangladeshi, Nepalese, Pakistani and Indian men migrated to Japan and, from the 1990s onwards to other nations in East Asia primarily for

work and better life. Some of them decided to tie the knot with Japanese women, thus creating inter-Asian families bonding South Asia and Japanese cultural identities. While such relationships are not in large numbers, the research of/on such families is also quite sparse. This paper is one of the first attempts in studying Japanese-South Asian families and their inner workings. Here I investigate how these families as inter-Asian transcultural families are faring in what we call a global Asia.

Wonsuk Sun (Presenter), Osaka University of Economics and Law

Organized Panel Session Abstract:

Mixed marriages can influence educational trajectories, employment, and gender relations. In order to overcome language and cultural gaps, mixed families need to overcome cultural differences and value their children's language education. This research is based on interviews with four couples, and all of them are Korean husbands and Japanese migrant wives. These couples run YouTube channels where they broadcast their family life. According to our interviews, Korean men and Japanese women could easily start dating, but held many considerations prior to getting married. After marriage, vital to raising children is the pursuit of cosmopolitan capital through bilingualism and overseas experiences to prepare kids for international careers in the future. It is said that mixed married Korean-Japanese couples cultivate a cosmopolitan mindset onto their children by increasing acceptance of cultural differences between themselves first. They focus on emotional bonding and communication to deal with various problems arising from different social and cultural backgrounds. They manage long-distance relationships, exhibit greater openness to bilingual education of their children. They view bilingualism as an opportunity to access more cultural capital and promote cosmopolitanism of mixed Korean-Japanese children. It reflects the fact that Korean and Japanese parents are proactive to their children's bilingualism and support seeking learning experiences overseas. While Japanese migrant wives consider themselves as a minority while living in Korea, they exhibit a strong Japanese identity through teaching Japanese language to their children. For them, helping children speak fluent Japanese is a primary way to prove their worth as mothers.

Jocelyn Celero (Presenter), University of the Philippines, Diliman

Organized Panel Session Abstract:

Contemporary Japanese-Filipino families have cross-border migration of both Japanese and Filipinos from the 1970s. While much has been written about marriage and family formation in the context of multiculturalizing Japan, little is known about how Japanese migration and family life contribute toward mixedness in the Philippines.

The current research focuses on Japanese migrant men raising mixed Japanese-Filipino children in Manila. Building on interviews with (10) Japanese fathers and (70) Filipino mothers, this paper compares the parenting practices, attitudes as well as perceptions of mixedness among Japanese men who came to the Philippines in the 1990s and 2010s. This paper argues that Japanese migrants' practices of fathering Japanese-Filipino children entail negotiating the importance of Japanese and Filipino languages and heritage. Compared to the older generation of Japanese fathers who are often invisible in family life and equate fatherhood with breadwinning, the younger generation of Japanese fathers are more educated, and influence decisions pertaining to children's education. The two groups of Japanese men view the Philippines differently. The younger fathers actively broker for inclusion of their children to the Japanese expat community, while the older ones regard the Philippines a desirable place for their own business and retirement, and perceive Japan as a provider of better options for their children's future. This study aims to shed light on how Japanese men of differing generations negotiate Japaneseness and mixedness, and contribute toward diversity in Philippine society.

[Session #3703](#)

[Panel 148 Minding the Gaps: Outsider Memory in Japanese History, Literature, and Performance](#)

Session Abstract:

The field of memory studies points to various ways that individual and collective memory handles absences or gaps: oral narratives in the absence of other documentation, popular counter-narratives that resist the written record or institutional understanding, and artistic work to suture gaps in understandings and produce new "memories." This interdisciplinary panel treats texts from premodern and modern Japan in terms of how memory in its many guises constructs meaning out of absences, particularly as they relate to people with outsider status challenging traditional hierarchies of power. Through creative memorialization, each of these figures moves from periphery to center in their own way.

Segal highlights how documents and other historical materials can perpetuate conflicting views of the same medieval historical figure, Hōjō Masako. How can historians overcome the challenges posed by sources that differ so wildly in their assessments? Lethen finds memory as it is used in *noh* plays such as *Matsukaze* about so-called madwomen to be self-referential, a way in which the theatrical form examines itself as an act of remembering. Stott examines Mizumura Minae's essential work, *An I-Novel*; the flashbacks that are central to this autobiographical novel illustrate how important memory is to Mizumura's construction of herself as a liminal figure living between languages and cultures. Finally, Heitzman discusses

avant-garde poet Yoshimasu Gōzō's performance practices as a memory palace, in which each element offers a key to a lost moment in time or relationship that Yoshimasu attempts to recreate through active remembering.

Ethan Segal (Presenter), Michigan State University

Organized Panel Session Abstract:

Medieval documents offer some of our only windows into the distant past. Although historians are aware of the biases contained in surviving written sources, they still tend to give more weight to such “non-fiction” documents than fictional tales and literary works. But how accurately do documents preserve the memories of medieval Japan's most important figures? And is accuracy even a standard worth considering when evaluating these types of materials? This paper explores such questions through an analysis of Hōjō Masako (1157-1225), one of the few well-known women of medieval Japan. Universally regarded as a key figure in the founding of the first samurai government, she was wife to the first shogun and mother of the next two. But depending on the source, her legacy is viewed in starkly contrasting ways.

Materials written during Japan's early medieval period (thirteenth and fourteenth centuries) praise Masako's roles and give her credit with helping save the shogunate in key moments of crisis, whereas sources from the late medieval (fifteenth and sixteenth centuries) tend to vilify her as a heartless mother and scheming wife who meddled in politics. These contrasting tendencies have carried through to modern times and can be found even in present-day depictions of Masako in televised historical dramas. In addition to providing reasons for the shifting perceptions of Masako over the centuries, the paper looks critically at the conflicting accounts of her legacy and posits what they reveal about the challenges of documents and the preservation of memory.

Hana Lethen (Presenter), Columbia University

Organized Panel Session Abstract:

Most Japanese noh plays centrally memorialize the past, either via depiction of possession by a spirit of the deceased or through the dream of a character beholding the events onstage. This paper focuses on the confluence of these devices for memorializing the past as they pertain to madness. Noh's mad figures, usually women, are “possessed” of their own obsessive attachments to children or lovers from whom they have been separated. The journeys madwomen undertake in search of such people serve as theatrical ruminations on the women's obsessions. This is explicitly foregrounded according to a theatrical convention in which the madwoman performs a dance reminiscing about her loved one at the request of an onstage audience. I argue that, in their inclusion of such moments of theater within theater, or metatheater, madness plays encapsulate noh's

recognition of itself as, to borrow the theater scholar Marvin Carlson's terms, a "memory machine" that is inherently "haunted" in its preoccupation with memory. I examine this self-reflexive manifestation of memory in the play *Matsukaze* (translated by Royall Tyler as "Pining Wind"), in which the gendered mode of memorialization that characterizes *noh*'s madwomen is epitomized in the condition of yearning that continues after death for *Matsukaze*'s title character. *Matsukaze* demonstrates *noh*'s dramatization of memory through its reanimation of affects emerging from exile and isolation in the Tale of Genji's Suma chapter. Examination of the processes of memory in *Matsukaze* illuminates the affective and metatheatrical ways in which memory is generated on the *noh* stage more broadly.

Anthony Stott (Presenter), University of Chicago

Organized Panel Session Abstract:

Shishōsetsu from left to right, the second novel of the esteemed contemporary Japanese writer Mizumura Minae, became the first literary work to be serialized in the preeminent Japanese-language journal of theory and criticism *Hiyō kūkan* (Critical Space), when it appeared across nine issues from September 1992–October 1994. Nearly thirty years later, this work was translated into English by Juliet Winters Carpenter as *An I-Novel*—or at least to the extent that one can "translate" a work already partially written in the target language. This bilingual autobiographical novel, which occurs largely in flashbacks, follows one snowy day in the life of a Mizumura-like graduate student narrator as she reminisces with her sister about memories since their "exodus" from Japan to the U.S. and deliberates whether to finally schedule her qualifying exams.

Situating itself between these two publication events, this paper explores memory in *An I-Novel* at the intersection of the local and global. Throughout its literary memorialization of an exile that is linguistic, gendered and racialized, *An I-Novel*, I contend, mobilizes the liminal space between Japanese and English, theory and the literary to expand the *I-novel* form. And herein lies both its love letter to and critique of the male-dominated and monolingual *I-novel* tradition. Taking these considerations as a springboard, I gesture toward how *An I-Novel* anticipates and defies the writer Ōe Kenzaburō's novel *Suishi* (2009), which resonantly revisits modern Japanese literature through questions of gender, as well as the contemporary writing genre that mixes autobiography and theory called *autotheory*.

Kendall Heitzman (Presenter), University of Iowa

Organized Panel Session Abstract:

For over half a century, Yoshimasu Gōzō (1939–) has been one of the most prominent poets in Japan, and perhaps the single most visible presence outside of Japan due to his frequent collaborations with poets, translators, and artists around the world. His polyvocal poetry prominently glosses a babel of languages and

regularly pays homage to the thinkers who have inspired his work. In recent years, he has also become one of Japan's premier performance artists. Across Japan and around the world, he has engaged in multi-media performances that incorporate music, video, calligraphy, painting, tracings, spiritually-laden iconography, and fire. Although they are often taken to be pure spectacle, the images and objects that appear in his performances are often traces of his influences and relationships; like a memory palace—an ancient mnemonic technique of remembering through spatial visualization that goes back to Cicero—each poem serves as a documentation of a piece of his personal history, recalling it to active memory every time he performs. Increasingly, his written work bears many of the same traces—of vocality, of collaborators in absentia—as his performances. This paper looks at his written work and late-career performances in tandem, to explore the network of references that inform his work and the particular ways in which it makes the absent present and provides a structure for remembrance of things past.

[Session #3760](#)

[Panel 149 Hail to the Hanbok: Memory and Meaning of Korean Traditional Clothing](#)

Session Abstract:

Hanbok (the traditional costume of Korea) have a two thousand year history in Korea. The hanbok story is in some ways even more representative of the Korean people than the official history - given history's focus on the elite and hanbok's direct and immediate relevance in the lives of all Koreans. Indeed, Koreans have even called the hanbok an extension of the human body, a second skin. This panel explores the memory, preservation, and ever-changing dimensions and meaning of the hanbok and how its story is intimately connected to developments in Korean humanism, nationalism, and cultural and ethnic identity. The first paper explores the resurgence of hanbok in the contemporary moment through Korean philosophies such as hongik (humanism). The second paper extends these discussions to how hanbok is worn today especially by musicians spanning from traditional music and trot to K-pop and hip hop. The third paper utilizes in-person interviews conducted at Gyeongbok Palace to interrogate how a sense of cultural belonging is formed for international tourists who wear hanbok. The final paper looks at hanbok outside of Korea through an examination of a Korean American adoptee who makes and wears hanbok in his everyday life in New York City.

Nancy Kim (Presenter), Ewha Womans University

Organized Panel Session Abstract:

After decades of gathering dust in forgotten jangnong (wooden chests) - with even ceremonial (weddings, traditional holidays) appearances on the decline - the

hanbok is making a comeback. From palace excursions and music videos to everyday attire and high fashion (which others on this panel explore), hanbok-wearing is becoming less of an anachronistic oddity. This paper explores this hanbok revival in the context of Korea's growing self-confidence and the resurgence of traditional Korean philosophies, such as hongik (humanism). The hanbok was cast aside during Korea's rush to modernize – first forced upon the country by Japanese colonizers and later pursued by the Republic of Korea to overcome the colonial legacy of poverty and insecurity. This aggressive modernization bulldozed old buildings and ideas alike; and sometimes left gaping holes in the Korean collective consciousness. The comeback of hanbok and hongik seems to signal Korea's return to a more balanced and historical memory-informed path.

Heather Willoughby (Presenter), Ewha Womans University

Organized Panel Session Abstract:

The South Korean government has long sought to popularize the country's culture and products as part of a dual nationalist and globalist campaign. In addition to overt governmental forms of soft power such as financial support and promulgation of K-Everything (pop music, dramas, food, cosmetics, etc.), more subtle instances of Korean iconography have had an equally powerful influence on introducing the nation and the world to cultural commodities. For example, Song Ga-in, a trot singer who was designated as the 2022 Honorary Hanbok Ambassador, encapsulated the ambition of sharing hanbok domestically and worldwide by stating: "I'm well aware of the fact that the culture ministry has been developing hanbok-inspired school and work uniform designs so that more people can enjoy hanbok. The government has been carrying out diverse projects with fashion schools and cultural centers overseas to promote hanbok. As an honorary hanbok ambassador, I will try my best so that not only Koreans but people all over the world can love the clothing" (Kwak 2022).

This paper will focus on the visual displays of hanbok that are worn in videos, promotional materials, and the daily life of musicians, including traditional, trot, K-pop and hip hop performers to investigate the various ways in which the costume is used by the government and individuals to simultaneously create ties with the past as a means to instill nostalgia, while at the same time demonstrating the versatility of traditional clothing in contemporary settings, both for native Koreans and foreigners.

Lindsay Oaks (Presenter), Smithsonian Institution

Organized Panel Session Abstract:

The re-popularizing movement of the hanbok initially began as part of the Ministry of Culture, Sports, and Tourism's "Han Style Comprehensive Plan" in 2007. The

intent was to both preserve and modernize various aspects of Korean culture, such as the hanbok, with the hope of marketing it to a global audience. The hanbok trend, however, did not gain broader recognition until the palaces began offering free admission for visitors wearing “traditional” clothing in 2013. Today, many tourists wear hanbok as they visit the palaces, and other cultural heritage sites. For palace visitors, wearing a modern hanbok at Gyeongbokgung enables them to feel a sense of cultural belonging. They experience what they deem to be a traditional Korean experience, regardless of whether or not the style of hanbok is traditional. Grounded upon in-person interviews conducted at Gyeongbokgung, this paper explores the sense of cultural belonging many international tourists to Korea experience as they wear hanbok.

Myoung-Sun Song (Presenter), University of Illinois, Urbana-Champaign

Organized Panel Session Abstract:

This paper explores the politics of fashion and identity for Yang Cheon-Shik, a Korean American adoptee living in New York City. Yang was adopted to a white family when he was six-months old and lived in a neighborhood where the majority of Asians were adopted children of his age. Growing up, Yang pursued music by playing the oboe. As an adult, Yang took part in musical theater in New York City where he had opportunities to make stage costumes. After encountering YouTube videos of people living in historical wear, Yang became curious to learn about the historical wear from his own heritage: hanbok. Taking on extensive study and research of traditional patterns, designs, and silhouettes, Yang taught himself to make hanbok using the fabric and materials that were accessible to him from the garment district of New York City. He wears his creations in his everyday life. This paper examines (1) Yang Cheon-Shik, (2) his posts on Instagram and YouTube, as well as (3) the viewer comments for these posts, to uncover how hanbok is utilized in constructing, understanding, and negotiating Korean identity. This paper is situated within larger discussions of transnational adoption, Koreanness, fashion, body, and styling.

[Session #3767](#)

[Panel 150 The Politics of Aspiration and Transnational Mobility in Post-Reform Vietnam Part 2](#)

Session Abstract:

Transnational mobility has been on the rise in post-reform Vietnam. Apart from a visible global diaspora, a growing number of Vietnamese are moving around the globe for different purposes not limited to work, education, tourism, and resettlement. These different mobility trajectories arguably share an underlying occupation with aspirations for the good life and the desire to become part of the

global world. While aspirations and desires are often considered individual and private matters, we suggest that they are implicated in broader systems of governance and meaning that promote market-oriented visions of the good life and people's "will to improve" as the driving force of national development and well-being. While the Vietnamese on the move might find in these systems the social space for meaning-making and value creation, they often find themselves realizing these aspirations largely on their own, which, as recent cross-border fatalities in Europe showed, has even cost people's lives. Aspirations and the anxiety of falling behind thereby come to be mutually constituted in people's struggles and negotiations between social and economic hierarchies across national borders. Showcasing up-to-date empirical and theoretical analyses, this panel delves into the complex relationship between aspiration and transnational migration in post-reform Vietnam to reflect on how such politics of aspiration are configured in diverse trajectories of cross-border migration and mobility and how they unfold at the individual, interpersonal, and structural levels.

Seb Rumsby (Presenter), Queen Mary University of London

Organized Panel Session Abstract:

Estimates of the number of undocumented and semi-documented Vietnamese migrants who have entered the UK in the past two decades vary wildly from 20,000 to 50,000. This influx has been facilitated by a corresponding boom in Vietnamese-run nail salons which have spread to every city and town across the UK. Punitive post-Brexit immigration policies and controls force irregular Vietnamese migrants to work 'under the radar' in ethnic enclaves, putting them at risk of police raids, fines and possible deportation. This paper explores the ambivalent and evolving power relationships between Vietnamese nail salon bosses and their co-ethnic workers, as discourses of solidarity and patronage clash with accusations of exploitation and ingratitude. I frame these tensions within the neoliberal governance of precarious migrant labour which has the potential to undermine or refashion Vietnamese cultural values of work loyalty and patron-client relations.

Huy Tran (Presenter), University of Duisburg-Essen

Organized Panel Session Abstract:

The motivation and aspiration of transnational mobility are often tied to the wishes for economic and education betterment or the enhancement of family's livelihood. Looking at transnational mobility from a gender perspective, this presentation examines how the gender aspiration in terms of masculine status and identities also acts as a crucial power dimension in shaping the trajectory and experiences of transnational mobility. Engaging with the case study of the male Vietnamese migrants in Japan, I argue that the journey of transnational migration has

important meanings for men's upward mobility in terms of not only socioeconomic position but also their masculine status. Specifically, transnational migration can be considered a pathway to manhood during which male migrants accumulate different kinds of resources and capital to transform from young, inexperienced men to capable, well-articulated, and mature man. These processes of migrating abroad, articulating capital and transforming through migration then allow Vietnamese migrant men to perform and live up to the Vietnamese masculine ideologies and perceptions of ideal manhood, and subsequently claim certain social and gender privileges upon their return migration from Japan to Vietnam. In that sense, transnational mobility becomes a site of gender performance in which the aspiration for moving up the hierarchy of idealized masculinity is the lodestar for migrants' mobility trajectories and experiences.

Angie Ngoc Tran (Presenter), California State University, Monterey Bay

Organized Panel Session Abstract:

This paper offers a critical perspective into ways of thinking about “politics of aspirations” in transnational migration. I argue that this concept needs to be conceptualized in a broader context of transnational labor migration that is governed not only by the neoliberal capitalist system, but also by intentional state policies that manipulate the consent of poor migrants to work overseas. While acknowledging the fact that migrants are agentic actors who aspire to make migration decisions in order to change their lots in life (đổi đời) and to move up social ladder, they are not completely “free” agents to make these decisions. Using empirical evidence from two case studies, I show how active Vietnamese state policies sent Vietnamese migrants to work as manual laborers in Malaysia (based on the 2002 memorandum between Vietnam and Malaysia) and as domestic workers in Saudi Arabia (based on the 2014 Vietnam-Saudi Arabia labor agreement and renewed in 2019). This paper critically examines the extent to which migrants' aspirations to improve their livelihoods are manipulated by the Vietnamese state, who act as labor broker, and spurred on by the established Vietnamese state-and-private migration infrastructure (from recruitment companies, to financial institutions, to embassies issuing work visas). Labor-receiving countries (Malaysia and Saudi Arabia) also benefit from the back-breaking work of these laborers. Still, these agentic actors never stop carving out a space to “free” themselves up, resist oppression, and some, using stepwise transnational migration to other countries, benefit from new skills and experiences and broader worldviews.